

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

In this chapter contains about the data analysis that referring to the research problem. In findings, it presented about the division of types of deixis found on *Ashabul Kahfi* story in the English translation of *Al-Kahf* chapter published by Abdullah Yusuf Ali.

A. Findings

1. Data Presentation

In this part, the findings is presented. The form of data presentation is table related to the results of analyzing the deixis on the story of *Ashabul Kahfi* in *Al-Kahf* chapter translation published by Yusuf Ali. The results are delivered as follows.

Table 3. Data Presentation of Deixis Types

No	Types of Deixis	Verse (s)	Deictic Expression	Indicator (Reference)
1	FSPD	9	<i>our</i>	" <i>our</i> " is deictic reference that refers to Allah. This a special way from Allah to mention Himself using first person plural pronoun to show His glorification.
2	FSPD	11, 12, 13, 14, 18, 19, 21	<i>we</i>	" <i>we</i> " refers to a speaker, that is Allah.
3	FSPD	22, 24	<i>my</i>	" <i>my</i> " indicates a speaker. It refers to Prophet Muhammad.
4	FSPD	23, 24	<i>I</i>	" <i>I</i> " indicates a speaker. It refers to Prophet Muhammad.

5	FPPD	14, 19	<i>we</i>	“ <i>we</i> ” indicates a group of speaker or more. It refers to the youths.
6	FPPD	10,14, 15	<i>our</i>	“ <i>our</i> ” indicates a group of speaker or more. It refers to the youths.
7	FPPD	10, 21	<i>us</i>	“ <i>us</i> ” indicates a group of speaker or more. In verse 10, it refers to the youths. In verse 21, it refers to those who prevailed in the matter.
8	SSPD	9, 10, 13, 17, 18, 22, 24	<i>thou, thyself, thee, you, ye, ye, your, yours</i>	“ <i>you</i> ” indicates an addressee of speech event. In the verse 10 refers to Allah. While in the rest verses, it refer to Prophet Muhammad.
9	SPPD	16, 19, 20	<i>ye, yourselves, your, you, ye</i>	“ <i>you</i> ” indicates addressees (more than one). It refers to <i>Ashabul Kahfi</i> .
10	TSPD	14, 15, 17, 19, 26	<i>him</i>	“ <i>him</i> ” indicates anyone that has been mentioned earlier in speech event. In the verse 19, it refers to one of the youths that asked to find out the best food to the town. While, in the rest verses, it refer to Allah.
11	TSPD	17, 26	<i>he</i>	“ <i>he</i> ” indicates anyone that has been mentioned earlier in speech event. In the verse 17, it refers to whom Allah guides. While in verse 26 refers to Allah.
12	TSPD	16, 18, 26	<i>his</i>	“ <i>his</i> ” indicates anyone that has been mentioned earlier in speech event. In the verse 16 and 26, it refers to Allah. While, in verse 18, it refers to the dog of <i>Ashabul Kahfi</i> .
13	TPPD	10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 25, 26	<i>they</i>	“ <i>they</i> ” indicates to more than one person that have been mentioned in an utterance. In the verse 20, it refers to the polytheistic. After that, in the verse 21, it refers to people who found the youths. While, the rest pronouns refer to <i>Ashabul Kahfi</i> .
14	TPPD	10, 21	<i>themselves</i>	“ <i>themselves</i> ” indicates to more than one person that have been mentioned in an utterance. It refers to the youths.

15	TPPD	11, 13, 14, 17, 18, 19, 20, 21, 22	<i>their</i>	“ <i>their</i> ” indicates to more than one person that have been mentioned in an utterance. In the verse 21, it refers to people who found the youths. While, the rest pronouns refer to <i>Ashabul Kahfi</i> .
16	TPPD	12, 13, 16, 18, 19, 21	<i>them</i>	“ <i>them</i> ” indicates to more than one person that have been mentioned in an utterance. In the verse 20, it refers to the polytheistic. In the verse 21, it refers to people who found the youths. While, the rest pronouns refer to the youths.
17	PD	10, 11, 25	<i>the cave, in their cave,</i>	“ <i>in the cave</i> ” and “ <i>in their cave</i> ” are clearly defined boundary.
18	PD	15, 24	<i>these, this</i>	“ <i>these</i> ” and “ <i>this</i> ” indicate demonstrative pronoun.
19	PD	17	<i>to the left</i>	“ <i>to the left</i> ” indicates directional phrase or contain a movement.
20	PD	17	<i>to the right</i>	“ <i>to the right</i> ” indicates directional phrase or contain a movement.
21	PD	17	<i>in the open space</i>	“ <i>in the open space</i> ” is clearly defined boundary.
22	PD	17	<i>in the midst of the cave</i>	“ <i>in the midst of the cave</i> ” is clearly defined boundary.
23	PD	18	<i>on their left, on their ride, on their sides, on the threshold</i>	“ <i>on their left, on their ride, on their sides, on the threshold</i> ” is clearly defined boundary.
24	PD	19	<i>here</i>	“ <i>here</i> ” indicates place deictic words.
25	PD	19	<i>to the town</i>	“ <i>to the town</i> ” indicates directional phrase or contain a movement.
26	PD	19	<i>bring</i>	“ <i>bring</i> ” indicates directional phrase or contain a movement.
27	TD	10	<i>betook</i>	“ <i>betook</i> ” indicates time related to the choice

