

# Personal Deixis in the Madurese Translation of Surah Yaseen

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## ABSTRACT

Accurately interpreting the Qur'an is always challenging, especially within the Madurese translation of Surah Yaseen. Given the linguistic intricacies and the cultural context of Madura's devout Muslim community and its Tahlil tradition, it is necessary to identify and understand personal deixis accurately to avoid misunderstandings and ensure faithful interpretation of the sacred text. This study focuses on various personal deixis in Madurese to identify its forms and references in Surah Yaseen. By employing a qualitative descriptive approach and observational method with advanced note-taking, the study scrutinizes verses bearing personal deixis in the Madurese translation. The research findings reveal several forms of personal deixis: *Sèngko'* (I/Allah), *sèngko'* (me/other than Allah), *kaulâ* (me), *Sèngko'* (We/Allah), *sèngko' kabbhi* (us/other than Allah), *bâ'na* (you), *bâ'na kabbhi* (all of you), *(orèng) jâreya* (him), and *(rèng-orèng) jâreya* (them). Those personal deixes refer to Allah, the Prophet Muhammad, the Arabs, residents of the land of Intakiyah, the apostles of Allah, the unbelievers, Habib an-Najar, and Allah's creatures. The researcher highlights the presence of the same personal deixis form, *Sèngko'*, in both singular and plural first person in Madurese, referring to Allah, which may lead to confusion in comprehension, thus suggesting future translation teams to distinguish between the singular and plural forms of "Sèngko'" to avoid confusion among readers.

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## 1. INTRODUCTION

As the holy book for Muslims worldwide, the Qur'an has been translated into various languages (Nurtawab & Adi Deswijaya, 2022). Translating the Qur'an into different languages is difficult, as it is written in Arabic. It possesses its unique characteristics. One

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notable feature of the Arabic language is its abundance of unique terminology that cannot be found in other languages. This highlights the depth and complexity of the Arabic language, reinforcing the value and uniqueness of the Qur'an as Islam's holy book. The use of Arabic in the Qur'an not only enhances the understanding and spiritual experience of Muslims but also reveals the linguistic beauty and depth of the sacred text. Thus, each translation of the Qur'an is an endeavor to explore the meanings and universal values contained within the teachings of Islam (Sardar, 2017).

In *lughawî* [literal meaning], translation means transfer or diversion. Meanwhile, according to the term, translation means an attempt to transfer a message from a source language text with its equivalent into the target language. Alqur'an translation is different from Alqur'an diversion. Alqur'an translation combines the concepts of words, phrases, and sentences contained in one language text into another language (Sobari, 2020). Based on this definition, translation works are often grouped into two opposing categories, namely: First, *tarjamah harfiyah* (literary), change the origin of *lafzh* (word), namely replacing the original language with another language that has the same meaning, without ensuring the main meaning is consistent. This translation model is very 'faithful' to the source text (Al-Maliki, 2001). Translators try to impose the rules of Arabic grammar into Indonesian, even though the two languages have different grammar. As a result, the translation is very stiff, namely in the form of Indonesian, with an Arabic flavor, so it looks very strange and confusing when read by Indonesian speakers. Second, *tarjamah bi al-tasharruf* (free translation) or *ma'nawiyah tafsiriyah* (interpretative meaning), namely explaining the meaning of a sentence in another language without being limited by the arrangement and maintenance of the style of the original language (Burdah, 2004). This translation prioritizes conveying the meaning over adhering to the grammar rules of the source language.

The translation method *al-talkish wa al-ikhtiyâr* (summarization and selection) is also part of this category, because this translation model seeks to understand a text and summarize the main meaning. Even though there are two categories of translation results, as mentioned above, there are basically no translation results that are truly literal or *tafsiriyah* (Muhammad, 2018). In fact, what is often found in reality is a translation between the two, called *semi-literal tarjamah* (semi-literal translation) or *semi-tafsiriyah tarjamah* (semi-interpretative translation). Semi-literal tarjamah (semi-literal translation) usually tends to be literal and occurs in two languages that are very closely related, as illustrated by their grammatical similarities. Meanwhile, *semi-tafsiriyah tarjamah* (semi-interpretative translation) tends to be freer, especially when it involves languages with significant grammatical differences, such as translations from Arabic into Indonesian. In this type of translation, while striving to maintain fidelity to the original text, a degree of interpretative flexibility is employed to bridge the linguistic and cultural gaps between the source and target languages. Taking into account the translation models above, it is okay for a translator to do it if it happens in the translation of human works (Zabidi & Haqqi, 2020).

The problem is, what if this is done against the words of Allah, namely the Qur'an? Allah forbids people from distorting the translation of the Qur'an. Those who translate the Qur'an literally mean changing the miracle, changing the meaning, and diverting its direction (Burdah, 2004). This action means undermining the Arabian of the Qur'an, unraveling the bonds of Islam, which are Arab in nature, and diminishing its unitary nature. A good translation of the Qur'an is a translation of the *tafsiriyah-ma'nawiyah* (semantic interpretation) of the laws contained in the Qur'an because this means maintaining the glory

of the Qur'an and according to the provisions of the Sunnah. The translation of the Al-Qur'an must pay heed to the laws written within it (Ahmadi, 2015; Gunawan, 2022).

Scientifically, the meaningfulness of the Qur'an is closely related to linguistic characteristics related to context (Abuisaac, Albasha, Ghaith, & Bin Sappar, 2023; Altohami & Khafaga, 2023; Ismail & Solahuddin, 2023). The meaning and concept of context are dynamic entities that are the object of semantic and pragmatic study. Semantics is the source of language meaning of the system, while pragmatics is the use of the system to communicate, which depends on the context (Shiferaw, 2023; Feng, Li, & Lin, 2021). So, it will be optimal to understand the text of the Quran, both the original language and the translation, if pragmatic analysis is included.

