



**DEIXIS IN *HARRY POTTER and THE HALF BLOOD PRINCE*
by J.K. ROWLING AND ITS TRANSLATION
INTO INDONESIAN**

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submitted in partial fulfillment of the requirements
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DEIXIS IN *HARRY POTTER and THE HALF BLOOD PRINCE* by J.K. ROWLING AND ITS TRANSLATION INTO INDONESIAN.

Yang saya tulis dalam rangka memenuhi salah satu syarat untuk memperoleh gelar sarjana ini benar-benar merupakan karya saya sendiri yang saya hasilkan setelah melalui penelitian, pembimbingan, diskusi, dan pemaparan atau ujian. Semua kutipan baik langsung maupun tidak langsung, baik yang diperoleh melalui sumber kepustakaan, wahana elektronik, maupun sumber lainnya telah disertai keterangan mengenai identitas sumbernya dengan cara sebagaimana lazim dilakukan dalam penulisan karya ilmiah. Dengan demikian walaupun tim penguji dan pembimbing penulisan final project ini membubuhkan tanda tangan sebagai tanda keabsahannya, seluruh karya ilmiah ini tetap menjadi tanggung jawab sendiri. Jika kemudian ditemukan ketidakberesan, saya bersedia menerima akibatnya.

Demikian, harap pernyataan ini dapat digunakan seperlunya.

Semarang,

Yang membuat pernyataan,

Eti Purwitasari

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Allah will exalt those who believe among you, and those who have knowledge, to high ranks (QS. Al Mujadalah: 11)



To: - my beloved parents
(Darsiyanto and Suntani)
- my younger brother, Fajar.

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ABSTRACT

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Deixis is pointing or indicating and has as prototypical or focal exemplars the use of demonstratives, first and second person pronouns, tense, specific time and place adverbs like *there* and *here*, and variety of other grammatical features tied directly to the circumstance of utterance. It divided into five categories; they are person deixis, place deixis, time deixis, discourse deixis, and social deixis.

The objective of this study is to identify the equivalence of deixis which includes person deixis, time deixis, place deixis, discourse deixis, and social deixis as well as to see whether the translated sentences can be justified with the Indonesian structure.

This research was designed as a qualitative research and the nature of the study is descriptive and explorative. Qualitative research presents the data and research in the form of qualitative description. The objectives of the data in this study are the words, utterances, and sentences that contain deixis in English and their translations in Indonesian. The observation involves some steps, namely observing, identifying, classifying, and evaluating. Documentation and observation methods were used to collect the data. The data gathered were analyzed descriptively by using qualitative approach.

The findings of the analyses are as follows. With regard to the deixis achieved by various types of deixis. I found that the equivalence of person deixis can be achieved by involving the inclusive/exclusive dimension and the familiar/non familiar dimension from source language into the target language. The equivalence of time deixis can be achieved through translating from source language into target language by giving temporal determiners and adverbial of times. The analysis of place deixis, discourse deixis, and social deixis showed that every word in the sentence of target language is translated into equivalent concepts in the target language to give accurate of meaning.

I conclude that in doing translation, a translator should have capability in translating sentences and utterances in text. The translator also should have considered the accurateness and the naturalness, and made sure that the translation result is acceptable. For students as being beginner of translator, translating deixis will gain some advantages.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Human beings are social creatures, who always need a company in their life. They have to cooperate with one another, which can be carried out in a community. As a result, they need a means of communication. Language is considered as one of the most important things used to communicate each other.

According to Ramelan (1992:10), "Language is an arbitrary system of speech sound which is used or can be used in interpersonal communication by aggregation of human beings, and which rather exhaustively catalogs things, presses, and events in the human environment. From the definition of the language quoted above, one can draw some basic characteristic of human language among others that language is systematic, arbitrary, spoken and social. By using the language, people can express their ideas, opinion, and wishes to others. In addition, he can get much information whether from books, internet, television, or else by using the language.

However, all of the information available in the books or other Medias does not merely use one language. Most books or articles about science, technology, art, etc in general are written in various languages which are different from each other depending on the sources where they are discussed, observed, applied, and developed. That is why, in order to facilitate his efforts to provide for

his needs, a man tries to get and read in translation works. Translation is general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the language are in written or oral form: whether the languages have established orthographies or do not have such standardization or whether one or both languages based on signs as with sign language of the deaf (Brislin taken from Hartono (2005:6)). In other words, translation is an attempt of a man to ease his understanding works in other language.

Translation is not merely the replacement of word-by-word form one language to another. On the other hand, to have a good translation needs special skills and knowledge at least in two languages of translating the Source Language to the Receptor Language. Therefore, the translation looks natural and easily understood by the readers without changing the meaning and the message.

Catford as cited by Hartono (2005:6) states that translation as the replacement of textual meaning in one language (source language) by equivalent textual material in another language (target language). Since translation is a complex task because the translators should consider the system in the source and target language and the culture background in both societies. As the result, it will create a good sense toward the text as well as the original text. As mentioned above, pragmatic equivalence is one aspect in translation.

