PERSONAL DEICTIC EXPRESSION IN THE QURAN: A PRAGMATIC STUDY ON THE ENGLISH INTERPRETATION OF SURAH AL-BAQARAH

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Abstract. *This study aims to find out and describe the pronouns used as personal deictic expressions in the Quran, the function, and the use of personal deictic expression. This is a kind of descriptive qualitative research. The data are verses of Surah Al-Baqarah containing personal deictic expression chosen by purposive sampling technique. The researcher used a documentation method and a note-taking technique in collecting the data. The result of the research shows that there 22 pronouns used as personal deictic expression in the Quran. They include I, We, You, They, He, She, It, My, Our, Your, Their, His, Her, Its, Me, Us, Them, Him, Yourselves, Themselves, Himself, Herself. Moreover, the function of personal deictic expression covers Subject, Object, Object of preposition, and Possessive. Meanwhile, the personal deictic expressions are used anaphorically, deictically, and cataphorically.*

Keywords: *Deictic Expression, Personal Pronoun, Pragmatics*

A. INTRODUCTION

Undoubtedly the Quran is widely acknowledged as a miraculous book in terms of its unique style and presentation of the Arabic language. As Muslims worldwide know, the words and surahs contained in the Quran can only have come from Allah. Unlike other religious texts, the Quran famously issues a challenge to all mankind to try and produce even one Surah just like it. Until now, nobody has been able to meet the challenge, even though many have tried.

The Quran plays a crucial role in the life of Muslims. Basically, it is a guide book in which the words used in the Quran are meaningful. Scientifically the meaningfulness of the

Quran is closely related to the linguistic features which deal with context. Here it can be pointed out that meaning and context concepts are dynamic entities that are the object of semantics and pragmatics study. Semantics deals with independent context, and pragmatics deals with dependent contexts. Meanwhile, pragmatics concerns the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader) (Yule: 2000). Simply, it can be concluded that pragmatics is the scientific study of use of language between text and context of the situation.

Meaning can only be understood by looking at a linguistic marker that has a "pointing" in a given discourse context. One obvious way to signify that texts and contexts of a situation are mutually related is through the phenomenon of deixis. Substantially, deixis concerns how language is encoded or grammatical features of the context of utterance in the speech event, and with the ways in the interpretation of utterances depends on the analysis of that context of utterance (Levinson, 1983).

The use of deictic expression, the so-called deixis, can be found in the English interpretation of the Quran, as stated in verse 3 of Surah Al Baqarah.

(1) *3. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter **they** are certain [in faith].*

It can be seen from (1) that the word *they* is a deictic marker categorized as a person deixis. This can be proven with the meaning of *they* referring back to clause *who believe in what has been revealed to you, [O Muhammad], and what was revealed before you*. Thus the meaning of *they* in (1) is dependent on the context of this construction. The word *they* represents third plural person which is being talked between Allah as the speaker and prophet Muhammad as the addressee.

Concerning the importance of understanding the correct meaning of the Quran by identifying linguistic markers dealing with meaning and context, especially in deixis, the researcher is interested in conducting the research focusing on the analysis of personal deictic expressions in the English interpretation of Surah al Baqarah by Abdullah Yusuf Ali.

By assuming that the linguistic phenomenon of personal deictic expression occurs in the Quranic interpretation, this research is conducted to answer the questions as follows.

1) What are the pronouns used as personal deictic expression in the English interpretation of the Quran?

2) What are the functions of personal deictic expressions in the English interpretation of the Quran?

3) What are the uses of personal deictic expressions in the English interpretation of the Quran?

In line with the formulation of the problems, this research is aimed at describing and analyzing (1) the pronouns used as personal deictic expression in the English interpretation of the Quran, and (2) the functions of personal deictic expression in the English interpretation of the Quran, (3) the uses of personal deictic expression in the English interpretation of the Quran.

The result of this research is expected to give contribution for teachers, readers, and future research. The result of this study is expected to give contribution to the improvement of the teaching and learning process. The teacher will get more knowledge about pragmatics and add their sources in teaching pragmatic's topics, including discourse analysis.

The result of this study is expected to assist students in adding their knowledge about pragmatics and have a better understanding of pragmatic's topics, especially on the application of personal deictic expression in paragraph writing. This is closely related to the composition of a cohesive paragraph.

