

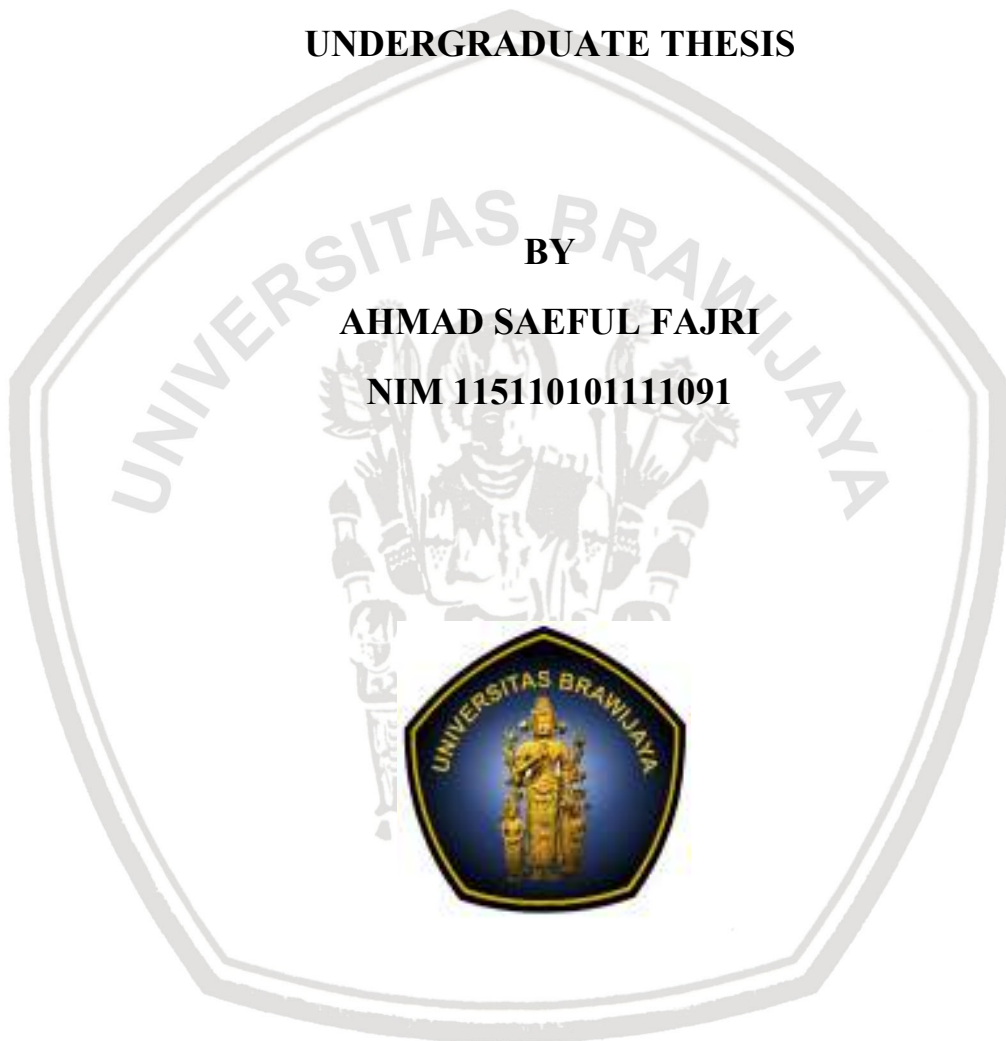
**AN ANALYSIS OF PERSON DEIXIS USED BY
EMHA AINUN NADJIB IN KENDURI CINTA EVENT
ENTITLED “ATEISME AGAMA”**

UNDERGRADUATE THESIS

BY

AHMAD SAEFUL FAJRI

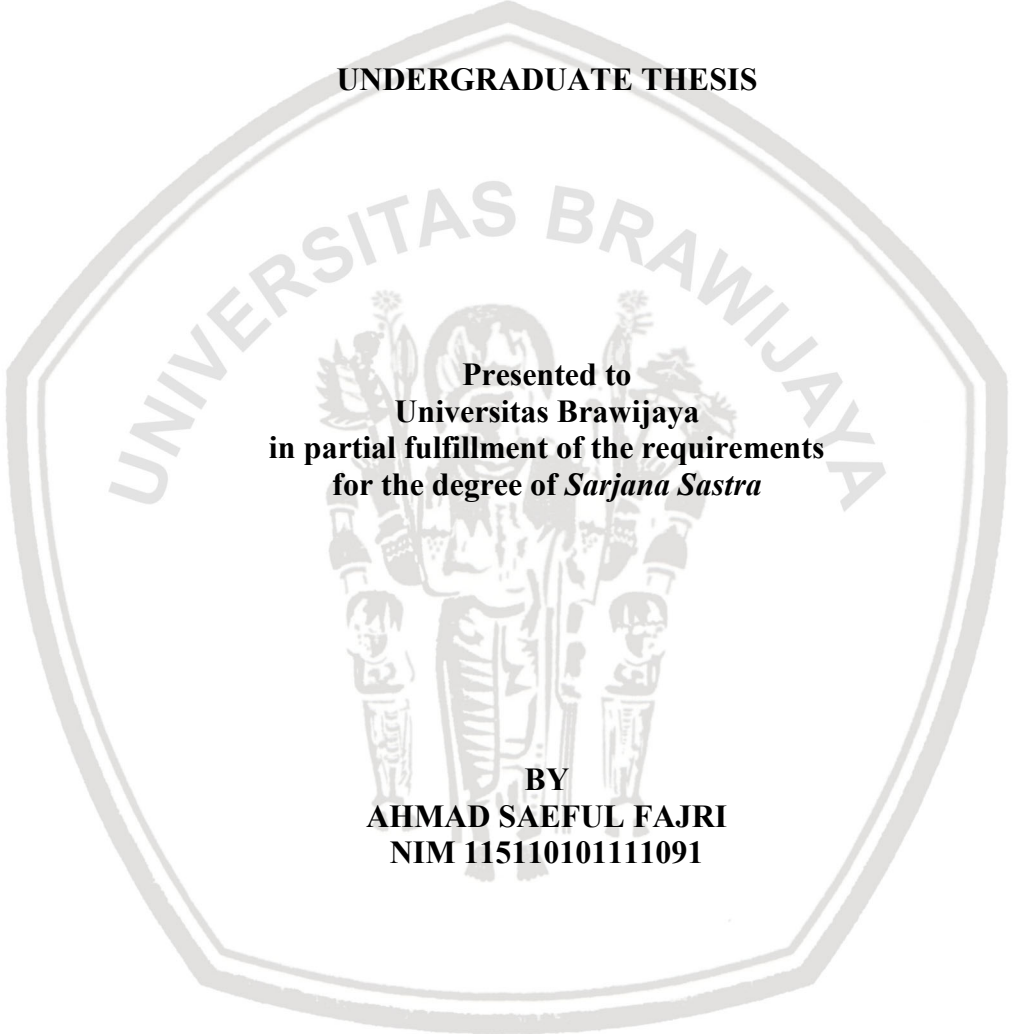
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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA
2018**

**AN ANALYSIS OF PERSON DEIXIS USED BY
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“ATEISME AGAMA”**

UNDERGRADUATE THESIS



**Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***

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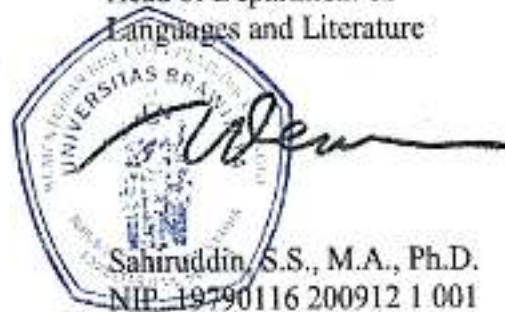
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Malang, July 13th, 2018

Ahmad Saeful Fajri

ABSTRACT

Fajri, Ahmad Saeful. 2018, **An Analysis of Person Deixis Used by Emha Ainun Nadjib in Kenduri Cinta Event entitled “Ateisme Agama”**. Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Isti Purwaningtyas

Keywords: Deixis, Person Deixis, Reference, Speech.

In communication, sometimes the speaker deliver the ambiguous utterances to the addressee. In pragmatics, there is a subject that discusses about ambiguous words, namely deixis. Deixis comes from Greek that means ‘pointing’ via language. In this research, the researcher examines the person deixis used by Emha Ainun Nadjib in Kenduri Cinta entitled “*Ateisme Agama*” by using Levinson’s (1983) theory. There are two problems which were formulated, those are; (1) What are the types of person deixis used by Emha Ainun Nadjib in Kenduri Cinta Event entitled “*Ateisme Agama*”. (2) What are the references of person deixis used by Emha Ainun Nadjib in Kenduri Cinta Event entitled “*Ateisme Agama*”.