				of verb tense.
28	TD	10, 13, 21	<i>said</i>	“ <i>said</i> ” indicates time related to the choice of verb tense.
29	TD	11	<i>heard</i>	“ <i>heard</i> ” indicates time related to the choice of verb tense.
30	TD	12	<i>roused</i>	“ <i>roused</i> ” indicates time related to the choice of verb tense.
31	TD	12	<i>had tarried</i>	“ <i>had tarried</i> ” indicates time related to the choice of verb tense.
32	TD	13	<i>believed</i>	“ <i>believed</i> ” indicates time related to the choice of verb tense.
33	TD	13	<i>advanced</i>	“ <i>advanced</i> ” indicates time related to the choice of verb tense.
34	TD	14	<i>gave</i>	“ <i>gave</i> ” indicates time related to the choice of verb tense.
35	TD	15	<i>have taken</i>	“ <i>have taken</i> ” indicates time related to the choice of verb tense.
36	TD	17	<i>rose</i>	“ <i>rose</i> ” indicates time related to the choice of verb tense.
37	TD	17	<i>have seen</i>	“ <i>have seen</i> ” indicates time related to the choice of verb tense.
38	TD	18	<i>have deemed</i>	“ <i>have deemed</i> ” indicates time related to the choice of verb tense.
39	TD	18	<i>turned</i>	“ <i>turned</i> ” indicates time related to the choice of verb tense.
40	TD	18	<i>have been filled</i>	“ <i>have been filled</i> ” indicates time related to the choice of verb tense.
41	TD	19	<i>raised</i>	“ <i>raised</i> ” indicates time related to the choice of verb tense.
42	TD	19	<i>have stayed</i>	“ <i>have stayed</i> ” indicates time related to the choice of verb tense.
43	TD	21	<i>known, might, said, prevailed</i>	“ <i>known, might, said, prevailed</i> ” indicates time related to the choice of verb tense.
44	TD	23	<i>tomorrow</i>	“ <i>tomorrow</i> ” related to the time of the

				utterance when it is happened.
45	TD	25, 26	<i>stayed</i>	“ <i>stayed</i> ” indicates time related to the choice of verb tense.

The table above presents about the categorization of the types of deixis. This division is according to Anderson and Keenan’s theory. The most type that found is time deixis. It appears 19 times, that the most are included into indicating time related to the choice of verb tense. The second types that appeared is person deixis. The categories of person deixis is drawn into three types. Those are first person, second person and third person. Every category also can be divided into singular and plural. First singular person deixis appears 4 times. Next, first plural person deixis appears 3 times. After that, second singular person deixis appeared once. Then, second plural person deixis happens once. There is also, third singular person deixis that appears 3 times. Lastly, third plural person deixis that appears 4 times. Therefore, person deixis appears 16 times. The third type used is place deixis. It appears 10 times by showing clearly defined boundary, place deictic words, and indicating directional verbs or movement.

B. Research Findings

This part is presented about the process of data analysis. While, in the purpose to gain the data, the writer is gained from the translation of *Al-Kahf* chapter especially on *Ashabul Kahfi* story from verse 9 until 26. The data are analyzed descriptively based on deixis theory.

1. Types of Deixis in the English Translation of Surah Al-Kahf on Ashabul Kahfi Story Published by Abdullah Yusuf Ali

Referring from the analysis result, there are three types of deixis that found in *Al-Kahfi* chapter translation, specifically on the amazing story called *Ashabul Kahfi* published by Yusuf Ali. Those types are person deixis, time deixis, and place deixis.

a. Person Deixis

The role that is identified as person deixis or it can also become the addressee of an utterance is called as speaker. In this case, the deictic expressions are gotten from all the verses on *Ashabul Kahfi* story in the translation of *Al-Kahf* chapter. The division of personal reference is drawn into three types. Those are first person, second person, and third person.

1. First Person Deixis

Firstly is first person. Pronoun “*I*” has contact directly to the listener or addressee or it is called as second person or third person, like singular and plural pronoun. Singular person pronouns can be exemplified such as *I*, *myself*, *mine*, and *me*. While, plural pronouns are *we*, *us*, *ourselves*, *our*, and *ours*. The researcher presented the data that included into first person deixis on *Ashabul Kahfi* story in *Al-Kahf* chapter English translation by Abdullah Yusuf Ali.