The result of this study is expected to be used as a reference in conducting several studies to get a better result, focusing on pragmatic's topics, especially on the application of personal deictic expression in other English skills.

Before conducting this research, the researcher has traced and discovered some studies concerning the discussion on the use of deixis. The first previous study on this topic was conducted by Dewi Simanjuntak (2011) entitled *Deiksis Persona dalam Novel Laskar Pelangi karya Andrea Hirata*. In her thesis, she analyzed the use of person deixis in novel *Laskar Pelangi*. The result showed that there were three pronouns used as person deixis, namely first, second, and third personal pronouns.

Rosmawaty (2013) conducted research about deixis entitled *Analysis the Use of the Kind of Deixis on 'Ayat-Ayat Cinta'* Novel by Habiburrahman El-Shirazyí. It was published by the International Journal of Humanities and Social Science, Vol. 3 No. 17. In her explanation, she discussed three types of deictic markers, including person, time, and place deixis. She found that the most dominant deixis is person deixis.

Siska Pratiwi (2018) published her research in journal Advances in Language and Literary Studies with the title *Person Deixis in English Translation of Summarized Shahih al Bukhari Hadits in the Book of As Salat*. The researcher limited this study on person deixis which aimed to identify and classify kinds of person deixis in English translation of Summarized Shahih Al-Bukhari Hadith, especially in the book of As-Salat (the prayer) translated by Dr. Muhammad Muhsin Khan. This study used Stephen Levinson's framework of deixis for the analysis of distinct types of person deixis elements. The researcher adopted a qualitative research design as a method for this analysis. In this study, the researcher found that the dominant deixis used in Hadith was the third person singular deixis especially the word "He" that dominantly refers to "Prophet Muhammad Pbuh in which shows that Hadith is the media to reveal the action, provisions, approvals, and utterances of Prophet Muhammad PBUH and his companions.

This research has a similar topic to the previous studies, namely the discussion on the use of deixis in various texts. However, the side that differentiates this research to previous studies is that it concerns and focuses on the use of personal deictic expressions on the English interpretation of surah al Baqarah, specializing on the investigation on the functions of the personal deictic expressions' usage.

B. REVIEW OF LITERATURE

Deixis in Pragmatics

Deixis deals with connections between discourse and the situation in which discourse is used. The term 'deixis' derived from the Greek word, which means 'to show' or 'to indicate' is used to denote the elements in a language which refer directly to the situation. Cutting (2002:14) points out that deixis is an essential field of language study in its own right and very important for learners of languages. However, it has some relevance to the analysis of conversation and pragmatics. It is often and best described as "verbal pointing", that is to say, pointing through language. The linguistic forms of this pointing are called deictic expressions, deictic markers, or deictic words; they are also sometimes called indexical."

Moreover, deixis is a technical term (from Greek) for one of the essential things we do with the utterance, or in other words, it can be said 'pointing' via language. Primarily language, deixis concerns with the ways in which the interpretation of utterance depends on

the analysis of that context of utterance. Here are the explanations of three kinds of deixis, as proposed by Levinson (1983).

a. Person Deixis

In many languages, person deixis can also contain other meanings elements like the gender of the third person. In addition to pronoun and agreeing predicates, person or participant-role is marked in various other ways. Person deixis concerns with the encoding of the role of participants in the speech even in which the utterance in question is delivered. Yule (2000:9-10) describes that person deixis involves the speaker and the addressee and operates in a fundamental three-part division they are:

1) First person *(I)*. The first person deixis is a reference that refers to the speaker or both speaker and referent grouped with the speaker which is expressed in singular pronouns *(I, me, myself, mine)* and plural pronouns *(we, us, ourselves, our, ours)*. The first person deixis can be divided into exclusive first person deixis, which refers to a group, including addressee.

2) Second person *(you)*. The second person deixis is a deictic reference to a person or persons identified as addressee, such as *you, yourself, yourselves, your,* and *yours*.