The researcher used descriptive qualitative method in order to answer the research problems. This research used document analysis as the object of the research since the source data of this research was the transcript of a video. The source of data is the script of speech, while the data are all the person deixis in the speech.

In this research, the researcher found 479 person deixis in three languages (Bahasa Indonesia, Javanese, Arabic) which is divided into; (1) 147 first person deixis that consists of words *Saya, Aku, Kita, Ku, Aku, Kulo/Kaulo, Tak, Ana* (أنا). (2) 209 second person deixis that consists of words *Anda, Kamu, Engkau, Mu, Sampean, Kowe, Kon, Anta* (انت), *Ka* (ك), *Antum* (انتم). (3) 123 third person deixis that consists of words *Dia, Nya, Mereka, E, Hi* (ه). To answer the second research problem, the research found that the first person deixis referred to Emha Ainun Nadjib as the speaker, the second person deixis referred to the audience and the third person deixis referred to someone who was being discussed in the parables.

The researcher suggests for the next researcher to analyze the person deixis from the language of each region which is focused on the level of politeness in the language or comparing the person deixis from two languages. For example, Bahasa with English, Javanese with Sundanese, etc.

ABSTRAK

Fajri, Ahmad Saeful. 2018, **An Analysis of Person Deixis Used by Emha Ainun Nadjib in Kenduri Cinta Event entitled “Ateisme Agama”**. Program Studi Bahasa Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Dosen Pembimbing: Isti Purwaningtyas

Kata Kunci: Deiksis, Deiksis Orang, Referensi, Ceramah.

Dalam berkomunikasi, terkadang seorang penutur menyampaikan kalimat yang ambigu kepada lawan bicaranya. Dalam ilmu pragmatik, terdapat sebuah pelajaran yang membahas tentang kata-kata ambigu, namanya deiksis. Deiksis berasal dari bahasa Yunani yang artinya ‘menunjuk’ lewat bahasa. Dalam penelitian ini, peneliti meneliti deiksis orang yang digunakan oleh Emha Ainun Nadjib di Kenduri Cinta yang berjudul “Ateisme Agama” dengan menggunakan teori dari Levinson (1983). Penelitian ini memiliki dua rumusan masalah, diantaranya; (1) Apa saja tipe-tipe deiksis orang yang digunakan oleh Emha Ainun Nadjib dalam acara Kenduri Cinta yang berjudul “Ateisme Agama”. (2) merujuk kemana referensi-referensi dari deiksis orang yang digunakan oleh Emha Ainun Nadjib dalam acara Kenduri Cinta yang berjudul “Ateisme Agama”.

Peneliti menggunakan metode kualitatif deskriptif untuk menjawab masalah penelitian. Penelitian ini juga menggunakan metode analisis dokumen mengingat bahwasannya data yang digunakan berupa transkrip video. Sumber data dalam penelitian ini adalah teks ceramah, sedangkan data dari penelitian ini adalah seluruh ungkapan deiksis orang yang ada pada naskah ceramah tersebut.

Dalam penelitian ini, peneliti menemukan 479 deiksis orang dalam tiga Bahasa (Bahasa Indonesia, Jawa dan Arab) yang terbagi menjadi; (1) 147 deiksis orang pertama yang terdiri dari kata *Saya, Aku, Kita, Ku, Kamu, Kulo/Kaulo, Tak, Ana (أنا)*. (2) 209 deiksis orang kedua yang terdiri dari kata *Anda, Kamu, Engkau, Mu, Sampean, Kowe, Kon, Anta (انت), Ka (ك), Antum (انتم)*. (3) 123 deiksis orang ketiga yang terdiri dari kata *Dia, Nya, Mereka, E, Hi (له)*. Untuk menjawab masalah penelitian yang kedua, peneliti menemukan bahwasannya deiksis orang pertama merujuk pada Emha Ainun Nadjib sebagai pembicara, deiksis orang kedua merujuk pada penonton dan untuk deiksis orang ketiga merujuk pada seseorang yang ada dalam perumpamaan.

Peneliti menyarankan kepada peneliti selanjutnya untuk meneliti deiksis orang dari bahasa daerahnya masing-masing dengan memfokuskan pada tingkat kesopanan bahasa atau membandingkan deiksis orang dari dua bahasa seperti Bahasa Indonesia dengan Bahasa Inggris, Bahasa Jawa dengan Bahasa Sunda, dll.

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CHAPTER I

INTRODUCTION

In this chapter, the researcher presented three topics related to the study. Those topics covered the background of the study, problems of the study, objectives of the study, and definition of the key terms.

1.1 Background of the Study

According to Renkema (1993, p.8), communication is a process by which we assign and convey the meaning in an attempt to create shared understanding, both the speaker and the hearer should hold to general rules and principles and thereby use the certain strategy. Language is one of the cultural products that created by humans as a tool to communicate with each other. Humans use language to send or receive a required information. But, sending or receiving an information will not achieve if the receiver does not understand what the sender means.

In communication, sometimes the speaker deliver the ambiguous utterances to the addressee. It can make the addressee difficult to understand what the speakers mean. The examples are when someone says about “I,” “here”, “and” now. The addressee can’t understand the meaning if the addressee does not know about a context of the communication. According to Brown & Yule (1983, p.25) define the context as the ‘environment’ or circumstances’ in which language is used. It can be considered as the simplest and the most fitting definition of

context. Context is the situation while communications. The context will change depends on the situation of person, time and place because if the context is changing, the referent will be changing too.

The study of contextual meaning is called pragmatics. According to Grundy (2000, p. 3) "Pragmatics is the study about explaining how we produce and understand such everyday but apparently rather peculiar uses of language". In pragmatics, there is a subject that discusses ambiguous words, namely Deixis. Deixis is the study of language phenomena which discusses words that have a relative meaning. Levinson (1983, p. 54) states that deixis has prototypical of focal exemplars the use demonstratives, person pronouns especially first and second person pronouns, specific time and place adverbs like now and here, tense and variety or other grammatical features which are related directly to the circumstances of utterance. Traditionally, deixis consist of persona or personal deixis, spatial or place deixis, and temporal or time deixis. As state by Levinson's (1983) theory, there are five categories of deixis, there are persona deixis, time deixis, place deixis, social deixis, and discourse deixis.

From the previous studies about deixis. The researcher concludes, the most deixis that is used by someone was person deixis. Person deixis is realized with personal pronouns (Renkema. 1993, p. 77). It means that person deixis is a reference that refers to the speaker. Therefore, the researcher is interested in analyzing one of speech by Emha Ainun Nadjib entitled "Ateisme Agama" in the Kenduri Cinta event which was held on Friday, March 13, 2015, in Taman Ismail Marzuki Jakarta.

Emha Ainun Nadjib or Cak Nun was born in Jombang, East Java, May 27, 1953. He is the public figure such as an artist, cultural, intellectual Muslim, and also the writer who has produced many works such as *slilit sang kiai*, *surat kepada kangjeng nabi*, etc. As a public figure, he has own language style that is totally different from common people and the choice of the words is noticed by a public figure. His speech is always awaited by the people because his speech is very open-minded, relaxed, and full of fun. His speech also combines the dynamics of art, religion, political education, economic synergies in order to foster the potential of the people. In his speech, he always gives the parables or illustration. In the parables and illustration, the first person deixis does not refer to the speaker. Nor, the second person deixis does not refer to the hearer or audience too. But, the first person deixis and the second person deixis refers to someone that did not followed the speech. Therefore, the researcher is interested in analyzing the person deixis that is used by Emha Ainun Nadjib.

Emha Ainun Nadjib's events were always crowded by *Jamaah Ma'iyah*. *Jamaah Ma'iyah* is the name of people who see Emha Ainun Nadjib's speech. in every region or country, *Jamaah Maiyah* has their respective nicknames like Mocopat Syafaat in Yogyakarta, Bangbang wetan in Surabaya, Kenduri Cinta in Jakarta, Jamparing Asih in Bandung, Rebo Legi in Malang, Padhang mBulang in Jombang, Tongil Qoryah in South Korea, and so on. In Emha Ainun Nadjib's speech, his speech always accompanied by the music of Kiai Kanjeng (*Gamelan*). The researcher chooses Kenduri Cinta event as a part of the object because Kenduri Cinta events were different with the other events. This event is not

accompanied by the music of Kiai Kanjeng but focuses on Emha Ainun Nadjib's speech. In addition, in his speech, Emha Ainun Nadjib used three languages there are, Bahasa Indonesia, Javanese, and Arabic.

