

DEIXIS IN YUSUF ISLAM'S ISLAMIC CHILDREN SONGS:

A PRAGMATICS STUDY

SKRIPSI

*Submitted in Partial Fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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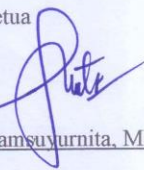
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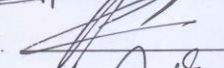
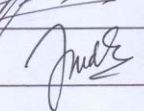


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ABSTRACT

Chairunnisa Nasution 1702050055. Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study: Skripsi. Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara, Medan 2021.

This study deals with deixis in Islamic children songs by Yusuf Islam. The objective of the study was to investigate the types of deixis, to explain the reference meaning of deixis and the reason of using deixis in the lyrics Yusuf Islam's Islamic children songs. The method of the study was a qualitative research which analyze the deixis in the song lyrics by using Alan Cruse's theory. The results were, there were 150 deixis found in the whole song which contains all types of deixis, 104 person which determined as the dominant type deixis use in it, 26 spatial, 14 temporal, 3 discourse, and 3 social. Those refers to the writer, speaker, listener, and the previous lyrics in the songs. The reasons of those deixis used the in the lyric Yusuf Islam's Islamic children song were to inform something important in the lyrics of the song, to recognize word references in lyrics song, and to be able to distinguish the types of deixis.

Keywords: Children songs, Deixis, Pragmatics, Yusuf Islam

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TABLE OF CONTENTS

ABSTRACT	i
ACKNOWLEDGEMENT	ii
TABLE OF CONTENT	v
LIST OF TABLE	vi
LIST OF DIAGRAM	vii
CHAPTER I INTRODUCTION	1
A. Background of Study	1
B. Identification of Problem	4
C. Scope and Limitation	5
D. Formulation of Problem	5
E. Objectives of Study	5
F. Significances of Study	6
CHAPTER II REVIEW OF LITERATURE	7
A. Theoretical Framework	7
1. Pragmatics	7
2. Context	9
3. Deixis	10
4. Types of Deixis	12
5. Song	20
6. Cat Steven/Yusuf Islam	21
B. Previous Related Studies	23
C. Conceptual Framework	26

CHAPTER III METHOD OF RESEARCH	28
A. Research Design	28
B. Source of Data	28
C. Technique of Collecting Data	29
D. Technique of Data Analysis	29
CHAPTER IV DATA AND ANALYSIS.....	31
A. Data	31
B. Data Analysis	32
C. Research Finding	49
CHAPTER V CONCLUSION AND SUGGESTION.....	52
A. Conclusion.....	52
B. Suggestion	53
REFERENCES	
APPENDICES	

LIST OF TABLE

Table 2.1 English pronoun	14
Table 2.2 Specification of locations relative	16
Table 2.3 Time adverbials.....	17
Table 4.1 Types of Deixis used in Yusuf Islam’s Islamic children song.....	31
Table 4.2.1 The analysis of types deixis used in I Look I See	32
Table 4.2.2 The analysis of types deixis used in Al-Khaaliq	33
Table 4.2.3 The analysis of types deixis used in Allahu Allahu	34
Table 4.2.4 The analysis of types deixis used in Bismillah (I am Moeslem)	35
Table 4.2.5 The analysis of types deixis used in Months in Islam.....	36
Table 4.2.6 The analysis of types deixis used in Sing Children of the world.....	36
Table 4.2.7 The analysis of types deixis used in Our Guide is the Qur’an.....	37
Table 4.2.8 The analysis of types deixis used in Your Mother	38
Table 4.2.9 The analysis of types deixis used in Tala Al Badru Alayna	38

LIST OF DIAGRAM

Diagram 2.3.1 Conceptual Framework	27
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LIST OF APPENDICES

- Appendix 1 The Analysis of Types Deixis Used in Yusuf Islam Children Songs
- Appendix 2 Reference Meaning in Yusuf Islam Children Songs
- Appendix 3 Yusuf Islam's lyrics songs
- Appendix 4 Lembar Persetujuan Judul
- Appendix 5 Form K-1
- Appendix 6 Form K-2
- Appendix 7 Form K-3
- Appendix 8 Berita Acara Bimbingan Proposal
- Appendix 9 Surat Keterangan Seminar Proposal
- Appendix 10 Lembar Pengesahan Proposal
- Appendix 11 Berita Acara Seminar Proposal
- Appendix 12 Surat Pernyataan Plagiat
- Appendix 13 Surat Izin Riset
- Appendix 14 Surat Balasan Riset
- Appendix 15 Surat Bebas Pustaka
- Appendix 16 Berita Acara Bimbingan Skripsi
- Appendix 17 Curriculum Vitae

CHAPTER I

INTRODUCTION

A. Background of Study

One of the branch of linguistics is pragmatics. Pragmatics is used to investigate the meaning as communicated by a speaker (sender) and interpreted by a listener (recipient) and also consider contextual meaning (Yule, 1996). It means that the analysis of the meaning of utterances in relation to contexts, which includes how a speaker creates an utterance to communicate his or her purpose and how the listener interprets it is called pragmatics. There are several ways to communicate anything in this world, such as spoken language, written language, and gesture. It can deal with singing and novel (Elsaria Sitorus, 2019). Pragmatics has several scopes namely Deixis, Speech act, Cooperative principle, Implicature, Presupposition, and Politeness.

To understand the meaning of communication can be obtaining through every expression of language that appears in the human mind, along with emotions, movement, and intonations, must be used to perceive the sense of communication (Kusumaningrum, 2016). Song is regarded as a form of sound-based communication with others. Song is another way for people to express their feelings to others through lyrics as well as a tool that allows them to cooperate (Nguyen Van Thao, 2020). People use songs for a variety of reasons in their daily lives and activities. It is essential for some people in order to expand their businesses, develop their talents, express their thoughts or feelings and anything else they wish to communication with someone else (Elsaria Sitorus, 2019).

Deixis is belonged to the area of pragmatics. Deixis is concerned with the relationship between discourse and the context in which it is used. Deixis is an important part of learning the English language, and it is not as easy as it seems, particularly for those of people who are learning a second language (Parmawati, 2020). Deixis shows the crucial meaning which is expressed by the speaker to assist the listener to comprehend the text. It means that in order to deduce the meaning of a text, it is preferable if the reader (listener) understands deixis. (Cutting, 2002), emphasizes that deixis is an essential area of language research and in itself, as well as for language learners.

Students learn language starting from their childhood. After acquiring a language, they understand the rules and styles involved in language (Peregoy and Boyle, 2013). Students need to be competent in speaking, listening, writing, and reading in a variety of genres at school. It combines competencies in understanding structural regulation, vocabulary selection, and pragmatics (context). Children are born with the skill to acquire language (Chomsky, 2002). It will be easier to communicate using context by learning deixis from songs. The use of songs makes language learning more enjoyable (Millington, 2011).

A song is a collection of words that are arranged beautifully which is sung to the accompaniment of music. Music is an artwork that can be classified as a literary work due to its functions, elements, and use of language. Many people love to hear or sing a song, especially younger and older ones. According to (Rosova, 2007) Songs have a place in the classroom to help build a peaceful and cooperative environment for language learning that can be a useful learning

media. By using learning media, learning can be more interesting so that it becomes interactive, the length of the learning time feels shorter, and the quality of learning outcomes increases (Arifin, 2020). There is a connection between linguistics and musicology, since songs have both the communicative and entertaining aspects of language (Razmjoo, 2012). In a linguistic context, songs have melodic and rhythmic material that reflects a particular mode of communication. It can be concluded that songs can be a learning media about deixis.

The deixis of the lyric of the Yusuf Islam song was analyzed in this study. Yusuf Islam is a popular pop singer and songwriter from London that have been embrace Islam. The songs have Islamic nuances that always remind us and get us closer to Allah SWT and there are several songs sung by the children on youtube. There are many good impacts of that song's lyrics for children, such as teaching good moral values and eliminating tension or stress when listening it. The songs are very useful as a material or learning resource English for young learners, especially in Islamic schools. In the current pandemic era, digital media has become a star for the people, such as YouTube. Various kinds of things can be accessed through youtube such as listening to songs, watching and others. So that, YouTube has become a widely used tool in spreading everything with more than 5 billion users in the play store.

Deixis is an utterance analysis technique that evaluates the person, location, temporal, social, and discourse elements of the text. Deixis is a term that was initially not very well known, but people often use it in spoken or written

form, although few understand its meaning (Parmawati, 2020). It can be seen that people still do not know and understand how deixis are used in writing such as songs, novels or news and interpret them in a language appropriate to the context. Besides, it is also caused by a lack of training in using appropriate deixis and people pay less attention to their use so that when interpreting the word, it is not based on context.

On those statements, deixis as a branch of pragmatics is interesting to investigate further. The title is “Deixis in Yusuf Islam’s Islamic Children Songs: A Pragmatics Study”. Yusuf Islam’s Islamic Children songs are wonderful song that contain of deixis. Therefore, hopefully this research will be helpful to readers and provide references for these issues and increase the knowledge of those who have difficulty understanding and using deixis.

B. Identification of Problem

The identification of the problem based on the explanation above were on the following:

1. Deixis are still become challenging for the people especially students, they find it difficult to determine and understand the use of deixis in writing.
2. People’s ignorance to distinguish of understanding about the types of deixis.
3. People only interpret each word through the actual meaning in the dictionary so that many of them cannot fully understand the meaning of the sentence by context.

C. Scope and Limitation

The study related to the pragmatics as the scope and focus on deixis as the limitation of this research in Yusuf Islam's song. Person deixis, spatial deixis, temporal deixis, discourse deixis and social deixis were five of categories of deixis.

D. Formulation of Problem

The problems were formulated as the following:

1. What types of deixis are used in the lyric Yusuf Islam's Islamic children song?
2. What are the references meaning of deixis in the lyric Yusuf Islam's Islamic children song?
3. Why are deixis used in the ways they are in the lyric Yusuf Islam's Islamic children song?

E. The Objectives of Study

The objectives of study were:

1. To investigate the types of deixis that used in the lyric Yusuf Islam's Islamic children song.
2. To explain the reference meaning of deixis in the lyric Yusuf Islam's Islamic children song.
3. To explain about the reason of using deixis in the lyric Yusuf Islam's Islamic children song.

F. The Significances of Study

The outcomes of this study hopefully were beneficial for all parties in the same field both practically and theoretically.

1. Theoretically

Theoretically, the research was expected to enrich the understanding about deixis and be able to contribute as the source of deixis especially the use and meaning of deixis in the lyric song because there were still many people who did not know about it, adding to the knowledge that in a song there was also a deixis that we can use to learn about person, spatial, temporal, discourse and social and add to research on deixis. The results of this study were expected to provide new information and insights for readers about deixis as well.

2. Practically

For the teacher, the result of the study was expected the English teacher can make this research as the source when giving the material, especially in deixis area. For the students, the result of the study was expected the students in comprehending deixis expression in spoken or written. For future researchers, the result of this study was expected to give significant contributions to researchers who were interested in deixis. For the readers, it was necessary to understand and enrich their skills in deixis.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

To conducted research, some theories were needed to clarify some of the concepts used in the study. This research also uses several context and terminologies that need to be clarified theoretically. The followed section would included a theoretical explanation of the definitions and terms used.

1. Pragmatics

Pragmatics is a discipline of linguistics that explores how people use language and how context influences meaning (Abdulameer, 2019). According to (Crystal, 1985) pragmatics is “the study of language from the perspective of the users (speakers or writers), especially of the choices they make”. They have encountered the problem of using language in social interaction and the impact their use of language has on other participants in the act of communication’. Based on this definition, it can be understood that pragmatics is about the reason behind speakers’ or writers’ choice of language influenced by their knowledge and awareness of the community accepted norms. Similarly, Leech (1983) defined pragmatics as the study of the way speakers or writers participate through the use of language as social actors, who do not only want to get their message transferred to the readers or listeners but also consider the impact on their interpersonal relationship with the readers or listeners.

There are two major groups in current modern linguistics: linguistic micro and linguistic macro. According to (Fauzi, S, 2012) Linguistic micro studies

language components that are not affected by context (phonology, morphology, syntax, and semantics), whereas linguistic macro investigates the occurrence of language being affected by context (Pragmatics, Discourse analysis, Sociolinguistics). (Akmajian et al., 2001) stated that the term pragmatics covers the study of language use and, in particular, the study of linguistics communication in relation to language structure and context of utterance. For example, pragmatics must identify central uses of language, it must specify the conditions for linguistic expressions (words, phrases, sentences, discourse) to be employed in those ways, and must seek to uncover general principles of language use.

(Yule, 1996) Separated pragmatics into four definitions. First, pragmatics is the study of what speaker means. That is, what people mean by their words is done more than what the words or phrases in the speech do. Next, pragmatics is the study of contextual meaning. That means the way speakers organize when and where speech is spoken and what they want to talk about and with whom they are speaking. Then, pragmatics is the study of how more gets communicated than is said. It states that how the listener can make inferences of what is being said for reach the speaker's intended interpretation of the meaning. The last definition of pragmatics is the study of the expression of relative distance. The key is in assuming how near or far the listener is, then the speaker decides how much is necessary to say.

On the other hand, pragmatics is focused on the study of the accepted meaning of linguistic expressions in usage. Thus, one of the tasks of pragmatics is

to clarify how the people in a conversation remove from the decontextualized meaning of words and phrases to an understanding of their meaning in context. While the researcher concluded that pragmatics is the study of context or the study of how context can affect our understanding of linguistic speech. Whenever we have a contextual disagreement, we perceive ourselves to be in a different context and those differences influence what we think we have done through the actions of each of us in expressing our views.