Pragmatics is the study of the use of language in communication, the relationship between sentences, context, situations, and the time when the sentence is said (Ramlah et al., 2023; Yousefi & Mardian, 2020). The study of pragmatics includes four aspects, namely speech acts, implicatures, deixis, and presuppositions (Nagy, 2015). One of the pragmatic studies that really needs to be studied is deixis. The function of deixis is to designate or determine participants' points of view in a speech or written act and aspects of communication whose interpretation depends on knowledge of the context (Pangaribuan, Manik, & Pasaribu, 2015). In order to know the meaning of an utterance (word or sentence), we must also know who, where and when the utterance was uttered. Nofitasari stated that the meaning of deictic words or sentences is adjusted to the context, meaning that the meaning changes when the context changes. So, the word or sentence has a deictic meaning if one aspect of the word or sentence changes due to a change in context, or in other words, one word can be interpreted as a reference by taking into account the situation of the conversation (Nofitasari, 2012).

Cummings stated that deixis consists of 3 (three) types, including: (1) personal deixis, (2) time deixis, and (3) place deixis (Cummings, 2007). Personal deixis is related to understanding the participants in the utterance in the utterance situation where the utterance is made. Time deixis is related to understanding the point or time period when the utterance was made. Place deixis is related to understanding the location or place used in the utterance situation (Tumanggor, 2018).

The researchers chose Surah Yaseen in the Madurese translation of the Qur'an as the data source because the text of Surah Yaseen contains personal deixis, which is very interesting to study. Moreover, Surah Yaseen is very popular among Indonesian Muslims, especially in Madura. Surah Yaseen is always read every Friday night and at other religious events. In this surah, many statements refer to different speakers. For example, the word **عَبُدُونِي** means 'worship Me,' songkok/me for Allah/ God. However, the word **يَقَوْم** means 'O my people,' and the words **م** also mean songkok/me but not for Allah.

Related to the importance of understanding the correct meaning of the Qur'an by identifying linguistic markers related to context, especially in the personal deixis of Surah Yaseen in Madurese translation, researchers are interested in conducting research that focuses on the personal deixis of Surah Yaseen in the translation of the Qur'an is in Madurese. The researchers used the theory of personal deixis from George Yule (Yule, 2014), which explains that personal deixis basically involves the speaker, known as the first person (I, myself, mine), the interlocutor, known as the second person (you, yourself, yourselves, yours), and the person being discussed is known as the third person (he, she, him, her, they, them).

Translating the Qur'an into Madurese is essential for increasing accessibility and comprehension among Madurese people who may not be fluent in Arabic. This translation makes the Qur'an's messages more relevant and meaningful, enhancing cultural and religious identity (Hassanein, 2022; Qassem, 2021). Madurese, being a strong native language with a large number of speakers, is essential for religious education and da'wah, ensuring that Islamic teachings are accepted and understood. This translation makes prayer more understandable, propagates Islamic ideas, and avoids misunderstandings. Additionally, incorporating Madurese into religious texts contributes to preserving indigenous language and culture in the face of globalization, demonstrating respect for Indonesia's diversity.

Surah Yaseen was chosen for its significance in Islamic tradition, particularly among the religious Madurese community, which routinely recites it in rites such as Tahlil. The emphasis on person deixis was chosen because personal pronouns in the Madurese language have distinct variances, and a clear understanding of references in the verses is critical for precise interpretation, resulting in a more accurate translation and avoiding confusion. Although other language characteristics, such as time and place deixis, are also significant, personal deixis directly impact understanding the relationships between characters in a text. The researcher selected the Madurese translation of Surah Yaseen as a data source because it contains personal deixis, which makes it fascinating to investigate. Personal pronouns in Madurese are similar despite their various references. *Sèngko'* (I/Allah), *sèngko'* (me/besides Allah), and *Sèngko'* (We/Allah) are all examples of personal deixis in the first person. Aside from that, Surah Yaseen is highly famous among Indonesian Muslims, particularly in Madura, where many Islamic boarding schools exist. Surah Yaseen is read every Friday night and at other religious events.

Previous research on the translation of the Qur'an has been conducted by Herdiana et al (Herdiana, Al-Farisi, & Khalik, 2022) in the Indonesian and English translations of Surah Al-Qashash in 2022, which examines more diverse personal deixis, especially the second personal deixis. Personal deixis functions found include subject (most), object, object of preposition, possession, and posposition (least). The personal deixis is used as anaphoric, deictic, and cataphoric. At the same time, the second previous research has examined deixis in the translation of the Qur'an Surah al-Baqarah (Jamilah, 2017). The results of this research show that place deixis in the form of locatives are words here, there and also found discourse deixis consisting of anaphoric and cataphoric. The difference between previous research and this research lies in its language focus and specialization. Meanwhile, the similarity is that they both study existence in the Al-Qur'an but study different *Surahs*. Based on the explanation above, this research attempts to describe personal deixis in the translation of the Al-Quran Surah Yaseen in Madurese.

## 2. METHOD

This research used a qualitative approach with a descriptive research type. Descriptive research involves collecting data purely based on observable facts and phenomena that are empirically present so that what is produced or recorded in the form of language descriptions could be said to be like portraits (Sugiyono, 2017). Mahsun stated that qualitative analysis focuses on indicating the meaning, description, clarification, and placement of data in their respective contexts and often describes them in words rather than numbers (Mahsun, 2014).