1.2 Problems of the Study

Based on the description of the background on the study, there are some problems in relation to the discussion on above, as follows:

1. What are the types of person deixis used by Emha Ainun Nadjib in Kenduri Cinta event entitled "*Ateisme Agama*"?
2. What are the references of person deixis used by Emha Ainun Nadjib in Kenduri Cinta event entitled "*Ateisme Agama*"?

1.3 Objectives of the Study

Based on the statement of the problems above, the objectives are:

1. To find out the types of person deixis used by Emha Ainun Nadjib in Kenduri Cinta event entitled "*Ateisme Agama*".
2. To find out the references of person deixis used by Emha Ainun Nadjib in kenduri cinta event entitled "*Ateisme Agama*".

1.4 Definition of the Key Terms

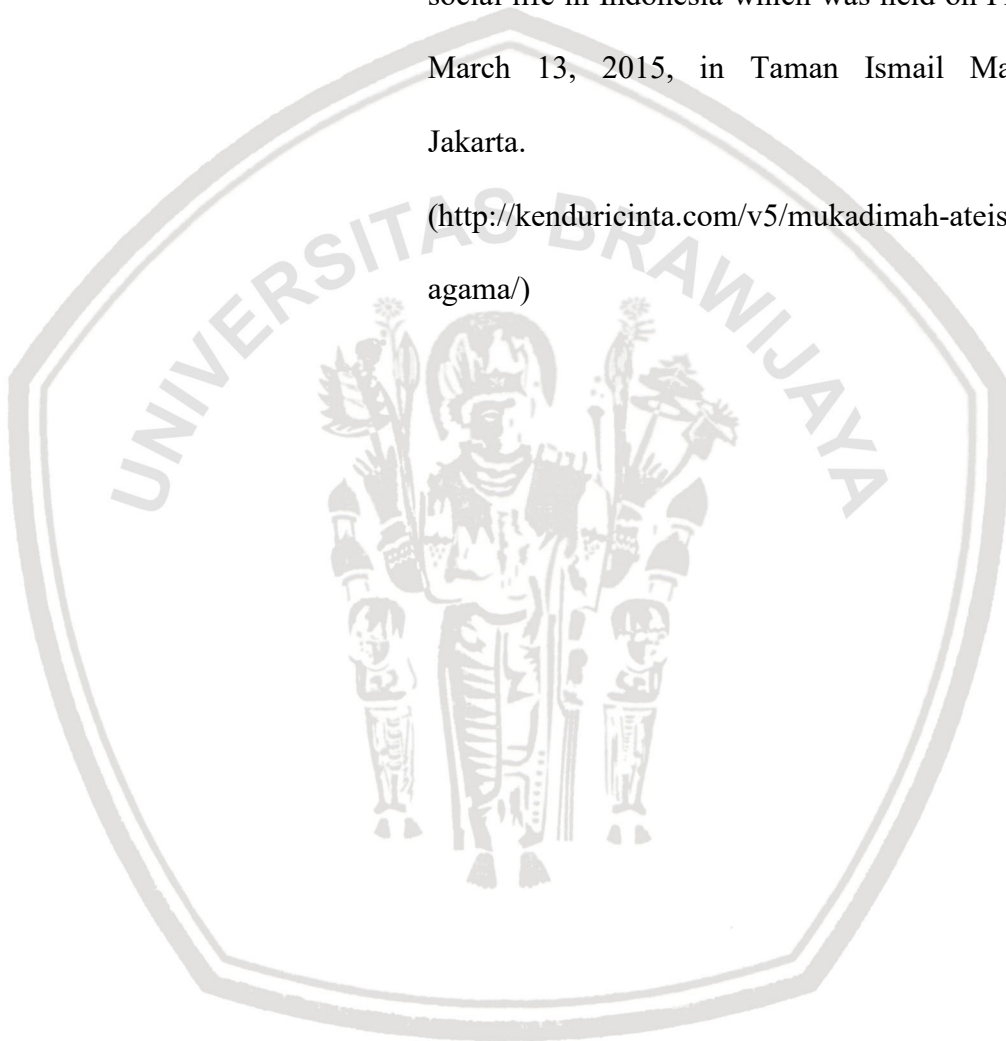
The definition of the key terms is purposed to make the theories of this research more comprehensible.

1. Deixis : Deixis has prototypical of focal exemplars the use demonstratives, person pronouns especially first and second person pronouns, specific time and place adverbs like now and here, tense and variety or other grammatical features which are related directly to the circumstances of utterance. (Levinson, 1983, p.54).
2. Person Deixis : Person Deixis concerns the encoding of the role of participants in the speech events in which the utterance in question is delivered. (Levinson, 1983, p.62).
3. Emha Ainun Nadjib : Emha Ainun Nadjib or Cak Nun was born in Jombang, East Java, May 27, 1953. He is an artist, cultural, intellectual Muslim, and also the writer. (www.bio.or.id/biografi-emha-ainun-nadjib/).
4. Kenduri Cinta : Kenduri cinta is the routine event held by Maiyah's Community on Friday of the second week in Taman Ismail Marzuki, Jakarta.

(<https://www.caknun.com/2017/istiqamah-berproses-di-maiyah/>).

5. *Ateisme Agama* : Ateisme Agama is a title of Kenduri Cinta event that talk about the phenomenon of religion and social life in Indonesia which was held on Friday, March 13, 2015, in Taman Ismail Marzuki Jakarta.

(<http://kenduricinta.com/v5/mukadimah-ateisme-agama/>)



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses some theories related to the topics of the study. The literature review consists of pragmatics, deixis, reference and previous studies.

2.1 Pragmatics

There are some points of view on pragmatics According to Levinson (1983, p. 27) defines that pragmatics is the study of deixis (at least in part), implicature, presupposition, speech act, and aspects of discourse structure. Another definition is given by Grundy (2000, p.3) who defines that pragmatics is the study about explaining how we produce and understand such everyday but apparently rather peculiar uses of language. In addition, Yule (1996, p.127) stated that pragmatics is the study of invisible meaning, or how we recognize what is meant even when it is not actually said or written.

Based on some definitions above, the researcher can simplify that pragmatics is a branch of linguistics that is related to the hidden meaning. The meaning that studied in pragmatics is related to the context. It means that how the context can influence what the speaker said. Sometimes the speaker has an implied meaning beyond what she or he said. It depends on the addressee how to recognize what the speaker meant in his or her speech. For example in one sentence that the researcher is taken from Bahasa Indonesia conversation “Tanya saja ke *Mbah Gugel*”. If we comprehend it based only on the physical text. We will interpret that

Mbah Gugel is the name of someone. But if we read by considering the context, people will interpret that the *Mbah Gugel* doesn't name of someone but is the name of the search engine (Google) on the internet.

2.2 Deixis

Sometimes when we do not know someone's name, at that time we will call it with the word "He or She". This statement is called as the pronoun. In the Oxford dictionary "Pronouns are used in place of a noun that has already been mentioned or that is already known, often to avoid repeating the noun". In pragmatics, this is called deixis.

According to Yule (1996, p.9), deixis is technical term for one of the most basic things we do in the utterance. It comes from Greek that means 'pointing' via language. This is usually known by deictic expression. In deictic expression, there are three forms such person deixis, temporal deixis, and spatial deixis. All these expressions depend on their interpretations of the speaker and hearer sharing the same context.

For Purwo (1984, p.1), it is stated that deictic refers to a word which the referent is inconsistent, depending on who the speaker is, where and when it is uttered. The most obvious way to reflect the relationship between the structure of language and context is through deixis. Deixis cannot be fully understood without the additional contextual information. For example in one sentence "I need some food". Deixis "I" in the sentence refers to the speaker who is feeling hungry.

Furthermore, according to Levinson (1983, p. 54), deixis has prototypical of focal exemplars the use demonstratives, person pronouns especially first and second person pronouns, specific time and place adverbs like now and here, tense and variety or other grammatical features which are related directly to the circumstances of utterance. Traditionally, deictic consist of persona or personal deixis, spatial or place deixis, and temporal or time deixis. As state by Levinson's (1983) theory, there are five categories of deixis, there are persona deixis, time deixis, place deixis, social deixis, and discourse deixis.

2.2.1 Person Deixis

According to Renkema (1993, p.77), Person deixis is realized with personal pronouns. Person deixis can be expressed with using personal pronouns, namely first person, second person, and third person. In conversation, I and you can refer to another person. It depends on who is speaking and has a role as deictic center. The speaker as the first person talks to the listener as the second person and might be talking about a third person.