2. Context

Context is one of the aspects that influence how individuals use language in speaking. A context can be used to support a variety of meanings. Meaning and context are interrelated in various circumstances so that meaning cannot be understood without context (Nouraldeen, 2015). Pragmatics is the study of aspects of meaning which are dependent on context (Cruse, 2006). Context is always necessary to understand deixis.

Understanding the aim of a context allows proper interpretation of a text. General objective contexts come up as right statements, such as scientific facts. They are most often found in scientific papers and news articles or commonly referred to in a document. Feelings, beliefs, and views are examples of subjective contexts. The context of probability is understood in human conclusion and as a result of human language. The context of space and time happens in human reasoning and language. Domain context deals with the restrictions on the domain of applying the statement. Necessity contexts determine important

situations for anything to occur. The context of need determines the significant circumstances for anything to occur, for example the verb "must". Information regarding people's intentions or hopes is shared in planning contexts. When several different types of contexts overlap or coincide, the result is a fullness of explanation rather than conflict (Fortu & Moldovan, 2005).

As stated previously, context refers to a sentence or phrase where a word comes up in specific conditions when an incident happens in the used of language. Context is very important to determine meaning in interpreting an utterance, song, or text. When taken out of context, the majority of words and sentences become unclear.

3. Deixis

Deixis is a branch of linguistics. Deixis is one of the important studies in pragmatics. The term 'deixis' is borrowed from the Greek word for pointing or indicating, and has a prototypical or focal exemplar in the use of demonstratives, first-, and second-, and third-person pronouns, specific time and place, and various other grammatical features tied directly to the circumstances of utterance (Yule, 2010).

Deixis is a result of the way language is coded, and it includes the meaning of speech, as well as the method of speech interpretation or reliance on interpreting the context of utterance. The phenomenon of deixis is the most visible way in which the relationship between language and content is expressed in language structures themselves. Deixis is classified into five types: person, spatial,

temporal, social, and discourse. The purpose of every kind of deixis is different depending on the context of the deixis either implicitly or explicitly. In line with (Baiatun Nisa, 2020) when deixis is used in a song lyric, the context is explained implicitly, if the listener only listens without giving strong comprehension, it will not be clear to get the meaning by context.

The analysis of deictic or indexical phrases in dialogues, prologues, and monologues, as can be found in our daily communications or in text at any time is called deixis. The most fundamental difference between deictic phrases is "near speaker" with "far from speaker". Deixis is a type of referencing that is obviously related to the speaker's context. A deictic expression is a word or phrase that emphasizes the many meanings of words in different situations. Deixis is a type of grammatical property that deals with the more common grammatical categories of personal, location, and time. It basically has something to do with the speaker's meaning, such as who is speaking, when or where they are speaking, the speaker's movements, or where they are in the conversation (Sasmita et al., 2018).

The researcher concludes that deixis is related to how to interpret words and phrases that are immediately dealt with person, temporal, spatial, social and discourse. It involves the encoding of numerous different aspects of the situations in which the utterance and the relations in the middle of the structure of language and context are being used. Deixis is also a study about how to encode or grammatically display the context of an utterance, as well as how to interpret utterances based on context analysis.

4. Types of Deixis

There are 5 types of deixis. According to Cruse (2006) Deixis is separated into person deixis, spatial deixis, and temporal deixis as the three main categories of deixis, with social deixis and discourse deixis as minor categories. Similarly, to Cruse, Levinson (1983) stated there are five types of deixis: person, spatial, temporal, social, and discourse. As opposed to, Cruse and Levinson, Yule (1996) argued the three types of deixis are person deixis, place deixis, and time deixis. In this research the study is focused by Alan Cruse's theory.

4.1 Person Deixis

Person deixis is the kind of deixis to point to the speaker or people. Person deixis refers to the encoding of the participant's position in the speech, regardless of how the utterance in issue is conveyed. The first person category includes the grammaticalization of the speaker's references to herself, the second person category includes the encoding of the speaker's references to one or more addressees, next the third person category includes the encoding of references to persons and entities who are neither speakers nor addressees of the utterance in question (Levinson,1985).

(Cruse, 2000) Person deixis primarily implicates the speakers (first person), the addressee (second person), and other significant speaker in the speech situation who are neither speakers nor hearers (third person). In English, all of these are available in both singular and plural and some are clearly noticeable as issues. It is focused on the grammatical types of

people who are participating in an utterance or speech. The goal is to determine who made the utterance or sentence.

Persona deixis is used to locate an entity in connection to the speaker's position. Speech participants who speak and listen are usually addressed with first and second person pronouns, while participants who do not speak or narrate are addressed with third person pronouns.

1. First Person

The first person deixis indicates as the speaker which is pointed in singular pronoun (*I, me, mine, myself*) and plural pronoun (*we, our, ours, us, ourselves*). The singular pronoun is represented to the person or speaker in speech event. Meanwhile, the plural pronoun is represented to a group of speaker or more people in speech event.

2. Second Person

The second person deixis shows as addressee or second person, namely *you, your, yours yourself, yourselves*. Second person in alternate terms deixis is a person who contacts the first person directly and is a listener.

3. Third Person

Third person deixis points to a referent, not classified as the speaker (first person) or the addressee (second person). Third person deixis also can be singular or plural. The example of singular pronoun is like *he, his, himself, she, her, herself*. While for plural pronoun is like *they,*

them, their, themselves. The pronoun he/she can be used to indicate a gender difference, with He denoting male and She denoting female.

Table.2.1 English Pronoun

Number	Person	Gender	Pronoun				Possessive Determiners
			Subject	Object	Possessive	Reflexive	
Singular	1st (speaker)	male/ female	I	Me	Mine	Myself	My
	2nd (listener)	male/ female	You	You	Yours	Yourself	Your
	3rd (other person)	Female	She	Her	Hers	Herself	Her
		Male	He	Him	His	Himself	His
		Neuter	It	It	Its	Itself	Its
Plural	1st (speaker)	male/ female	We	Us	Ours	Ourselves	Our
	2nd (listener)	male/ female	You	You	Yours	yourselves	Your
	3rd (other person)	male/ female/ neuter	They	Them	Their	Themselves	Their

In conclusion that there is a dominance relationship between the terms: the first person dominates the second and third, and the second person dominates the third. This is shown in the following manner. If the first person is included in the designated group, a plural pronoun for the first person should be used, even if there are only one first person and thousands of second and/or third people. Similarly, a second person pronoun is required if there is no first person in the designated group, but at least one second. Third person pronouns can only be used if either the former or the latter are not present.

4.2 Spatial Deixis

Spatial deixis is also called place deixis. Place deixis is used to show a location that is significant to the location of a speaker in a speech event. According to (Levinson, 1983) place deixis is concerned with the identification of locational to anchorage points in the speech event, often the speaker, and the existence of two basic ways of addressing objects, on the one hand, by describing or identifying them, and on the other hand by locating them. Alternatively, the location of speaker at the time of speaking may be deictically specified.

Similarly, to Levinson, (Cruse, 2000) argued that spatial deixis is most commonly expressed through locative adverbs like *here* and *there*, as well as demonstratives/determiners like *this* and *that*. *Here* and *there* is the deictic expression chooses the place according to its nearness to the speaker location. The interpretation of deictic expressions changes when the speaker is moving. When the speaker and the addressees in the preceding example have relocated, they can summon the shadow here and their old location there.

There are three forms of place deixis: First, adverbs of place for example 'here' and 'there'. Second, demonstratives which refer to a person or thing, they're: 'this', 'that', 'these' and 'those'. Third, the motion verbs which are other terms of deixis, especially 'come' and 'go'. When those verbs are used to determine movement near or far from the speaker, they are deictic. Therefore, in case someone approaches us, we

say 'he is coming' or 'she comes', but if he/she moves away from us, we say 'he is leaving' or 'she goes' (Abdulameer, 2019).

Table.2.2 Specification of locations relative

Proximal (near the speaker)	Distal (away from the speaker)
Here	There
This/These	That/Those
Come	Go
Take	Bring

(Yule, 1996) argued that it is crucial to keep in mind the place of the speaker when considering spatial deixis. The other fundamental principle of spatial deictic words is to point to *this* and *that*, though often more abstract. From the explanation above, the use of spatial or place deixis is to show the placement of a speaker in relation to the location of another speaker.

4.3 Temporal Deixis

Temporal deixis is also known as time deixis. (Cruse, 2000) found that temporal deixis is a term that refers to the point in time when the speaker's utterances are made. The different times involved in and referenced to in an utterance are referred to as time, or temporal deixis. This comprises temporal adverbs such as *now*, *then*, *soon*, and so on, as well as other tenses. In line with Cruse, (Levinson, 1983) argued that temporal deixis referred to the time in which an utterance is referred to temporal deixis.

Temporal deixis is generally grammatical in the adverb of time, such as *now*, *then* and *tomorrow*. It means that English has two basic forms, the

present and the past. The present tense is the proximal form and the past is distal form (Yule, 1996).

For example:

1. We live here now (present)
2. We lived there then (past)

From the example above it can be concluded that, when the informative sentence (1) is uttered, it indicates that the deictic centre is near to the speaker or is considered proximal by reason of the speaker is still following the situation at the moment in which they uttered the utterance or that the circumstance is still ongoing. whereas (2) is considered distal because a circumstance has changed.

(Mayer, 2009) claimed that temporal adverbials as yesterday, in the evening, tomorrow and tense marker as present and past on verbs are linguistically stamping temporal deixis. Here is a list of some deictic items of temporal deixis, that can only be identified in relation to the time of the utterance in which they occur.

Table.2.3 Time Adverbials

Now	Last	Yesterday
Then	Next Monday	
Ago	Week	Tomorrow
Later	Month	
Soon	Year	Today
Before		

In conclusion, Time or temporal deixis is a study that deals with expressions or encodings of temporal points related to a certain point in

time when the utterance is produced by the speaker. The term of the event in relation to the time of the speakers is indicated by a temporal deictic word.

4.4 Social Deixis

The social interactions between participants, as well as their status and relationships to the conversation topic, are the focus of social deixis (Jaszczolt, 2002). The relationship between the speaker and the receiver or other participants, the speaker and the object being discussed so that they are all relevant in their type of deixis. Various forms of address, pronouns of politeness, kinship relationships, particularly addressee and referent honorifics, are among the devices utilized in this deixis. According to (Levinson, 1983) social deixis codes social distinctions reflecting, or determining, the participant's roles or particular social relationship realities between the speaker and address or the speaker and a certain reference point. Relational and absolute appear to be encoded in languages all over the world as basic types of deixis social.

The most important kind is relational, and the connections that usually get conveyed are those between:

- a. Speaker and Referent (referent honorifics)
- b. Speaker and Addressee (addressee honorifics)
- c. Speaker and Bystander (bystander honorifics)
- d. Speaker and Setting (formality levels)

Meanwhile, absolute social deixis is a deictic reference to some social traits of a referent (particularly a person), irrespective of the relational classification of the reference. There is just a simple reference to a person's absolute standing, such *your Majesty*, *your honour* or *Mr President*. There is no comparison of the rankings between the speaker and the addressee.

(Cruse, 2000) claimed that the function of social deictic words is to represent the place of the referent on a scale of social rank and intimacy in relation to the certain speaker. The encoding of the speaker's, addressee's, or a third person or thing point to social position, and the social relations that exist among them is social deixis (Huang, 2007). It means that social deixis can contain social class, kinship, age, gender, profession and other groups.

As a result, social deixis refers to the encoding of charitable status (social relationship or other social distinction) and relative intimacy between the speaker and the interlocutor or between the writer and the reader in relation to the reference or topic.

4.5 Discourse Deixis

Discourse deixis is also known as text deixis. Levinson (1985:62) argued that discourse deixis is “the encoding of reference to portions of the unfolding discourse in which the utterance is located”. In other words, discourse deixis refers to all expressions and phrases that direct the reader or listener by means of spoken or written texts. Discourse deixis represent

a deictic expression that shows the previous or subsequent section of the discourse. To be specific, words and phrases that show the relations among an utterance and the previous text. It is the speaker's interpretation of the text or conversation (Abdulameer, 2019). (Cruse, 2000) pointed out text deixis concern to topics as well as using this to show to future aspects in the text and using that to point to past (previous) parts of the discourse. It means the purpose refers to something that has occurred before and that is yet to come that relates previous text (discourse) to later discussions.

Discourse deixis and anaphoric expression must be distinguished, according to Levinson (1983). Discourse deixis shares with anaphora and cataphora the rate to act as a cohesive device of text. Anaphora deals with the use of pronouns to point out the same reference as several of the earlier terms. It can persist within sentences, across sentences, and across while speaking in dialogue. Deictic expressions are used to introduce a references, then anaphoric pronouns are used to refer to the same entity after it. It is discourse deixis when a pronoun is appointed to a linguistic expression itself. Alternatively, that is anaphoric if the pronoun points to the identical thing as a previous linguistic expression refers to.

5. Song

A song is a sound of art that has words and is accompanied by musical instruments to produce a rhythm so that it can be sung by humans. The song is created by a songwriter or sung by a singer whose purpose is to convey a message

and express what is felt and seen by the songwriter or singer of the song. When the listener is aware of the 'reference', as well as 'when' and 'where' the utterance was made (uttered), then a song lyric can be understood (Baiatun Nisa, 2020). Songs have a number of important properties, including the fact that they are entertaining and may keep students motivated.