Moreover, a thing must be noticed in pragmatic is deixis. In this case, deixis concerns the way in which languages encode or grammaticalize features of the context of utterance or speech event, and thus concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance. It

is very important to notice deixis as the aspect will be translated carefully. Observe the following situation where deixis will take an important role: there was a teacher in a classroom. She said to the students, “*You should do your homework*”. It can be translated into “*Kalian harus mengerjakan PR kalian*”. The word *you* in Indonesian can be translated into *kamu* (second person singular) and *kalian* (second person plural). The translator has to investigate whether *you* in the sentence is singular or plural form by knowing the situation. In the utterance, the teacher talked to all the students in the classroom, so *you* is in plural form and translated into *kalian*.

In the process of translating texts, the deixis is needed to reach translation equivalence. The translator who translates deixis from source language (especially English) into target language (Indonesian) has to choose the appropriate Indonesian deixis. It will make the readers are unaware that they are reading a translation.

The term ‘deixis’ is derived from the Greek word meaning pointing and indicating (Levinson, 1983:54). According to Levinson (1983:69-94) and Mamaridou (2000:65-74), deixis is classified into five classifications, they are person deixis, space deixis, time deixis, social deixis, and discourse deixis.

In this study, I would like to analyse what extent the equivalence of deixis is found by comparing the original novel *Harry Potter and the Half Blood Prince* by J.K. Rowling and its translation into Indonesian by Listiana Srisanti. Equivalence of deixis is the first element to be taken into consideration by

translator. It is mostly used to make the translated of deixis smooth, so that the reader finds it easier to understand the meaning.

1.2 Reasons for Choosing the Topic

Below are the reasons of choosing the topic:

- (1) J.K. Rowling's novel "*Harry Potter and the Half Blood Prince*" is chosen as it is one of her bestseller novels and has been translated into other language, including Indonesian.
- (2) Deixis is one of the text components which are translated into different ways depending on the culture of the target language.
- (3) Deixis is very important since it influences the reader's perception toward the characters in the text.

1.3 Statement of the Problem

This study is intended to answer the following question to what extent is the equivalence of deixis found in the novel *Harry Potter and the Half Blood Prince* by J.K. Rowling which is translated into Indonesia as *Harry Potter and Pangeran Berdarah Campuran* by Listiana Srisanti?

1.4 Purposes of the Study

In line with the statement of the problem, the purpose of this study is to identify the equivalence of deixis, which includes person deixis, time deixis, place

deixis, discourse deixis, and social deixis as well as to see whether the translated sentences can be justified with the Indonesian structure.

1.5 Significance of the Study

Based on the purposes of the study, I hope that:

- (1) The findings of the study will be very useful in the area of translation, especially in the translating of deixis;
- (2) The findings of the study will be useful for teachers in teaching learning deixis, since students will find difficulties in translating deixis into Indonesian;
- (3) The findings of the study will be useful for readers in understanding the content of the novel, especially deixis components, which are translated on the culture of target language.

1.6 Outline of the Report

This study consists of five chapters, which can be described as follows: Chapter I presents the introduction of study, it consists of background of study, reasons for choosing the topic, statement of the problem, purposes of the study, significance of the study. Chapter II presents the review of the related literature, which tells about definition of translation, types of translation, requirements for a good translation, translation equivalence, definition of deixis, categories of deixis, person deixis, place deixis, time deixis, discourse deixis, social deixis, conceptual framework. Chapter III presents the methods of investigation. This chapter

discusses research design, method of collecting data, and method analysing data. Chapter IV presents the results of the study. It presents general findings that obtained from the research there, classification of the data is also presented in detail, and the last discussion. Chapter V presents of conclusions and suggestions.



CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Definition of Translation

The definition of translation is explained in many ways. Each linguist (especially translation theorist) has his own definition. Hornby (1995:1270) defines translation as “the activity of translating; a text or word that is related; to translate means to change something spoken or especially written into another language.”

Brislin taken from Hartono (2005:6) says that translation is general term referring to transfer of thoughts and ideas from one language (source) to another (target), whether the languages are written or oral form, whether the language have established orthographies or do not have such standardization or whether one or both languages are based on signs, as with sign languages of the deaf.

Here are some quotations by others linguists:

- (1) Catford as cited by Hartono (2005:6) explains that ‘translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).
- (2) Nida and Tiber taken from Nadar (2009:203) state that translating consists of reproducing in the receptor language to the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.

In addition, from the web <http://www.translationdirectory.com>, “Translation is converting one language (SL) to another (TL) so that the TL could convey the intended message in SL. In other words, it is a process through which the translator decodes SL and encodes his understanding of the TL form.”

From all statements above, I come to conclude that translation is the reconstruction of meaning, thoughts, idea, and message from one language (source language) to another language (target language) without changing the meaning of the original text.