In addition, Yule (1996, p.10) state that person deixis deal with calling the speaker with the world *I* and the addressee as *you*. Sometimes the speaker becomes addressee in the speech event and called as *you* when the speech process is switched. To understand person deixis easier, Azar (1995, p.132) made the table for sums up about person deixis. The following table about person deixis in English by Azar (1995, p.132):

Table 2.1 Person Deixis by Azar's Theory

Person Deixis		1 st person	2 nd person	3 rd person	
				M	F
Singular	Subject	I	You	He	She
	Object	Me	You	Him	Her
	Possessive	My	Your	His	Her
	Possessive	Mine	Yours	His	Hers
Plural	Subject	We	You	They	
	Object	Us	You	Them	
	Possessive	Our	Your	Their	
	Possessive	Ours	Yours	Theirs	

From the table above, we know that “I and We” is the speaker, “You” is the addressee, and “She, He, and They” are the others. Person deixis can be functioned well if the participants know the role of the speakers, the situation, and the target of the utterance.

While Levinson (1983, p.62) stated that person deixis concerns the encoding of the role of participants in the speech events in which the utterance in question is delivered. The person deixis divided into three types, namely first person, second person and third person. Further, Levinson (1983, p.62) explains that the first person is the grammaticalization of the speaker's reference to himself, second person the encoding of the speaker's reference to one or more addressee, and third person the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question.

2.2.1.1 First Person Deixis

In communication, the first person is the pronouns that refer to the speaker. According to Yule (1996, p.10), person deixis deals with calling the speaker with the word I and the addressee as you. Sometimes the speaker becomes the addressee in the speech event and called as you when the speech process is switched.

The first person consists of singular and plural. The form of the singular first person includes: “*I*”, “*Me*”, “*My*”, “*Mine*”. An example in one utterance “*I* drink some coffee tonight”. The form of the plural first person includes: “*We*”, “*Us*”, “*Our*”, “*Ours*”. An example in one utterance “*We* are the champions”.

2.2.1.2 Second Person Deixis

The second person is pronouns that refer to the addressee or the audience. According to Levinson (1983, p.62), second person deixis is the encoding of the speaker’s reference to one or more addressee.

The second person consists of singular and plural. The form of the singular second person includes: “*You*”, “*Your*”, “*Yours*”. An example in one utterance “Do *you* want some coffee?”. The form of the plural second person include: “*You*”, “*Your*”, “*Yours*”. An example in one utterance “*you* are amazing!”.

2.2.1.3 Third Person Deixis

The third person is pronouns that refer to someone other than first and second person deixis. According to Levinson (1983, p.62), third person deixis is the

encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question.

The third person consists of singular and plural. The form of the singular third person includes: “*He*”, “*Him*”, “*His*”, “*She*”, “*Her*”. An example in one utterance “*He* is a student”. The form of the plural third person includes: “*They*”, “*Them*”, “*Their*”. An example in one utterance “I will meet *them* tomorrow”.

2.2.2 Time Deixis

According to Levinson (1983, p.62), time deixis is concerned with the encoding of temporal points which refer to where an event of utterance takes place. Time deixis is a deixis that refers to time, it could be future, present or past time, depends on when the speech event was conducted.

According to Grundy (2000, p.31), time deixis is the determination of relations between the time of the utterance is being occurred by the speaker and heard by the listener. Deixis indicates the time at which the speaker is producing the utterance or the speaker’s voice being heard. The distal form then relies on the speaker’s present time. Time deixis also can be operated with the non-deictic temporal references such as calendar and clock time.

An example from the time deixis: “I met her in the library *yesterday*”. To know when the exact time of yesterday is, the addressee should know when the time of conversation takes place. Yesterday means the day before the time of the conversation takes place.

2.2.3 Place Deixis

According to Levinson (1983, p.62), place or space deixis is to point relative location in the speech event. However, the location from speaker's perspective can be fixed mentally and physically. The linguistic forms to express place deixis in English are the adverb *here* and *there* and the demonstrative pronouns *this* and *that*.

Meanwhile, Renkema (1993, p.78) explains that in place deixis a speaker can refer to something that is in the vicinity or further way: *this*, *these* as opposed to *that*, *those* and place deixis can be realized not only by the use of demonstrative pronouns but also by the use of adverb of place: *here* and *there*.

An example from the place deixis: "I wait for you *here*". The word "here" may mean library, park, cafe or other place depending on the agreement between the speaker and the addressee. Therefore, the addressee should know what the context of the conversation.

2.2.4 Discourse Deixis

According to Levinson (1983, p.62), discourse or text deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance (which includes the text referring expression) is located discourse deixis are the use of *that* and *this*. Discourse or text, deixis concerns the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance (including the utterance itself).

From that explanation above, the researcher sum up that discourse deixis is a deixis that refers to the previous text to complete or corroborate the next text. An example in one utterance “From *that* explanation above”.

2.2.5 Social Deixis

According to Levinson (1983, p.63), social deixis concerns the encoding of social distinctions that are relative to participant-role, particularly aspects of the social relationship holding between speaker and addressee (s) or speaker and some referent. Social deixis is the tool to indicate the social distance between the speaker and the addressee.

Moreover, Yule (1996, p.10) states “The choice of one form will certainly communicate something (not directly said) about the speaker’s view of his or her relationship with the addressee”. In addition, Renkema (1993, p.78) state that “the phenomenon of the relationship between the first and the second person is often called social deixis”.

An example from the social deixis “I was late again today to come to *Pak* Syarif’s class”. The speaker of the utterance above uses the title of the third person to show his respect to the person. The utterance above is produced by a university student. He uses the word “Pak” to point his lecturer because his lecturer has a higher status than the student’s status.

2.3 Reference

In every language, there should be an item that is used to refer to something. In English, the item is known as the reference. According to Yule (1996, p.17) reference as an act in which a speaker or writer uses linguistic forms to enable a listener or reader to identify something. For example, 'table', the form of table is letters of (t-a-b-l-e) and the object refers to the referent of the table. The word 'table' has the meaning piece of furniture with a flat top on legs and has the function to put a something.

In additions, Lyon (1977, p.176) state that reference is an utterance dependent notion. It means that the speaker refers to a certain individual by means referring expression. Thus I say that reference is the central point of utterance or sentence. It has the function to identifying someone or something and helps the reader or listener to understand what the speaker means in the utterance.

While for Halliday and Hasan (1976, p.31) stated that reference is the specific nature of the information that was signaled of retrieval. The cohesion of a text lies in the continuity of reference. Generally, reference is divided into two kinds: the first is situation reference (exophora) and the second is the textual reference (endophora). Textual reference is divided into two kinds: anaphora (to the preceding text) and cataphora (to the following text).

2.4 Previous Studies

This study has a relationship with the previous study of Gita Maharsi Wiratmoko (2015). Her thesis entitled "*The Use of Person Deixis by Three Main Characters in "The Amazing Spider-Man" Movie*". She uses Levinson's (1983) theory to describe the type of person deixis used by three main Characters in the dialogues on "*The Amazing Spider-Man*" movie. She uses the qualitative approach to describe types of person deixis and the references from each type of person deixis in her data. In her research, she was found 262 expressions of person deixis which is divided into 135 first person deixis, 86 second person deixis, and 41 third person deixis in her data. The similarity between the current study and her study was about theory. The theory is from Levinson (1983) and she just analyzed the person deixis. The difference is the object of research. She used the object from movie's dialogues.

Moreover, Ervin Dwi Laksono (2015) also carried out the study about deixis. His thesis entitled "*Deixis in Javanese Language Employed by KH. Anwar Zahid in His Speech Entitled "bareng-bareng menambah"*". He uses Grundy's (2000) theory to describe the type of deixis used in the sentence on the script of KH. Anwar Zahid speech. He uses the qualitative approach to describe types of deixis and the references in his data. The result of his study is person deixis. He found 215 person deixis comprising of social deixis which was about 81 utterances, 65 first person deixis, 9 person plural deixis, 55 second person deixis and 5 third person deixis. There are the differences between the current study and his study. The differences are about theory and object of research. He used Grundy's (2000) theory and analyzed the speech of KH. Anwar Zahid.

CHAPTER III

RESEARCH METHOD

This chapter consists of the research design, data sources, data collection, and data analysis.

3.1 Research Design

In general, language research is qualitative descriptive research, so does this research. The research use qualitative descriptive method since the data that the writer investigates are in the form of words, not number. Bogdan (1998, p.77) state that the qualitative research deals with data that are in the form of words, rather than numbers and statistics. The researcher describes the type of person deixis and the references of utterances that used by Emha Ainun Nadjib in speech.