Songs can be classified into a variety of categories based on their intended usage. They not only contain language patterns, but also help to improve listening skills, pronunciation, and rhythm, as well as provide an enjoyable circumstance (Pejić, 2016). Adapting existing children's songs is one approach that instructors can utilize to extend their repertoire of songs, therefore giving them more chance to employ songs in their educational contexts (Millington, 2011). Learning achievement in listening, reading, vocabulary, and grammar in learning English is significantly influenced by the use of songs and films (Haghverdi, 2015).

6. Cat Steven/ Yusuf Islam

Yusuf Islam also known as Cat Steven has his real name is Steven Demetre Georgiou. Cat Stevens grew from a 1960s teen idol to one of the most influential singer and songwriters of all time. Moreover, his vast musical achievements. He has eternal spiritual pursuits have increased to the knowledge and deepness of his innovative career. Steven was successful in the early 60s with songs like "I Love My Dog" and "Matthew and Son." He is a productive songwriter who writes many songs. The heavy workload of touring, media commitments, and the perks of a pop-star lifestyle took their toll on Cat in 1968,

and he contracted a potentially fatal bout of tuberculosis, which landed him in the hospital for several months. In 1975, Cat went through another life-altering experience. After having a near-death experience, Cat Stevens converted to Islam in 1978. Yusuf Islam was his new name, and he became a vocal preacher of his new religion, Islam. Since then, he has been involved in charity and religious activities frequently.

Cat Steven stunned the world by abandoning his popularity and line of work as a musician so that commence a household and devote his time for charity activities. Steven becamee actively involved in school and social assistance after marrying and having children. He was a founding member and assisted in building the Muslim Aid nonprofit organization and was involved in its first ambitions in Africa, Asia, and Europe. In 1983, he also established a Muslim primary school in North London. Beginning in 1995 with *The Life of the Last Prophet*, Yusuf began producing educational recordings on his own label, Mountain of Light. Since 2000, he has focused on albums for a younger listener, such as *A is for Allah* and *I Look I See*, which have become a few of the very famous CDs for children in the Muslim world. Yusuf's come back to industry's music has been met by delight then anticipation all over the world. In that time, he had captivated people's hearts, comforted thousands, brought hope then help everyone in require. He has the bravery to go after his beliefs, and the outcome is a existence of incredible adventure which he continues to give along his captivating songs (Steven, 2021).

B. Previous Related Study

Some studies have been done previously relating to this research. The first study done in a journal article by (Pangabea, 2018) with the title “*Deictic Expressions in Nasreddin’s Selected Stories*”. The goal of this study is to determine the type of deixis and to explain the book's references. In this study, the researchers used George Yule’s theory that deixis is divided into three kinds, which are person deixis, place deixis, and time deixis to analyze the deictic expressions in the story book Nasreddin. There are 2 stories that were used in the research. The researcher conducted a qualitative method. The result of the study is all the types of deixis found in the story book (person, spatial or place, and temporal or time). From *before it’s late* story found the person’s deixis has 96% proportion, the temporal deixis has 4% proportion, and there was nothing found for spatial deixis in the story. While, *Not Finished Yet* story found the person’s deixis has 86% proportion, spatial deixis and temporal deixis that each types have 7% proportion. The mostly appear in the book is person deixis (he and you). Person deixis was dominated by the pronoun “he”. The analysis of anaphoric and cataphoric references is also found in the study. Anaphoric references have 68% proportion and Cataphoric references have 32% proportion.

The second is conducted in Journal Article by (Abdulameer, 2019) with the title “*A Pragmatic Analysis of Deixis in a Religious Text*”. This study focuses on three things. The first is to identify and show the occurrences of deixis used in religious texts. The second analyses the reasons for using the type of deixis and then how the deixis affects listeners and readers. The third is finding the variety of

deixis that is the most dominant in text. The researcher obtained the data from a religious lecture given by Imam John Starling at Queens College on 22/10/2014 about the faith that was taken as a sample. The researcher used the theory of Lyons and Fillmore that divided deixis into three categories then, Levinson that added two more categories. Related to the findings of this study, it was found that there were 202 times for persona deixis, 11 times for place deixis and 6 times for time deixis. Then from the findings of the deixis, persona deixis is the most dominant type. The reason behind the use of this type of deixis and how it affects the audience shows that the explanation at the back of the recurrent use of persona type in consequence of the specificity of religious texts centered on Divine Entities, so speakers/writers constantly make references to God by using 3rd person pronouns "He". Moreover, these kinds of texts are normally concerning direction and suggestion, hence, 'you' often appears to speak directly to the people and to grab their concern.

The third research is also done by (Kurniawan, 2019) with the title "*Person Deixis Used in Surah Al-Araf English Translation of Quran by Yusuf Ali*". In this study, the researchers used Alan Cruse's theory. Researchers analyzed types of person deixis and to describe the references of person deixis used in Yusuf Ali's English translation of the Quran on surah Al Araf. According to the findings of the study, there are 5 kinds of person deixis used in Yusuf Ali's English translation of the Qur'an on surah Al Araf, with the percentages of the kinds of person deixis as the following 1st person deixis (8%) as singular, 1st person deixis (18%) as plural, 2nd person deixis (25%), 3rd person deixis (20%) as

singular and 3rd person deixis (29%) as plural. The most dominant kind is plural 3rd person deixis (they, their, them, and themselves) in which there are 345 items in the data.

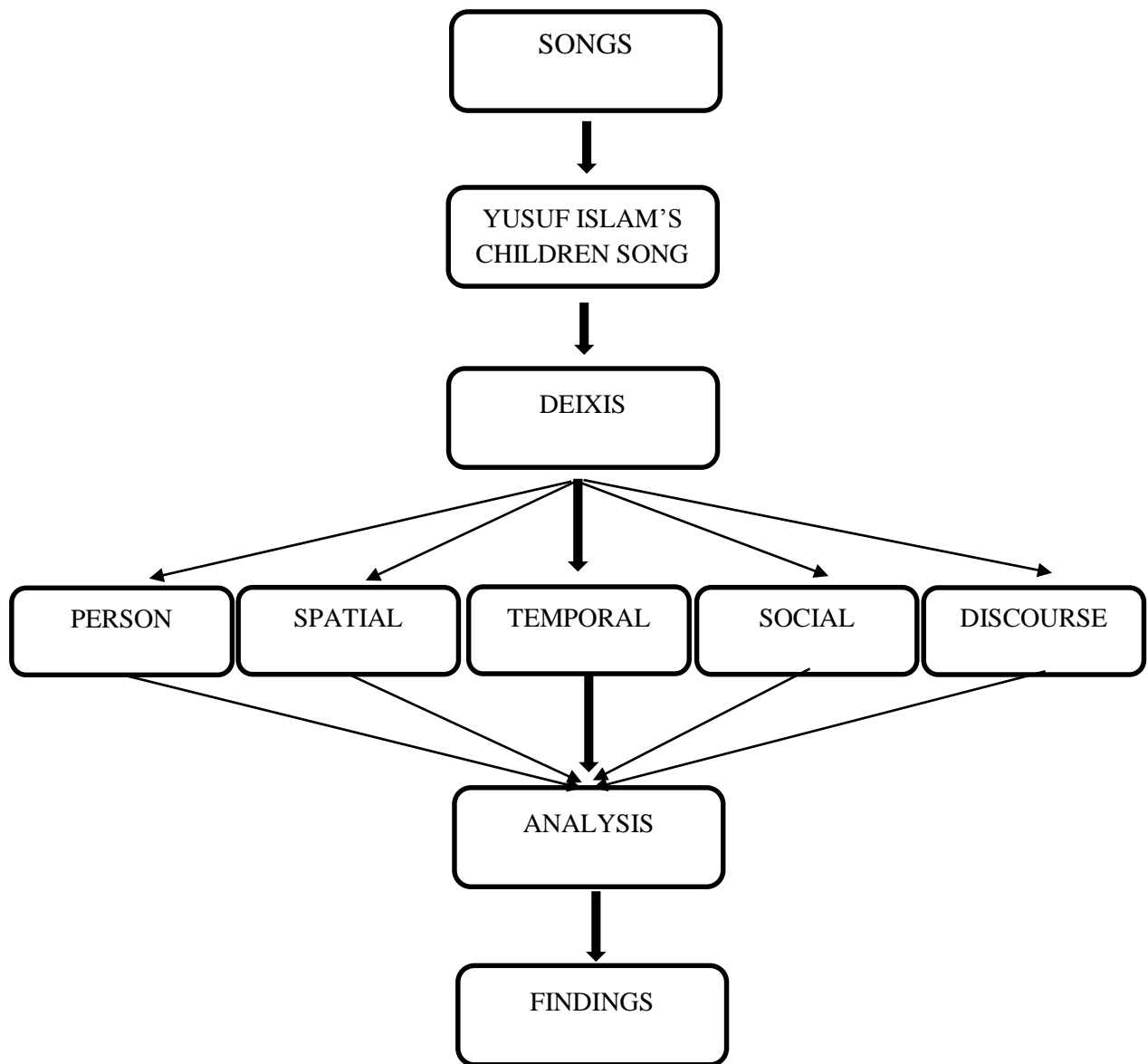
From the previous research above, the researchers found several similarities and differences. The similarity in the researcher's topic is deixis. The first study the researcher focused on analyzing the types of deixis from Nasreddin's Selected Stories as an object and by using George Yule's theory as an theory used of the research. Then, the second study, the researcher focused on identifying, analysing, and finding deixis from a religious lecture given by Imam John Starling at Queens College on 22/10/2014 used as an object by using Lyons & Fillmore and Levinson also Theories. The last study, the researcher focused on analyzing types of person deixis and referense of person deixis only used in Yusuf Ali's English translation of the Quran on surah Al Araf as an object by using Alan Cruse's theory.

On the other hand, in this research takes "Deixis in Yusuf Islam's Islamic Children Song: A Pragmatics Study" as the different object and theory. The object in this study was song lyric. The islamic children songs by Yusuf Islam. The researcher focused analyzing all types deixis found in the selected songs from Yusuf Islam by using Alan Cruse' theory. Alan Cruse divided deixis into person, spatial, and temporal as the three main categories of deixis, with social and discourse deixis as the two minor categories.

C. Conceptual Framework

In this era, the use of technology is very advanced so that every person can easily get interesting things or the latest information from within and outside the country. Especially in the current pandemic situation, the use of the internet is no longer taboo for others, particularly for those who are currently studying, online learning is a way for learning to continue. One of the applications used is YouTube. It could be used as a learning media. Through this application, there are many things that can be done. One of them is listening to a song related to learning. Yusuf Islam also known as Cat Stevens, is a singer and songwriter who is quite popular in the field of music. He has contributed many songs for music lovers in all parts of the world. A song is an arrangement of words, phrases, and sentences that have a rhythm.

This research was conducted within a pragmatic scope that focuses on deixis. Deixis is concerned to analyze a word or phrase that directly relates and utterance to a person, time, place, social and discourse. This study uses three indicators to analyze deixis. The three indicators are to investigate the types of deixis in Yusuf Islam's Islamic children song, to describe the meaning of deixis in Yusuf Islam's Islamic children song, to find out how are deixis realized in the lyric Yusuf Islam Islamic Children and to explain why deixis are used in the lyric Yusuf Islam's Islamic children song. By those types of deixis, we can construct and interpret the meaning intended by the writer or speaker and avoid wrong interpretation.

Table.2.3.1 Conceptual Framework

CHAPTER III

METHOD OF RESEARCH

A. Research Design

The descriptive qualitative design was applied in this research. Descriptive qualitative was used to analyze the data based on the characteristics of the phenomenon. The purpose is not to discover a new theory but to discover new evidence to prove the theory validity. (Nassaji, 2015) states that qualitative research is more comprehensive, including a large array of data from a variety of sources in order to obtain a better understanding of individual participants, including their viewpoints, experiences, and attitudes.

Another statement from (Creswell, 2014) The qualitative method is a more detailed being developed of the collected data for the reason that it is based on various theories. As a result, in this study, the method was used to discover, identify, analyze, and investigate the different types of deixis words used in Yusuf Islam's Islamic children's song.

B. Source Data

The source of data in this study was taken from Yusuf Islam's Islamic Children Song. The data sourced was the song that obtained from Youtube <https://youtu.be/N4QLJFxy9Q>. There were 9 songs of Yusuf Islam's Islamic children song. All of them became the objects of analysis, they were: I Look I See, Al-Khaaliq, Allahu Allahu, Bismillah (I'm Moeslem), Months in Islam, Sing Children of the World, Our Guide is the Qur'an, Your Mother, and Tala Al Badru

‘Alayna. The songs are chosen to be the source of data and lyrics were examined by the researcher because it was the core of the investigation that relate with deixis.

C. Technique of Data Collection

There were some steps for collecting data:

1. Searched the song from YouTube.
2. Listened the song that has been taking from YouTube.
3. Read the lyrics one by one from those songs based on the videos.
4. Collected and categorized the data by selecting the lyrics of the song that include deixis.
5. Identified the types of deixis by Alan Cruse’s theory.
6. Classified and described the meaning of the deixis that used in that song.

D. Technique of Data Analysis

After collecting the data, analyzed the data was conducted by three steps: data reduction, data presentation, and drawing conclusions or verification according to (Miles & Huberman, 1994). The following steps were used to analyze the data.