Datum 1

*Or dost **thou** reflect that the Companions of the Cave and of the Inscription were wonders among **Our** Sign? (9).*

Based on this verse, the first person deixis showed by pronoun “*Our*” and “*thou*”. The word “*Our*” is included into first person singular pronoun. Pronoun ‘*Our*’ refers to the speaker that is Allah. Allah refers Himself using pronoun “*Our*” to show His Glorification. After that, the pronoun “*thou*” is considered into second singular person. This indicates an addressee of the utterance. It refers to Prophet Muhammad. Allah directly told to the addressee (Prophet Muhammad) that the *Ashabul Kahfi* is one of the great sign of Allah.

Datum 2

*Behold, the youths betook themselves to the Cave: they said, “**Our** Lord! bestow on **us** Mercy from Thyself, and dispose of **our** affair for **us** in the right way!”* (10).

Based on the second verse, the first person deixis showed by the use of plural pronoun “*our*” and “*us*”. These pronouns refer to the youth (*Ashabul Kahfi*). After the king asked them to worship of idols, the youth decided to escape to the cave and asked guidance from Allah to right way.

Datum 3

*Then **We** draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):* (11).

Based on the third verse, the first person deixis showed by the pronoun “*We*”. It is can be included into first person singular pronoun. Therefore, the reference is indicate the speaker, that is Allah. When the youths asked a guidance and protection to Allah after escape to the cave, Allah covered them by putting them sleep for a long time, disabling their hearing to prevent them from awakening.

Datum 3

*Then **We** roused them, in order to test which of the two parties was best at calculating the term of years they had tarried! (12).*

Based on this *ayah*, the first person pronoun showed by the singular pronoun “*We*”. It refers to Allah as the speaker of Al-Qur’an. In this verse, it tells that Allah knows which of the two groups is at odds which can calculate the length of the *Ashabul Kahfi* in the cave.

Datum 4

***We** relate to thee their story in truth: they were youths who believed in their Lord, and **We** advanced them in guidance: (13).*

Based on this verse, the first person deixis showed by the singular pronoun “*We*”. It refers to the speaker that is Allah. *Ashabul Kahfi* is the story that we can see as the example of people who endure religious persecution. Allah gives this information through Prophet Muhammad.

Datum 5

***We** gave strength to their hearts: Behold, they stood up and said: “**Our** Lord is the Lord of the heavens and of the earth: never shall **we** call upon any god other than Him: if **we** did, **we** should indeed have uttered an enormity! (14).*

Based on this verse, the first person deixis showed by the use of singular and plural pronoun. The word “*we*” in the first line is included into first person deixis using singular type of pronoun that refers to Allah. While “*we*” in the rest is included into first plural person deixis that refers to the youths. According to the analysis, the youths were in the vulnerable position, but Allah give strength to their heart with patience, determination, and willpower.

Datum 6

*“These **our** people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah. (15).*

Based on this *ayah*, the first person deixis showed by pronoun in plural form “*our*”. It refers to *Ashabul Kahfi*. The polytheistic people found the youths worshipping Allah, but they reported the untruth fact to the king.

Datum 7

Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them. (18).

Based on this verse, the first person deixis showed by singular pronoun “*we*”. It refers to the speaker of Al-Qur’an that is Allah. Although the youths were asleep, but actually they appeared to be awake as their body turned from the right to the left. The dog lay at the mouth of the cave and outstretched his forelegs. The condition of the youths was so horrible and terrifying.

Datum 7

Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, “How long have ye stayed (here)?” They said, “We have stayed (perhaps) a day, or part of a day. “(At length) they (all) said, “(Allah) (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had), and bring some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. (19).

Based on this verse, first person deixis showed by pronoun in the form of singular and plural “*we*”. In the first line, “*we*” is categorized into first singular person deixis. This pronoun refers to Allah as the speaker. While in the third line, “*we*” is categorized into first deixis in the form of plural pronoun. It refers to the youths. After a long time, Allah awakened them for

their sleep. They began to ask question each other about the time they in the cave.

Datum 8

Thus did We make their case known to the people, that they might know that promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them." (21).

Based on this verse, first person deixis showed by the use of singular pronoun "we". It refers to Allah as the speaker. Allah revived *Ashabul Kahfi* to be found by people as a sign of evidence. Some citizens were gathered outside the cave to discuss how this phenomenon can be remembered or honored. Some of them suggested to build a structure to seal the mouth of the cave.

Datum 9

(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were five, the dog being the eight. Say thou: "My Lord knoweth best their number; It is but few that know their (real case). "Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers. (22).

Based on this verse, first person deixis showed by the use of singular pronoun "my". It refers to Prophet Muhammad. In this verse, Allah wanted Prophet Muhammad to say that Allah knows the best about the number of *Ashabul Kahfi*.

Datum 10

Nor say of anything, "I shall be sure to do so and so tomorrow"- (23).

Based on this *ayah*, first person deixis showed by the use of singular pronoun “I”. It refers to Prophet Muhammad. Related to the previous verse, in this *ayah*, Allah asked Prophet Muhammad to remind all people that nothing can happen unless their Lord should will it.