However, the data can be analyzed quantitatively by changing the data into number. The researcher uses quantitative method to support qualitative method. Quantitative method is used to show the tendency of Emha Ainun Nadjib in choosing certain person deixis. The type of person deixis is counted to make percentage. Then, the writer compares each type of person deixis according to the percentage, so the writer knows the tendency and finds out why Emha Ainun Nadjib chooses certain person deixis rather than others.

3.2 Data Sources

The data of this study were taken from the video which were uttered by Emha Ainun Nadjib in Kenduri Cinta entitled “Ateisme Agama” which was held on Friday, March 13, 2015 in Taman Ismail Marzuki Jakarta. The video is taken from <https://www.youtube.com/watch?v=joqBSGtD7fo&t=715s> in Mallika Wijarnako Channel which was published on May 30, 2015. The duration of the video is 68 minutes.

3.3 Data Collection

According to Sudaryanto (1993:133), the method that the researcher uses to collect the data is non-participant observation method. Observation method is done by observing the use of language. The researcher observed the language by watching the video but not involved in the speech, so the researcher used non participant observation method. The researcher used audio visual recording downloaded from Youtube to be observed. After watching the audio visual recording of Emha Ainun Nadjib’s speech, the researcher transcribed the speech into written text. Then, the researcher analyzed it.

The researcher uses purposive sampling technique because the researcher chooses purposively the analyzed data. The researcher does not describe all of the person deixis that Emha Ainun Nadjib uses, but just takes some samples for analysis. In language research, data samples are not necessary in a large number as long as the sample can represent all of the data population. The researcher chooses intentionally some deixis from every type that can represent each type of deixis in

utterance. The samples are taken from every type of person deixis, namely first person, second person, and third person.

To obtain the data, several steps are done as follows:

1. Downloading the data from internet

The researcher browsed the video from <https://www.youtube.com/watch?v=joqBSGtD7fo&t=715s> on Mallika Wijarnako channel.

2. Watching and transcribing the speech

After downloading the video, the researcher watched and wrote the speech in the same time.

3. Selecting the data

After transcribing the speech. The researcher read the data. After that the researcher selecting the person deixis from the utterances.

4. Making the list of the types of each person deixis

The researcher make the list to know the percentage of person deixis that used by Emha Ainun Nadjib.

3.4 Data Analysis

After collecting the data, the researcher continued to the next step which is analyzing the data. In analyzing the data, the researcher followed several steps:

1. Classifying the findings

The researcher classified the data from transcript of video that has been collected based on the types of person deixis based on Levinson (1983, p.62) theory (first person, second person, and third person).

2. Analyzing the findings

After classifying the data, the researcher takes the sentence from the data that has been classified and then explains the types of person deixis based on Levinson (1983, p.62) theory. The last step is the researcher analyzes the references from each types of person deixis based on Yule (1996, p.17) theory. The researcher make the table for easier to understanding the data.

The example of the table:

Languages	S/P	First Person Deixis		Second Person deixis		Third Person Deixis		Total
Indonesia								
Javanese								
Arabic								
Total								

Note: S = Singular

P = Plural

3. Drawing conclusion

After analyzing the data, the researcher made a conclusion based on the result of the analysis.

CHAPTER IV

FINDINGS AND DISCUSSIONS

This chapter attempts to describe the data, which analyzed and discussed to answer the problems of the study. It consists of finding the data description, data analysis and discussion.

4.1 Finding

In this part, the researcher present the analysis of finding data that consist of person deixis which found in speech of Emha Ainun Nadjib in Kenduri Cinta entitled “Ateisme Agama” by using Levinson’s (1983) theory, and also the reference from each person deixis.

4.1.1 Person Deixis

Person deixis is the deictic expression that pointed someone or something. Simply, person deixis can be called as a pronoun. The person deixis divided into three types, namely first person, second person and third person. Further, Levinson (1983, p.62) explains that “the first person is the grammaticalization of the speaker’s reference to himself, second person the encoding of the speaker’s reference to one or more addressee, and third person the encoding of reference to persons and entities which are neither speakers nor addressees of the utterance in question”. In Emha Ainun Nadjib’s speech, the researcher found 479 person deixis

which is divided into; 147 First person deixis, 209 Second person deixis, and 123 Third person deixis.

4.1.1.1 First Person Deixis

First person deixis was uttered by the speaker to indicate himself as the speaker of the conversation or speech. Levinson (1983, p.62) state that “the first person is the grammaticalization of the speaker’s reference to himself”. In his speech, Emha Ainun Nadjib used the first person deixis with words “Saya”, “Aku” “Kita” and “Ku” in Bahasa Indonesia Indonesia; the words “Aku”, “Kulo” or “Kaulo” and “Tak” in Javanese; the word “Ana” (أنا) in Arabic.

In Emha Ainun Nadjib’s speech, the researcher found 147 person deixis which is divided into 120 in Bahasa Indonesia that consist of 79 words of “Saya”, 12 words of “Aku”, 8 words of “Ku”, and 21 words of “kita”. In Javanese there are 25 words that consist of 10 words of “Aku”, 7 words of “Kaulo or Kulo” and 8 words of “Tak”. And in Arabic there are 2 words that consist of 2 words of “Ana” (أنا).

4.1.1.2 Second Person Deixis

Second person deixis was used by the speaker in pointing the audiences in the speech. Levinson (1983, p.62) state that “second person the encoding of the speaker’s reference to one or more addressee”. In his speech, Emha Ainun Nadjib used the second person deixis with the words “Anda”, “Kamu”, “Engkau” and

“Mu” in Bahasa Indonesia; the words “Sampean”, “kowe”, and “kon” in Javanese; the words “Anta” (انت), “Ka” (ك), and “Antum” (انتم) in Arabic.

In Emha Ainun Nadjib’s speech, the researcher found 209 second person deixis which is divided into 189 in Bahasa Indonesia that consist of 94 words of “Anda”, 48 words of “Kamu”, 7 words of “Engkau”, and 40 words of “Mu”. In Javanese there are 17 words that consist of 3 words of “Sampean”, 1 word of “Kowe”, 7 words of “Kon” and 6 word of “Mu”. In Arabic there are 3 words that consist of 1 word of “Anta” (انت), 1 word of “Ka” (ك), and 1 word of “Antum” (انتم).

4.1.1.3 Third Person Deixis

Third person deixis was a person deixis which encoded someone who was being discussed but he/she was not the participant of the conversation. Levinson (1983) adds that third person deixis does not refer to persons who involved or participated in the speech event but he, she or they are mentioned in the conversation. In his speech, Emha Ainun Nadjib used the third person deixis with the words “Dia”, “Nya”, and “Mereka” in Bahasa Indonesia; the words “E” in Javanese; the word “Hi” (هـ) in Arabic.

In Emha Ainun Nadjib’s speech, the researcher found 209 Third person deixis which is divided into 123 in Bahasa Indonesia that consist of 58 words of “Dia”, 46 words of “Nya”, and 3 words of “Mereka”. In Javanese there are 15 words of “E” only, and in Arabic there is just 1 word, it is the word “Hi” (هـ). The researcher made the table (table 4.1) to make the readers easier to understand the description above.

Table 4.1 Result of Person Deixis Finding

Languages	S/P	1 st Person deixis		2 ^{sd} Person deixis		3 rd Person deixis		Total
Bahasa Indonesia	S	79	Saya	94	Anda	58	Dia	231
	S	12	Aku	48	Kamu	46	Nya	106
	S	8	Ku	7	Engkau			15
	S			40	Mu			40
	P	21	Kita			3	Mereka	24
Javanese	S	10	Aku	3	Sampean	15	E	28
	S	7	Kulo	1	Kowe			8
	S	8	Tak	7	Kon			15
	S			6	Mu			6
Arabic	S	2	Ana	1	Anta	1	Hi	4
	S			1	Ka			1
	P			1	Antum			1
Total		147		209		123		479

From the table above, the researcher found that Emha Ainun Nadjib mostly uses the words of the second person deixis with the word “Anda” consist of 94 words. In speech, the speaker talks to audience that mean talks to many people. In Bahasa Indonesia, the second person’s word of deixis that refers to many people is the word “Kalian”. But in his speech, Emha Ainun Nadjib used the word “Anda” as a replacement from the word “Kalian”. The researcher interprets that the reason he uses the word “Anda” and does not use the word “Kalian” because the word “Anda” was formal then the word “kalian” and in morphological, the word “Anda” is easier to talk then the word “Kalian”. Because, the word “Anda” just have 2 syllable (an-da) while the word “Kalian” have 3 syllable (ka-li-an).