1. Data reduction

The first step was data reduction that means point to the procedure of choosing, focusing, simplifying, abstracting, along with modifying the data. It was reduced all the data obtained to focus on a particular problem, namely deixis. It stated that each word belonging to the type of deixis was taken and

which is not included in the type of it was ignored. To begin with step the song was listened carefully. Then, read the lyrics one by one from those songs based on the videos. After that, the data was collected by selecting the lyrics of the song that include deixis. Based on these considerations, deixis was determined as the focus of research.

2. Data display

The second step that was carried out in analyzing the data was data display. A display is a well-regular, condensed collection of data that enables conclusions to be drawn and actions to be taken. It was focused on the formulation of the research problem in the process of reducing and displaying the data. This step was done by presenting a set of information which was composed so that the data were obtained in the form of a narrative and table during the qualitative research process.

3. Drawing Conclusions

The last step was conclusions. The conclusion was the final step in the research process to give meaning to the data that has been analyzed so that, it can be clearly drawn. The conclusion can answer the formulation of the question posed from the beginning. Thus the data was processed in conducting this research. Through this steps it was expected the research can obtain data full of the validity criteria of a study.

CHAPTER IV

DATA AND DATA ANALYSIS

A. Data

The data of the study were taken from youtube <https://youtu.be/N4QLJFxy9Q>. There were 9 songs by Yusuf Islam entitled I Look I See, Al-Khaaliq, Allahu Allahu, Bismillah (I am Moeslem), Months in Islam, Sing Children of the World, Our Guide is the Qur'an, Your Mother, and Tala Al Badru 'Alayna. The study was focused on the lyrics that contained types of deixis. The researcher identified the types of deixis by Alan Cruse's theory and analyzed the data with Miles and Huberman. There were 150 deixis in Yusuf Islam's Islamic songs as shown in the table below.

Table.4.1. Types of Deixis used in Yusuf Islam's Islamic children song

No.	Song	Types of Deixis				
		Person	Spatial	Temporal	Social	Discourse
1.	I Look I See	26	4	2	-	-
2.	Al Khaaliq	8	5	-	2	1
3.	Allahu Allahu	5	3	-	1	-
4.	Bissmillah	21	3	5	-	2
5.	Months in Islam	4	4	5	-	-
6.	Sing Children of the World	2	2	-	-	-
7.	Our Guide is The Qur'an	4	-	-	-	-
8.	Your Mother	28	1	2	-	-
9.	Tala Al Badru Alayna	6	4	-	-	-
Sub Total		104	26	14	3	3
Total		150				

From the table above, the researcher found that in total there were 150 lyrics contained deixis in 9 Yusuf Islam songs. It can be divided into 104 person deixis, 26 spatial deixis, 14 temporal deixis, 3 discourse deixis, and 3 social deixis. The following is a more detailed analysis.

B. Data Analysis

Alan Cruse classify deixis into five types person deixis, temporal deixis, spatial deixis, discourse deixis and social deixis. In this below were the result data of Deixis used in Yusuf Islam's Islamic children song.

1. Analysis of Types Deixis used in Yusuf Islam's Islamic children song

Table.4.2.1 The analysis of types deixis used in "I Look I See"

Song Lyrics	Deixis	Types of Deixis
I look, I look, I look, I see I see a world of beauty	I	Person
He made Religion perfect that day	He	Person
	That day	Temporal
Peace be upon him	Him	Person
I sleep I sleep, I sleep, I dream I dream I'm in a garden green	I	Person
	Garden green	Spatial
I seek, I seek, I seek, I find I find another hill to climb	I	Person
	Another hill	Spatial

The first song was entitled "I Look I See". Based on the five types of deixis in total there were 32 deixis. The number of deixis was divided into twenty-six person deixis, four spatial deixis, two temporal deixis, and for discourse deixis with social deixis, none of these types were found in the lyrics of the song "I Look I See". From person deixis there were *I* (first person singular), *You* (second person), *We* (first person singular), *He* (third person singular) and *It* (third person

singular) as Subjects of pronouns. Then, *Me*, *Us*, and *Him* as Object of pronouns. Lastly, *My* as Possessive Determiners. Spatial deixis can also be classified into two forms: Distal and Proximal. Through the song, there were four spatial deixis namely *around*, *garden green* words and phrase that referred to distal, while *here* and *another hill* referred to proximal terms. Temporal deixis was pointed to time, it found three words or phrases deixis *that day* and *everyday* as pure deictic. Whole the data were analyzed could be seen in appendix 1.

Table.4.2.2 The analysis of types deixis used in “Al Khaaliq”

Song Lyrics	Deixis	Types of Deixis
As people we have been gifted with eyes, hands, ears and minds	We	Person
How do you think we should use all these gifts that Allah has given Us	You	Person
	We	
	Us	
	That	Discourse
Al Khaaliq made the oceans	Al Khaaliq	Person & Social
There is no creature among us	There	Spatial
	Us	Person
Praising in community	Community	Social

The second song was entitled “Al Khaaliq”. Based on the five types of deixis in total, there were 17 deixis. The lyrics of the song contained eight person deixis, five spatial deixis, one discourse deixis, two social deixis, and no temporal deixis was found in the lyrics of the song. For person deixis, it can be classified as *We* (first person plural) and *You* (second person singular) as subject pronouns, while *Us* and *His* as object pronouns, at last *Their* as possessive pronouns. Spatial deixis can also be divided into two terms: Distal and Proximal. Through the song, there were 5 spatial deixis words that referred to distal term deixis namely *Upon*

the earth, There, upon the air, in the sea and that. Discourse deixis points to text deixis, there was a word *that* in which shows the relationship between an utterance and the previous text. Last but not least, social deixis found 2 words namely *Al khaaliq* that word indicates “Honorific” (the interlocutor has a higher social status). And *community* that word indicates to social position as the name of group. Whole the data were analyzed could be seen in appendix 1.

Table.4.2.3 The analysis of types deixis used in “Allahu Allahu”

Song Lyrics	Deixis	Types of Deixis
Everything in the heavens the earth has been created by Allah	Heavens Earth	Spatial
He is Al Khaliq, the Creator	He	Person
	The creator	Social
If you look around you can see the beauty of what Allah has created	You	Person
	Around	Spatial
Sometimes you can hear the wind and the waves praising Allah	You	Person
Can you hear them	You Them	Person

The third song was entitled “Allahu Allahu”. Based on the five types of deixis in total, there were 9 deixis. All the deixis can be separated into five person deixis, three spatial deixis, one social deixis, and nothing for temporal and discourse deixis. Person referred to person deixis divided into *you* (second person) as a subject pronoun, *he* (third person singular) as a subject pronoun, *them* as an object pronoun. Spatial deixis referred to place was found *heavens, earth and around*, there were three words found namely heavens, earth and around as distal

term (specific locations). Social deixis found one phrase, namely the creator word that indicates "honorific" (the interlocutor has a higher social status).

Table.4.2.4 The analysis of types deixis used in “Bismillah (I’m Moeslem)”

Song Lyrics	Deixis	Types of Deixis
I am a Muslim, the things I say in everything I do everyday	I	Person
	Everyday	Temporal
We are Muslims, the things we say In everything we do everyday	We	Person
Alhamdulillah I am a Muslim and this I know	I	Person
	This	Discourse
Going out with our mum and dad	Our	Person
I go to sleep saying Allah's name And in the morning I do the same	I	Person
	Go	Spatial
	Morning	Temporal

The fourth song was entitled “Bismillah (I’m Moeslem)”. Based on the five types of deixis in total, there were 31 deixis. The number of deixis was divided into twenty-one person deixis, three spatial deixis, five temporal deixis, two discourse deixis and no social deixis was found in the lyrics of the song. Person deixis were classified into *I* (first person singular) as a subject pronoun, *We* (first person plural) as a subject pronoun, *It* (third person singular) as a subject pronoun, *My* and *Our* as possessive determiners, *Us* and *Me* as an object pronoun. Spatial deixis referred to place, it found *go* as distal term deixis. Temporal deixis pointed to time. It discovered five words deixis *before*, *begin*, *now*, *everyday*, *in the morning* as pure deictic. Discourse deixis found that one word that was *these* in particular to show the relationship between an utterance and the previous text. Whole the data were analyzed could be seen in appendix 1.

Table.4.2.5 The analysis of types deixis used in “Months in Muslim”

Song Lyrics	Deixis	Types of Deixis
Who can tell me how many months there are in one year	Me	Person
	There	Spatial
	One year	Temporal
Another month tell us when we must fast and make hajj and celebrate Eid	Month	Temporal
	We	Person
Now who can tell me what those months are	Now	Temporal
	Me	Person
	Those	Spatial
These are the Months in Islam	Months	Temporal
Our months go by the Sun or the Moon?	Our	Person
	Go	Spatial

The fifth song was entitled “Months in Muslim”. Based on the five types of deixis in total, there were 13 deixis. The lyrics of the song contained four person deixis, four spatial deixis, five temporal deixis, discourse deixis and social deixis no deixis was found in the lyrics of the song. Person deixis *We* (first person plural) as a subject pronoun, *Me* as an object pronoun, *Our* as possessive determiners. Spatial deixis pointed to place, it was found *there*, *go*, *those* as distal terms, and *these* as proximal terms of deixis. Whole the data were analyzed could be seen in appendix 1.

Table.4.2.6 The analysis of types deixis used in “Sing Children of the World”

Song Lyrics	Deixis	Types of Deixis
Oh Sing Children Of The World	The world	Spatial
Islam Will Unite Us All	Us	Person
Come Together And Hear The Call	Come	Spatial
Who Knows What They Are	They	Person

The sixth song was entitled “Sing Children of the World”. Based on the five types of deixis in total, there were 4 deixis. All the deixis can be separated into two person deixis, two spatial deixis, for temporal deixis, discourse deixis with social deixis, none of these types were found in the lyrics of the song “Sing Children of the World”. Person deixis pointed to person were classified into *They* (third person plural) as a subject pronoun, *Us* as an object pronoun. Spatial deixis pointed to a place. In the lyrics of the song, it was found that *Come* as a proximal term deixis and *the world* as a specific location.

Table.4.2.7 The analysis of types deixis used in “Our Guide is the Qur’an”

Song Lyrics	Deixis	Types of Deixis
Who knows what they are?	They	Person
And do you know what these mean?	You	Person
Our guide is the Qur'an	Our	Person
Our Religion is Islam	Our	Person

The seventh song was entitled “Our Guide is the Quran”. Based on the five types of deixis in total, there were 4 deixis. The lyrics of the song only contained four person deixis. no spatial deixis, temporal deixis, discourse deixis and social deixis were found in the lyrics of Our Guide is the Quran. Person deixis were classified into *They* (third person plural) as a subject pronoun, *You* (second person plural) as a subject pronoun, *Our* as possessive determiners. No one as an object pronoun found in the lyrics.

Table.4.2.8 The analysis of types deixis used in “Your Mother”

Song Lyrics	Deixis	Types of Deixis
Who should I pay good mind to - after Allah and Rasullullah?	I	Person
Comes my Mother	Comes	Spatial
When you were sick, stay up all night	You	Person
	All night	Temporal
That's right no other, my Mother	My	Person
Comb your hair and blow your nose?	Your	Person

The eighth song was entitled “Your Mother”. Based on the five types of deixis in total, there were 31 deixis. The number of deixis was divided into twenty-eight person deixis, one spatial deixis, two temporal deixis, and for discourse deixis with social deixis, none of these types were found in the lyrics of the song "Your Mother". Person deixis were separated into *I* (first person singular) as a subject pronoun, *You* (second person) as a subject pronoun, *He* (third person singular) as a subject pronoun, *We* (*first person plural*) as a subject pronoun, *Us* as an object pronoun, *His* as possessive pronoun, *Your* as a possessive determiners, *My* as an possessive determiners. Spatial deixis referred to a place. It was found that *Comes* as a proximal term deixis. Temporal deixis pointed to time. It was found that one phrase and one word in the lyrics song “*All night and Before*” as pure temporal deictic. Whole the data were analyzed could be seen in appendix 1.

Table.4.2.9 The analysis of types deixis used in “Tala Al Badru’ Alayna”

Song Lyrics	Deixis	Types of Deixis
O the white moon rose over us	Over	Spatial
	Us	Person
From the valley of Wada'	Valley	Spatial

And we owe it to show gratefulness	We	Person
	It	Person
Coming with a word to be obeyed	Coming	Spatial
You have brought to this city nobleness	You	Person
	This	Spatial

The eighth song was entitled “Tala Al Badru’Alayna”. Based on the five types of deixis in total, there were 10 deixis. All the deixis can be separated into six person deixis, three spatial deixis, one discourse deixis, and nothing found for temporal and social deixis in the lyrics of the song. Person deixis was divided into *We* (first person plural) as a subject pronoun, *You* (second person singular) as a subject pronoun, *It* and *Us* as an object pronoun. Spatial deixis referred to a place. It was found that *Coming* as a proximal term deixis. While *Over* and *Valley* as a specific location. Discourse deixis was found *This* in particular to show the relationship between an utterance and the previous text. Whole the data were analyzed could be seen in appendix 1.

