

Deixis and Its Function in the Novel *Imra'ah 'Inda Nuqṭah Al-Şifr* by Nawāl Al-Sa'dāwī (A Pragmatics Study)

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Abstract

*This paper aims to describe the types of deixis and their function in the novel *Imra'ah 'Inda Nuqṭah Al-Şifr* (abbreviated as *IINA*) by Nawal Al-Sa'dawi. The method used is a qualitative method with a library research design. The data collection stage uses the note-taking method. As for the data analysis technique, it uses descriptive analytic of utterances that contain deixis in the novel, then analyzes its function. The findings of the study show that they are five types of deixis in the *IINA* novel, which include persona, time, place, discourse, and social deixis. In persona deixis, 60 data were found, consisting of 30 first persona data, 15 second persona deixis data, and 15 third persona deixis data. There are 7 data for time deixis, 8 data for place deixis, 4 discourse deixis and 5 data for social deixis. On the other hand, the function of deixis shows that persona deixis functions as a reference for people or characters in the story or refers to pronouns in the first person (speaker), second (opposite), or third (person being talked about). Time deixis serves as an indication of the time of events that have taken place, are taking place, and will take place. Place deixis serves as a reference for places that are close to the speaker or places far from the speaker. Meanwhile, discourse deixis functions as explaining something that has been discussed or something that will be discussed. Finally, social deixis serves to show differences in social class between speakers and interlocutors and maintains the value of decency in society.*

Keywords: Deixis, Novel *Imra'ah 'Inda Nuqṭah al-Şifr*, Pragmatics

Abstrak

Tulisan ini bertujuan untuk mendeskripsikan jenis deiksis dan fungsinya dalam novel *Imra'ah 'Inda Nuqṭah Al-Şifr* (disingkat *IINA*) 'Perempuan di Titik Nol', karya Nawāl Al-Sa'dāwī. Metode yang digunakan adalah metode kualitatif dengan desain penelitian kepustakaan. Tahap pengumpulan datanya menggunakan metode simak-catat. Sedangkan untuk teknik analisis data menggunakan deskriptif analitik terhadap tuturan-tuturan yang mengandung deiksis dalam novel tersebut, kemudian menganalisa fungsinya. Hasil temuan kajian menunjukkan terdapat lima jenis deiksis dalam novel *IINA*, yang meliputi deiksis persona, waktu, tempat, wacana dan sosial. Pada deiksis persona ditemukan sebanyak 60

data, terdiri dari 30 data deiksis persona pertama, 15 data deiksis persona kedua, dan 15 data deiksis persona ketiga. Deiksis waktu ada 7 data, 8 data untuk deiksis tempat, 4 deiksis wacana dan deiksis sosial 5 data. Di sisi lain, fungsi deiksis menunjukkan pada deiksis persona berfungsi sebagai rujukan untuk orang atau tokoh dalam cerita atau merujuk pada kata ganti baik orang pertama (penutur), kedua (lawan tutur), maupun ketiga (orang yang dibicarakan). Deiksis waktu berfungsi sebagai penunjuk keterangan waktu kejadian baik yang sudah berlangsung, sedang berlangsung, dan yang akan berlangsung. Deiksis tempat berfungsi sebagai rujukan untuk tempat yang dekat dengan penutur atau tempat yang jauh dari penutur. Sedangkan, deiksis wacana berfungsi sebagai menerangkan sesuatu hal yang telah dibicarakan atau hal yang akan dibicarakan. Terakhir dan deiksis sosial berfungsi untuk menunjukkan perbedaan kelas sosial antara penutur dan lawan tutur serta menjaga nilai kesopanan dalam masyarakat.

Kata Kunci: *Deiksis, Novel Imra'ah 'Inda Nuqṭah Al-Ṣifr, Pragmatik*

INTRODUCTION

Literary works represent a form of creativity in language containing a series of inner experiences and imaginations derived from the realistic or non-realistic appreciation of the writer. One of these literary works is the novel. It tells the story of a person's life in written form. Extrinsic elements and intrinsic elements are both interconnected in a literary work. The extrinsic elements include elements that are outside the literary work, but indirectly affect the structure or system of the literary work, such as the biography or psychology of the author, the background of society and the values of life. Meanwhile, the intrinsic elements build the literary work itself, such as plot, characterization, theme, setting, language style, deixis and so on. Among these intrinsic elements, research on deixis in literary works is rarely explored in a study.