3) Third person *(He, She, It, They)*. Third person deixis is a deictic reference to a referent(s) not identified as the speaker or addressee and usually implies to the gender that the utterance refers to, for example, he, she, and they, him, himself, her, herself.

b. Place deixis

Place deixis is also described as spatial deixis, where the relative location of people and things is being indicated. It is usually expressed in *this, these, there, here, that,* and *those*. Place deixis can be described along many of the same parameters that apply to the time deixis. Therefore, those references to place can be absolute or relational in nature. Grundy (2008) adds that there are three degrees of proximity that are by no means uncommon, with some languages distinguishing proximity to the speaker and the addressee. They are: *here* (proximal), *there* (distal), *where* (and the archaic hither, hence, thither, thence, wither, whence), left, *right, up, down, above, below, in front, behind, come go, bring*, and *take*. Briefly, place deixis is an expression used to show the location relative to the location of a participant in the speech even.

c. Time deixis

Time deixis is also called as temporal deixis. Renkema (1993:79) stated that time deixis is a reference to time relative to a temporal reference point and it is typically the moment of utterance. These language resources were the adjectives of time in the line *yesterday*, *now* and *tomorrow*, and the verb tenses. The verb sometimes also has another function besides referring to a specific time.

For example:

(2) *a: I live here now.*

b: I lived there last year.

The present tense is the proximal form as in (2a), and the past tense is distal form as in (2b). The deictic items use reference that can only be determined with the time of the utterance in which they occur such as: *This / last / next Monday / week / month / year, now, then, ago, later, soon, before. Yesterday, today, tomorrow.* In other words, time deixis is an expression about point to a certain period when the utterances produced by the speaker.

Function of Deictic Expression

In any level of linguistic construction, one aspect that should be considered is the function of each element of construction. Deictic expressions as one element also possess grammatical function signaling their position in the construction. Regarding this case, Alieva *et al.* (1991) mentioned at least five functions of personal deictic expression as follows.

1. Possessive Marker : Rumahku '*My* house', Buku itu milikmu
    'The book is *yours*,
2. Subject : Kamu salah '*You* are wrong.'
3. Object : Sudah lama dia tidak melewatiku 'It's been
    a long time he didn't pass *me*'
4. Object of Preposition : Kakak memberikan buku itu kepadaku
    My sister gave the book to *me*'
5. Postposition marker : Temanya Salim 'The friend *of* Salim'

The italicized unit each represents the function of personal deictic expression, respectively.

Uses of Personal Deictic Expression

Personal Deictic Expression, the so-called Person deixis, localizes an entity in relation to the position of the speaker and/or hearer (Green, 2008). First and second-person pronouns typically refer to the speaking and hearing speech participants, whereas third person pronouns designate the non-speech or narrated participant. According to Lyons (1983) the active participants are the speaker and the addressee, whereas the third person is not an active participant in the speech act.

To give an illustration of what I mean, let us look at the following examples:

1) I was late.

2) You arrived early.

3) I saw them.

Third-person pronouns may be used deictically or anaphorically. An anaphoric use of a deictic expression occurs when reference is being made to another entity that was introduced earlier in the text/speech. Meanwhile a cataphoric use of a deictic expression occurs when reference is being made to another entity that was introduced later in the text/speech.

Examples:

4) John believes *she* is beautiful. (deictic use)

5) John thinks I heard *him*. (anaphoric use)

6) Even though *she* is sick, Susan keeps attending the class. (cataphoric use)

In English, pronouns come in singular and plural forms, several are marked for case, and the third person singular forms encode gender. This is shown in the table 1.

Table 1. English Pronouns

number	person	gender	pronouns				possessive determiners
			subject	object	possessive	reflexive	
singular	1st (speaker)	male/ female	I	me	mine	myself	my
	2nd (listener)	male/ female	you	you	yours	yourself	your
	3rd (other person)	male	he	Him	his	himself	his
		female	she	her	hers	herself	her
		neuter	it	it	its	itself	its
	1st (speaker)	male/ female	we	us	ours	ourselves	our

plural	2nd (listener)	male/ female	you	you	yours	yourselves	your
	3rd (other person)	male/ female/ neuter	they	them	theirs	themselves	their

C. RESEARCH METHOD

Djajasudarma states that a method is a way of working that is well-structured, and it is used to achieve a goal (2010:1). In this research, the writer uses some methods for data processing. Methods used include a method of collecting data and a method of analyzing data. These methods have several techniques, but he only uses some techniques. Moreover, in this chapter, he explains the research types, data, and population, samples, and data sources in this study.