2. The References Meaning of Deixis Contained in the Lyric Yusuf Islam’s Islamic Children Song

The term “reference” refers to the use of language (linguistic) to designate entities in the world. Reference is one of the most basic aspects of language and language use (Cruse, 2000). It means when we communicate through language, one of the most important things we do is identify entities in the world or indicate the result of the relationships between languages with the world. Similarity to Alan Cruse, (Yule, 1993) believed the reference shows the ability of the speaker or writer to continue messages that will be recognized or understood by the

listener or reader. According to Lyons (1977) examining the meaning of a word or giving the meaning of a word is to understand the word study which regards to the relationships between words. Meaning is what the speakers interpret or the speakers mean. The researcher interprets the meaning of reference deixis from nine Yusuf Islam songs. The researcher analyzed and interpreted the song lyrics, which include deixis through pragmatics, after observing the context and background of the song lyrics. The main purpose of this section is to answer the second research question.

a. The References Meaning of Deixis in the Lyrics “I Look I See” Song

Analysis of the meaning of references in the lyrics of the song "I Look I see". There were only three types of deixis in the song: person deixis (I, my, me, you, we, he, him, it, us), spatial deixis, and temporal deixis. The lyrics were:

I touch, I touch, I touch, I feel I feel a world around so real. The bold word refers to the writer or speaker. Next lyric, *I work, I work, I work, I strive to make something of my life; cause you made me.* The bold word refers to the writer or speaker who believes in God. Allah is the one who regulates every activity carried out in the world and hopes that Allah will always help the writer or speaker to keep trying and praying.

He sent the Prophet to show us the way. The bold word refers to Allah. Allah is the one who gave someone very noble as a good example of morality to guide every human being to always stay on the right path and Allah is the

best god to be worshipped and Islam is the flawless religion for Muslim living on this earth.

*I sleep I sleep, I sleep, I dream I dream I'm in a **garden green**.* The bold phrase refers to heaven and is a distal term deixis. It means the writer or speaker wished to be in the most beautiful place. *I seek, I seek, I seek, I find I find **another hill** to climb.* The bold phrase refers to a place where the speaker or writer finds a new place to do something.

The lyrics were, *He made Religion perfect **that day**.* The bold phrase was indicated as time deixis. It means the religion of Islam which was created thousands of years ago, is now a very true religion for mankind. Whole the data were analyzed could be seen in appendix 2.

b. The References Meaning of Deixis in the Lyrics “Al Khaaliq” Song

Analysis of the meaning of references in the lyrics of the song "Al Khaaliq". There were four types of deixis in the song: person deixis (we, you, us, his, their), spatial deixis, social deixis, and discourse deixis. The lyrics were:

*As people **we** have been gifted with eyes, hands, ears and minds; How do you think **we** should use all these gifts that Allah has given us.* The bold word refers to the writer or speaker and listener, as someone who gets a lot of favors from their God. So, with this gift, an extraordinary sense of gratitude to God increases.

*How do **you** think we should use all these gifts that Allah has given us?*

The bold word refers to the listener or people who hear the song. In that part, the writer or speaker wants to ask a question of the listener.

*Bow **their** waves in pure submission.* The bold word refers to all living and dead creatures are no exception. It means that everything on this earth praises and worships Allah SWT. There is no power and effort but his own.

***There** is no creature among us.* The bold word refers to locative adverbs as a distal term deixis.

***Al Khaaliq** made the oceans.* The bold word referred to God. God is almighty and that word is an extraordinary honor. *Praising in **community**.* The word “community” refers to all mankind, sea, air, and earth in praise of Allah.

*How do you think we should use all these gifts **that** Allah has given us?*

The bold word refers to gifts. It means the writer or speaker want to ask the listener about what we should do to all the prize was given by Allah. It shows the relation between the earlier and the latest sentence. Whole the data were analyzed could be seen in appendix 2.

c. **The References Meaning of Deixis in the Lyrics “Allah Allahu” Song**

Analysis of the meaning of references in the lyrics of the song "Allah Allahu". There were three types of deixis in the song: person deixis (you, he, them), spatial deixis, and social deixis. The lyrics were:

***He** is Al Khaliq, the Creator.* The bold word refers to God. *If **you** look around you can see the beauty of what Allah has created; sometimes **you** can hear the wind and the waves praising Allah.* The bold word refers to the

listener or people who listen the song. *Can you hear **them***. The bold word refers to God's creation, such as the wind and waves that praise Allah. Its approve from the previous lyrics.

*Everything in the **heavens** the **earth** has been created by Allah. If you look **around** you can see the beauty of what Allah has created.* The bold word refers to the place and as a distal term, which is a deixis that goes directly to its place specifications.

*He is Al Khaliq, **the** **Creator**.* The bold word refers to God. The One Almighty God which indicates "honorific".

d. The References Meaning of Deixis in the Lyrics "Bismillah" Song

Analysis of the meaning of references in the lyrics of the song "Bismillah (I'm Moeslem)". There were three types of deixis in the song: person deixis (I, me, my, me, we, our, us), spatial deixis, and temporal deixis. The lyrics were:

I am a Muslim; the things I say in everything I do everyday. The bold word refers to the writer or speaker. It means whatever the writer or speaker do as Muslim starts with saying Bismillah.

We are Muslims the things we say in everything we do everyday. The bold word refers to the writer or speaker and the listener or audience. It means that whatever is done by people always starts with saying bismillah and ends with saying alhamdulillah in every activity.

*Going out with **our** mum and dad.* The bold refers to we or the speaker and listener. It means the same subject as the previous deixis we.

*Alhamdulillah I am a Muslim and **this** I know.* The bold word refers to Muslim. It indicates the relation between the earlier and the latest sentence.

*I **go** to sleep saying Allah's name and in the morning I do the same.* The bold word refers to a distal term of deixis. It means the bold word indicates the place where the writer or speaker is located.

*I am a Muslim, the things I say in everything I do **everyday**; I go to sleep saying Allah's name and **in the morning** I do the same.* The bold words were a pure temporal deictic which refers to the time of speaker or writer did some activity. Whole the data were analyzed could be seen in appendix 2.

e. The References Meaning of Deixis in the Lyrics “Months in Islam” Song

Analysis of the meaning of references in the lyrics of the song "Months in Islam". There were three types of deixis in the song: person deixis (us, we, our, me), spatial deixis, and temporal deixis. The lyrics were:

*Another month tell us when **we** must fast and make hajj and celebrate Eid.*

The bold word refers to the author or speaker. In that section, the speaker wanted to convey to the listeners that there is a month for Muslims to perform the hajj, fast and celebrating Eid, or commonly known as Muslim holidays.

***Our** months go by the Sun or the Moon* The bold word refer to the writer or speaker. It means the same subject as the previous deixis we.

*Now who can tell **me** what those months are in one year?* The bold word refers to the speaker and writer. In that part the writer or speaker wants to ask the listener about the name's months in Islam.

*Now who can tell me what **those** months are.* The bold word refers to demonstrative adjective and as the distal terms. It indicates the months in a year.

*Our months **go** by the Sun or the Moon.* The bold word indicates the position of the month which refers to a distal term of deixis.

*Who can tell me how many months there are in **one year**; another **month** tell us when we must fast and make hajj and celebrate Eid; these are the **Months** in Islam.* The bold word refers to the time, which indicates pure temporal deictic.

***Now** who can tell me what those months are.* The bold word refers to the time which indicates the speaker question to listener. Whole the data were analyzed could be seen in appendix 2.

f. **The References Meaning of Deixis in the Lyrics “Sing Children of the World” Song**

Analysis of the meaning of references in the lyrics of the song “Sing Children of the World”. There were only two types of deixis in the song: person deixis (they, us) and spatial deixis. The lyrics were:

*Who knows what **they** are.* The bold word refers to the five things that must be done by every Muslim.

*Islam will unite **us** all.* The bold word refers to the speaker or writer and the listener. It tells about the unity of all mankind, which is called Islam.

***Come** Together and Hear the Call.* The bold word indicates the position of the writer or speaker and the listener which refers to a distal term of deixis.

g. The References Meaning of Deixis in the Lyrics “Our Guide is the Quran” Song

Analysis of the meaning of references in the lyrics of the song “Our Guide is the Quran”. There was only one type of deixis in the song: person deixis (they, you, our) as a pronoun. The lyrics were:

*Who knows what **they** are.* The bold word refers to the five things that must be done by every Muslim. The second lyric was, *and do **you** know what these mean.* The bold word refers to the listener who is listening to the song. The third and fourth lyrics were, ***our** guide is the *Qur'an*; **our** Religion is *Islam*.* The bold word refers to the speaker or writer and the listener. In that part tell about Quran is the guide and Islam is the best religion.

h. The References Meaning of Deixis in the Lyrics “Your Mother” Song

Analysis of the meaning of references in the lyrics of the song “Your Mother”. There were three types of deixis in the song: person deixis (I, my, you, your, he, his, we, us), spatial deixis, and temporal deixis. The lyrics were:

*Who should **I** pay good mind to after Allah and Rasullullah?.* The bold word refers to the writer or speaker. *That’s right no other, **my** mother* The bold word refers to the writer or speaker, it means the same subject as the previous deixis I.

*When **you** were sick; stay up all night.* The bold word refers to the listeners. Next lyric, *comb **your** hair and blow your nose?* The bold word refers to the listeners. It means the same subject as the previous deixis you. In

that part, it conveys that any treatment that a mother does to her child is love. Then a child must respect his mother a lot.

Comes my Mother. The bold word refers to a proximal term of deixis. It means the position of the speaker or writer.

*When you were sick, stay up **all night**.* The bold word refers to the specific time in that song. It conveyed the specific time for the things mother do. Whole the data were analyzed could be seen in appendix 2.

i. The References Meaning of Deixis in the Lyrics “Tala Al Badru’Alayna” Song

Analysis of the meaning of references in the lyrics of the song “Tala Al Badru’Alayna”. There were only three types of deixis in the song: person deixis (we, us, you, it), spatial deixis and discourse deixis. The lyrics were:

We owe it to show gratefulness. The bold word refers to the writer or speaker and the listener. *O the white moon rose over **us**.* The bold word refers to the writer or person and the listener as well. It means the same subject as the previous deixis we.

You have brought to this city nobleness. The bold word refers to the Prophet Muhammad SAW.

*And we owe **it** to show gratefulness* The bold word refers to valley Wada. Its approved from the previous lyrics.

*O the white moon rose **over** us; From the **valley** of Wada’; **Coming** with a word to be obeyed.* The bold words “over” and “valley” refers to the distal term of deixis. While, the word “coming” refers to proximal term of deixis.

Next lyric, you have brought to **this** city nobleness. The bold word was demonstrative adjective. It refers to a word to be obeyed. Its approved from the previous lyrics. Whole the data were analyzed could be seen in appendix 2.

3. The Reason of Using Deixis in Yusuf Islam's Islamic Children Song Lyrics

Based on the deixis analysis data above, understanding deixis is important in communication or even in written texts such as song lyrics. Therefore, some of the reason were:

1. To inform something important in the lyrics of the song. It means that there is a word or phrase from the lyrics of the song that makes a misunderstanding in context or meaning. When the speaker conveys the utterance to the listener. Such as:
 - *Upon the earth to praise his name*
 - *O the white moon rose over us*
 - *Bow their waves in pure submission*
2. To recognize word references in lyrics song. So that there is no repeating of the interlocutor or when someone reads a text (song, news, etc.). They will not re-read what they have read because they understand the deixis word reference. Such as:
 - *The Prophet Muhammad told us that we must obey Allah and **His** messenger at all times*
 - ***He** made Religion perfect that day*

- *Al Khaaliq made the oceans*
3. To be able to distinguish the types of personal deixis as a pronoun, spatial deixis as a term distal or proximal to place, temporal deixis as time, social deixis as an encoding of human status and discourse deixis as text deixis used in song lyrics. Such as:
- *Come Together and Hear the Call* (Spatial)
 - *when you were sick, stay up **all night*** (Temporal)
 - *how do you think we should use all these gifts **that** Allah has given us?*
(Discourse)
 - *I go to sleep saying Allah's name and in the morning I do the same*
(Person)
 - *He is Al Khaliq, **the Creator*** (Social)

Those were in line with understood (Baiatun Nisa, 2020) and (Abdulameer, 2019) who have done the same thing in finding reasons why deixis is very important to be contained in song lyrics or communication so that speakers and listeners do not make mistakes in interpreting their utterances.

C. Research Findings

After analyzing the data obtained in the lyric Yusuf Islam's Islamic children songs, the findings can be presented as mentioned below.

1. The total number found of the data in the nine songs of Yusuf Islam were 150 deixis. The deixis were separated into 104 person deixis, 26 spatial

deixis, 14 temporal deixis, 3 discourse deixis, and 3 social deixis. All the kinds of deixis were found in all those songs. The dominant type was person deixis as much as 104. The first person singular subject pronoun is used as much as 16 times, second person singular subject pronoun is used 22 times, first person plural subject pronoun is used as much as 19 times, third person plural subject pronoun is used 2 times, third singular subject pronoun is used as much as 7 times, third person singular object pronoun is used as much as 1 time, first person plural object pronoun is used as much as 11 times, first person singular object pronoun is used as much as 5 times, third person singular object pronoun is used as much as 2 times, first person singular possessive determiners is used as much as 7 times, third person plural possessive determiners us used as much as 1 time in the whole songs. In view of the fact that the nine songs pointed to the role of the participants in the lyrics.