Deixis refers to a term of reference, whether it is a person, time, place, etc.¹ A word shall be deixis if its referent moves or changes, depending on who the speaker is and depending on the time and place when the word is spoken.

Lina : “**Aku** udah laper nih. Ayo kita ke kantin” (“I'm already hungry. Let's head to the canteen”)

Sita : “*Kamu duluan aja, nanti **aku** nyusul*” (“You go first, I'll follow you later”)

¹ Eti Setiawati dan Heni Dwi Arista, *Piranti Pemahaman Komunikasi Dalam Wacana Interaksional (Kajian Pragmatik)*, (Malang: UB Press, 2018), 76.

The word "aku" in the sentence above is a pronoun for two people. The first word is for Lina, while the second is for Sita. According to the example above, the word "aku" has a referent that shifts according to the context of the conversation and the language situation.

Deixis is further studied thoroughly in the study of pragmatics. Pragmatics is a discipline of linguistics that studies the relationship between sign, meaning, and context. As Levinson describes, pragmatics concerns all connections between language and context that are formalised or marked in the structure of language. Wijana argues that pragmatics is a branch of linguistics that studies the external structure of language, i.e. how linguistic units are used in communication.² Communication occurs not only in social life at the verbal level, but also in written communication in novels, such as *Imra'ah 'Inda Nuqṭah Al-Ṣifr* (hereinafter abbreviated as IINA).

IINA is one of Nawāl Al-Sa'dāwī's masterpieces. It narrates the life journey of Firdaus, a woman who was sentenced to death for killing a man. There are many deixis utterances in this novel, such as the following:

شريفة : "مَاذَا تَقْصِدُ يَا فَوْزِي؟!"

Syarifah : *Māzā taqṣid yā Fauzi?!* (Syarifah : "Apa yang *kau maksud Fauzi?!*"; Syarifah : "What do you mean Fauzi?!")

فوزي : "أَنْتِ تَعْرِفِينَ"

Fauzi : *Anti ta'rifin* (Fauzi : "*Kau tau*"; Fauzi "You know.")

In the above conversation, there is a form of second person deixis, namely in the words *تَقْصِدُ* 'kau maksud (you mean)' and *تَعْرِفِينَ* 'kau tau (you know)'. The word *تَقْصِدُ* carries the pronoun *أَنْتِ* which means 'kamu (you)' and refers to Fauzi. Meanwhile, the word *تَعْرِفِينَ* has the dhomir *أَنْتِ* which means 'kamu (you)' referring to Syarifah. The word 'kamu (you)' has a shifting referent depending on the context of the conversation and the language situation.

The above description serves as the basis for the author to further study deixis. This is based on the author's view that in general, readers of literary works enjoy the storyline,

² Yusri, *Ilmu Pragmatik Dalam Perspektif Kesopanan Berbahasa*, (Yogyakarta: Deepublish, 2016),1.

aesthetic elements of a novel without paying attention to the content of linguistics contained in it, such as conjunctions, grammar, punctuation, and especially deixis. Therefore, this paper aims to find out what types of deixis and deixis functions are found in the novel *Imra'ah 'Inda Nuqṭah Al-Ṣifr* (IINA).

METHODOLOGY

As library research, the process consists of the following stages: first, in collecting data, the technique used is the note-taking technique. The data collection technique starts by selecting the utterances in the novel IINA with deixis elements and analyzing the referent of the word. IINA was read and determined the types of deixis found in the words or sentences in the novel. Then, the sentences or words are grouped or classified based on the types of deixis, namely: persona deixis, time deixis, place deixis, discourse deixis and social deixis. Furthermore, the deixis found is described and analysed. Second, the data analysis technique used in this research is descriptive analytical technique. It is a technique used to describe the facts contained in the classified data and then analyse them one by one concerning deixis.³ Third, the data presented is in the form of a table, followed by a detailed description.

