

## Speech Acts and Deixis in the Poem “Asyhadu An Lā Imra'ata Illā Anti” by Nizar Qabbani: A Pragmatics Analysis

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### Abstract

This research is based on a literature analysis entitled “Speech Acts and Deixis at Asyhadu An Lā Imra’ata Illā Anti Poetry by Nizar Qabbani”. By using a qualitative descriptive method, the data that was obtained from poetry text was then classified by using the speech acts theory proposed by Austin and deixis’ theory proposed by Levinson. The purpose of the research is to determine the forms of speech acts and deixis in the poem Asyhadu An Lā Imra’ata Illā Anti. The results showed that there are three types of speech acts in this poem including locutionary speech acts (16 occurrences), Illocutionary speech acts (16 occurrences), and perlocutionary speech acts (16 occurrences). In Addition, there are five types of deixis, namely: persona deixis (17 occurrences), space deixis (4 occurrences), time deixis (3 occurrences), social deixis (3 occurrences), and discourse deixis (4 occurrences).

Keywords: pragmatics, speech acts, deixis, Nizar Qobbani

### Abstrak

Penelitian ini merupakan hasil analisis kepustakaan dengan judul “Tindak Tutur dan Deiksis Pada Puisi Asyhadu An Lā Imra’ata Illā Anti Karya Nizar Qabbani”, dengan menggunakan metode deskriptif kualitatif yaitu pengumpulan data diperoleh dari teks puisi , kemudian diklasifikasi satu persatu mengenai tindak tutur teori dari Austin dan deiksis berdasarkan teori Levinson. Tujuan dari penelitian ini untuk mengetahui bentuk-bentuk tindak tutur dan mengetahui bentuk-bentuk deiksis yang terdapat dalam Puisi Asyhadu An Lā Imra’ata Illā Anti. Hasil penelitian menunjukkan bahwa bentuk tindak tutur dalam Puisi Asyhadu An Lā Imra’ata Illā Anti ada tiga jenis, yaitu: 1. Lokusi (16), 2. Ilokusi (16), dan 3. Perlokusi (16). Sedangkan bentuk deiksis dalam Puisi Asyhadu An Lā Imra’ata Illā Anti ada lima jenis, yaitu: 1. Deiksis Persona (17), 2. Deiksis Ruang (4), 3. Deiksis Waktu (3), 4. Deiksis Sosial (3), dan 5. Deiksis Wacana (4).

Kata Kunci: pragmatic, tindak tutur, deiksis, Nizar Qobbani

## INTRODUCTION

As a human creation, literary work needs appreciation. This is a tool used by the author to express his ideas. In addition, it is also a medium between the author's thoughts and the reader's emotion. Therefore, the definition of literature is a human creation to entertain with unique, beautiful, and imaginative language delivery containing moral values and arising readers' emotions.<sup>1</sup>

One type of Arabic literary work is *sya'ir*. In arabic language, the word *sya'ir* means knowing, feeling, and being aware. Moreover, Jurji Zaidan reveals that *sya'ir* is a song or a chant. Meanwhile, *sya'ir* is a word that has rhythm and intentional *qafiah* expressing beautiful forms of imagination.<sup>2</sup> In Indonesia, it is a form of poetry that describes a story, advice, scientific descriptions, and religious rules. Poetry is usually used as a medium to express feelings, experiences, and impressions of a problem, event, and reality in society.

In composing a poem, the author expresses his ideas with beautiful (poetic) and meaningful words. Poems are made with good diction which is placed and structured in sentences. Diction is important in the structure of poetry. Therefore, it must be appropriate in choosing words not only for expressing a meaning but also to convey messages to the reader.

In this study, to analyse poetic and meaningful poetry, the researcher uses pragmatic theory. Pragmatics is the study of the relationship between language meaning and context.<sup>3</sup> The meaning of the language can be understood if the context is defined. Yule argues that pragmatics is the study of meaning communicated by speakers and interpreted by the interlocutor.<sup>4</sup>

Every communication relates to speech activities or speech acts. Austin divides speech acts into three types including locutionary speech acts, illocutionary speech acts, and perlocutionary speech acts. The first, locutionary speech acts, relates to the meaning on which the utterance is based. The second, illocutionary speech acts, are speeches spoken by speakers as expressions, ordering, complaining, promising, and so on. The third,

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<sup>1</sup> Burhan Nurgiyantoro. *Teori Pengkajian Fiksi*. (Yogyakarta, UGM Press. 2010). page. 3.

<sup>2</sup> Akhmad Muzakki. *Pengantar Teori Sastra Arab*. (Malang: UIN Maliki Press. 2011). page. 40

<sup>3</sup> Geoffrey Leech. *Prinsip-Prinsip Pragmatik* (Penerjemah: Oka), (Jakarta: Universitas Indonesia, 1996).