This is a descriptive qualitative research in which it aims to describe the characteristics, properties, and images of the data accurately following the nature of the data themselves (Djajasudarma, 2006: 15). In this case, the captured data really exist without considering whether the language used in discourse grammatical or ungrammatical. Moreover, a qualitative study is naturalistic in which the data are stated in the forms of written or spoken words and people's behaviors that can be observed, not be changed in symbols and numbers (Sukidin & Mundir, 2005: 23). In line with this argument, the qualitative method emphasizes on an inductive data analysis, starting from the empirical facts on the ground, which are then formed into the buildings of theory.

The population of this research is all English interpreted texts of Quran Surah Al Baqarah by Abdullah Yusuf Ali. The interpretation of Abdullah Yusuf Ali is selected because of its characteristics that stand out, i.e. exquisite style, the choice of words that is closer to the meaning of the original text, and the interpretation accompanied by notes and scientific reviews (Sherif, 1994: 232). Surah Al Baqarah is a surah with the most verses of the Quran. There are 286 verses in the texts of interpretation which have various kinds of personal deictic expressions. Meanwhile, the sample of the research was taken by using purposive sampling technique, that is, the selection of a group of subjects based on the criteria and research purposes (Sukidin & Mundir, 2005: 63). Thus, this study will select and use sentences containing personal deictic expressions as the research's data.

The data collection was conducted by observation with note-taking technique, namely (1) reading the data that have been determined, (2) signaling the elements of personal deictic markers, (3) recording sentences in the data card to provide a serial number on each sentence, and (4) identifying the indexical elements.

To analyze the data, the researcher used a reflective-introspective method to find out the personal deictic expression in the Quranic interpretation. Meanwhile, in investigating the pronouns used, the function, and the uses of personal deictic expression, the Pragmatic identity method or *Padan* Method was also used.

In analyzing the data, the researcher used a distributional method, namely, by using the determined elements in the language studied (Djajasudarma, 2003: 60). The starting point began with the study of the data, which were sorted through linguistic intuition. This study describes the discourse into several elements, consisting of sentences, clauses, phrases, and words containing personal deictic markers.

The steps taken in analyzing the data were as follows:
1. Reading all the sentences and identifying each sentence by providing a number
in   parentheses at the beginning of the sentence;
2. Classifying data based on the pronoun, verses, and functions, and the uses of personal deictic markers;
3. Categorizing and analyzing the data based on categories of words, phrases, clauses, and indexical sentences;
4. Sorting and analyzing the data to determine the indexical elements

D. RESULT AND DISCUSSION
Pronouns used as Personal Deictic Expression in the English Interpretation of Quran

Based on the data analysis, it can be found that there are 22 pronouns used as personal deictic expression in the Quranic interpretation. *They are I, We, You, They, He, She, It, My, Our, Your, Their, His, Its, Me, Us, Them, Him, Her, Yourselves, Themselves, Himself,* and *Herself.*

1. Pronoun I

The use of pronoun *I* as deictic expression can be found in verses 40, 41, 67, and 131.

(1) *30. And recall when your Lord said to the Angels, I am about to place a vice-generate in the earth, they said, "will You place such who will spread disorder and shed blood'? And We praise You commending You and sanctify You; He told, 'I know what you know not'.*

(2) *41. And believe in what I sent down confirming that which is with you and be not the first rejecter of it and accept not small price for My signs and dread Me alone.*

(3) *67. And when Moses said to his people, "Allah commands you to slaughter a cow". They said, "you make us a laughingstock". He said, "refuge of Allah, that I be among the ignorant".*

(4) *131. When his Lord said to him, "Surrender", submitted he, 'I surrendered to Him, Who is the Lord of all the worlds'.*

Pronoun *I* as in (1) is used as personal deictic expression whose referent depends on the context of the verse. Pronoun *I* represents the first singular person that refers to the phrase *your Lord* who said to the Angels. The same patterns also occur in (2) in which *I* refer to the first singular person, Allah, the Lord who spoke to children of Yaqoob. The different referents are taken by (3) as *I* as the first singular person refers to *Moses*, and by (4) as *I* refers to *Ibrahim*, as the first singular person who spoke to Allah, the Lord of all worlds. The findings indicate that pronoun *I* has various referents depending on the contexts respectively. The use of pronoun *I* as the first singular person speaker has three referents: *Allah, Moses,* and *Ibrahim*.