The data in this article was qualitative in the form of words, phrases, clauses, and sentences in the text of Surah Yaseen in the Madurese translation of the Qur'an, which contains personal deixis. Meanwhile, the data originates from the Surah Yaseen in the Madurese translation of the Qur'an, as published by LP2Q or *Lembaga Penerjemah dan Pentashih Al-Qur'an* (Institute of Translation and Rectification of the Qur'an) Pakem Maddhu Foundation. This translation was selected because it is well-suited and easily comprehensible for the reader (Lailurrahman et al., 2022). Pakem Maddhu Foundation is dedicated to preserving and advancing the Madurese language and literature. Several of its members were involved in translating and ensuring the accuracy of the Qur'an (*Tashih*), completing translations for all 30 chapters (Juz) of the Qur'an. This translation also incorporates the correct spelling of words from the Language Center version provided in 2022. The results of this translation have been recognized by the Indonesian Ministry of Religion (Lailurrahman, Hasan et al., 2022). Kiai Lailurrahman is one of the ulama selected as chairman of LP2Q Pamekasan district. He also owns the Ummul Quro' Plakpak Palengaan Islamic boarding school.

The research methodology utilized is grounded in observational techniques supplemented by advanced note-taking methodologies. The subsequent analysis of research data adheres to the steps outlined below. 1. Collected data in the form of text in the Surah Yaseen in the translation of the Al-Qur'an in Madurese, which contains personal deixis; 2. Identify and classify data based on types of personal deixis by George Yule's theory (Yule, 2014), 3. Compare the forms of personal deixis in the source language (Arabic) with the target language (Madurese); 4. Summarize research data.

### 3. RESULTS AND DISCUSSION

#### 3.1 The Form of Personal Deixis in Surah Yaseen in the Madurese Translation of the Qur'an

The word deixis comes from the Greek, namely *deiktikos*, which means "direct pointing." This term was used by Greek grammarians in the sense of "demonstrative pronouns," which in Indonesian are the words "this" and "that" (Tumanggor & Nasution, 2017). Deixis describes the function of personal pronouns, demonstrative pronouns, time functions, and various other grammatical and lexical characteristics that connect speech with the fabric of space and time in speech acts (Al-Hamzi et al., 2023). Personal deixis refers to words that point to specific people in communication (Yule, 2014). The boundaries of a word can be deictic, that is, if the reference moves or changes, depending on who the speaker is, when and where the word is said (Matsumoto et al., 2017). Therefore, personal deixis is linked to understanding speech within the context in which it is delivered. For instance, the utilization of first-person pronouns refers to the speaker; second-person pronouns denote one or more interlocutors. In contrast, third-person pronouns are employed to reference individuals other than the speaker or their interlocutor.

Besides knowing the different dialects in Madurese, it also has language levels that make up social dialects into three kinds: *enjâ'-iyâ* (low), *èngghi-enter* (middle), and *èngghi-button* (the one or most polite) (Winiharti, 2021). Differences in the level of use of personal pronouns are applied by considering the social status of the parties involved in the utterance. Pronouns are words that are used to refer to other nouns. Personal pronouns are pronouns used to refer to people who are divided into first, second, and third personal pronouns. According to Sofyan, the Madurese does not have a singular or plural third-person pronoun.

However, plural personal pronouns can be formed by the process of reduplication or by adding the word *kabbhi*, which means 'all' in the singular. Meanwhile, if the name or position of the person being discussed is known, then the name or position will be used to refer to that person. But if the name or position is unknown, the mention only uses *orèng rowa* ('that person') (Sofyan, 2012).

In this article, the author initially presents data from Madurese translations of selected verses from Surah Yaseen, sourced from the Madurese translation of the Qur'an published by Pakem Maddhu Foundation. Additionally, to facilitate comprehension of the presented data, support is provided by the English translation of the chosen verses, sourced from the book "Towards Understanding the Ever-Glorious Qur'an" (5th edition) by Muhammad Mahmud Ghali, published by Dar An-Nashr Liljami'a (Ghali, 2008).

Thus, the forms of personal deixis found in Surah Yaseen in the Madurese translation are as follows:

### 3.1.1 First Person Singular Personal Deixis

First-person singular personal deixis refers to the pronouns used by speakers to refer to themselves (Yule, 2014). The first person singular here refers to the speaker in the speech event. In this Madurese translation of Surah Yaseen, the researcher found 17 data of first-person singular deixis, consisting of:

- 1) The word *Sèngko'* (I refer to Allah) has 2 data. These data are found in verses 60 and 61

أَمْ أَعْهَدُ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Madurese Translation:

"Apa **Sèngko'** ta' nyoro ka bâ'na kabbhi he na' potona Adam, jhâ' nyembha bâ'na kabbhi dâ' sêtan. Saongghuna (sêtan) jâreya kaangghuy bâ'na kabbhi iya arèya moso sè nyata." (Lailurrahman, Effendy, Dradjid, & Muakmam, 2022)

[Did I not covenant you, O you Seeds of Adam, that you should not worship Ash-Syaytan, surely, he is an evident enemy to you.] (Surah Yaseen: 60)

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

Madurese Translation:

"Bân nyembhâ'à bâ'na kabbhi da' **Sengko'**. Arèya iya arèya jhâlan sè loros." (Lailurrahman, Effendy, et al., 2022)

[And that you should worship Me? This is a straight Path.] (Surah Yaseen: 61)

In verses 60 and 61 of Surah Yaseen above, the word **أَعْهَدُ** means 'I have told you,' and **اعْبُدُونِي** means 'worship Me.'