In the first person deixis, Emha Ainun Nadjib mostly use the word “Saya” consist of 79 words. In Bahasa Indonesia, the word “Saya” is the word of first person deixis that refers to the speaker. Besides the word “Saya”, there is also the word that refers to the first person. It is the word “Aku”. In his speech, Emha Ainun Nadjib uses the word “Saya” and does not uses the word “Aku” because the word “Saya” is more formal so that give the distance between the speaker and audience. Emha Ainun Nadjib also uses a lot of word “Dia” consist of 58 words in the third person deixis. The word “Dia” refers to someone who was being discussed but he/she was not the participant of the conversation.

4.1.2 Reference

In every language, there should be an item that is used to refer to something. In English, the item is known as the reference. According to Yule (1996, p.17) reference as an act in which a speaker or writer uses linguistic forms to enable a listener or reader to identify something. For example, ‘table’, the form of table is letters of (t-a-b-l-e) and the object refers to the referent of the table. The word ‘table’ has the meaning piece of furniture with a flat top on legs and has the function to put a something.

In this sub-chapter the research will explain the reference from each types of person deixis such as first person deixis, second person deixis and third person deixis. The researcher does not describe all of the person deixis that Emha Ainun Nadjib uses, but just takes some samples for analysis. In language research, data samples are not necessary in a large number as long as the sample can represent all

of the data population. The researcher chooses intentionally some deixis from every type that can represent each type of deixis in utterance.

4.1.2.1 First Person Deixis

Datum 1. *Tidak mungkin saya menggambarkan tuhan, tapi itu gambaran saya tentang tuhan.*

I can't imagine the god, but it is my imagination about god.

The word “Saya” is singular pronoun in Bahasa Indonesia that meant “I” in English. In this context, the speaker was Emha Ainun Nadjib. Thus, the word “Saya” referred to Emha Ainun Nadjib. The reason he used the word “Saya” is because the speech event is formal situation and the word “Saya” give the distance between he as the speaker to the audience in social aspect.

Datum 2. *Saya tuh gak bisa nudooh temen saya ini kafir, wong saya nudooh dia muslim, saya ndak bisa. Saya tidak punya data apapun tentang dia. Saya bilang ustad muslim pun saya gak berani kok. Jangankan dia. Aku menyebut diriku muslimpun aku tidak berani. Karena itu prerogatifnya Allah untuk menilai aku ini muslim bener apa bukan.*

I can't accuse my friend as kafir, because I can't accuse him as muslim too. I don't have any data information about him. To say ustad as muslim, I don't dare. Don't let him. I call myself as muslim, I don't dare. Because it is prerogative of Allah to rate me as the right muslim or no.

First person deixis can be found in the utterance above. The word “Aku” is singular pronoun in Bahasa Indonesia that meant “I” in English. In Bahasa Indonesia, the word “Aku” was in non-formal situation. The word “Aku” referred

to Emha Ainun Nadjib. The reason he used the word “Aku” is as an emphasis in his speech and the word “Aku”.

Datum 3. *Aku wes kudu nang airport rek*

I have to go to airport

The first person deixis can be found is the word “Aku”. The word “Aku” is singular pronoun in Javanese that meant “I” in English. In Javanese, the word “Aku” was in low level of politeness namely *Ngoko*. The word “Aku” is refers to Emha Ainun Nadjib as the speaker.

Datum 4. *Itu ketuhanan, bukan tuhan. Yang kamu ambil Cuma sifatku. Bukan diriku.*

*That is Godhead, not God. You just take **my** nature, not myself.*

Based on the utterance above, the first person deixis can be found is the word “Ku”. The word “Ku” is singular possessive pronoun that meant “My” in English. In this moment, Emha Ainun Nadjib had been giving parable to audience about God. In this context, the word “Ku” referred to God.

Datum 5. *Kadar ateisme politik **kita** itu seberapa?*

*What is the level of **our** political atheism?*

The word “Kita” is plural pronoun in Bahasa Indonesia meant “Our” in English. But the word “Kita” here tended to be a possessive. This season is time where Emha Ainun Nadjib gives the question to audience. The word “Kita” referred

to Emha Ainun Nadjib and audience. The reason he used the word “Kita” is because he and audience is the same nationality, Indonesian citizens.

Datum 6. *Konsep “manunggaling kaulo lan gusti” di Jawa itu bukan raja bersatu dengan tuhan. Tetapi didalam kesadaran si raja itu Allah sama hambanya menjadi satu. Maka dia tidak berani berkhianat kepada Allah karna akan mencelakakan rakyatnya, begitupun sebaliknya.*

“manunggaling kaulo lan gusti” concept in Java isn’t about king become one with god. But, at the king’s consciousness that Allah with His servant become one. It means, he (the king) is afraid to be betrayed with Allah because it will ruin to the people, vice versa.

Based on the utterance above, the word “Kulo” or “Kaulo” is singular pronoun in Javanese. It is meant “Saya” in Bahasa Indonesia and “I” in English. In Javanese, the word “Kulo” or “Kaulo” was in high level of politeness namely *Kromo Inggil*. In the sentence *Manunggaling Kaulo Lan Gusti*, the word “Kaulo” referred to someone who doing this concept in his life.

Datum 7. *Kalau anda menjadi cahaya, anda tidak perlu bersinar. Nek tak terusno, gendeng kon.*

If you become the light, you don’t have to shine. If I continue the argument. You will be insane.

The first person deixis can be found in utterance above is the word “Tak”. The word “Tak” is singular pronoun in Javanese that meant “Saya” in Bahasa Indonesia and “I” in English. The word “Tak” referred to Emha Ainun Nadjib as the speaker. The reason he used the word “Tak” because, in this section, he speak with Javanese.

Datum 8. *Kaifa ustad ayatnya. Ana gak hafal.*

Ustadz, how is the verse? I don't know it.

The word “Ana” is singular pronoun in Arabic that meant “Saya” in Bahasa Indonesia and “I” in English. In Arabic, the word “Ana” is *Isim Domir Munfashil*. It is a separate pronoun with a noun. In this moment, Emha Ainun Nadjib talks to *Ustadz*. *Ustadz* is someone who is considered smart and expert in the issue of Islamic religion. In this context, the word “Ana” referred to Emha Ainun Nadjib. The reason why he used word “Ana” is to adjust to whom he is talking to.

4.1.2.2 Second Person Deixis

Datum 1. *Karena ateisme itu dinamika kata kerja. Kapan ada tuhan **anda** tidak ateis. Kapan tuhan tidak anda libatkan anda ateis*

*Atheism is the dynamics of verb. When **you** involve the god in your activity, you aren't an atheist. But when you don't involve the god in your activity, you are an atheist.*

The word “Anda” is singular pronoun in Bahasa Indonesia that meant “You” in English. In Bahasa Indonesia. The plural pronoun is “Kalian”. In his speech, Emha Ainun Nadjib changed the word “Kalian” into “Anda”. The reason he used the word “Anda” is because the word “Anda” is more polite than “Kalian” in speech event. In this context, the word “Anda” referred to audience.

Datum 2. *Di amerika, mayoritasnya tidak muslim. Maka asumsi dasarnya itu makanan itu haram. Maka dibutuhkan sertifikasi halal. Di Indonesia mayoritas muslim. Semua makanan relative halal. Maka yang dibutuhkan sertifikasi haram. Ya gak papa, wong dia gak ngerti. Tuhan bingung :”**kamu** kok bikin begini? Kan seharusnya sertifikasi haram, kok malah halal?” “oh ngoten ta? Boten ngertos e kulo”.*

*In America. The majority of society is not muslim. So, base of foods is haram and it need the halal certification. In Indonesia. The majority of society is muslim, all foods is relatively halal. It is okay. Cause he don't know about it. The god confused: “why **you** do this? You should made the haram certification, not halal certification”. “Oh, like that? I don't know”.*

The word “Kamu” is singular pronoun in Bahasa Indonesia, meant “You” in English. In this moment, Emha Ainun Nadjib had been giving the parable to make his argument clearly. The word “Kamu” in this sentence referred to someone who make the halal certification. It means the word “Kamu” referred to MUI. MUI is Indonesian Council of Religious Scholars as a duty to make the halal certification in Indonesia.

Datum 3. *Ada jatilan, makan beling di bid'ahkan. Enggak ngasih makan nasi. Mbok daripada kamu bid'ahkan bawa nasi bungkus. “anane kulo mangan beling niki boten du iso tuku segok paaaakk! Timbang **sampean** bid'ahno. Mbok sampean meriki gowo sego.*

*You give the bid'ah for jatilan and eat the shred. Don't give a food. If you give the bid'ah for them, you bring the rice box. “The reason why I eat the shred is because I can't buy the rice! Rather then **you** give me the bid'ah, it better if you bring the rice here.*

It same like the previous datum in datum number 2. In this moment, Emha Ainun Nadjib had been giving the parable. The second person deixis can be found in this utterance is the word “Sampean”. The word “Sampean” is singular pronoun

in Javanese, meant “Kamu” in Bahasa Indonesia and “You” in English. Furthermore, the word “Sampean” was in normal level of politeness namely “Kromo Inggil”. In this season, Emha Ainun Nadjib give the parable to make his argument clearly. In this context, the word “Sampean” referred to someone who give the bid’ah. The bid’ah is something that did not exist in Prophet of Muhammad Era.