2. Pronoun We

The use of pronoun *We* as deictic expression for example can be found in verses 8, 49, and 55.

(5) *8. And some people say, 'We have believed in Allah and the Last Day' yet they are not to believe.*

(6) *49.   And recall when We delivered you from the Pharaoh's people that afflicted you with grievous torment, slaughtering your sons and keeping your*

daughters alive and in this, there was a great trial or great reward from your Lord.

(7) *56. Then We made you alive after your death, so that you might be grateful.*

Pronoun *We* as in (5) is used as personal deictic expression whose referent depends on the context of the verse. Pronoun *We* represents the first plural person that refers to the phrase *some people* who said *"We have believed ….* Other patterns occur differently as in (6,7) in which *We* refers to the first singular person, your Lord (6), and the Lord who made you alive after your death….(7). The findings indicate that pronoun *We* has various referents depending on the contexts respectively. The use of pronoun *We* as the first plural person speaker has a referent to *some people*. Meanwhile, the use of *We* as the first singular person has a referent to *Allah*.

3. Pronoun You

The use of pronoun *You* as deictic expression for example can be found in verses 54, 61, and 63.

(8) *54. And when Moses said to his people, "O my people, you have do" injustice to your souls by taking the Calf, turn therefore towards your Creator then kill amongst your selves each other. That is better for you with your Creator, so He accepted your penitence. Surely, He is alone the most Relenting, Merciful.*

(9) *61. And when you said, "O Moses, we will not remain content with one food, pray then to your Lord, that He bring forth for us of what the earth grows, some vegetables and cucumbers and wheat and lentils and onions," said, "Do you demand inferior thing in exchange of the superior?" Well get down in Egypt or in any city, there you shall get that which you demanded, and humiliation and poverty were stamped upon them and drew-in the wrath of Allah. This was in lieu of their refusal of the Signs of Allah and slaying the prophets unjustly. This was due to their disobedience and transgression.*

(10) *63. And when We took a covenant from you and raised high above you the mount Toor, hold firmly to what We give you, and remember what is therein, in the hope that you may become God-fearing.*

Pronoun *You* is used as personal deictic expression whose referent depends on the context of the verse. *You* represents the second plural person that refers to the phrase *his (Moses's) people* as in (8,9). Another pattern occurs differently as in (10) in which *You* refers to the second singular person, Moses. The findings indicate that pronoun *You* has various referents depending on the contexts respectively. The use of pronoun *You* as the second plural person speaker has a referent to *his/Moses's people*. Meanwhile the use of *You* as the second singular person has a referent to *Moses*.

4. Pronoun He

The use of pronoun *He* as deictic expression for example, can be found in verses 34, 67 and 97.

(11)   *34. And recall, when We ordered the angels to prostrate before Adam, then all prostrated save Iblis. He refused, boasted, and became disbeliever.*

(12)   *67. And when Moses said to his people, "Allah commands you to slaughter a cow". They said, "you make us a laughingstock". He said, "refuge of Allah, that I be among the ignorant".*

(13)   *97. Say you, 'whoever be the enemy of Jibril- then he caused to descend on your heart this Quran by the Command of Allah, Confirming the former Books, and there is guidance and glad tidings to Muslims'.*

Pronoun *He* is used as personal deictic expression whose referent depends on the context of the verse. *He* represents the third plural person that refers to *Iblis* as in (11). Other patterns occur differently as in (12) in which *He* refers to the third singular person, Moses, and Jibril as in (13). The findings indicate that pronoun *He* has various referents depending on the contexts respectively. The use of pronoun *He* as the third singular person speaker has some referents to *Moses, Iblis, and Jibril.*

Functions of Personal Deictic Expression in the English Interpretation of Quran

In any level of linguistic construction, one aspect that should be considered is the function of each element of construction. Deictic expressions, as one element, also possesses grammatical function signaling their position in the construction (Alieva *et al.*, 1991). Based on the data analysis, the research discovers four functions owned by deictic expressions in the Quranic interpretation: Subject (S), Possessive Marker (Pos), Object (O), and Object of Preposition (OP).