Datum 11

Without adding, “So please Allah.” and all thy Lord to mind when thou forgottest, and say, “I hope that my Lord will guide me ever closer (even) than this to the right road.” (24).

Based on this verse, first person deixis showed by the use of singular “I” and “my”. These pronouns refer to Prophet Muhammad as speaker based on Allah’s command. In this *ayah*, Allah asked Prophet Muhammad to ask guidance from Him when in uncertain condition.

2. Second Person Deixis

Deictic reference in second person reference is referring directly to someone that has directly contact to the speaker. It also can be defined as addressee. The realization of this type such as *you*, *your*, *yours*, and *yourselves*. The researcher presented the data that included into second person deixis on *Ashabul Kahfi* story in *Al-Kahf* chapter English translation by Abdullah Yusuf Ali.

Datum 12

*Or dost **thou** reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign? (9).*

Based on this verse, the second person is showed by singular pronoun “*thou*” that means “*you*”. It indicates an addressee of utterance. In this case, it refers to Prophet Muhammad.

Datum 13

*Behold, the youths betook themselves to the Cave: they said, “Our Lord! bestow on us Mercy from **Thyself**, and dispose of our affair for us in the right way!”* (10).

Based on this verse, second person deixis showed by the use of singular pronoun “*Thyself*”. It indicates an addressee because in this *ayah*, the youths prayed to ask Mercy from Allah.

Datum 14

*We relate to **thee** their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:* (13).

Based on this verse, second person deixis showed by the use of singular pronoun “*thee*” that means “*you*”. It refers to Prophet Muhammad as the addressee.

Datum 15

*“When **ye** turn away from them and the things they worship other than Allah, betake **yourselves** to the Cave: **Your** Lord will shower His mercies on **you** and disposes of **your** affair towards comfort and ease.”* (16).

Based on this *ayah*, second person deixis showed by the use of plural pronoun “*ye*” or “*you*”, “*yourselves*”, and “*your*”. These pronouns refer to the youths. When the youths asked to worship idols, they refused it and escaped to the cave. Even it was a difficult choice, Allah made sure them to believe in Him.

Datum 16

***Thou** wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah. He whom Allah guides is rightly guided; but he whom Allah leaves to stray, - for him wilt thou find no protector to lead him to the Right Way. (17).*

Based on this verse, second person deixis showed by the use singular pronoun “*thou*”. It refers to Prophet Muhammad as the addressee of the speaker, Allah.

Datum 17

***Thou** wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if **thou** hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them. (18).*

Based on this verse, second person deixis showed by the use of singular pronouns “*thou*”. These refer to Prophet Muhammad as the addressee.

Datum 18

*Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, “How long have **ye** stayed (here)?” They said, “We have stayed (perhaps) a day, or part of a day. “(At length) they (all) said, “(Allah) (alone) knows best how long **ye** have stayed here.... Now send **ye** then one of **you** with this money of **yours** to the town: let him find out which is the best food (to be had), and bring some to you, that (**ye** may) satisfy **your** hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. (19).*

Based on this verse, second person deixis showed by the use plural pronoun “*ye*” or “*you*”, “*yours*”, and “*your*”. These pronouns refer to Ashabul Kahfi.

Datum 19

*“For it they should come upon **you**, they would stone **you** or force **you** to return to their cult, and in that case **ye** would never attain prosperity.” (20).*

Based on this verse, second singular deixis showed by the use plural pronoun “you” or/and “ye”. These refer to the youths.

Datum 20

*(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were five, the dog being the eight. Say **thou**: “My Lord knoweth best their number; It is but few that know their (real case). “Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers. (22).*

Based on this verse, second person deixis showed by the use singular pronoun “thou”. It refers to the addressee that is Prophet Muhammad.

Datum 21

*Without adding, “So please Allah.” and all **thy** Lord to mind when **thou** forgottest, and say, “I hope that my Lord will guide me ever closer (even) than this to the right road.” (24).*

Based on this verse, second person deixis showed by the use singular pronoun “thy” or/and “thou”. These refer to Prophet Muhammad.

3. Third Person Deixis

Deictic reference in the deixis of the third person category is indicated to someone, which cannot be included as a speaker or a hearer or reader. Third person deixis usually used deictically to subject or object that has been mentioned already in an utterance.

Datum 22

*Behold, the youths betook **themselves** to the Cave: **they** said, “Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!” (10).*

Based on this verse, third person deixis showed by pronoun in the form of plural “*themselves*” and “*they*”. These pronouns indicate to more than one person in the utterance. “*Themselves*” and “*they*” refer to the youths.

Datum 23

*Then We draw (a veil) over **their** ears, for a number of years, in the Cave, (so that **they** heard not): (11).*

Based on this verse, third person deixis showed by the use of plural pronouns “*their*” and “*they*”. These refer to the youths.