2. The references meaning of deixis in Yusuf Islam Islamic children song lyrics are in person deixis was the kind of deixis to point the people. Based on the song's analysis person deixis refers to the writer, speaker, listener and the previous lyrics in the song. Spatial deixis is used to show the place. Based on the song's analysis spatial deixis refers to location that is significant to the location of a speaker as distal (near the speaker) or proximal (away from the speaker) term or commonly expressed through locative adverbs in that songs. Temporal deixis is related to show the time. Based on the song's analysis temporal deixis refers to the point in adverb

of time (now, everyday, morning, etc) when the speaker utterances are made in the song lyric. Discourse deixis is also known as text deixis. Based on the song's, discourse deixis refers to something that has happened before and in the future that connects the previous lyric with the next lyric. Words and phrases that show the relationship between an utterance and the previous text. Social deixis is pointed to the social characteristics on a scale of social rank. Based on the song's analysis social deixis refers to the encoding of charitable status (social relationship and other social distinction) and relative intimacy between the writer, speaker and the listener.

3. The reason deixis used in the in the lyric Yusuf Islam's Islamic children song were to inform something important in the lyrics of the song, to recognize word references in lyrics song, and to be able to distinguish the types of deixis.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing the data, the researcher concluded that there were five types of deixis that used in the lyric Yusuf Islam's Islamic children songs. There were person deixis, spatial deixis, temporal deixis, discourse deixis, and social deixis. The total number found of the data in the nine songs of Yusuf Islam were 150 deixis. The deixis were separated into 104 person deixis, 26 spatial deixis, 14 temporal deixis, 3 discourse deixis, and 3 social deixis. All the kinds of deixis were found in all those songs.

The references meaning of deixis in Yusuf Islam Islamic children song lyrics are in person deixis refers to the writer, speaker, listener and the previous lyrics in the song, in spatial deixis refers to location that is significant to the location of a speaker as distal (near the speaker) or proximal (away from the speaker) term or commonly expressed through locative adverbs in that songs, then in temporal deixis refers to the point in adverb of time (now, everyday, morning, etc) when the speaker utterances are made in the song lyric, next for discourse deixis refers to words and phrases that show the relationship between an utterance and the previous text, and last social deixis refers to the encoding of charitable status (social relationship and other social distinction) and relative intimacy between the writer, speaker and the listener.

The reason deixis used in the in the lyric Yusuf Islam's Islamic children song were to inform something important in the lyrics of the song, to inform something important in the lyrics of the song and to be able to distinguish the types of deixis.

B. Suggestion

Based on the conclusion, there were some suggestion of this research below:

For the teacher should enlarge their knowledge not only in educational field but also in the other fields as well to provide students ability in analyzing the text or utterances by using deixis which found in text or utterances. For the student who are studying pragmatics should enlarge their understanding about deixis and the types well. For the readers or researcher should continue further research of deixis especially about the types of deixis which useful for decrease wrong interpretation in communication.

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APPENDICES

Appendix 1

The analysis of types deixis used in Yusuf Islam's Islamic children songs

No.	Title	Lyrics	Types Deixis				
			PD	SpD	TD	SoD	DD
1.	I Look I See	- I look, I look, I look, I see I see a world of beauty	√				
		- I touch, I touch, I touch, I feel I feel a world around so real	√	√			
		- and everything I do	√				
		- I dedicate to You	√				
		- Cause You made me	√				
		- I am for You	√				
		- I listen, listen, listen, I hear I hear the words of God so clear	√				
		- I read, I read, I read, I know It helps my knowledge grow	√				
		- We dedicate to You	√				
		- Cause You made us	√				
		- We are for You	√				
		- He sent the Prophet to show us the way	√				
		- He made Religion perfect that day	√		√		
		- Peace be upon him	√				
		- I sleep I sleep, I sleep, I dream I dream I'm in a garden green	√				
		- I wish, I wish, I wish I pray I pray to be here everyday	√				
		- I work, I work, I work, I strive To make something of my life	√				
- I seek, I seek, I seek, I find I find another hill to climb	√	√					
2.	Al-Khaaliq	- As people we have been gifted with eyes, hands, ears and minds	√				
		- How do you think we should use all these gifts	√				√

		that Allah has given Us					
		- Al Khaaliq made the oceans	√			√	
		- Bow their waves in pure submission	√				
		- Upon the earth to praise his name		√			
		- There is no creature among us	√	√			
		- Praising in community				√	
		- Upon the air or in the sea		√			
		- That does not sing with wonder		√			
		- Brought to life with peaceful rain and to us Allah will do the same	√				
3.	Allahu Allahu	- Everything in the heavens the earth has been created by Allah		√			
		- He is Al Khaliq, the Creator	√			√	
		- If you look around you can see the beauty of what Allah has created	√	√			
		- Sometimes you can hear the wind and the waves praising Allah	√				
		- Can you hear them	√				
4.	Bismillah (I am Moeslem)	- Who knows what we should say before	√		√		
		- We start some new job or begin eating or go on a journey	√	√	√		
		- Can anyone tell me	√				
		- Now what does it mean?	√		√		
		- I am a Muslim, the things I say in everything I do everyday	√		√		
		- We are Muslims, the things we say In everything we do everyday	√				
		- Alhamdullillah I am a Muslim and this I know	√				√
		- We need to eat so that we will grow	√				

		- When we eat we say Bismillah	√				
		- When we're full, we say Alhamdullillah	√				
		- Water, juice and milk, these I think Are so delicious for me to drink	√				√
		- Water, juice and milk, these we think are so delicious for us to drink	√				√
		- When we drink we say, Bismillah	√				
		- When we're done we say Alhamdullillah	√				
		- Going out with my mum and dad Coming home, oh what fun we had	√				
		- Going out with our mum and dad	√				
		- I go to sleep saying Allah's name And in the morning I do the same	√	√	√		
		- We go to sleep saying Allah's name And in the morning we do the same	√	√			
		- When we sleep we say Bismillah	√				
		- When we rise we say Alhamdullillah	√				
5.	Months in Islam	- Who can tell me how many months there are in one year	√	√	√		
		- 12 Months			√		
		- Another month tell us when we must fast and make hajj and celebrate Eid	√		√		
		- Now who can tell me what those months are	√	√	√		
		- These are the Months in Islam		√			
		- These are the Months in Islam			√		
		- Our months go by the Sun or the Moon?	√				

6.	Sing Childrean of the World	- Oh Sing Children Of The World		√			
		- Islam Will Unite Us All	√				
		- Come Together And Hear The Call		√			
		- Who Knows What They Are	√				
7.	Our Guide is the Qur'an	- Who knows what they are?	√				
		- And do you know what these mean?	√				
		- Our guide is the Qur'an	√				
		- Our Religion is Islam	√				
8.	Your Mother	- The Prophet Muhammad told us that we must obey Allah and His messenger at all times	√				
		- But who else did he tell us to listen to, and be close to?	√				
		- My Mother	√				
		- Who should I give my love to?	√				
		- My respect and my honor to?	√				
		- Who should I pay good mind to - after Allah and Rasullullah?	√				
		- Comes my Mother		√			
		- And then your Father	√				
		- Cause who used to hold you	√				
		- Who used to feed you	√				
		- When you were sick, stay up all night	√		√		
		- That's right no other, my Mother	√				
		- Who should you take good care of Giving all my love?	√				
		- Who should you think the most of - after Allah and Rasullullah?	√				
		- Comes your Mother	√				
		- Cause who used to hear you Before you could talk?	√		√		

		- And when you fell, who'd pick you up? Clean your cut?	√				
		- Who should you stay right close to?	√				
		- Cause who used to hug you And buy you new clothes?	√				
		- Comb your hair and blow your nose?	√				
		- And when you cried who wiped your tears?	√				
		- Knows your fears? Who really cares?	√				
9.	Tala Al Badru' Alayna	- O the white moon rose over us	√	√			
		- From the valley of Wada'		√			
		- And we owe it to show gratefulness	√				
		- Oh you , who were raised among us	√				
		- Coming with a word to be obeyed		√			
		- You have brought to this city nobleness	√	√			

Types Deixis
Person Deixis (PD)
Spatial Deixis (SpD)
Temporal Deixis (TD)
Social Deixis (SoD)
Discourse Deixis (DD)

Appendix 2

Reference meaning in Yusuf Islam's Islamic children songs

No.	Title	Lyrics	Reference Meaning
1.	I Look I See	<p>I touch, I touch, I touch, I feel I feel a world around so real. And everything I do; I dedicate to You; I listen, listen, listen, I hear I hear the words of God so clear; I read, I read, I read, I know; I sleep I sleep, I sleep, I dream I dream I'm in a garden green; I wish, I wish, I wish I pray I pray to be here every day; I work, I work, I work, I strive to make something of my life; I seek, I seek, I seek, I find I find another hill to climb. Next lyric, I work, I work, I work, I strive to make something of my life; cause you made me.</p>	<p>The bold word refers to the writer or speaker who believes in God. Allah is the one who regulates every activity carried out in the world and hopes that Allah will always help the writer or speaker to keep trying and praying.</p>
		<p>I dedicate to You; I am for You; We dedicate to You; cause You made me; Cause You made us; We are for You</p>	<p>The bold word refers to The One Almighty God. God created everything in this world.</p>
		<p>We dedicate to You; We are for You</p>	<p>The bold word refers to speaker or writer and listener, it means all the things that the speakers do such as worship, work, and others are only for Allah SWT.</p>
		<p>He sent the Prophet to show us the way; He made Religion perfect that day; Peace be upon him</p>	<p>The bold word refers to Allah. Allah is the one who gave someone very noble as a good example of morality to guide every human being to always stay on the right path and Allah is the best god to be worshipped and Islam is the flawless religion for Muslim living on this earth.</p>

		<p>It helps my knowledge grow</p>	<p>The bold word means something done by the writer or speaker, such as reading and listening to useful things that will increase our level of knowledge, which in turn will increase our love for God.</p>
		<p>Cause You made us; He sent the Prophet to show us the way</p>	<p>The bold word refers to the writer or speaker. That means humans are given instructions from their god to live according to his orders. It fits perfectly with the next lyric, "to show us the way"</p>
		<p>I touch, I touch, I touch, I feel I feel a world around so real</p>	<p>The bold word refers to place as distal term. It means the writer or speaker in the world around him is very close to him so that the writer or speaker can touch and feel the surrounding situation.</p>
		<p>I sleep I sleep, I sleep, I dream I dream I'm in a garden green</p>	<p>The bold phrase refers to heaven and is a distal term deixis. It means the writer or speaker wished to be in the most beautiful place.</p>
		<p>I seek, I seek, I seek, I find I find another hill to climb</p>	<p>The bold phrase refers to a place where the speaker or writer finds a new place to do something.</p>
		<p>I wish, I wish, I wish I pray I pray to be here everyday</p>	<p>The bold word refers to locative adverbs. It means the writer or speaker who wants to always be in a very beautiful place like heaven.</p>
		<p>He made Religion perfect that day</p>	<p>The bold phrase was indicated as time deixis. It means the religion of Islam which was created thousands of years ago, is now a very true religion for mankind.</p>
		<p>I wish, I wish, I wish I pray I pray to be here everyday.</p>	<p>The bold word was indicated as time deixis. It means the writer or speaker always prays in their life to get the best place by Allah's side later.</p>
2.	Al Khaaliq	<p>As people we have been gifted with eyes, hands, ears and minds; How do you think we should use all these gifts that Allah has given us</p>	<p>The bold word refers to the writer or speaker and listener, as someone who gets a lot of favors from their God. So, with this gift, an extraordinary sense of gratitude to God increases.</p>

		How do you think we should use all these gifts that Allah has given us ; There is no creature among us ; brought to life with peaceful rain and to us Allah will do the same	The bold word refers to the writer or speaker and the listener. It means that everything that is given by God to mankind is an extraordinary gift, so as a creature who gets this gift, continue to be grateful for the blessings.
		Upon the earth to praise his name	The bold word referred to God. It means all created beings always praise God's name
		How do you think we should use all these gifts that Allah has given us?	The bold word refers to the listener or people who hear the song. In that part, the writer or speaker wants to ask a question of the listener.
		Bow their waves in pure submission	The bold word refers to all living and dead creatures are no exception. It means that everything on this earth praises and worships Allah SWT. There is no power and effort but his own
		Upon the earth to praise his name. Upon the air or in the sea	The bold phrases refers to God as distal terms deixis
		There is no creature among us	The bold word refers to locative adverbs as a distal term deixis.
		That does not sing with wonder	The bold word refers to demonstrative adjective, it means the position of the air and sea which sing with wonder.
		Al Khaaliq made the oceans	The bold word referred to God. God is almighty and that word is an extraordinary honor.
		Praising in community	The bold word refers to all mankind, sea, air, and earth in praise of Allah.
		how do you think we should use all these gifts that Allah has given us?	The bold word refers to gifts. It means the writer or speaker want to ask the listener about what we should do to all the prize was given by Allah. It shows the relation between thee earlier and the latest sentence
3.	Allahu Allahu	He is Al Khaliq, the Creator	The bold word refers to God.
		if you look around you can see the beauty of what Allah	The bold word refers to the listener or people who listen the

		has created; sometimes you can hear the wind and the waves praising Allah; can you hear them	song.
		Can you hear them	The bold word refers to God's creation, such as the wind and waves that praise Allah. Its approve from the previous lyrics.
		everything in the heavens the earth has been created by Allah; If you look around you can see the beauty of what Allah has created	The bold word refers to the place and as a distal term, which is a deixis that goes directly to its place specifications.
		He is Al Khaliq, the Creator	The bold word refers to God. The One Almighty God which indicates "honorific".
4.	Bismillah (I'm Moeslem)	I am a Muslim; the things I say in everything I do everyday; I am a Muslim and this I know; I go to sleep saying Allah's name and in the morning I do the same	The bold word refers to the writer or speaker. It means whatever the writer or speaker do as Muslim starts with saying Bismillah.
		going out with my mum and dad Coming home oh what fun we had; can anyone tell me ; water, juice and milk, these I think Are so delicious for me to drink	The bold word refers to I or the writer or speaker
		Who knows what we should say before; we start some new job or begin eating or go on a journey; we are Muslims the things we say in everything we do everyday; we need to eat so that we will grow; when we eat we say Bismillah; when we're full, we say Alhamdullillah; when we drink we say Bismillah; when we're done we say Alhamdullillah; oh what fun we had; we go to sleep saying Allah's name and in	The bold word refers to the writer or speaker and the listener or audience. It means that whatever is done by people always starts with saying bismillah and ends with saying alhamdulillah in every activity.