1. Subject

Subject function refers to the actor of the action or something being talked by the predicate. Based on the data analysis, the research finds two types of subjects in the Quranic interpretation, animate and inanimate subjects. The animate subject is represented by pronouns *I, We, You, They, He, She,* whereas inanimate subject includes pronoun *It*.

The animate subject can be found in the following verses 40, 55, 64, 74, 97, and 221.

(14)   *40. O Children of Yaqoob recall My, that favor which I bestowed upon you and fulfill My covenant, I shall fulfill your covenant and dread Me alone.*

(15)   *55. And when you said, "O Moses, we shall never believe you, until we see Allah manifestly, then the thunder bolt overtook you, while you were looking.*

(16)   *64. Then you turned back thereafter, so if there had been no Grace of Allah and His mercy upon you, then you would have been among the losers.*

(17)   *74. Then, thereafter your hearts hardened, then they are like stones, but harder than these; and of stones there are some from which rivers gush forth and some are those which split, then water comes therefrom and there are some which fall down for fear of Allah, and Allah is not unmindful of your doings.*

(18)   *97. Say you, 'whoever be the enemy of Jibril- then he (Jibril) caused to descend on your heart this Quran by the Command of Allah, Confirming the former Books, and there is guidance and glad tidings to Muslims'.*

(19)   *221. And marry not idolaters until they accept faith and no doubt, a Muslim bondman is better than an idolater is though she may please you. And give not in marriage to idolaters until they accept faith, and no doubt, a Muslim bondman is better than an idolater, though he may please you. They call towards Hell and Allah call towards Heaven and forgiveness by His*

Command and explain His Signs for the people so that they may accept admonition.

The animate subject is a subject consisting of living things. The underlined words in the above verses are categorized as an animate subject, for example, *I*/Allah in…*I shall fulfill your covenant*… (14), *you*/Moses's people in …*then you would have been among the losers* (16), *they*/your hearts in …*then they are like stones* (17), *he*/Jibril (18), and *She*/idolater in …*though she may please you*… (19). Meanwhile, the inanimate subject refers to the subject of unliving things, as can be found in verses 117 and 123.

(20)　　*117. The Originator of the heavens and the earth, and when He decrees any thing, then says to it only, 'Be and <u>it</u> becomes at once."*

(21)　　*123. And fear the day when no soul shall be a substitute for another and nor <u>it</u> shall be freed for any compensation, and nor any intercession will profit the infidels and nor will they be helped.*

The underlined words in verses above are categorized as the inanimate subject, for example, *it*/anything in *…Be and it becomes at once* (20), and *it*/soul in… *nor it shall be freed*…(21).

2.　Object

The object of a sentence is the person or thing that receives the action of the verb. It is the who or what that the subject does something to. Based on the data analysis, the research finds two types of objects in the Quranic interpretation; they are direct object and preposition object.

A direct object is a noun or pronoun denoting a person or thing that is the recipient of the action of a transitive verb, while the object of a preposition is a noun or pronoun that follows a preposition and completes its meaning. The direct object (O) and object of preposition (OP) is represented by pronouns *Me, Us, You, Them, Him, Her,* and *It*. Take a look at the following examples.

(22)　　*51. And We made a promise of forty night' with Moses, then after <u>him</u>, you began worshipping a calf and you were unjust.*

(23)　　*138. We took the dye of Allah and whose dye is better than Allah and We worship <u>Him</u> alone.*

The object of a preposition can be identified by the underlined word *him* positioning after the preposition *after* in …*then after him, you began*… (22) referring back to *Moses*. Besides, the direct object can be seen from the use of pronoun *Him* following directly the verb *worship* in …*We worship Him alone* (23), referring back to the word *Allah*.

3. Possessive Marker

A possessive marker is the person or thing that indicates the possession of something. Based on the data analysis, the research finds six categories of the possessive marker in the Quran. They are *My, Our, Your, Their, His*, and *Its*. Take a look at the following examples.