Datum 24

*Then We roused **them**, in order to test which of the two parties was best at calculating the term of years **they** had tarried! (12).*

Based on the verse, the use of plural pronouns “*them*” and “*they*” are the indications of third person deixis. These third person pronouns refer to the youths.

Datum 25

*We relate to thee **their** story in truth: **they** were youths who believed in **their** Lord, and We advanced **them** in guidance: (13).*

Based on this *ayah*, third person showed by plural pronouns “*their*”, “*they*”, and “*them*”. These pronouns refer to the youths.

Datum 26

*We gave strength to **their** hearts: Behold, **they** stood up and said: “Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than **Him**: if we did, we should indeed have uttered an enormity! (14).*

Based on this verse, third person deixis showed by pronoun in the form singular and plural. Pronoun “*Him*” is indicated third singular person deixis.

It refers to Allah. Next, pronoun “*their*” and “*they*” are included into third plural person deixis. They refer to the youths.

Datum 27

*“These our people have taken for worship gods other than **Him**: why do **they** not bring forward an authority clear (and convincing) for what **they** do? Who doth more wrong than such as invent a falsehood against Allah. (15).*

Based on this verse, third person deixis showed by the use singular and plural pronoun. Third singular person deixis is “*Him*”. It refers to Allah. While, third plural person deixis is the pronoun “*they*”. It refers to the youths.

Datum 28

*“When ye turn away from **them** and the things **they** worship other than Allah, betake yourselves to the Cave: Your Lord will shower **His** mercies on you and disposes of your affair towards comfort and ease.” (16).*

Based on the verse, third person deixis showed by the use singular and plural pronoun. Pronoun “*His*” is indicated as third singular person deixis. It refers to Allah. After that, pronouns “*them*” and “*they*” are classified into third plural person deixis. They refer to the youths.

Datum 29

*Thou wouldst have seen the sun, when it rose, declining to the right from **their** Cave, and when it set, turning away from **them** to the left, while **they** lay in the open space in the midst of the Cave. Such are among the Signs of Allah. **He** whom Allah guides is rightly guided; but he whom Allah leaves to stray, - for **him** wilt thou find no protector to lead **him** to the Right Way. (17).*

Based on this *ayah*, third person deixis showed by the use of singular and plural pronoun. Pronoun “*He*” and “*him*” are included into third singular person deixis because they refer to Allah. While, pronouns “*their*”, “*them*” and “*they*” are categorized into third plural person deixis. These pronouns refer to the youths.

Datum 30

*Thou wouldst have deemed **them** awake, whilst **they** were asleep, and We turned **them** on **their** right and on **their** left sides: **their** dog stretching forth **his** two fore-legs on the threshold: if thou hadst come up on to **them**, thou wouldst have certainly turned back from **them** in flight, and wouldst certainly have been filled with terror of **them**. (18).*

Based on this verse, third person deixis showed by the use singular and plural pronouns. Pronoun “*his*” is indicated third singular person deixis. It refers to the dog of Ashabul Kahfi. After that, pronouns “*them*”, “*they*”, and “*their*” are included into third plural person deixis. These pronouns refer to the youths.

Datum 31

*Such (being **their** state), we raised **them** up (from sleep), that **they** might question each other. Said one of **them**, “How long have ye stayed (here)?” **They** said, “We have stayed (perhaps) a day, or part of a day. “(At length) **they** (all) said, “(Allah) (alone) knows best how long **ye** have stayed here.... Now send ye then one of you with this money of yours to the town: let **him** find out which is the best food (to be had), and bring some to you, that (**ye** may) satisfy your hunger therewith: And let **him** behave with care and courtesy, and let **him** not inform any one about you. (19).*

Based on this *ayah*, third person deixis showed by the use singular and plural pronouns. Pronoun “*him*” is included into third singular person deixis because it refers to one of the youths that asked to buy food to the town. While, pronouns “*their*”, “*them*”, and “*they*” are categorized into third plural person deixis. These pronouns refer to the youths.

Datum 32

*“For it **they** should come upon you, **they** would stone you or force you to return to **their** cult, and in that case ye would never attain prosperity.” (20).*

Based on this verse, the use of plural pronouns are the realizations of third person deixis. Pronouns “*they*” and “*their*” are categorized into deixis in the

type of third person plural because these refer to the polytheistic who wanted to throw stone to the youths and force the youths return the pagan religion.

Datum 33

*Thus did We make **their** case known to the people, that **they** might know that promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, **they** dispute among **themselves** as to **their** affair. (Some) said, “Construct a building over **them**”: **Their** Lord knows best about **them**: those who prevailed over **their** affair said, “Let us surely build a place of worship over **them**.” (21).*

Based on this verse, third person deixis showed by the use of plural pronouns. Pronouns “*their*”, “*they*”, “*themselves*”, and “*them*” are included into third plural person deixis because these refer to people who found *Ashabul Kahfi* after Allah made them known by people in that era.