<sup>4</sup> Yusri. *Ilmu Pragmatik Dalam Prespektif Kesopanan Berbahasa*, (Yogyakarta: Deepublish, 2016). Page:

perlocutionary speech acts, are the effect of speech to the listener in the form of reality and expectations.<sup>5</sup>

Another pragmatic concept is deixis. Deixis comes from the Greek word *deiktikos* which means "thing that refers directly".<sup>6</sup> Fillmore argues that deixis is a word that does not have a fixed reference, depending on who is speaking and where at that time.<sup>7</sup> According to Levinson, deixis is the relationship between language and context which is reflected in the structure of the language itself. Yayat Sudaryat said deixis is a form of language in the form of words or others and serves as a pointer to certain things or functions outside of language. In other words, the form of language can be called deixis if the reference moves to who is the speaker and depends on the time and place where the word is spoken.

Based on the theories presented above, the researcher uses Levinson's theory to conduct this study. There are some deixis types proposed by Levinson. The first, person deixis, refers to people. The second, time deixis, refers to spoken time information in a language event. The third, place deixis, refers to the place where the speakers and the speech partners interact. The fourth, discourse deixis, refers to the part in a discourse that is characterized by anaphora (referring to something mentioned in advance) and cataphora (referring to something mentioned afterward). The fifth, social deixis, refers to the language form used according to social differences that referred to a person's role.<sup>8</sup>

In this study, the researcher use poem as a data source. The researcher prefers the poem *Asyhadu An Lā Imra'ata Illā Anti* by Nizar Qabbani with deixis and speech acts as the focus. This poem consists of twenty-two with good diction. Nizar Qabbani wrote this poem by portraying a noblewoman who has a relationship with him, Balqis, his beloved. Nizar portrays himself as a boy who needs genuine affection from his mother. His intention here is to position his lover as a mother who cares for her children with all her love and affection.

With good and poetic diction, the poem *Asyhadu An Lā Imra'ata Illā Anti* carries a lot of value. Also, the researcher has not found any previous research on the object of this poem or the same research. Therefore, the researcher is interested in examining the poem with pragmatic analysis, with deixis restrictions and speech acts in the form of locution, illocution, and perlocution in the poem *Asyhadu An Lā Imra'ata Illā Anti*.

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<sup>5</sup> Sumarsono. *Sosiolinguistik*, (Yogyakarta: Pustaka Pelajar, 2013). Page 323

<sup>6</sup> Putrayasa, Ida Bagus. *Pragmatik*, (Yogyakarta: Graha Ilmu, 2014). page 37

<sup>7</sup> Bambang Kaswanti Purwo. *Deiksis Dalam bahasa Indonesia*, (Jakarta: Balai Pustaka, 1984). page. 3

<sup>8</sup> Putrayasa, Ida Bagus. *Pragmatik ... Hlm.* 38

## METHODOLOGY

The research type used was qualitative research with a pragmatic approach to a poem. This research employed library research in which the required data for conducting research was taken from libraries such as books, journals, documents, or other sources of library information.<sup>9</sup> This study analyzed the poem *Asyhadu An Lā Imra'ata Illā Anti* from the poetry collection book by Nizar Qabbani.

This study's data collection technique utilized documentation techniques by reading and expressing ideas in the form of writings, pictures, and other works.<sup>10</sup> This technique was applied by the author to obtain and analyze documents related to the data under study. The method used in this research was by reading the poem repeatedly thus finding the problem to be studied and then analyzing it.

The data analysis technique employed in this research was the descriptive analysis technique. This is a technique carried out by looking for facts in the data and then analyzing them one by one regarding deixis and speech acts.<sup>11</sup>

## DISCUSSION

### *Speech Acts in the Poem “Asyhadu An Lā Imra'ata Illā Anti” by Nizar Qabbani*

In this section, the author presents the results of the research obtained from the analysis of the data. The research results presented are locutionary, illocutionary, and perlocutionary speech acts found in the poem *Asyhadu An Lā Imra'ata Illā Anti* by Nizar Qabbani by applying Austin's concept of speech acts. The table below shows the frequency of speech acts in the poem.

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<sup>9</sup>Mestika Zed, *Metode Penelitian kepustakaan*, Yayasan Obor Indonesia, Jakarta, 2008. Hlm. 3.

<sup>10</sup>Suharsini Arikunto, *Prosedur Penelitian: .....Hlm.202.*

<sup>11</sup>Nyoman Kutha Ratna. *Teori, Metode, dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2015). Hlm. 53.