(24)   *38.   We said, "you all get down from the paradise then if any guidance comes to you from Me, then who-so-ever followed <u>My</u> guidance, they have no fear nor any grieve.*

(25)   *57.   And We made cloud your shade and sent down on you Manna and Salwa, eat of <u>Our</u> good things, provided by Us, and they did no harm to Us, yes they had harmed their own souls.*

(26)   *60.   And when Moses asked water for his people, then We said, "Strike this rock with <u>your</u> staff," atone, there gushed forth twelve springs therefrom. Each group knew its drinking place. Eat and drink of what Allah has provided and do not wander in the earth raising mischief.*

(27) *62.   Surely, those who believe, and the Jews and the Christians and the Sabians, whoever have faith with true hearts in Allah and in the Last-day and do good deeds, <u>their</u> reward is with their Lord, and there shall he no fear for them nor any grief.*

(28) *80.   And they said, "the fire shall not touch us except for numbered days", Say then, have you taken a promise from Allah, then Allah, will never break <u>His</u> Promise. Or you say about Allah that which you do not know.*

(29) *235.   And there is no sin on, you regarding this, that you sent offer of marriage to women by giving obscure hint or hold it in your hearts. Allah knows that now you will remember them. Yes, make not with them secret contract, but say that much only which is known in law. And do not resolve wedding-tie until the written term reaches to <u>its</u>*

period and know that Allah knows what is in your heart, then fear him and know that Allah is Forgiving, Forbearing

The possessive markers can be identified by the underlined word *My* in *My guidance* referring to Allah (24), *Our* in *Our good thing,* referring to Allah (25), Your in your staff, referring to Moses (26), *Their* in *their reward*, referring to *those who believe* (27), *His* in His promise, referring to Allah (28), and *Its* in *its period*, referring to *wedding tie* (29).

Uses of Personal Deictic Expression in the English Interpretation of Quran

Personal pronouns may be used deictically, anaphorically, or cataphorically. An anaphoric use of a deictic expression occurs when reference is being made to another entity that was introduced earlier in the text/speech. Meanwhile, a cataphoric use of a deictic expression occurs when reference is being made to another entity that was introduced later in the text/speech.

Based on data analysis, the research finds three uses of person deixis in the Quran; they are deictic, anaphoric, and cataphoric uses. The examples are given below.

(30) *28. How you will disbelieve in Allah, whereas, you were dead, <u>He</u> gave you life, then will cause you to die then again will give you life, then towards Him you will return.*

(31) *29. He it is Who created for you all that is in the earth, then turned toward the heaven, then formed seven heavens correctly and <u>He</u> knows all and every thing.*

(32) *105. Those who are infidels, whether people of the book or idolaters, do not desire that any good should be sent down to you from your Lord and Allah chooses for His Mercy, whomsoever <u>He</u> pleases, and Allah is of Exceeding Bounty.*

The anaphoric use of person deixis can be identified by the underlined word *He* in *How you will disbelieve in Allah, whereas, you were dead, <u>He</u> gave you life* … (30) in which *He* refers back to *Allah*. The deictic use of person deixis is signaled by the use of pronoun *He* in *He it is Who created for you all* … (31), referring to the word *Allah* of preceded verse *How you will disbelieve in Allah* in (30). Meanwhile, the cataphoric use can be seen from the use of pronoun *He* in … *whomsoever <u>He</u> pleases, and Allah is of Exceeding Bounty* (32), referring forward to the word *Allah*.

E. CONCLUSION

Based on the previous discussion, some conclusions can be made as follows.

1. There are 22 pronouns used as personal deictic expression in the Quran. They include *I, We, You, They, He, She, It, My, Our, Your, Their, His, Her, Its, Me, Us, Them, Him, Yourselves, Themselves, Himself, Herself.*

2. The function of personal deictic expression covers *Subject, Object, Object of Preposition, and Possessive Marker.*

3. The personal deictic expressions are used anaphorically, deictically, and cataphorically.

F. RECOMMENDATION

The present research only focuses on the analysis of person deixis in the Quran viewed from the pronouns used as person deixis, function of person deixis, and uses of person deixis. The result of the research may be beneficial for students as the teaching material, especially in increasing students' pragmatic competency at the English Education Department of Raden Intan Lampung State Islamic University. Moreover, it is highly recommended that the next research may elaborate more on the coreferential relationship among the indexical items in person deixis.

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