In Indonesia, personal pronouns 'saya' or 'I' are singular personal pronouns. This word is used to replace the first person who speaks. This word is used familiarly. As a first-person singular pronoun, the word 'I' is translated as '**Sengko'**' in Madurese. As we know, there are several first-person singular pronouns in Madurese, including the word '**Sengko.'**' The choice of the word '**Sengko'**' is because the speaker is Allah, as God, the creator of all that exists in this world, and his opponents are all children and grandchildren of Adam (His creatures), so the first person pronoun is used in the singular level *enjâ'-iyâ* (low level). Madurese recognizes language levels, where language levels are the language used to

differentiate who we are talking to, who our interlocutor is, and where the conversation takes place. Research conducted by Haryono stated that the language level in Madura was influenced by two situational factors: formal and informal (Haryono, 2018). Age differences influence the form of language influenced by the informal situation. Age differences can influence communication patterns in both formal and informal situations, which are expressed through speech levels in language choice, tone of voice, and body language. Meanwhile, research conducted by Nur Awaliyah Putri said that the language level of *enjâ'-iyâ* used was spoken by younger people, while the use of *èngghi-bhunten* level spoken by older people and is still maintained today (Putri, 2017). On the other hand, there has been a shift in the use of *èngghi-enter* to *enjâ'-iyâ*, which is spoken by people of the same age.

- 2) The word *sèngko'* ('me' [other than Allah]) is 11 data. These data are found in verses 20, 22, 23 and 24.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

Madurese Translation:

"*Bân dâteng orèng lakè' sè ajhâlân ghâccang dâri paleng jhâuna kottha, (orèng) jârèya ngoca': He kaomma sèngko', noro'a bâ'na kabbi dâ' rèng-orèng sè èyotos.*" (Lailurrahman, Effendy, et al., 2022)

[And (there) came from the remotest part of the city a man going speedily. He said, "O **my** people, closely follow the Emissaries.] (Surah Yaseen:20)

In verse 20 above, the word *يَقَوْمِ* means 'O **my people**'. The choice of the word *sèngko'* as the first person singular pronoun in Madurese at *enjâ'-iyâ* (low level) is because the speaker is Habib An-Najaar, and his hearers are his followers who have a lower social position. As explained above, this level is usually used by older people to younger people or as friends of the same age. For example, parents to their children, siblings, and close friends. Besides, this level is not allowed to be said by younger people to older people (Anwari & Kurniawati, 2023). Different from the word '**Sengko**' in previous letters, 'S' is written using capital, *sèngko'* here is written with small letters to show the difference in speakers between '**Sengko**' Allah and *sèngko'* (besides Allah).

- 3) The word *kaulâ* (me) is 4 data. These data are found in verse 26.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

Madurese Translation:

"*Èkoca'aghi (dâ' orèng lakè' jarèya è bâkto matèna): "Maso'a bâ'na ka sowarghâ", (orèng) jârèya ngoca': "Du, jhâ' sakènga kaom kaulâ èngghi panèka kaom kaulâ ka' dissa tao.*" (Lailurrahman, Effendy, et al., 2022)

[It was said, "Enter the Garden!" He said, "Oh, would that my people knew.] (Surah Yaseen: 26)

In verse 26 above, the word *قَوْمِي* means '**my people**.' the choice of *my people* as a first-person singular pronoun in Madurese level *èngghi-enten* because the speaker is Habib an-Najaar and the opponent is Allah or God who has a higher social position.

### 3.1.2 First Person Plural Personal Deixis

The first-person plural refers to a group of speakers in an utterance event or a speaker in certain circumstances. As expressed by Yule, this deixis refers to the pronouns used by speakers to refer to a group that includes themselves and one or more other individuals (Yule, 2014). The word 'we' is rarely spoken by many people; usually, only one speaker represents the group he is referring to. Personal pronoun 'we' in Indonesian has two meanings. The first meaning refers to the plural first-person pronoun but does not include the speaker being spoken to. This pronoun is used on behalf of a group, both in writing and verbally. The second meaning is used only by honorable persons like kings (Aswan, Idris, & Widia, 2021). As explained above, Madurese does not have singular or plural third-person pronouns. However, plural personal pronouns can be formed by the reduplication process or adding words *kabbhi* that mean all in the singular form. The researcher found 53 data points for the first-person plural of personal deixis.

**Table 1**

The 53 data of first person plural personal deixis in surah Yaseen

Word/Phrase	Reference	Data Count	Verses
<i>sèngko'</i> (we)	Allah	44	8, 9, 12, 14, 28, 30, 32, 33, 34, 37, 39, 41, 42, 43, 44, 53, 65, 66, 67, 68, 69, 71, 72, 76, 77, 78
<i>sèngko' kabbhi</i> (we)	The people of Prophet Isa	9	14, 16, 17, 18

Table 1 Present that the word *sèngko'* (we) refers to Allah is 44 data. These data are found in verses 8, 9, 12, 14, 28, 30, 32, 33, 34, 37, 39, 41, 42, 43, 44, 53, 65, 66, 67, 68, 69, 71, 72, 76, 77, and 78. Furthermore, the word *sèngko' kabbhi* (we) refers to the people of Prophet Isa as many as 9 data. These data are found in verses 14, 16, 17, and 18.

In Madurese, the first person singular and plural forms of diction which refer to Allah both use the word *sengko'*, not *sèngko' kabbhi* (we), which should be used in the first person plural diction. This is because Allah or God is one, impossible to use the word *sèngko' kabbhi* which we all usually mean.

### 3.1.3 Singular Second Personal Deixis

The second person singular refers to the locutor or interlocutor (Yule, 2014). Second-person deixis can also be said to be a person who makes direct contact with the first person and becomes a listener. In Indonesian, the word 'you' is used for the second-person singular personal pronoun. Specifically, the Indonesian word 'you' is used in a friendly or familiar language (Aswan et al., 2021). Researchers found 10 data points for the word *bâ'na* (you). According to the Madurese language level, the word *bâ'na* (you) is included to *enjâ'-iyâ* (low or rude) (Muakmam, 2009). These data are found in verses 3, 6, 10, 11, 13, 26, 76 and 82.