No.	Speech Acts	Frequency
1	Locutionary speech acts	16
2	Illocutionary speech acts	16
3	perlocutionary speech acts	16
<b>Total</b>		<b>48</b>

**Table 1.** Frequency of Speech Acts

Based on table 1, the author will describe the results of the analysis of the forms of speech acts contained in the poem. The data obtained from this analysis amounted to 48 data, namely 16 Locutionary speech acts, 16 Illocutionary speech acts, 16 perlocutionary speech acts. The followings are the analysis.

**Data 1 bait 1 halaman 43**

أَشْهَدُ أَنْ لَا إِمْرَأَةً

*Asyhadu An Lā Imra'ata*

أَتَقَنَّتِ اللَّعِبَةَ إِلَّا أَنْتِ

*Atqanat al-lu'bata Illā Anti.*

وَاحْتَمَلْتُ حِمَاقَتِي

*Waḥtamalat ḥamāqatī*

عَشْرَةَ أَعْوَامٍ كَمَا احْتَمَلْتُ

*'asyrata a 'wāmin kamāḥtamalat*

وَاصْطَبَرْتُ عَلَى جُنُونِي مِثْلَمَا صَبَرْتُ

*Waṣṭabaratu 'alā junūnī miṣlamā ṣabarati*

فَقَلَمْتُ أَظْفِرِي

*Faqalamatu u ḥafīrī*

وَرَزَبْتُ دَفَاتِرِي

*Wa ratabat dafātirī*

وَأَدْخَلْتَنِي رَوْضَةَ الْأَطْفَالِ إِلَّا أَنْتِ

*Wa adkhalatnī raḍata al-atfāli, illā anti*

*“Aku bersaksi tiada perempuan*

*Yang begitu piawai dalam permainan, selain engkau Yang betah akan  
kedunguanku*

*Selama sepuluh tahun, seperti betahnya engkau*

*Yang sabar akan kegilaanku, seperti sabarnya engkau*

*Yang memotong kuku-kukuku,*

*Yang merapikan buku-bukuku*

*Yang mengirimku ke taman kanak-kanak”.(1)*

- a. The utterance of the stanza (1) is a form of locutionary speech act expressing the meaning of telling. The speech is spoken by a man, namely the poet himself, who reveals the kindness of his lover.
- b. The message that the poet wants to convey is Illocutionary speech acts. He intended to inform about what was said and for the speaker to pay attention to what was said. He informed the woman described was very good at taking care of her man, and even had the patience to live with her man for ten years.
- c. The perlocutionary speech acts that arose from the above speech was that the speaker paid attention and listened to the poem spoken by the speaker. The speaker can also understand the content of the poem.

*Deixis in the Poem “Asyhadu An Lā Imra'ata Illā Anti” by Nizar Qabbani*

In this research, the researcher analyzed the deixis contained in the poem *Asyhadu An Lā Imra'ata Illā Anti* by Nizar Qabbani using Levinson's theory. The deixis analyzed were people deixis, place deixis, time deixis, discourse deixis, and social deixis. The following is the frequency table of deixis forms.

No.	Speech Acts	Frequency
1	people deixis	17
2	place deixis	4
3	time deixis	3
4	discourse deixis	3
5	social deixis	4
<b>Total</b>		<b>41</b>

**Table 2.** Frequency of Deixis

From table 2, the data obtained were 41 data including people deixis 17 data, place deixis 4 data, time deixis 3 data, social deixis 3 data, and discourse deixis 4 data. The research results are presented according to the deixis in one stanza. The following is the analysis.

*People deixis*

The poem *Asyhadu An Lā Imra'ata Illā Anti* contains people deixis. This deixis is divided into three kinds of deixis, namely first person, second person, and third person. The following is the frequency table of persona deixis.

No.	Speech Acts	Frequency
1	first person	17
2	second person	5
3	third person	5
<b>Total</b>		<b>27</b>

**Table 3.** Frequency of People Deixis

From the table above, the data obtained amounted to 27 data including first-person deixis (17 occurrences), second-person (5 occurrences), and third-person (5 occurrences). The example of first-person deixis can be seen below.

**Data 17 bait 1 halaman 43**

أَشْهَدُ أَنْ لَا أَمْرَأَةً

*Asyhadu An Lā Imra’ata Illā Anti*

أَتَقَنَّتِ اللَّعْبَةَ إِلَّا أَنْتِ

*Atqanat al-lu’bata Illā Anti*

“*Aku bersaksi tiada perempuan,  
yang begitu piwai dalam permainan selain engkau*”.

The first-person deixis is on ‘أَشْهَدُ’ *aku bersaksi*. The word *aku* in the sentence refers to the person who is speaking/poet who reveals himself to be testifying that there is no woman so skillful as you (his lover). The example of second-person deixis is shown below.