		the morning we do the same; when we sleep we say Bismillah; when we rise we say Alhamdullillah	
		going out with our mum and dad; Water, juice and milk, these we think are so delicious for us to drink.	The bold refers to we or the speaker and listener. It means the same subject as the previous deixis we
		Water, juice and milk, these I think are so delicious for me to drink	The bold word refers to the drink. It means the writer or speaker want to drink the kind of the drink.
		Alhamdullillah I am a Muslim and this I know	The bold word refers to Muslim. It indicates the relation between the earlier and the latest sentence.
		we start some new job or begin eating or go on a journey; I go to sleep saying Allah's name and in the morning I do the same; we go to sleep saying Allah's name and in the morning we do the same.	The bold word refers to a distal term of deixis. It means the bold word indicates the place where the writer or speaker is located.
		who knows what we should say before ; We start some new job or begin eating or go on a journey	The bold word refers to the knowledge people to do something in the right time. It indicates as a pure temporal deictic.
		Now what does it means? I am a Muslim, the things I say in everything I do everyday ; I go to sleep saying Allah's name and in the morning I do the same	The bold words were a pure temporal deictic which refers to the time of speaker or writer did some activity
5.	Months in Islam	another month tell us when we must fast and make hajj and celebrate Eid; our months go by the Sun or the Moon	The bold word refers to the writer or speaker. In that section, the speaker wanted to convey to the listeners that there is a month for Muslims to perform the hajj, fast and celebrating Eid, or commonly known as Muslim holidays.
		another month tell us when we must fast and make hajj and celebrate Eid; our months go by the Sun or the Moon	The bold word refers to the writer or speaker. It means the same subject as the previous deixis we.
		who can tell me how many months there are in one	The bold word refers to the speaker and writer. In that part the

		year; Now who can tell me what those months are in one year?	writer or speaker wants to ask the listener about the name's months in Islam
		who can tell me how many months there are in one year	The bold word refers to the locative adverbs.
		Now who can tell me what those months are; These are the Months in Islam	The bold word refers to demonstrative adjective and as the distal terms. It indicates the months in a year
		our months go by the Sun or the Moon.	The bold word indicates the position of the month which refers to a distal term of deixis.
		who can tell me how many months there are in one year ; 12 Months ; another month tell us when we must fast and make hajj and celebrate Eid; these are the Months in Islam	The bold word refers to the time, which indicates pure temporal deictic.
		now who can tell me what those months are	The bold word refers to the time which indicates the speaker question to listener.
6.	Sing Children of the World	who knows what they are	The bold word refers to the five things that must be done by every Muslim
		Islam will unite us all	The bold word refers to the speaker or writer and the listener. It tells about the unity of all mankind, which is called Islam
		Come Together and Hear the Call	The bold word indicates the position of the writer or speaker and the listener which refers to a distal term of deixis.
7.	Our Guide is the Quran	who knows what they are	The bold word refers to the five things that must be done by every Muslim.
		and do you know what these mean.	The bold word refers to the listener who is listening to the song.
		our guide is the Qur'an; our Religion is Islam.	The bold word refers to the speaker or writer and the listener. In that part tell about Quran is the guide and Islam is the best religion.

8.	Your Mother	who should I give my love to; Who should I pay good mind to after Allah and Rasullullah?	The bold word refers to the writer or speaker.
		who should I give my love to?	The bold word refers to the writer or speaker, it means the same subject as the previous deixis I. In that part, the speaker or writer wants to ask some question of listeners.
		Cause who used to hold you; who used to feed you ; when you were sick; stay up all night; who should you take good care of Giving all my love; who should you think the most of after Allah and Rasullullah; causes who used to hear you Before you could talk, and when you fell, who'd pick you up, clean your cut; Who should you stay right close to? Cause who used to hug you and buy you new clothes, and when you cried who wiped your tears	The bold word refers to the listeners.
		Comes your Mother and when you fell; and then your Father; who'd pick you up? Clean your cut?; Comb your hair and blow your nose?; And when you cried who wiped your tears?; Knows your fears? Who really cares?	The bold word refers to the listeners. It means the same subject as the previous deixis you. In that part, it conveys that any treatment that a mother does to her child is love. Then a child must respect his mother a lot.
		But who else did he tell us to listen to, and be close to	The bold word refers to the prophet Muhammad
		The Prophet Muhammad told us that we must obey Allah and His messenger at all times	The bold word refers to the prophet Muhammad. It means the same subject as the previous he.
		The Prophet Muhammad told us that we must obey Allah and His messenger at all times	The bold word refers to the writer or speaker and the listener.

		The Prophet Muhammad told us that we must obey Allah and His messenger at all times; But who else did he tell us to listen to, and be close to	The bold word refers to both the writer or speaker and the listener, it means the same subject as the previous we. That parts of lyric mean that a Muslim must obey Allah's commands as well as the words of the prophet.
		Comes my Mother	The bold word refers to a proximal term of deixis. It means the position of the speaker or writer.
		when you were sick, stay up all night ; cause, who used to hear you Before you could talk	The bold word refers to the specific time in that song. It conveyed the specific time for the things mother do.
9.	Tala Al Badru'Alayna	we owe it to show gratefulness	The bold word refers to the writer or speaker and the listener
		O the white moon rose over us ; Oh you, who were raised among us	The bold word refers to the writer or person and the listener as well. It means the same subject as the previous deixis we
		You have brought to this city nobleness; Oh you , who were raised among us	The bold word refers to the Prophet Muhammad SAW
		And we owe it to show gratefulness	The bold word refers to valley Wada. Its approved from the previous lyrics
		<i>O the white moon rose over us; From the valley of Wada'; Coming with a word to be obeyed</i>	The bold word refers to valley Wada. Its approved from the previous lyrics While, the word "coming" refers to proximal term of deixis
		you have brought to this city nobleness	The bold word was demonstrative adjective. It refers to a word to be obeyed. Its approved from the previous lyrics.

Appendix 3

Yusuf Islam's Children Song

“I LOOK I SEE”

I look, I look, I look, I see
I see a world of beauty
I touch, I touch, I touch, I feel
I feel a world around so real
And everything I do
I dedicate to You
Cause You made me
I am for You

I listen, listen, listen, I hear
I hear the words of God so clear
I read, I read, I read, I know
It helps my knowledge grow
And everything we do
We dedicate to You
Cause You made us
We are for You

I listen, listen, listen, I hear
He sent the Prophet to show us the way
He made Religion perfect that Day
Peace be upon him, upon him we pray
Salatullah, wa salamu ‘alyhi

I sleep I sleep, I sleep, I dream
I dream I'm in a garden green
I wish, I wish, I wish I pray
I pray to be here every day
And everything I do
I dedicate to You
Cause You made me
I am for You

I work, I work, I work, I strive
To make something of my life

I seek, I seek, I seek, I find
I find another hill to climb
And everything we do
We dedicate to You
Cause You made us
We are for You

I look, I look, I look, I see
He sent the Prophet to show us the way
He made Religion perfect that Day
Peace be upon him, upon him we pray
Salatullah, wa salamu ‘alyhi

He sent the Prophet to show us the way
He made Religion perfect that Day
Peace be upon him, upon him we pray
Salatullah, wa salamu ‘alyhi

“AI KHAALIQ”

Teacher: assalamualaikum children.

Children: waalaikumsalam warahmatuallah wabarakatuh

Teacher: as people we have been gifted with eyes, hands, ears and minds. How do you think we should use all these gifts that Allah has given Us?

Children: to praise Allah.

Teacher: Yes, well done. MasyaAllah.

La illaha Ill Allah
Muhammad Dur-Rasullullah
Sall-Allahu Alayhi Wa Sallam

Al Khaaliq made the oceans
Rivers, lakes, streams and rain
Bow their waves in pure submission
Upon the earth to praise his name

La illaha Ill Allah
Muhammad Dur-Rasullullah
Sall-Allahu Alayhi Wa Sallam

There is no creature among us
Upon the air or in the sea
That does not sing with wonder
Praising in community

La illaha Ill Allah
Muhammad Dur-Rasullullah
Sall-Allahu Alayhi Wa Sallam

The dry earth is a sign
To all of mankind
Brought to life with peaceful rain
And to us Allah will do the same

La illaha Ill Allah
Muhammad Dur-Rasullullah
Sall-Allahu Alayhi Wa Sallam

“ALLAHU ALLAHU”

"Everything in the heavens and the earth has been created by Allah, He is Al
Khaliq, the Creator"

"If you look around you can see the beauty of what Allah has created, sometimes
you can hear the wind and the waves praising Allah. Can you hear them?"

Allah Allah, Allah Allah...

Atayna kafee sabriyat-al ghina
Wa anta ladhee lam tazal muhsinaa
Itha kunta fee kulli haalima'ee
Fa'an hamli hamee ana fee ghina

Allah Allah, Allah Allah...

Wa 'awatana qula fadlin 'asaa
Yadu mullathi min ka'aw-atanaa
Itha kunta fee kulli haalima'ee
Fa'an hamli hamee ana fee ghina
Allah Allah, Allah Allah..

“BISMILLAH (I’M MOESLEM)”

(Teacher): "Now children, who knows what we should say before we start some new job or begin eating or go on a journey? Can anyone tell me?"

(Children): "Teacher! Teacher! Me! Me... Bismillah!"

(Teacher): "Very good. Now what does it mean?" Bismillah."

(Children): "In the name of Allah!" Bismillah

I am a Muslim, the things I say
In everything I do everyday
We are Muslims, the things we say
In everything we do everyday

Oooh, Bismillah,
Oooh, Alhamdullillah I am a Muslim and this I know
I need to eat so that I will grow
We are Muslims and this we know
We need to eat so that we will grow

When we eat we say Bismillah
When we're full, we say Alhamdullillah Water, juice and milk, these I think
Are so delicious for me to drink
Water, juice and milk, these we think
Are so delicious for us to drink

When we drink we say, Bismillah
When we're done we say Alhamdullillah
Going out with my mum and dad
Coming home, oh what fun we had
Going out with our mum and dad
Coming home, oh what fun we had

Driving in the car, Bismillah
Coming safely home, Alhamdullillah
I go to sleep saying Allah's name
And in the morning I do the same
We go to sleep saying Allah's name
And in the morning we do the same

When we sleep we say Bismillah
When we rise we say Alhamdullillah
I am a Muslim, the things I say
In everything I do every day
We are Muslims, the things we say
In everything we do everyday

“MONTHS IN ISLAM”

"Who can tell me how many months there are in one year?"

"12 Months!"

"Well done Masya Allah. Another month tell us when we must fast and make hajj and celebrate Eid. Now who can tell me what those months are?"

Bismillahir-Rahmanir-Raheem

These are the Months in Islam:

Muharram, Safar, Rabi-ul-Awwal, Rabi-uth-Thaani

These are the months in Islam

Jumadul Ula, Jumadul Ukhrah, Rajab and Shabaan

Ramadaan, Ramadaan, Ramadaan then Shawaal

Dhul Qa'da and Dhul Hijjah

These are the months in Islam

Muharram, Safar, Rabi-ul-Awwal, Rabi-uth-Thaani

These are the months in Islam

Jumadul Ula, Jumadul Ukhrah, Rajab and Shabaan

Ramadaan, Ramadaan, Ramadaan then Shawaal

Dhul Qa'da and Dhul Hijjah

These are the months in Islam

(Teacher): Now our months tell us when we must fast and make Hajj. Our months go by the Sun or the Moon?

(Children): The Moon

“SING CHILDREN OF THE WORLD”

Oh Sing Children Of The World

Come Together And Hear The Call

Sing Children Of The World

Islam Will Unite Us All

Sing Children Of The World

Come Together And Hear The Call
Sing Children Of The World
Islam Will Unite Us All
Subhanallah, Wa Alhamdullillah Wa Allahu Akbar!
Subhanallah, Wa Alhamdullillah Wa Allahu Akbar!

(Teacher): All Muslims Have to Do Five Things. Who Knows What They Are?

(Children): Shahadat, Saum, Salat, Hajj, And Zakat.?

(Teacher): (Children): Which Means?

(Teacher): Testimony Of The Faith, Prayer, Charity, Fasting And Pilgrimage?

Oh Sing Children Of The World
Come Together And Hear The Call
Sing Children Of The World
Islam Will Unite Us All
Sing Children Of The World
Come Together And Hear The Call
Sing Children Of The World
Islam Will Unite Us All
Subhanallah, Wa Alhamdullillah Wa Allahu Akbar!
Subhanallah, Wa Alhamdullillah Wa Allahu Akbar!

“OUR GUIDE IS THE QUR'AN”

"All Muslims have to do five things. Who knows what they are?"