### 3.1.4 Second-Person Plural Deixis

The second-person plural refers to a group of speech recipients or interlocutors (Yule, 2014). In Indonesian, the word 'you' is the second-person plural pronoun. Generally, the word 'you' is used to address a large number of speakers, including two, three, or more. This use is limited to only familiar or friendly conversation (Muakmam, 2009). In this study,



the researcher found 47 data of the second person plural persona deixis in the word *bâ'na kabbhi* (all of you). These data are found in verses 15, 16, 18, 19, 20, 21, 22, 25, 45, 47, 48, 54, 59, 60, 61, 62, 63, 64, 80 and 83.

### 3.1.5 Third Person Singular Personal Deixis

Third-person deixis refers to referents who are not identified as the speaker or interlocutor in the speech event but are other important participants in the speech situation (Yule, 2014). In Indonesian, the personal pronoun 'he' is the third personal pronoun in singular form. The word 'he' is similar in use to the pronoun 'he'. Third person singular deixis is represented by another participant, neither the speaker nor the listener in a speech situation. In this study, the researcher found 5 data of third person singular personal deixis, namely the word (*orèng*) *jâreya* (him). These data are found in verses 20, 26, 27, and 28.

### 3.1.6 Third-Person Plural Personal Deixis

Third person plural personal deixis is represented by more than one other participant, neither the speaker nor the interlocutor in a speech situation (Yule, 2014). In Indonesian and Malay, the personal pronoun 'they' is used as a third personal pronoun for a large number of people. This means that this pronoun is plural (Muakmam, 2009). In this study, the researcher found 100 data of third person plural personal deixis, namely the word (*rèng-orèng*) *jâreya* (they), the reference to the people of the Prophet Muhammad. These data are found in verses 6, 7, 8, 9, 10, 12, 13, 14, 15, 18, 29, 30, 31, 33, 35, 37, 41, 42, 43, 45, 46, 47, 48, 49, 50, 51, 52, 53, 56, 57, 65, 66, 67, 68, 71, 72, 73, 74, 75, 76 and 81. The data represent the form of personal deixis (*rèng-orèng*) *jâreya* ('they') or personal deixis third person plural is most often found in Surah Yaseen's, a total of 100 data. Meanwhile, the least frequently found is personal *bâ'na* deixis (you or singular second person personal deixis whose reference is not the Prophet Muhammad) with 2 data.

## 3.2 Personal Deixis References to Surah Yaseen in the Madurese Translation of the Qur'an

### 3.2.1 The Reference is Allah (God)

The deixis whose referents or references refer to Allah include first-person singular personal deixis, namely in the word *sèngko'* (I) as many as 2 data and first-person plural personal deixis in the word *sèngko'* (we) as many as 44 data. In Madurese, the first person singular and plural forms of personal deixis whose references refer to God both use the word *Sèngko'*, not *sèngko' kabbhi* (we) which should be used in first person plural deixis. This is because God is one; it is impossible to use the word *sèngko' kabbhi*, which we all usually mean.

In several verses in the Quran, Allah sometimes refers to Himself using the pronoun 'Anaa' (I) and also sometimes uses the pronoun 'Nahnu' (We). There are several reasons God does not always use the word Anaa to refer to Himself, but also uses the word *nahnu*, among others. It is because first, Allah is Almighty, and second, to show His Almighty, then Allah uses the pronoun 'Anaa' (I) for Himself. This can be seen in the following verses 60 and 61:

أَمْ أَعَاهَدُ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Madurese Translation:

“Apa **Sèngko'** ta' nyoro ka bâ'na kabbhi he na' potona Adam, jhâ' nyembha bâ'na kabbhi dâ' satan. Saongghuna (demon) jâreya kaangghuy bâ'na kabbhi iya areya moso sè real.” (Lailurrahman, Effendy, et al., 2022)

[Did I not covenant you, O you Seeds of Adam, that you not worship Ash- Shaytan? surely, he is an evident enemy to you.] (Surah Yaseen: 60)

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

Madurese Translation:

“Bân nyembhâ'â bâ'na kabbhi da' **Sèngko'**. Arèya iya arèya jhâlân sè loros.” (Lailurrahman, Effendy, et al., 2022)

[And that you should worship Me? This is a straight Path.] (Surah Yaseen: 61)

The third reason is to show His Almighty nature; Allah uses the pronoun '*Nahnu*' (We) for Himself. The word '*Nahnu*,' although it is in the plural form, can be pronounced to indicate someone who represents the group, or it can also indicate someone who is great. The word 'We' for Allah does not refer to a plural entity with an essential meaning but must be understood as a majazi meaning, which is meant to show power or raise the person concerned. From here, Arabic grammar experts (Nahwu experts) interpret the pronoun '*Nahnu*' (We), which refers to a person as lil mu'adzim nafsah (to glorify oneself), in addition to the intrinsic meaning of lil mutakallim ma'al ghair (word replace first person plural). As in the example of verse 12 below:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۗ

Madurese Translation:

“Saongghuna **Sèngko'** saatna **Sèngko'** iya arèya **Sèngko'** maodi' rèng-orèng matè ban **sèngko'** nolès pa-apa sè (rèng-orèng) jâreya ella nglakonè (è dhunya) bân patlampaddhâ (rèng-orèng) jâreya. Bân saneyap apa'a bhâi **Sèngko'** mateptep (saneyap apa'a bhâi) jâreya jareya dâlem kètab sèreal (*Lauhul Mahfudh*).” (Lailurrahman, Effendy, et al., 2022)