Datum 4. *“Ya Rasullallah, engkau dipanah oleh orang-orang kafir itu sehingga lehermu luka. Mohon perkenankan aku untuk menjatuhkan batu-batuku supaya menimpa pasukan kafir itu”.*

“Oh Rasullallah, you are arrowed by kafir until your neck hurt. Please let me to fall my rocks in order to befall that kafir soldiers”.

The word “Engkau” is singular pronoun in Bahasa Indonesia, meant “You” in English. In this season, Emha Ainun Nadjib had been giving the parable to make his argument clearly. In this context, the word “Engkau” referred to Rasulallah (the Messenger). The reason he used the word “Engkau” is because the word “Engkau” is more poetical then “Kamu”.

Datum 5. *Allah menjadi faktor utama. Meskipun dia tidak di depanmu, paling tidak dia di sampingmu. Kalau dia tidak disampingmu, dia ada didalam dirimu.*

Allah is first entity. Although Allah is not in front of you, at least Allah beside you. If Allah is not beside you, Allah is inside of you.

The word “Mu” is singular possessive pronoun in Bahasa Indonesia, meant “Your” in English. The word “Mu” is singular possessive pronoun, its mean “Your”

in English. In his speech, Emha Ainun Nadjib changed the word “Kalian” into “Mu”. Because to say “Dirimu” is more easy then “Dirikalian”. In this context, the word “Mu” referred to audience.

Datum 6. *Lek ta terusno. Gendeng kon.*

If I continue the argument. You are insane.

The word “Kon” is singular pronoun in Javanese that meant “Kamu” Bahasa Indonesia and “You” in English. Furthermore, the word “Kon” was in slang word of Javanese. In his speech, Emha Ainun Nadjib changed the word “Kalian” into “Kon”. Because to say “Kon” is funniest then “Kalian” and it make a sense that they both had a close relationship. In this context the word “Kon” referred to audience.

Datum 7. *Ketika engkau mendapatkan kesulitan. Loh kok ndak melibatkan Allah. Gebleg men kowe.*

When you found the difficulties. Why you don't involve Allah. You are so stupid.

The word “Kowe” is singular pronoun in Javanese, meant “Kamu” in Bahasa Indonesia and “You” in English. Furthermore, the word “Kowe” was in lower level of politeness in Javanese namely *Ngoko*. In his speech, Emha Ainun Nadjib changed the word “Kalian” into “Kowe”. In this context the word “Kowe” referred to audience. The reason he used the word “Kowe”, because in this moment, he had been talked with Javanese. In addition, the word “Kowe” is more polite then the word “Kon”.

Datum 8. *Nanti ada peristiwa rohaniah dimana Allah bersemayam didalam kesadaranmu. Ini kalau diteruskan, menjadi torikot laailahillallah, laailahilla**anta**, laailahillaana. Jadi Allah sebagai pihak ketiga, kedua dan pertama.*

*There is moment when Allah inside of your consciousness. It is become laailahillallah, laailahilla**anta**, laailahillaana concepts. It could be concluded that Allah as the third, second and first aspect.*

The word “Anta” is singular pronoun in Arabic, meant “kamu” in Bahasa Indonesia and “You” in English. In Arabic, the word “Anta” is *Isim Domir Munfashil*. It is a separate pronoun with a noun. In this context, the “Anta” referred to someone who apply this concept in his life. The reason he used the word “Anta” is because he had been spoken Arabic.

Datum 9. *Manusia boleh ndak memerintah malaikat? Tolong kapan-kapan **Antum** jelasin ya ustad.*

*Can the human order the angels? Next time, please **you** explain to us*

The word “Antum” is plural pronoun in Arabic, meant “Kalian” in Bahasa Indonesia and “you” English. In Arabic, the word “Antum” is *Isim Domir Munfashil*. It is a separate pronoun with a noun. In this moment, Emha Ainun Nadjib talk to *Ustadz*. *Ustadz* is someone who is considered smart and expert in the issue of Islamic religion. In this context, the word “Antum” referred to *Ustadz*. The reason he used word antum to respect the *Ustadz*.

Datum 10. *Tapi kalau anda sholat. Allah didepanmu. Maka anda menyebut اِيْكَ نَعْبُدُ (iyyaka na'budu). ka (kamu). Karna Allah di depan kita.*

If you pray. Allah in front of you. So, you say اِيْكَ نَعْبُدُ (iyyaka na'budu). ka (you). Because Allah is in front of us.

The word “Ka” is singular possessive pronoun for man in Arabic, meant “Mu” in Bahasa Indonesia and “Your” in English. In Arabic, the word “Ka” is *isim domir muttashil*. It is a related pronoun with a noun (after word). In this context, the word “Ka” referred to someone who doing the prayer. The reason he used the word “Ka” is because he had been spoken Arabic.

4.1.2.3 Third Person Deixis

Datum 1. *Ateis itu ndak ada. Yang dia tolak itu bukan tuhan. Yang dia tolak itu informasi tentang tuhan yang sampai ke dia.*

There is no atheist. He does not refuse the God. What, he refuses is the information about God to him.

The word “Dia” is singular pronoun in Bahasa Indonesia, meant “He” in English. In this context, the word “Dia” referred to someone who believe the atheism. The reason Emha Ainun Nadjib used the word “Dia” is for more specification to point someone.

Datum 2. *Orang yang mengkafir-kafirkan adalah orang kafir. Karena itu haknya Allah mengkafirkan. Karena Alloh yang punya data, informasi dan fakta mengenai islamnya seseorang.*

Someone who said kafir to the other, actually he/she is kafir. Because it was Allah's right to say he/she kafir. Because Allah has the data, information and fact about someone's Islamic.

The third person deixis that found in this utterance is the word “Nya”. The word “Nya” is singular possessive pronoun in Bahasa Indonesia, meant “his” in English. In this context, the word “Nya” referred to Allah. The reason he used the word “Nya” is because the word “Nya” is possessive pronoun.

Datum 3. *Karena aslinya mereka bukan Raja Jawa.*

Basically, they are not The King of Java.

This utterance was the continuation of the previous utterance in *Datum 3* of first person deixis. The word “Mereka” is plural pronoun in Bahasa Indonesia that meant “They” in English. The word “Mereka” referred to the previous King of Java.

Datum 4. *Jadi kalo anda dipasar, diwarung, dikantor. Allah disampingmu. Maka engkau menyebut إليه (ilaihi) hi (dia)*

When you in market, store and office. Allah beside you. And you say إليه (ilaihi) Hi (He)

The word “Hi” is singular possessive pronoun for men in Arabic, its mean “Nya” in Bahasa Indonesia and “His” in English. In Arabic, the word “Hi” is *Isim Domir Muttashil*. It is a related pronoun with a noun (after word). In this context, the word “Hi” referred to God. The reason he used the word “Hi” is because he was spoken Arabic.

Datum 5. *Mosok Isrofil diciptakan oleh Allah bermiliar-miliar tahun, penggawene mek ngene (meniup trompet)*

Did you think, Isrofil is created by Allah since billion years, his work just do this (blows the trumpet)

The word “E” is singular possessive pronoun in Javanese, meant “Nya” in Bahasa Indonesia and “His” or “Her” in English. Furthermore, the word “E” was in lower level of politeness in Javanese, namely *Ngoko*. The word “E” referred to angle of isrofil.

4.2 Discussion

This research describes the person deixis used by Emha Ainun Nadjib in Kenduri Cinta entitled “Ateisme Agama”. In his speech, Emha Ainun Nadjib used three languages and the researcher found all three kind of person deixis. Those were first person deixis, second person deixis, and third person deixis. The research also found the reference from each types of person deixis. In analyzing the data, the research uses theory proposed by Levinson (1983).

Based on the result of analysis that has been done by the research, he found that Emha Ainun Nadjib uses all three types of person deixis. The most often person deixis which occurred in Emha Ainun Nadjib’s speech was the second person deixis. It was 209 Second person deixis that consist of 189 in Bahasa Indonesia (“Anda”, “Kamu”, “Engkau”, “Mu”), 17 in Javanese (“Sampean”, “Kowe”, “Kon” “mu”), and 3 in Arabic (“Anta” (انت), “Ka” (ك), and “Antum” (انتم)). The reason he mostly uses the second person deixis because on his speech, Emha Ainun Nadjib invites the audience to open their mindset about life and also invites the goodness.