"Shahadat, Saum, Salat, Hajj, and Zakat"

"And do you know what these mean...?"

"Testimony of the Faith, Prayer, Charity, Fasting and Pilgrimage"

Dusturuna-al Qur'an

Wa Deenuna-al Islamu

Arkanuhu Jaleelah da'aimun Fadheelah

Wa hiya ash-Shahadatani, qa'aidatul Iman, wa-as Sawmu, Wa-as Salatu, Wa-al
Hajju, Wa-az Zakatu

Our guide is the Qur'an

Our Religion is Islam

Five Noble Pillars upholding what is virtuous

To make the Testimony is the base of the Faith, and the Fast, and the Prayer, the
Pilgrimage and Charity

Dusturuna-al Qur'an

Wa Deenuna-al Islamu
Arkanuhu Jaleelah da'aimun Fadheelah
Wa hiya ash-Shahadatani, qa'aidatul Iman, wa-as Sawmu, Wa-as Salatu, Wa-al
Hajju, Wa-az Zakatu
Our guide is the Qur'an
Our Religion is Islam
Five Noble Pillars upholding what is virtuous
To make the Testimony is the base of the Faith, and the Fast, and the Prayer, the
Pilgrimage and Charity

“YOUR MOTHER”

(Teacher): "The Prophet Muhammad told us that we must obey Allah and His messenger at all times. But who else did he tell us to listen to, and be close to?"

(Children): "My Mother!"

(Teacher): Yes, well done.

Who should I give my love to?

My respect and my honor to?

Who should I pay good mind to - after Allah

And Rasullullah?

Comes my Mother

Who next? my Mother

Who next? my Mother

And then you Father

Cause who used to hold you

And clean you and clothe you?

Who used to feed you

And always be with you?

When you were sick, stay up all night

Holding you tight?

That's right no other, my Mother

Who should you take good care of

Giving all my love?

Who should you think the most of - after Allah

And Rasullullah?

Comes your Mother

Who next? Your Mother

Who next? Your Mother
And then you Father

Cause who used to hear you
Before you could talk?
Who used to hold you
Before you could walk?
And when you fell, who'd pick you up?
Clean your cut?
No one but, your Mother, my Mother

Who should you stay right close to?
Listen most to?
Never say no to - after Allah
And Rasullullah?
Comes your Mother
Who next? Your Mother
Who next? Your Mother
And then you Father

Cause who used to hug you
And buy you new clothes?
Comb your hair and blow your nose?
And when you cried who wiped your tears?
Knows your fears? Who really cares?
My Mother

Say Alhamdulillah
Thank you Allah
Thank You Allah for my Mother

TALA AL BADRU 'ALAYNA”

Tala al Badru 'Alayna
Min Thaniyati-al Wada'
Wajaba Shukru 'Alayna
Ma da'a lillahi da'

O the white moon rose over us
From the valley of Wada'

And we owe it to show gratefulness
Where the call is to Allah (2x)

Ayyuha-al Mab'uthu feena
Ji'ta bi-al amru muta'
Ji'ta sharafta-al Madeenah
Marhaban ya khayra da' (2x)

Oh you, who were raised among us
Coming with a word to be obeyed
You have brought to this city nobleness,
Welcome best caller to God's way

Tala al Badru 'Alayna
Min Thaniyati-al Wada'
Wajaba Shukru 'Alayna
Ma da'a lillahi da'



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FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No .3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

Dengan ini saya:

Nama Mahasiswa : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris

Judul	Diterima
Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study	24/2/03

Bermohon kepada Dosen Pembimbing untuk mengesahkan judul yang diajukan kepada Program Studi Pendidikan Bahasa Inggris.

Medan, Maret 2021

Disetujui oleh
Dosen Pembimbing

Imelda Darmayanti Manurung, S.S., M.Hum.

Hormat Pemohon

Chairunnisa Nasution



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Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

Form K-1

Kepada Yth : Bapak Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Kredit Kumulatif : 140 sks IPK = 3,66

Persetujuan Ket/Sekret, Prog.Studi	Judul Yang Diajukan	Disahkan oleh Dekan Fakultas
	Deixis in Yusuf Islam's Islamic Children Songs Pragmatics Study	
	An Analysis of idiomatic expressions in Dream of Red Chamber Novel	
	Investigating of Implicit Referential Meaning in Lyrics Song Christina Perri	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, Maret 2021
Hormat Pemohon,

Chairunnisa Nasution

Keterangan:

Dibuat rangkap 3 : - Untuk Dekan Fakultas
- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No .3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

Form K-2

Kepada Yth : Bapak Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu 'alaikum Wr.Wb

Dengan hormat, yang bertanda tangan dibawah ini:


Nama Mahasiswa : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut ini:

Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study


Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai:

Dosen Pembimbing: Imelda Darmayanti Manurung, S.S., M.Hum.
Sebagai Dosen Pembimbing Proposal/Skripsi saya.

Acc 07/04-2021 

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, Maret 2021
Hormat Pemohon,


Chairunnisa Nasution

Keterangan:

Dibuat rangkap 3 : - Asli untuk Dekan/Fakultas
- Duplikat untuk Ketua/Sekretaris Jurusan
- Triplikat Mahasiswa yang bersangkutan



FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
Jln. Mukhtar Basri BA No. 3 Telp. 6622400 Medan 20217 Form : K3

Nomor : 882/II.3/UMSU-02/F/2021
Lamp : ---
Hal : Pengesahan Proyek Proposal
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini ..

Nama : Chairunnisa Nasution
N P M : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study
Pembimbing : Imelda Darmayanti M., S.Pd, M.Hum

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 6 April 2022

Wa'alaikumssalam Warahmatullahi Wabarakatuh.



Dikeluarkan pada Tanggal :
Medan, 23 Sya'ban 1442 H
06 April 2021 M



Dekan

Prof. Dr. H. Elfrianto Nst, S.Pd, M.Pd.
NIDN : 0115057302

Dibuat rangkap 4 (empat) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan :
WAJIB MENGIKUTI SEMINAR



MAJELIS PENDIDIKAN TINGGI
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Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

BERITA ACARA BIMBINGAN PROPOSAL

Nama : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Deixis in Yusuf Islam's Islamic Children Song: A Pragmatics Study

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
25-06-2021	Chapter I Introduction - Background of Study - Identification of Problem - Scope and Limitation	
20-07-2021	Chapter I Introduction - Formulation of Problem	
27-07-2021	Chapter II Review of Literature - Theoretical Framework	
05-08-2021	Chapter II Review of Literature - Conceptual Framework	
12-08-2021	Chapter III Method of Research - Research Design	
26-08-2021	Chapter III Method of Research - Technique of Collecting Data	
01-09-2021	ACC Seminar Proposal	

Unggul | Cerdas | Terpercaya

Medan, 01 September 2021

Diketahui/Disetujui
Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum.

Dosen Pembimbing

Imelda Darmayanti M, S.S., M.Hum.



MAJELIS PENDIDIKAN TINGGI
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Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

SURAT KETERANGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Mahasiswa : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Jumat
Tanggal : 10 September 2021
Dengan Judul Proposal : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kita semuanya. Amin.

Unggul | Cerdas | Terpercaya

Dikeluarkan di : Medan
Pada Tanggal : 10 September 2021

Wassalam
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum.



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama Lengkap : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan untuk melakukan riset di lapangan.

UMSU
Diketahui oleh :
Unggul | Cerdas | Terpercaya

Diketahui/Disetujui Oleh
Ketua Program Studi

Mandra Saragih, S.Pd., M.Hum.

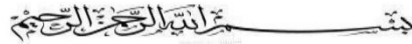
Dosen Pembimbing

Imelda Darmayanti M, S.S., M.Hum.



**MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056
Medan 20238 Website : <http://www.fkip.umsu.ac.id>
E-mail : fkip@umsu.ac.id



BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Jumat Tanggal 10 September Tahun 2021 Diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa:

Nama : Chairunnisa Nasution
N P M : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study

NO	MASUKAN / SARAN
BAB I	Background of the Study
BAB II	Previous Related Study
BAB III	- Research Design - Technique of Data Analysis
LAINNYA	References
KESIMPULAN	<input type="checkbox"/> Disetujui <input type="checkbox"/> Ditolak <input type="checkbox"/> Disetujui Dengan Adanya Perbaikan

Medan, 10 September 2021

Dosen Pembahas

Erlindawati, S.Pd,M.Pd.

Dosen Pembimbing

Imelda Darmayanti M, S.S, M.Hum.

PANITIA PELAKSANA

Ketua

Mandra Saragih, S.Pd, M.Hum.

Sekretaris

Pirman Ginting, S.Pd,M.Hum.



MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mochtar Basri No .3 Telp. (061) 6619056 Medan 20238
Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

SURAT PERNYATAAN

Assalamu'alaikum Warahmatullahi Wabarakaatuh
Saya yang bertandatangan dibawah ini :

Nama Mahasiswa : Chairunnis Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatic Study

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong plagiat.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak mana pun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, 10 September 2021

Hormat saya
Yang membuat Pernyataan



(Chairunnisa Nasution)

Diketahui oleh Ketua Program Studi
Pendidikan Bahasa Inggris

(Mandra Saragih, S.Pd., M.Hum.)



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Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Muchtar Basri No. 3 Medan 20238 Telp. (061) 6622400
Website : <http://fkip.umsu.ac.id> E-mail : fkip@yahoo.co.id

Nomor : 2171 /II.3-AU/UMSU-02/F/2021
Lamp : ---
Hal : **Permohonan Izin Riset**

Medan, 11 Shafar 1443 H
18 September 2021 M

Kepada Yth, Bapak Kepala Perpustakaan
Universitas Muhammadiyah Sum. Utara
di
Tempat

*Bismillahirrahmanirrahim
Assalamu'alaikum Wr. Wb*

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan/aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama Lengkap : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih. Akhirnya selamat sejahteralah kita semuanya, Amin.
Wassalamu'alaikum Wr. Wb



Dekan

Prof. Dr. H. Elfrianto Nst, M.Pd
NIDN.0115057302

Penting!!



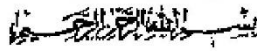
**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN**

Alamat : Jalan Kapten Mukhtar Basri No.3 Telp. 6624567 –Ext. 113 Medan 20238
Website : <http://perpustakaan.umsu.ac.id> Email : perpustakaan@umsu.ac.id

Bila menjawab surat ini, agar disebutkan nomor dan tanggalnya.

SURAT KETERANGAN

Nomor :2138/KET/IL3-AU/UMSU-P/M/2021



Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Chairunnisa Nasution
NIM : 1702050055
Univ./Fakultas : UMSU/Keguruan dan Ilmu Pendidikan
Jurusan/P.Studi : Pendidikan Bahasa Inggris/S-1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

“Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study”

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya

UMSU
Unggul | Cerdas | Terpercaya

Medan, 24 Shafar 1443 H.
01 Oktober 2021 M

Kepala UPT Perpustakaan



Muhammad Arifin, S.Pd, M.Pd



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT PERPUSTAKAAN**

Alamat : Jalan Kapten Mukhtar Basri No.3 Telp. 6624567 –Ext. 113 Medan 20238
Website : <http://perpustakaan.umsu.ac.id> Email : perpustakaan@umsu.ac.id

Bila menjawab surat ini, agar disebutkan nomor dan tanggalnya.

SURAT KETERANGAN

Nomor :2142/KET/IL3-AU/UMSU-P/M/2021

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama : Chairunnisa Nasution
NPM : 1702050055
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan : Pendidikan Bahasa Inggris

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 24 Shafar 1443 H.
01 Oktober 2021 M

Kepala UPT Perpustakaan

UMSU
Unggul | Cerdas | Terpercaya



Muhammad Arifin, S.Pd, M,Pd



MAJELIS PENDIDIKAN TINGGI
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Website : <http://www.fkip.umsu.ac.id> Email: fkip@umsu.ac.id

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog.Studi : Pendidikan Bahasa Inggris
Nama Lengkap : Chairunnisa Nasution
NPM : 1702050055
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Deixis in Yusuf Islam's Islamic Children Songs: A Pragmatics Study

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
15/9 21	Revisi proposal	
24/9 21	Ch. 3. Tech. Analy Data	
4/10 21	Ch. 4. Data Collection	
15/10 21	Ch. 4. Types of deixis	
6/11 21	Ch. 4. Reference & Reason	
18/11 21	Ch. 5. Conclude, Abstract	
25/11 21	acc	

Medan, 2 November 2021

Diketahui/Disetujui
Ketua Prodi Pendidikan Bahasa Inggris

Dosen Pembimbing

(Mandra Saragih, S.Pd., M.Hum.)

(Imelda Darmayanti M, S.S., M.Hum)

CURRICULUM VITAE

IDENTITY

1. Name : Chairunnisa Nasution
2. Place/Date of Birth : Medan, 15 Agustus 1999
3. Student's Number : 1702050055
4. Gender : Female
5. Religion : Islam
6. Address : Jalan Tanjung Bunga II No.46
7. E-mail : Chairunnisanst1@gmail.com
8. Department of : English Education

EDUCATION

- 2005 - 2011 Elementary School (SD) Negeri 060827 Medan
- 2011 - 2014 Junior High School (SMP) Negeri 15 Medan
- 2014 - 2017 Senior High School (SMA) Negeri 5 Medan
- 2017 - 2021 Bachelor's Degree Strata 1 in English Education
Department, Faculty of Teacher Training and Education,
University of Muhammadiyah Sumatera Utara (UMSU)