DISCUSSION

Deixis in Pragmatic Studies

Pragmatics refers to linguistics branch that studies the structure of external elements of language, i.e. how linguistic units are used in communication. In pragmatics, the meaning examined is context-related meaning.⁴

Ibu : *Berapa nilai ujian bahasa Indonesiamu?* (How much did you score in your Indonesian exam?)

Suri : *40, Bu.* (40, Mom.)

Ibu : *Bagus, besok jangan belajar lagi. Main game saja terus.* (Good, no more studying tomorrow. Just keep gaming.)

³ Nyoman Kutha Ratna, *Teori, Metode, dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2015), 53.

⁴ I. Dewa Putu Wijana, *Dasar-dasar Pragmatik*, (Yogyakarta: Andi, 1996), 1-2.

The word "bagus" in the dialogue above does not mean "baik" but is an insult to Suri which means "jangan main game terus, rajinlah belajar. (stop playing games, be diligent in your studies.)"

This means that the relationship between language and context is the basis for understanding pragmatics. This understanding is about comprehending the intentions of speakers, interlocutors, and participants involving context. Pragmatics is a tool used by speakers to interpret the intentions of their interlocutors. In a speech event, speakers and interlocutors are able to use their shared experiences to facilitate mutual understanding.⁵

This is in line with Levinson who argues that pragmatics is the study of the relationship between language and context. To comprehend the use of language, an understanding of the context in which the language occurs is required. He further adds that pragmatics examines the ability of language users to relate sentences to the contexts that are appropriate to those sentences.⁶

Among the scope of pragmatic studies there is deixis. The word deixis comes from the Greek word deiktikos, which means direct designation. Meanwhile, according to Yule, deixis means designation through language. For example, when pointing to a strange object and asking, "apa itu? (what is it?)", then the word "itu (it)" represents a deixis expression to point to something in a context.⁷ Purwo explains that a word can be said to be deixis if its referent moves or changes, depending on who is the speaker and depending on the time and place where the word is spoken.

Mila : Besok *saya* ujian. Kalau kamu? (I have an exam tomorrow. What about you?)

Lisa : Minggu depan *saya* ujian. (I have my exam next week.)

The word "saya (me)" in the sentence above is a pronoun for two people. The first word is the pronoun of Mila, while the second word is the pronoun of Lisa. From the example above, the word "saya (me)" has a referent that moves according to the context of the conversation and the language context.

⁵ Muhammad Rohmadi, *Pragmatik Teori dan Analisis*, (Surakarta: Yuma Pusataka, 2017), 3.

⁶ *Ibid.*, 5.

⁷ George Yule, *Pragmatik* (Yogyakarta: Pustaka Pelajar, 2006), 13.

Furthermore, Levinson states that there are five types of deixis including: persona deixis, place deixis, time deixis, discourse deixis and social deixis.⁸ The following are the types of deixis:

1. Persona Deixis

Persona deixis tells the role of each participant in a language activity.⁹ Persona deixis has three types: the first persona refers to oneself or the person speaking, such as I, me, we and us. Second persona refers to the person being spoken to, such as you. Meanwhile, the third person refers to the person being talked about, such as he, she, and they.¹⁰

2. Place Deixis

Place deixis, also called space deixis, refers to the location in language events or also called the place relationship between the speaker and the thing in question. Levinson argues that the place deixis relates to the sense of spatial location, or the place used in the location of the speaker's participants in the conversation.¹¹

(a) "Duduklah di sini bersamaku" (Sit here with me)

(b) "Di sini aku beli buah kemarin" (Here I bought some fruit yesterday)

The word " di sini (here)" in data (a) refers to a chair, while in data (b) it refers to a fruit shop. Therefore, the word " di sini (here)" has a shifting referent according to the language context and situation.

3. Time Deixis

Time deixis is also called adverbial or time description, expressing the point or distance of time considered at the time an utterance occurs, or at the time a speaker speaks.¹² It refers to the time when the event takes place, whether in the past, present or future.