Datum 34

*(Some) say **they** were three, the dog being the fourth among **them**; (others) say **they** were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say **they** were five, the dog being the eight. Say thou: “My Lord knoweth best **their** number; It is but few that know **their** (real case). “Enter not, therefore, into controversies concerning **them**, except on a matter that is clear, nor consult any of **them** about (the affair of) the Sleepers. (22).*

Based on this *ayah*, the use plural pronouns are the realizations of third person deixis. Pronouns “*they*”, “*them*”, and “*their*” are categorized into person reference in the form of third plural pronoun because these refer to the youths.

Datum 35

*So **they** stayed in their Cave three hundred years, and (some) add nine (more.) (25).*

Based on this verse, third person deixis showed by the use plural pronoun. Pronoun “*they*” is included into third person plural deixis because it refers to the *Ashabul Kahfi*.

Datum 36

*Say: “(Allah) knows best how long **they** stayed: with **Him** is (the knowledge of) the secrets of the heavens and the earth: how clearly **He** sees, how finely **He** hears (everything)! **They** have no protector other than **Him**; nor does **He** share **His** command with any person whatsoever.*

Based on this verse, third person deixis showed by the use singular and plural pronouns. Pronoun “*He*”, “*Him*”, and “*His*” are categorized as third singular person deixis. This happened because those pronouns refer to Allah. Next, pronoun “*they*” is categorized into third plural person deixis. It is happened because the reference is *Ashabul Kahfi*.

b. Place Deixis

Place deixis is related to where an utterance or speech event is happened. In order to analyze utterance, there are some indicators to note place deixis, such as spatial region, directional verbs that shows movement, adverbs of place, and demonstrative pronouns.

Datum 37

*Behold, the youths betook themselves **to the Cave**: they said, “Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!” (10).*

Based on this verse, the realization of deictic expression that showed location is realized with directional verb that shows a movement that is “*to the Cave*”.

Datum 38

*Then We draw (a veil) over their ears, for a number of years, **in the Cave**, (so that they heard not): (11).*

Based on this verse, the realization of place deixis can be recognized by spatial region with clearly defined boundary. It showed by the phrase “*in the Cave*”.

Datum 39

*“**These** our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah. (15).*

Based on this verse, place deixis is used and can be known because of demonstrative pronoun “*these*”.

Datum 40

*Thou wouldst have seen the sun, when it rose, declining **to the right** from their Cave, and when it set, turning away from them **to the left**, while **they** lay **in the open space in the midst of the Cave**. Such are among the Signs of Allah. He whom Allah guides is rightly guided; but he whom Allah leaves to stray, - for him wilt thou find no protector to lead him to the Right Way. (17).*

Based on this verse, place deixis is realized using directional verb phrase and spatial region. Phrases “*to the left*” and “*to the right*” are categorized into place deixis with the use of directional place because they showed a movement. After that, the phrases “*in the open space*” and “*in the midst of the Cave*” are included into place deixis with the use of spatial region.

Datum 41

*Thou wouldst have deemed them awake, whilst they were asleep, and We turned them **on their right** and **on their left sides**: their dog stretching forth his two fore-legs **on the threshold**: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them. (18).*

Based on this verse, the use of spatial region is the realization of place deixis. This showed by the phrases “*on their right*”, “*on their left sides*”, and “*on the threshold*”.

Datum 42

*Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, “How long have ye stayed (**here**)?” They said, “We have stayed (perhaps) a day, or part of a day. “(At length) they (all) said, “(Allah) (alone) knows best how long ye have stayed **here**.... Now send ye then one of you with this money of yours **to the town**: let him find out which is the best food (to be had), and **bring** some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. (19).*

Based on this verse, the use of adverb of place or place deictic word and directional verbs that showed movement are the realizations of place deixis. The word “*here*” indicated spatial deixis. This can be seen because of the use of adverb of place or place deictic word. Next, the word “*bring*” indicated directional verb that showed a movement. After that, phrase “*to the town*” also indicated as place deixis because the use of directional verb that shows movement.

Datum 43

*Without adding, “So please Allah.” and all thy Lord to mind when thou forgottest, and say, “I hope that my Lord will guide me ever closer (even) than **this** to the right road.” (24).*

Based on this verse, the use of demonstrative pronoun “*this*” is the realization of place deixis.

Datum 44

*So they stayed **in their Cave** three hundred years, and (some) add nine (more.) (25).*

Based on this *ayah*, the realization of place deixis can be recognized because the use of spatial region with clearly defined boundary. It showed by the phrase “*in their Cave*”.

c. Time Deixis

Reference that shows when the utterance is happened is called temporal deixis. Time deixis also can be found in the use of tense system.

Datum 45

*Behold, the youths **betook** themselves to the Cave: they **said**, “Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!”* (10).

Based on this verse, time deixis is shown by the use of tense system that is past tense. It can be seen by the verbs “*betook*” and “*said*”.