Next person deixis is first person deixis, it was 147 that consist of 120 in Bahasa Indonesia (“Saya”, “Aku”, “Kita”, “Ku”), 25 in Javanese (“Aku” “Kulo” or “Kaulo”, “Tak”), and 2 in Arabic (“Ana” (أنا)), the last is third person deixis, it was 123 consist of 106 in Bahasa Indonesia (“Dia”, “Nya”, “Mereka”), 16 in Javanese (“E”), and 1 in Arabic (“Hi” (هـ)).

In the words of the second person, it is not always refer to the audiences. Because inside of his speech, Emha Ainun Nadjib frequently uses parable or illustrations, which one the word of second person deixis refer to someone who was mentioned in parable or illustration. For the example, “*Kamu kok bikin begini, Kan seharusnya sertifikasi haram, kok malah halal?*” ”oh, ngoten ta? Boten ngertos kulo”. Based on the sentence, the word “Kamu” is the word of second person deixis that should refer to hearer or audience. But in this sentence, the word “Kamu” refers to third person. It means that the word “Kamu” refers to someone who taken the halal’s certification.

Bahasa Indonesia becomes the more widely spoken language in the Emha Ainun Nadjib’s speech because the location of event was Jakarta. The people of Jakarta use Bahasa Indonesia as the daily life language. Followed by Javanese because Javanese is the regional language that has the largest number of speakers in Indonesia and many Javanese ethnic doing the urbanization to Jakarta. The last is Arabic. Emha Ainun Nadjib uses the person deixis in Arabic because he gives the verses of Al-Quran and the Hadith, and occasionally he doing the conversation with Ustad. Therefore, he adapts his language with whom he speaks.

The result of this study was similarities with one of the previous studies in this research. The first one was conducted by Gita Maharsi Wiratmoko (2015). She analyzed person deixis used by *Three Main Characters in "The Amazing Spider-Man"* movie. He used Levinson's (1983) theory to analyze the data. In her research, she was found 262 expressions of person deixis which is divided into 135 first person deixis, 86 second person deixis, and 41 third person deixis.

The similarity between the current study and her study was about theory. The theory is from Levinson (1983) and she just analyzed the person deixis. The difference is the object of research. She used the object from movie's dialogues and she just used one language that is English. The words of person deixis in English was very limit. Different with the words of person deixis in Bahasa Indonesia, Javanese and Arabic. The words of person deixis in Bahasa Indonesia has the purpose as formal and informal situation like the words "Aku" and "Saya". The word "Aku" dan "Saya" is the same meaning, it is mean "I" in English. The differences is "Aku" was informal and "Saya" was formal situation. The words of person deixis in Javanese has the levels of language depend with addressee, namely *Ngoko*, *Madya* and *Kromo Inggil* like the words "Kowe", "Sampean" and "Panjenengan". The words has same meaning, it is mean "You" in English. Kowe is *Kromo* that was purposed to addressee who has the lower or same of social status with the speaker. Sampean is *Madya* that was purposed to addressee who has the same or higher of social status with the speaker. Panjenengan is *Kromo Inggil* that was purposed to the addressee who has the higher of social status with the speaker.

In Arabic, it has a gender in the words of second and third person deixis like the words “Ka (كَ)” for man and “Ki (كِ)” for woman, and so on.

The second previous study was conducted by Ervin Dwi Laksono (2015) also carried out study about deixis. His thesis entitled “*Deixis in Javanese Language Employed by KH. Anwar Zahid in His Speech Entitled “bareng-bareng menambah”*”. In his research, He focused analyzing the deixis of Javanese in his data. He used Grundy’s (2000) theory to analyze the data. In his research, He was found 215 person deixis comprising of social deixis which was about 81 utterances, 65 first person deixis, 9 person plural deixis, 55 second person deixis and 5 third person deixis.

There are the differences between the current study and his study. The differences are about theory and object of research. He used Grundy’s (2000) theory, the significant of differences between Grundy’s theory and Levinson’s theory is social deixis. In Levinson’s theory, the social deixis did not included of person deixis. Ervin also analyzed the speech of KH. Anwar Zahid. KH. Anwar Zahid and Emha Ainun Nadjib were the public figure from East Java whom basically using the Javanese in their daily life. They has the differences about the language style especially in using person deixis when the speech.

In using person deixis in the speech, the researcher found that KH. Anwar Zahid uses more the word “Panjenengan” when doing the speech. The factor of using the word “Panjenengan” is audience. The audience of KH. Anwar Zahid is the society. In the society, many people are older than KH. Anwar Zahid. Therefore, he uses the “Panjenengan” as the second person deixis to honor the elder of him.

KH. Anwar Zahid is the pure preacher. As the pure preacher, he uses the words “Para Jamaah Rohimakumullah” and “Bapak-Ibu” to call the audience. In the Grundy’s theory, the words “Para Jamaah Rohimakumullah” and “Bapak-Ibu” is social deixis because it indicates the social distance between the speaker and the addressee. The words “Para Jamaah” and “Bapak-Ibu” are the replacement from the word “Kalian Semua”.

Difference with KH. Anwar Zahid, Emha Ainun Nadjib is more famous as the humanist. The researcher found that Emha Ainun Nadjib uses more the word “Anda” in Bahasa Indonesia to the audience. The factor of using the word “Anda” is audience. The most of Emha Ainun Nadjib’s audience is college students. Therefore, Emha Ainun Nadjib uses the word “Anda” because it is the formal word. Occasionally, he uses the word “Rek” to the audience. In Javanese, the word “Rek” is from the word “Arek” it means “Anak” or “Nak” in Bahasa Indonesia. In the Grundy’s theory, the word “Rek” is social deixis because it indicates the social distance between the speaker and the addressee. The word “Rek” is the replacement from the word “Kalian Semua”. In the use of Javanese language levels, Emha Ainun Nadjib uses all of language’s level of Javanese like “Kon/Kowe” in low level, “Sampean” in middle level and “Panjenengan” in high level. He more uses the word “Kon” in the speech because the audience of event was the young man or college students.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter contained conclusion and suggestion. It reflected the previous chapters which explained about the finding and discussion of the research.

5.1 Conclusion

Person deixis is the deictic expression that pointed someone or something. Simply, person deixis can be called as a pronoun. Person deixis can be divided into first person deixis, second person deixis and third person deixis. To understand the person deixis, the hearer or reader should be know the reference from the words of person deixis. Reference is the central point of utterance or sentence. Context is the most important thing to know the reference. In analyzing the data, the research uses theory proposed by Levinson (1983).

The researcher found 479 person deixis which is divided into; (1) 147 First person deixis that consists of words “Saya”, “Aku” “Kita” and “Ku” in Bahasa Indonesia. The words “Aku”, “Kulo” or “Kaulo” and “Tak” in Javanese. The word “Ana” (أنا) in Arabic. (2) 209 Second person deixis that consists of words “Anda”, “Kamu”, “Engkau” and “Mu” in Bahasa Indonesia. The words “Sampean”, “Kowe”, and “Kon” in Javanese. The words “Anta” (انت), “Ka” (ك), and “Antum” (انتم) in Arabic. (3) 123 Third person deixis that consists of words “Dia”, “Nya”, and “Mereka” in Bahasa. The words “E” in Javanese Indonesia. The word “Hi” (هـ) in Arabic. The number explains that 30.7% of first person deixis, 43.6% of second

person deixis, 25.7% of third person deixis. Second person deixis was the most dominant deixis that was found in the data, followed with first person deixis, and the last was third person deixis.

In this research, the researcher was also found in the finding which answered the research problem number two. It was the reference. Based on the findings, the first person deixis referred to Emha Ainun Nadjib as the speaker. The second person deixis referred to the audience. While, the third person deixis referred to someone who was being discussed in the parables.

Using of person deixis is affected by the social status of the speaker and the audience. The social status of Emha Ainun Nadjib is humanist and the audience is college students. Therefore, he uses person deixis with formal word in Bahasa Indonesia like the word “Anda” in uses the second person deixis in the speech and the low level word in Javanese like the word “Kon” in uses the second person deixis.

5.2 Suggestion

The researcher suggests for the next researcher to analyze the person deixis from the language of each region which is focused on the level of politeness in the language or comparing the person deixis from two languages. For example, Bahasa Indonesia with English, Javanese with Sundanese, etc. Besides deixis, the next researchers can also conduct a research using the same object but different theory such as speech acts or Sociolinguistics such as code-mixing or code-switching. Because Emha Ainun Nadjib uses three languages in his speech.

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