4. Discourse deixis

Discourse deixis refers to parts within a discourse, characterized by anaphora and cataphora. Anaphora is a reference to something that has been mentioned before in the discourse. Meanwhile, cataphora is a reference to something that is mentioned later.¹³

⁸ Stephent C. Levinson, *Pragmatics*, (Cambridge: Cambridge Univercity Press, 1983), 68.

⁹ Bambang Kaswanti Purwo, *Deiksis dalam Deiksis Dalam Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1984), 30.

¹⁰ Eti Setiawati dan Heni Dwi Arista, *Piranti Pemahaman ...*, 77.

¹¹ Ida Bagus Putrayasa, *Pragmatik* (Yogyakarta: Graha Ilmu, 2014), 49.

¹² *Ibid.*, 50.

¹³ *Ibid.*, 79.

5. Social deixis

Social deixis focuses on giving the form of language use according to social status which refers to the role of the participants. It also closely relates to persona deixis. This is due to the nature of social deixis related to the use of language in society such as using second person pronouns for different interlocutors.

Types of Deixis in the Novel IINA by Nawāl Al-Sa'dūwī

No	Type of Deixis	Frequency	Total
1	Persona deixis	-	60
	a. The First Persona	30	
	b. The Second Persona	15	
	c. The Third Persona	15	
2	Place deixis	-	7
3	Time deixis	-	8
4	Discourse deixis		4
5	Social deixis		5
TOTAL		84	

Table 1. Frequency of the Types of Deixis

Based on table 1, 84 numbers of deixis are found consisting of five types of deixis, namely persona deixis 60 data, comprising first persona deixis 30 data, second persona deixis 15 data and third persona deixis 15 data. There are 7 data of time deixis, 8 data of place deixis, 4 data of discourse deixis and 5 data of social deixis. The findings are supported by some data as samples which are analysed as follows:

1. Persona deixis

a. The First Persona

Data : 1	Page : 32
Sentence	عِنْدَنَا الْخَادِمَةُ، وَأَنَا أَطْبِخُ، وَ لَسْنَا فِي حَاجَةٍ إِلَيْهَا <i>'indanā al-khādimatu, wa anā aṭbakhu, wa lasnā fī ḥajatin ilaihā</i>
Translation	Kita punya pembantu, saya masak sendiri, dan kita tidak membutuhkannya. (We have a maid, I cook for myself, and we don't need one.)
Analisis	In the sentence above there is a form of first persona deixis, ie in the word عِنْدَنَا , لَسْنَا and أَطْبِخُ . In the word أَطْبِخُ keeps the dhomir/pronoun أنا marked with (أ) attached to the beginning of the verb أطبخ which means <i>saya</i> (me). The word <i>saya</i> refers to uncle's wife as the speaker. The word لَسْنَا and عِنْدَنَا keeps the dhomir/pronoun نحن marked with (نا) which means <i>kita</i> (we) refers to Firdaus's wife and uncle as speakers. Based on the context, the uncle and his wife are discussing where Firdaus will go after finishing school.

b. The Second Persona

Data : 1	Page : 20
Sentence	مَاذَا سَتَفْعَلِينَ فِي مِصْرٍ يَا فِرْدَاوُسَ؟ <i>Māzā sataf'alīn fī miṣrin yā firdaus?</i>
Translation	Apa yang akan kamu lakukan di Mesir Firdaus? (What shall you do in Egypt Firdaus?)
Analisis	In the sentence above there is a form of second persona deixis, ie in the word تَفْعَلِينَ <i>kamu lakukan</i> (shall you do). The word تَفْعَلِينَ keeps the dhomir/pronoun أَنْتِ which means <i>kamu</i> (you) refers to Firdaus' uncle interlocutor. Based on the context, Paman wanted to know why Firdaus wanted to follow him to Egypt.

c. The Third Persona

Data : 1	Page : 20
Sentence	يَذْهَبُ إِلَى الْأَزْهَرِ وَ يَتَعَلَّمُ <i>Yaḥhabu ilā al-azhari wa yata'allamu</i>
Translation	Dia pergi ke Al-Azhar dan belajar (He went to Al-Azhar and studied)
Analisis	In the sentence above there is a form of third persona deixis, ie in the word يَذْهَبُ <i>dia pergi</i> (he went) and يَتَعَلَّمُ <i>dia belajar</i> (he studied). The word يَذْهَبُ، يَتَعَلَّمُ keeps the dhomir/pronoun هو which means <i>dia</i> (he). The word <i>dia</i> (he) refers to Paman as a person being discussed. Based on the context, Firdaus tells us that his <i>Paman</i> (Uncle) went to Al-Azhar to study.