[Surely, We, ever We, give life to the dead and write down what they have forwarded and their tracks; and everything We have enumerated in an evident Record.] (Surah Yaseen: 12)

### 3.2.2 The Reference to the Prophet Muhammad

The deixis whose referent or referent refers to the Prophet Muhammad is the second person singular personal deixis, namely in the word ba'na (you) with 8 data. Like the examples in paragraphs 3 and 6 below:

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

Madurese Translation:

“Saongghuna bâ'na (Muhammad) iya arèya yâktè of the Rosul-rosul.” (Lailurrahman, Effendy, et al., 2022)

[Surely. You are indeed of the Emissaries] (Surah Yaseen: 3)

لُتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ

Madurese Translation:

*Sopajâ bâ'na aberri' parèngeddhân dâ' kaom (rèng-orange Mekka) sè ngabangatowana (rèng-orèng) jâreya ta' aberri' parèngeddhân, sabab jâreya (rèng-orèng) jâreya iya areya rèng-orèng sè lop pa.* (Surah Yaseen: 6) (Lailurrahman, Effendy, et al., 2022)

[That you (Prophet Muhammad) may warn a people; In No. way were their fathers warned, so they are heedless.] (Surah Yaseen: 6)

### 3.2.3 The Reference is Arab

The deixis whose referent refers to Arab is the third person plural personal deixis, namely the word (*rèng-orèng*) *jâreya* (they). As an example in paragraph 6 below:

لُتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ

Madurese Translation:

*"Sopajâ bâ'na aberri' parèngeddhân dâ' kaom (rèng-orange Mekka) sè ngabangatowana (rèng-orèng) jâreya ta' aberri' parèngeddhân, sabab jâreya (rèng-orèng) jâreya iya areya rèng-orèng sè lop pa."* (Surah Yaseen: 6) (Lailurrahman, Effendy, et al., 2022)

[That you (Prophet Muhammad) may warn a people; In No way were their fathers warned, so they are heedless.] (Surah Yaseen: 6)

What 'they' mean here is the Arabian because no warning had ever come to them before the Prophet Muhammad; however, mentioning 'them' separately does not exclude anything else. As mentioned by certain people, it does not negate the general meaning. In this context, it means that the apostleship of the Prophet Muhammad is essentially not only intended for the Arabian but is general for all mankind (Al-Hafiz & Kasir, 2015).

### 3.2.4 The Reference is to the Inhabitants of *Intakiyah* Country

The deixis whose referent or referent refers to the inhabitants of the *Intakiyah* country is the third person plural personal deixis, namely in the word (*rèng-orèng*) *jâreya* (they), the second person plural personal deixis, namely in words *bâ'na kabbhi* (you all) and also the personal deixis of people The first plural is in the word *sèngko' kabbhi* (we). As an example in verses 14 and 15 below:

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

Madurese Translation:

*"Nalèkana Sèngko' ngotos dâ' (rèng-orèng) jâreya duwâ' (otosan), lajhu (rèng-orèng) jâreya alècèk kaghi dâ' (sè duwâ') jâreya, lajhu Sèngko' makowat (sè duwâ' jâreya) bi' (otosan ) sè kapèng tello', lajhu (otosan-otosan) jâreya ngoca': "Saongghuna sèngko' kabbhi dâ' bâ'na kabbhi iya arèya rèng-orèng sè èyotos."* (Lailurrahman, Effendy, et al., 2022)

[As We sent to them two (men). Yet they cried them lies, so We reinforced them with a third. Then they said, " Surely we are (sent) to you Emissaries." ] (Surah Yaseen: 14)

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ

Madurese Translation:

“(Rèng-orèng) *jâreya ngoca*: “*Tadâ’ bâ’na kabbhi kajhâbhâ iya arèya manossa samesalla sèngko’ kabbhi, bân Sè Maha Bellas ta’ matoron dâri apa’a bhâi tadâ; bâ’na kabbhi kajhâbhâ iya arèya bâ’na kabbhi lècèk.*” (Lailurrahman, Effendy, et al., 2022)

[They said, In no way are you anything except mortals like us; and in No. way has The All-Merciful sent down anything; decidedly you do nothing except lie.] (Surah Yaseen: 15)

What is meant by the inhabitants of the land of *Intakiyah* here are the people who were ruled by a king named *Antikhas*, while he was an idol worshiper.

### 3.2.5 Reference to the Messengers of Allah

The deixis whose referent or referent refers to God's messengers is the second person plural person deixis, namely in the words *bâ’na kabbhi* (you all) and also the first person plural deixis, namely in the word *sèngko’ kabbhi* (we). Like the examples in verses 14 and 15 below:

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

Madurese Translation:

“*Nalèkana Sèngko’ ngotos dâ’ (rèng-orèng) jâreya duwâ’ (otosan), lajhu (rèng-orèng) jâreya alècèk kaghi dâ’ (sè duwâ’) jâreya, lajhu Sèngko’ makowat (sè duwâ’ jâreya) bi’ (otosan) sè kapèng tello’, lajhu (otosan-otosan) jâreya ngoca*: “*Saongghuna sèngko’ kabbhi dâ’ bâ’na kabbhi iya arèya rèng-orèng sè èyotos.*” (Lailurrahman, Effendy, et al., 2022)

[As We sent to them two (men). Yet they cried them lies, so We reinforced them with a third. Then they said, “Surely we are (sent) to you Emissaries.”] (Surah Yaseen: 14)

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ

Madurese Translation:

“(Rèng-orèng) *jâreya ngoca*: “*Tadâ’ bâ’na kabbhi kajhâbhâ iya arèya manossa samesalla sèngko’ kabbhi, bân Sè Maha Bellas ta’ matoron dâri apa’a bhâi tadâ; bâ’na kabbhi kajhâbhâ iya arèya bâ’na kabbhi lècèk.*” (Lailurrahman, Effendy, et al., 2022)

[They said, In no way are you anything except mortals like us; and in No. way has The All-Merciful sent down anything; decidedly you do nothing except lie.”] (Surah Yaseen: 15)

What is meant by Allah's messengers here are three apostles named Sadiq, Saduq and Syalum who were ordered by Allah to convey Allah's orders to their people in the land of *Intakiyah* (Al-Hafiz & Kasir, 2015).