Datum 46

*Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they **heard** not):* (11).

Based on this *ayah*, time deixis is shown by the use of tense system that is past tense. It can be seen by the verb “*heard*”.

Datum 47

*Then We **roused** them, in order to test which of the two parties was best at calculating the term of years they **had tarried**!* (12).

Based on this verse, time deixis is shown by the use of verbs that included into past tense category. The verb “*roused*” and the verb phrase “*had tarried*” are categorized into time deixis.

Datum 48

*We relate to thee their story in truth: they were youths who **believed** in their Lord, and We **advanced** them in guidance:* (13).

Based on this verse, time deixis is shown by the use of past tense system.

It can be seen by the use of verbs “*believed*” and “*advanced*”.

Datum 49

*We **gave** strength to their hearts: Behold, they **stood up** and **said**: “Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed **have uttered** an enormity! (14).*

Based on this verse, time deixis is shown by the use of past tense system.

It can be seen by the use of verb and phrase verbs “*said*”, “*stood up*” and “*have uttered*”.

Datum 50

*“These our people **have taken** for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah. (15).*

Based on this verse, time deixis is shown by the use of past tense system.

It can be seen by the use of phrase verb “*have taken*”.

Datum 51

*Thou wouldst **have seen** the sun, when it **rose**, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah. He whom Allah guides is rightly guided; but he whom Allah leaves to stray, - for him wilt thou find no protector to lead him to the Right Way. (17).*

Based on this verse, time deixis is shown by the use of past tense system.

It can be seen by the use of verb and phrase verb “*rose*” and “*have seen*”.

Datum 52

*Thou wouldst **have deemed** them awake, whilst they were asleep, and We **turned** them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst **have certainly turned back** from them in flight, and wouldst certainly **have been filled** with terror of them. (18).*

Based on this verse, time deixis is shown by the use past tense system. It can be seen by the use verb and phrase verbs “*turned*”, “*have deemed*”, “*have certainly turned back*”, and “*have been filled*”.

Datum 53

*Such (being their state), we **raised** them up (from sleep), that they might question each other. Said one of them, “How long have ye **stayed** (here)?” They said, “We have stayed (perhaps) a day, or part of a day. “(At length) they (all) said, “(Allah) (alone) knows best how long ye **have stayed** here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had), and bring some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you. (19).*

Based on this verse, time deixis is shown by the use past tense system. It can be seen by the use verbs and verb phrase “*raised*”, “*stayed*” and “*have stayed*”.

Datum 54

*Thus did We make their case **known** to the people, that they **might** know that promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) **said**, “Construct a building over them”: Their Lord knows best about them: those who **prevailed** over their affair said, “Let us surely build a place of worship over them.” (21).*

Based on this verse, time deixis is shown by the use of past tense system. It can be seen by the use of verbs, like “*known*”, “*might*”, “*said*” and “*prevailed*”.

Datum 55

*Nor say of anything, “I shall be sure to do so and so **tomorrow**” - (23).*

Based on this verse, time deixis is shown by the use the time of the utterance in which it occurs. It can be seen by the use of adverb of time “*tomorrow*”.

Datum 56

*So they **stayed** in their Cave three hundred years, and (some) add nine (more.) (25).*

Based on this verse, time deixis is shown by the use past tense system. It can be seen by the use of verb “*stayed*”.

Datum 57

*Say: “(Allah) knows best how long they **stayed**: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His command with any person whatsoever. (26).*

Based on this verse, time deixis is shown by the use past tense system. It can be seen by the use of verb “*stayed*”.

C. Discussion

1. Types of Deixis

After analyzing the whole verses that included into the story of *Ashabul Kahfi* based on deixis analysis, after that there is a discussion that provided in the purpose to gain the answer for the problem of research. The types of deixis according to Anderson and Keenan is categorized into three types. Firstly, personal deixis. Secondly, place deixis. Lastly, time deixis. These are explained below.

a. Person Deixis

The reference that related to personal pronouns are included into person deixis. This type is categorized into three parts. Those parts according to Yule (1996, 10) are first, second and third person.

1) First Person Deixis

Yule (1996: 10) clarified that someone that delivered the speech which is captured by the use of pronouns “*I*” is directly has contact to the addressee “*you*”. In addition, it can refer to the third person like pronouns ‘*she*’ or ‘*he*’.

In this case, deictic words or phrases is used specifically. The realization of deixis of person in this first type can be seen by the use of pronouns, possessive affixes of nouns, and agreement affixes of verbs.

From the finding of this research, the first person deixis that are found like *our*, *us*, *we*, *I*, and *my*. It is mostly referred to Allah and Prophet Muhammad. In

this verse, the researcher also found that Allah used person deixis too to refer Himself. Based on the findings, in the English translation by Yusuf Ali, deixis of person is written by using capital letter. The results are *We*, *Our*, *My*, *He* *Him*, and *I*.