2. Time deixis

Data : 1	Page : 13
Sentence	قَابَلْتُهَا فِي سَجْنِ الْقَنَاطِرِ مُنْذُ بَضْعَةِ أَعْوَامٍ <i>Qabaltuhā fī sijni al-qanātir murzu bid'ati a'wāmin</i>
Translation	Saya bertemu dengannya di penjara Qanatir beberapa tahun yang lalu (I met him in Qanatir jail a few years ago)
Analisis	In the sentence above there is a form of time deixis, ie in the word مُنْذُ بَضْعَةِ أَعْوَامٍ <i>beberapa tahun yang lalu</i> (a few years ago). The word indicates time, explaining that around a few years earlier Nawal first met Firdaus in Qanatir prison.

3. Place deixis

Data : 1	Page : 18
Sentence	وَبِي صَبَاحِ الْعَدَا لَنْ أَكُونَ هُنَا <i>Wafī ṣabāḥi al-gadi lan akūna hunā</i>
Translation	Besok pagi saya tidak akan berada di sini . (I will not be here tomorrow morning.)
Analisis	The sentence above is a form of place/space deixis, in the word <i>هنا di sini</i> (here) referring to a world.
Data : 2	Page : 21
Sentence	وَأَتَلَفْتُ حَزْلِي وَكَأَنَّمَا فِي دَهْشَةٍ، وَكَأَنَّمَا لَمْ أُولَدْ هُنَا <i>Wa atalaffatu haulī wa ka'annamā fī dahsyatin, wa ka'annamā lam aulad hunā</i>
Translation	Aku berbalik ke sekeliling sekolah-olah terheran-heran, seakan-akan aku tidak lahir di sini . (I turned around in wonder, as if I had not been born here.)
Analisis	The sentence above is a form of place/space deixis, in the word <i>هنا di sini</i> (here) referring to a house.

4. Discourse deixis

Data : 1	Page : 26
Sentence	وَسَأَلْتَنِي وَفِيهِ دَات لَيْلَةٍ: هَلْ أَحْبَبْتِ يَا فِرْدَاوُسُ؟ قُلْتُ لَهَا: أَبَدًا يَا وَفِيَةَ، لَمْ أَحْبُبْ أَبَدًا، وَنَظَرْتُ إِلَيَّ بِدَهْشَةٍ <i>Wa saaltanī Wafeya zāta lailah: hal aḥbabi ya Firdaus? qultu lahā: abadan yā Wafeya, lam uḥibbu abadan, wa naẓarat ilayya bidahsyah</i>
Translation	Suatu malam, Wafeya bertanya kepadaku: apakah kau pernah jatuh cinta, Firdaus? Aku berkata padanya: tidak pernah Wafeya, aku belum pernah jatuh cinta, dia menatapku dengan heran. (One night, Wafeya asked me: Have you ever been in love, Firdaus? I told her: never Wafeya, I have never been in love, she looked at me in wonder.)

Analisis	The sentence above is a form of discourse deixis, due to the presence of anaphora, in the word <i>nya</i> (her) referring to <i>Wafeya</i> as mentioned in advance.
Data : 2	Page : 33
Sentence	<p>وَهَلْ يُوَفِّقُ الشَّيْخَ مُحَمَّدٌ؟ لَوْ أَنَا كَلِمَتُهُ فِي الْمَوْضُوعِ سَيُوفِّقُنِي، وَيُمْكِنُنِي أَيْضًا أَنْ أَطْلُبَ مَهْرًا كَبِيرًا</p> <p><i>Wa hal yuwāfiq Syekh Mahmud? Lau anā kalimatuhu fī al-mauḍū’i sayuwāfiqu, wa yumkinunī aiḍan an aṭluba mahran kabiran</i></p>
Translation	Apakah Syekh Mahmud setuju? Jika aku bicara dengannya dia akan setuju. Aku juga akan meminta mas kawin yang besar. (Does Sheikh Mahmud agree? Only if I talk to him will he agree. I would also ask for a large mahr.)
Analisis	The sentence above is a form of discourse deixis, due to the presence of anaphora, in the word <i>dia</i> (him) referring to <i>Syekh Mahmud</i> as mentioned in advance.