### 3.2.6 The Reference is to Unbelievers

The deixis whose referent or reference refers to unbelievers is the third person plural deixis, namely in the word *(rèng-orèng) jâreya* (them), the second person plural personal deixis, namely in the word *bâ’na kabbhi* (all of you) and also personal deixis The first-person plural is in the word *sèngko’ kabbhi* (we). As an example, in verse 47 below:

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنَّ  
 أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ

Madurese Translation:

*Bilâ êkoca'aghi dâ' (rèng-orèng) jâreya: "Angenfakaghiyâ bâ'na kabbhi dâri pa-apa sè Allah arajhekkèyaghi ka bâ'na kabbhi, rèng-orèng sè (rèng-orèng) jâreya ngapèraghi ngocha' dâ' rèng-orèng sè (rèng-orèng) jâreya aiman: "Apa sèngko' kabbhi aberri'a ngakan dâ' pa-apa sè kalamon Allah ngarsa'aghi, Salèrana (Allah) aparèng dhâ'aran dâ' (pa-sapa) jâreya? Tadâ' bâ'na kabbhi kajhâbhâ iya arèya dâlem kasasaran sè nyata. (Lailurrahman, Effendy, et al., 2022)*

[And when it is said to them, "Expend of what Allah has provided you", the ones who have disbelieved have said to the ones who have believed, "Shall we feed the ones whom, if Allah decides, He will feed? Decidedly you are in nothing except evident error".] (Surah Yaseen: 47)

### 3.2.7 Reference Habib an-Najaar

The deixis whose referent or refers to Habib an-Najaar is the third person singular personal deixis, namely in the word (*orèng*) *jâreya* (he), the first person singular personal deixis, namely in the words *sèngko'* and *kaulâ* (me), the second personal singular deixis, namely in the word *bâ'na* (you) and also the first person plural personal deixis, namely in the word *sèngko' kabbhi* (we). As an example in verses 20 and 26 below:

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

Madurese Translation:

*Bân dâteng orèng lakè' sè ajhâlân ghâccang dâri paleng jhâuna kottha, (orèng) jâreya ngoca': He kaomma sèngko', noro'a bâ'na kabbhi dâ' rèng-orèng sè èyotos. (Lailurrahman, Effendy, et al., 2022)*

[And (there) came from the remotest part of the city a man going speedily. He said, O my people, closely follow the Emissaries!] (Surah Yaseen: 20)

قِيلَ ادْخُلِ الْجَنَّةَ يُقَالُ لَيْتَ قَوْمِي يَعْلَمُونَ

Madurese Translation:

*Êkoca'aghi (dâ' orèng lakè' jarèya è bâkto matèna): "Maso'a bâ'na ka sowarghâ", (orèng) jâreya ngoca': "Du, jhâ' sak ènga kaom kaulâ èngghi panèka kaom kaulâ ka' dissa tao. (Lailurrahman, Effendy, et al., 2022)*

[It was said, "Enter the Garden!" He said, "Oh, would that my people knew.] (Surah Yaseen: 26)

Habib an-Najar's name was highlighted in Surah Yaseen because of his story and struggle. It is told in Surah Yaseen that the figure of Habib An-Najaar was indeed the only person who received the preaching of the messengers of the Prophet Isa. Not only did he receive preaching, but he also defended the messengers of the Prophet Isa, who were about to be destroyed by the rulers and residents of the country of Intakiyah.

### 3.2.8 The Reference is God's Creatures

The deixis whose referent refers to God's creatures is third person plural personal deixis, namely in the word (*rèng-orèng*) *jâreya* (they). As an example in the following paragraphs 33 and 35:

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

Madurese Translation:

"*Bhume sè matè dâlem kâbâdâ'ân Sêngko' maodi' dâ' (bhume) jâreya iya arèya Ayat kaangghuy (rèng-orèng) jâreya, bân Sêngko' makalowar dâri (bhume) jâreya ghi-bighiyan, lajhu dâri ghi-bighiyan jâreya (rèng-orèng) jâreya ngakan.* (Lailurrahman, Effendy, et al., 2022)

[And a sign for them is the dead earth. We give it life and bring out of it grain, so they eat from it.] (Surah Yaseen: 33)

لِيَأْكُلُوا مِنْ ثَمَرِهِ ۖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ

Madurese Translation:

*Sopajâ (rèng-orèng) jâreya ngakan dâri buwâna (bhungka) jâreya, ban (dari) pa-apa se nang tanangnga (rèng-orèng) jâreya nglakone (pa-apa) jâreya. Lajhu apa (rèng-orèng) jâreya ta' asokkor?* (Surah Yaseen: 35) (Lailurrahman, Effendy, et al., 2022)

[That they may eat of their produce and what their hands have made. Will they not, then, thank (Us)?] (Surah Yaseen: 35)

Based on the research findings, the use of personal deixis in the Madurese translation of Surah Yaseen reveals significant understanding. Three forms of personal deixis have been identified in its translation: *Sêngko'* (Me [Allah]) and *sêngko'* (me [beside Allah]) as first person singular personal deixis, and *Sêngko'* (We [Allah]) as first person plural personal deixis.