Singular and plural pronouns are the division of the type of person deixis. Referring to the analysis result, first person deixis in singular form exemplified like *I*, *me* and *my*, refer to the speaker (Prophet Muhammad). This happened because Prophet Muhammad is the addressee of the commandment of Allah. Therefore, the implication is that Allah wants Prophet Muhammad to say, command, or even forbid something to the humankind related to the events. Looking back to the result of analysis, the first singular person deixis appeared 4 times in the English translation of *surah Al-Kahf* especially on *Ashabul Kahfi* story.

Pronouns that showed the realization of plural person deixis such as *We*, *Our*, *us* refers to the speaker (Allah and the youths). In this case, Allah used plural person pronoun to refer Himself because plural pronoun may be used by one person for purpose of respect or glorification. The One Who is more deserving of respect than any others is Allah. Therefore, in giving commandment through Qur'an Allah uses plural pronoun to refer Himself. Based on the findings, the plural person deixis appeared 3 times in the translation of *Al-Kahf* chapter especially on *Ashabul Kahfi* story.

2) Second Person Deixis

Based on Levinson (1983: 62) deictic expressions, which categorized into addressee, are included into second person deixis. The realization of this type is exemplified by pronouns *you*, *yours*, *yourselves*, and *your*. Referring to the result, it can be seen by the use of old English such as *thou*, *thysel*, *your*, *you*, *ye*, *thee* and *thy*. These words are categorized as second person deixis. This will be included into the type as long as the reference is referring to the hearer or writer in an utterance based on the translation of *Surah Al-Kahf*.

Second person deixis also categorized into singular and plural. Based on the findings, the second singular person deixis refer to Prophet Muhammad. As we know that, Prophet Muhammad is Allah's Messenger and received the revelation to holy book Qur'an. In this moment, Allah directly tell the story of *Ashabul Kahfi* to Prophet Muhammad. Based on the analysis, second singular person deixis appeared twice in the English translation of *surah Al-Kahf* on *Ashabul Kahfi* story.

While, second plural person deixis refer to the youth. This happened in conversation between them (the youths). Therefore, Allah refer them used second person deixis. Based on findings, the second plural person deixis appears once in the *Al-Kahf* chapter English translation especially on *Ashabul Kahfi* story.

3) Third Person Deixis

Talking about this type, Levinson (1983: 62) gave opinion that the reference that point to person that cannot be included into speaker or addressee in

an utterance is called third person deixis. Moreover, the words that classified into third person deixis are *they, their, them, themselves, he, his, and him*.

The use of third person is divided into two categories. Firstly, the use of singular third person such as *He, His, and Him* refer to Allah. Allah used singular third person to refer Himself because Allah revealed the Quran in Arabic using common Arabic rhetoric, which often referring to oneself in third person. This is not the information that God is male or female. Allah is above all human gender distinctions. Allah refers Himself as *He* is because in Arabic, the language that it was revealed does not have any gender-neutral pronouns. It is by no means to signify male superiority over females. Lastly, Quran is a guidance and a valuable treasure, moral events that can be best described through third person narrative. This showed the Greatness, Magnificent and Merciful of Allah. Based on findings, the third singular person deixis appeared 3 times in *Al-Kahf* chapter translation especially on *Ashabul Kahfi* story.

Some pronouns are the realizations of third person, especially on the plural form. These are exemplified by pronouns *they, their, them, themselves*. The use of these pronouns refer to the youths, the polytheistic and people who found *Ashabul Kahfi*. Based on analysis, the third plural person deixis appears 4 times in the English translation of *surah Al-Kahf* especially on *Ashabul Kahfi* story.

b. Place Deixis

Place deixis is related to where an utterance or speech event happened. On the other hand, it can be said that place deixis points a location of speaker and

addressee (Levinson 1983: 79). The place deixis that found on the analysis is used to show location or certain place. The place deixis that indicates region clearly stated the location such as *the cave, in the open space in the midst of the cave, and on their left*. Besides, there are also directional verbs that show a movement therefore those included into place deixis such as *bring, come, to the left, to the right, and to the town*. There are also adverbs of place or place deictic word that found in this *surah*, which is *here*. Based on findings, the place deixis appears 10 times, which is the most type that found in the translation of *Al-Kahf* chapter especially on *Ashabul Kahfi* story.

c. Time Deixis

According to Levinson (1983: 62), the reference which indicates when an utterance is delivered is called time deixis. Based on the analysis, the time deixis has a division of the form that is the mark of the tense. In line with this statement, Grundy (2000: 31-32) said every sentence or a part of speech event always indicates time reference. The results of time deixis based on the analysis are *betook, said, heard, roused, had tarried, believed, advanced, gave, stood up, did, have uttered, have taken, have seen, rose, have deemed, turned, have certainty turned back, have been filled, and might*. There are also words that can be identified as temporal reference. It happened because of the complex consideration of time adverbials for instance *tomorrow* and *now*.