5. Social deixis

Data : 1	Page : 14
Sentence	<p>وَأَقُولُ لَهَا: أَبْتَعِي مَعَنَا يَوْمًا آخَرَ يَا جَدَّتِي</p> <p><i>Wa aqūlu lahā: abqī ma’anā yauman ākhara yā jaddatī</i></p>
Translation	Aku berkata kepadanya: tinggal bersama kami satu hari lagi, Nenek. (I told her: please stay one more day with us, Nenek.)
Analisis	The sentence above is a form of social deixis, as the word “Nenek” (grandma) refers to the social strata of the interlocutor. The word “Nenek” (grandma) is an address to a person with a higher level as an honour to the interlocutor.
Data : 2	Page : 25
Sentence	<p>لَكِنَّ السَّجَّانَةَ قَالَتْ لِي: لَا فَائِدَةَ يَا دُكْتُورَه؛ إِنَّهَا لَنْ تُعَابِلَكَ أَبَدًا.</p> <p><i>Lakin al-sajjanah qalat li: la faidah ya dukturah, innaha lan tuqabiluki abadan</i></p>

Translation	Tidak ada gunanya dokter, dia tidak akan mau menemui anda. (There's no need doctor, he won't want to see you.)
Analisis	The sentence above is a form of social deixis, as the word “anda” (you) refers to the social strata of the interlocutor. The word “anda”(you) is a formal address for people who are unfamiliar or unacquainted..

The Function of Deixis in Imra'ah 'Inda Nuqtah Al-Şifr Novel by Nawūl Al-Sa'dū wī

1. Persona deixis

Persona deixis provides a form to the role of each participant in language activities. It is classified into three, i.e. first person deixis, second person deixis, and third person deixis. Meanwhile, it functions as a reference to people or characters in the story or refers to pronouns in the first person (speaker), second person (interlocutor), and third person (the person being talked about), as follows:

a. The First Persona on page 32

عِنْدَنَا الْخَادِمَةُ، وَأَنَا أَطْبِخُ، وَ لَسْنَا فِي حَاجَةٍ إِلَيْهَا

‘Indanā al-khādimatu, wa anā aṭbakhū, wa lasnā fī ḥajatin ilaihā

“Kita punya pembantu, saya masak sendiri, dan kita tidak membutuhkannya”.

(We have a maid, I cook for myself, and we don't need one.)

In this sentence, the function of the word *kita* (we) refers to Uncle and his wife, as the first-person plural pronouns narrating the sentence itself. Meanwhile, the word *Saya* refers to Uncle's wife, as the first-person singular pronoun narrating the sentence itself.

b. The Second Persona on page 20

مَاذَا سَتَفْعَلِينَ فِي مِصْرٍ يَا فِرْدَاؤُسَ؟

(Māzā sataf'alīn fī mişrin yā firdaus?)

“Apa yang akan kamu lakukan di Mesir Firdaus?”

(What shall you do in Egypt Firdaus?)

In this sentence, the function of the word *kamu* (you) refers to Paman's interlocutor, Firdaus, as a second person singular pronoun referring to his interlocutor.

c. The Third Persona on page 20

يَذْهَبُ إِلَى الْأَزْهَرِ وَ يَتَعَلَّمُ

(Yazhabu ilā al-azhari wa yata'allamu)

“*Dia pergi ke Al-Azhar dan belajar.*”

(He went to Al-Azhar and studied)

In this sentence, the function of *dia* (he) refers to Uncle, as a third-person singular pronoun indicating the person being discussed.