Firstly, the use of the term *Sêngko'* to address Allah, whether in the singular or plural form, carries profound theological implications regarding the concept of divine oneness. Despite the plural form, this usage does not imply a division or multiplicity within Allah's essence (Ahya & Ahya, 2018; Mufida, 2022). Instead, it reflects a theological interpretation wherein plural pronouns are employed metaphorically to underscore the vastness, grandeur, and supreme authority of Allah. In this context, the plural form of *Sêngko'* serves to magnify the singular essence of Allah, emphasizing His incomparable greatness and sovereignty. This linguistic choice aligns with theological principles emphasizing monotheism and the indivisible nature of Allah, reinforcing the idea that despite the plural grammatical form, there is only one divine entity (Romadlon & Septi, 2020).

Secondly, using the pronoun *bâ'na* for direct address to Prophet Muhammad and other recipients of the divine message emphasizes a sense of intimacy and immediacy within the discourse. This linguistic choice reflects the manner in which divine communication is imparted in a relatable and modest fashion, illustrating the special bond between Allah, His Prophet, and humanity (Rifa' & Marhamah, 2020). Moreover, the inclusion of *bâ'na kabbhi* to address groups within the text underscores a collective sense of identity and obligation among the message recipients. This highlights the social intricacies and communal cohesion embedded within the text, portraying a dynamic interplay of relationships and shared responsibilities among the community members.

Thirdly, the employment of third-person pronouns such as *(orèng) jâreya* and *(rèng-orèng) jâreya* serves to delineate additional participants within the discourse, frequently identifying groups such as the residents of Intakiyah, disbelievers, and the various creatures of Allah. This underscores the manner in which religious scriptures extend their message to encompass broader communities, accentuating themes related to human conduct and collective reactions (Ghozali, Mursyid, & Fitriana, 2022). By utilizing these pronouns, the

text emphasizes the interconnectedness of individuals within society and underscores the importance of communal responsibility and shared moral principles. The research found that the third person plural personal deixis (*rèng-orèng*) *jârèya* predominantly refers to Allah's creatures in general. This is because Surah Yaseen is not only addressed to Arabs but also to Allah's creatures in general. The first person singular personal deixis *Sèngko'* refers specifically to Allah.

References within the translation encompass a wide array of entities, ranging from Allah and Prophet Muhammad to Arabs, the inhabitants of Intakiyah, Allah's messengers, unbelievers, Habib an-Najaar, and the diverse creations of Allah. It is the researcher's aspiration that these discoveries will serve as a source of inspiration for the Madurese language translation team, encouraging them to actively incorporate the first-person singular (*Sèngko'*) and plural personal deixis referring to Allah (*Sèngko'*) forms. This strategic approach aims to mitigate potential reader misunderstandings, ensuring greater clarity and precision in conveying the intended message of the text.

#### 4. CONCLUSION

Referring to the results of the discussion, there are language levels in Madurese where there are more diverse forms of personal deixis, namely a) First person singular personal deixis was found in 17 data, consisting of; the word *Sèngko'* (I) is 2 data; *sèngko'* (I) as many as 11 data; and *kaula* (me) as much as 4 data; b) First person plural personal deixis was found in 53 data, consisting of the word *Sèngko'* (We) in 44 data; and *sèngko' kabbhi* (us) as many as 11 data; c) Second person singular personal deixis was found in 10 data, namely in the word *bâ'na* (you); d) The second person plural, personal deixis, was found in 47 data sets, namely in words *bâ'na kabbhi* (you or all of you); (e) third person singular personal deixis was found in 5 data, namely in the word (*orèng*) *jârèya* (him). (f) third person plural personal deixis was found in 100 data, namely in the words (*rèng-orèng*) *jârèya* (they). Based on the explanation above, it can be concluded that the form of personal deixis (*rèng-orèng*) *jârèya* (they or third person plural deixis) is most commonly found in Surah Yaseen, namely as many as 100 data. At the same time, the least found is in the form of *Sèngko'* personal deixis (I or first-person singular person deixis) as much as 2 data. The references found refer to Allah, the Prophet Muhammad, the Arabian, the inhabitants of the Intakiyah country, the messengers of Allah, the unbelievers, Habib an-Najaar, and the creatures of Allah.

This research significantly contributes to the understanding of the variations and use of deixis in Madurese, especially in the context of the translation of Surah Yaseen, by highlighting the importance of understanding plural personal deixis referring to Allah in the context of translating the Qur'an into Madurese. Nonetheless, this study encounters various limitations, such as a constrained sample size and a narrow focus limited to a single letter. Additionally, resource limitations have constrained the depth of analysis. Therefore, it is recommended that future research expands the sample scope, delves into the factors influencing deixis choices, and adopts a more thorough methodology to gain a more comprehensive understanding of deixis in Madurese translations of the Qur'an. The researchers also express a hope that the Madurese translation team from Pakem Maddhu Foundation will identify alternative forms of deixis in Madurese language translation, particularly highlighting the first person plural personal deixis referring to Allah.

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**Authors' Contribution**

Iswah Adriana worked on the main project and conceptual ideas and wrote the manuscript. Moh. Hafid Effendy collaborated in data collection and aligned the data of the Madurese translation of Surah Yaseen. Kristanti Ayuanita collaborated in data collection and translated it into English. Agus Purnomo Ahmad Putikadyanto edited the manuscript and provided references. Retno Wulansari proofreads the manuscript.

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