**Data 35 bait 1 halaman 43**

عَشْرَةَ أَعْوَامٍ كَمَا اخْتَمَلْتِ

*‘asyrata a’wāmin kamāḥtamalat*

“Selama sepuluh tahun seperti betahnya engkau”

The second-person deixis is on word ‘اِخْتَمَلْتِ’ *betahnya engkau*. The word ‘اِخْتَمَلْتِ’ has dhomir أَنْتِ which means *engkau/kamu* which refers to a woman, the poet's interlocutor. Based on the context, the poet reveals that no one was at home with him for ten years except his lover. The example of third-person deixis is shown below.

**Data 40 bait 4 halaman 47**

تَعَامَلْتُ مَعِيَ كَطِفْلِ عُمُرُهُ شَهْرَانِ

*Ta’āmalat ma’ī kaṭiflin ‘umruhu syahrāni Illā Anti*

“Memperlakukanku seperti bocah yang usianya dua bulan”

The third-person deixis is on word ‘عُمُرُهُ’ *usianya*. The word *nya* on *usianya* is dhomir / third person or the person being talked about, referring to طِفْلٍ ‘bocah’. Based on the context, the poet reveals that her lover treats her like a two-month-old child.



### *Place deixis*

There are 4 place deixis in the Poem “*Asyhadu An Lā Imra'ata Illā Anti*” by Nizar Qabbani. An example of place deixis is shown below.

#### ***Data 44 bait 1 halaman 43***

وَأَدْخَلْتَنِي رَوْضَةَ الْأَطْفَالِ

*Wa adkhalatnī raūdāta al-atfāli,*

“Yang mengirimku taman kanak-kanak”

The place deixis is on word رَوْضَةَ الْأَطْفَالِ ‘*taman kanak-kanak*’. The word رَوْضَةَ الْأَطْفَالِ in the stanza indicates the location or place for a school for young children.

### *Time deixis*

There are 4 time deixis in the Poem “*Asyhadu An Lā Imra'ata Illā Anti*” by Nizar Qabbani. An example of time deixis is shown below.

#### ***Data 48 bait 5 halaman 47***

تَمَّتْ لِحَمْسِينَ ... إِلَّا أَنْتِ

*tamtaddu likhamsīna... illā anti*

“Hingga setengah abad lamanya, selain engkau”

The time deixis is on word تَمَّتْ لِحَمْسِينَ ‘*hingga setengah abad lamanya*’. The word تَمَّتْ لِحَمْسِينَ in the stanza denotes time, explaining that the woman stretched out her childhood by half a century.

### *Discourse deixis*

There is 4 discourse deixis in the Poem “*Asyhadu An Lā Imra'ata Illā Anti*” by Nizar Qabbani. An example of discourse deixis is shown below.

**Data 56 bait 13 halaman 55**

أَيْتُهَا الْبَحْرِيَّةُ الْعَيْنَيْنِ

*Ayyatuhā al-bahriyyata al-'ainaini*

وَالشَّمْعِيَّةُ الْيَدَيْنِ

*Wa al-syam'iyatu al-yadaini*

“Wahai perempuan bermata samudra  
Yang kedua tangannya bercahaya”

In stanza (13) the poem above is a form of discourse deixis, due to the presence of anaphora, namely in the word *nya* which refers to the word *perempuan* mentioned earlier.

*Social deixis*

There are 4 social deixis in the Poem “Asyhadu An Lā Imra'ata Illā Anti” by Nizar Qabbani. An example of social deixis is shown below.

**Data 51 bait 3 halaman 47**

كَانَتْ مَعِيَ كَرِيمَةً كَالْبَحْرِ

*Kānat ma'ī karīmatan ka al-bahri*

“Yang amat dermawan pada ku bak lautan”

The social deixis is on word كَرِيمَةً ‘*dermawan*’. The word كَرِيمَةً above explains that women have a social nature, namely generosity to the interlocutor.

## CONCLUSION

Based on the analysis and discussion of speech acts and deixis found in the poem Asyhadu An La Imra'ata Illa Anti by Nizar Qabbani, the following conclusions can be drawn. Related to the deixis, there are five types of deixis, namely: persona deixis (17 occurrences), space deixis (4 occurrences), time deixis (3 occurrences), social deixis (3 occurrences), and discourse deixis (4 occurrences).

The form of speech acts contained in the poem Asyhadu An La Imra'ata Illa Anti by Nizar Qabbani is in the form of locutionary, illocutionary and perlocutionary speech acts. The results showed that there are three types of speech acts in this poem including

locutionary speech acts (16 occurrences), Illocutionary speech acts (16 occurrences), and perlocutionary speech acts (16 occurrences).

The researcher expects that this research on speech acts and deixis can be done by other writers using different objects of study. Furthermore, this research can serve as reading material or reference, especially in the field of pragmatics. This is due to the fact that the previous study of speech act analysis and deixis in poetry has never been investigated by other researchers.

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