2. Place deixis as shown by the data on page 13

قَابَلْتُهَا فِي سَجْنِ الْقَنَاطِيرِ مُنْذُ بَضْعَةِ أَعْوَامٍ

(Qabaltuhā fī sijni al-qanātir munzu bid'ati a'wāmin)

“*Saya bertemu dengannya di penjara Qanatir beberapa tahun yang lalu.*”

(I met him in Qanatir jail a few years ago)

In this sentence, the function of time deixis as a guide explaining the past time marked by the word *lalu* (a few years ago).

3. Time deixis as shown by the data on page 18

وَفِي صَبَاحِ الْعَدَا لَنْ أَكُونَ هُنَا

(Wafī ṣabāḥi al-gadi lan akūna hunā)

“*Besok pagi saya tidak akan berada di sini.*”

(I will not be here tomorrow morning.)

Here, the place deixis functions as a reference to a place that is close to the speaker, i.e. *di sini* (here), which refers to a world.

4. Discourse deixis as shown by the data on page 26

وَسَأَلْتَنِي وَفِيهِ دَاتَ لَيْلَةٍ: هَلْ أَحْبَبْتِ يَا فِرْدَوْسُ؟ قُلْتُ لَهَا: أَبَدًا يَا وَفِيهِ، لَمْ أَحْبُبْ أَبَدًا، وَنَظَرْتُ إِلَيَّ بِدَهْشَةٍ

(Wa saaltanī Wafeya zāta lailah: hal aḥbabti ya Firdaus? qultu lahā: abadan yā Wafeya, lam uḥibbu abadan, wa nazarat ilayya bidahsyah)

“*Suatu malam, Wafeya bertanya kepadaku: apakah kau pernah jatuh cinta, Firdaus? Aku berkata padanya: tidak pernah Wafeya, aku belum pernah jatuh cinta, dia menatapku dengan heran.*”

(One night, Wafeya asked me: Have you ever been in love, Firdaus? I told her: never Wafeya, I have never been in love, she looked at me in wonder.)

In this sentence, discourse deixis functions as explaining something that has been discussed or mentioned before, indicated by the presence of anaphora.

5. Social deixis as shown by the data on page 14

وَأَقُولُ لَهَا: أَبْقِي مَعَنَا يَوْمًا آخَرَ يَا جَدَّتِي

(Wa aqūlu lahā: abqī ma’anā yauman ākhara yā jaddatī)

“*Aku berkata kepadanya: tinggal bersama kami satu hari lagi, Nenek.*”

(I told her: please stay one more day with us, Nenek.)

In this sentence, the social status of the interlocutor is higher than the speaker. The function of social deixis shows the difference in social status between speakers and interlocutors in language events and as a form of politeness in society, marked by the word "Nenek" (grandma).

CONCLUSION

Based on the analysis conducted on the novel IINA by Nawāl Al-Sa'dāwī, using the pragmatics approach, especially deixis, the author concludes as follows:

1. There are five types of deixis found in the novel IINA by Nawāl Al-Sa'dāwī, namely persona deixis, time deixis, place deixis, discourse deixis and social deixis. The persona deixis is categorised into three, namely first persona deixis in 30 data, second persona deixis in 15 data, and third persona deixis in 15 data. Meanwhile, there are 7 data of time deixis, 8 data of place deixis, 4 data of discourse deixis and 5 data of social deixis.
2. The function of deixis in the novel IINA by Nawāl Al-Sa'dāwī explains that in persona deixis functions as a reference to the person or character in the story or the references to pronouns in the first person (speaker), second person (interlocutor), and third person (the person being discussed). Time deixis functions as a pointer to the time of events that have taken place, are taking place, and will take place. Place deixis functions as a

reference to a place that is close to the speaker or far from the speaker. Meanwhile, discourse deixis works to explain something that has been discussed or something that will be discussed. The function of social deixis is to indicate social class differences between speakers and interlocutors and maintain the value of politeness in society. In addition, reading literary works with a pragmatic approach provides a scientific feel, which is inversely proportional to being immersed in the romance of the storyline which often makes readers tend to be irrational. Therefore, reading literature with a pragmatic approach maintains a balance between reason and emotion.

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