2.2 Types of Translation

The experts of translation mention the types of translation differently based on some points of view. However, generally it is divided into literal translation and non-literal translation. Larson (1984:15) quoted by Simatupang (2000:6) divided types of translation into two categories. They are form-based and other is meaning-based. Form-based translation attempts to follow the form of the source language and is known as literal translation. On the other hand, meaning-based translation makes any effort to communicate the meaning of the Source Language (SL) text in the natural forms of the Receptor Language (RL), which is called idiomatic translation.

Catford as cited by Hartono (2005:11-13) also said that there are three general types of translation; word-for-word, literal translation, and free translation.

(1) Word-for-word translation

It is translating exactly every single word in SL, even though it sometimes disregards the TL grammar. For example, in this Indonesian-English translation; SL: *Aku seorang guru*. TL: *I am a teacher*.

(2) Literal Translation

Literal translation may start from word-for-word translation but it makes changes in conformity with the TL grammar. This type of translation may be in a group or phrase translation. For some purposes, it is desirable to reproduce the linguistic feature of the source text, as for example, in a linguistic study of that language. A literal translation sounds like nonsense and has little communication value. For example:

English : a. *I cut my finger*

Literal translation: *Saya memotong jariku*

English : b. *I got my eye on you*

Literal Translation: *Saya mendapat mataku padamu*

This literal translation makes little sense in Indonesian language. The appropriate translation would be a. *Jari saya tergores (pisau)* and b. *Aku akan mengawasi engkau*.

If the two languages are related, the literal translation can often be understood, since the grammatical form may be similar.

(3) Free Translation

Free translation emphasizes more on the message which is expressed in the SL text in the translator's own word. It is important

because it will give information that is easy for the readers to understand.

In this type, the translator may add or omit some words if it is necessary.

The example of this type is written below:

“I was glad when Stepanus, Rortunatus and Archaicus arrived, because they supplied what was lacking from you. For they freshed my spirit and yours also. Such men deserve recognition.” (Larson, 1984:17) cited in (Simatupang, 1999:10).

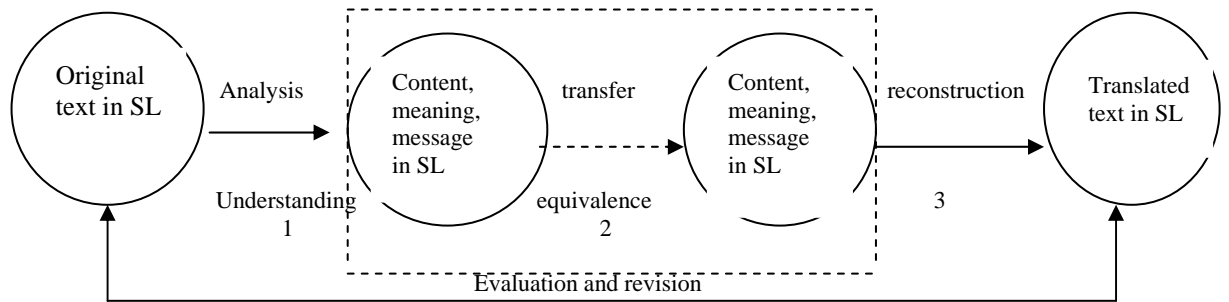
“Gua gembira deh si Steve, si Untung dan si Akaikus datang sebagai pengganti kangen gua pada lu. Mereka telah memberi semangat ame gua dan kalian semua. Mereka pantas dapat tepuk tangan yang meriah.”

Simatupang (1999:11)

It can be concluded that there are some of types of translation; they are literal translation, non literal translation, word-for-word translation, and free translation. They can be used by translators when they translate Source Language (SL) into Target Language (TL). Because it will make the reader understand it easily.

2.3 Process of Translation

The readers of the translation probably have an assumption that when a translator is translating, he should do is merely to read the text and then rewrite it in the target language. According Nida and Tiber as cited by Suryawinata (1989:14) explain the process of translation in the following scheme:



The process of translation can be formulated as:

- (1) Analysis and understanding, we analyse the structure and message according to the grammatical relation, the word or phrase meaning, and the textual meaning.
- (2) Transfer, the translator processes the analysis and comprehends material from source language to the target language.
- (3) Reconstructing, the translator finds the appropriate equivalence in the target language.
- (4) Evaluation, the translator evaluates whether the equivalence is suitable or not.

In additional, Newmark (1988:144) quoted by Riazi taken from the web www.Translationdirectory.com contends that there are three basic translation processes:

- (1) the interpretation and analysis of the Source Language (SL) text;
- (2) the translation procedure (choosing equivalents for words and sentences in the Target Language (TL)), and
- (3) the reformulation of the text according to the writer's intention, the reader's expectation, the appropriate norms of the TL.

We can see that the process of translation is rather complicated because it needs many considerations in every step. Firstly, analysis, which is as the translator reads through the text, he should write down any lexical item, which seem to be key words. These will be words that are crucial to an understanding of the text. This study is to help focus attention on words that are going to be important. Secondly, transfer, in carrying this process a translator should look for good lexical equivalence for concepts of the source language and culture. Next, reconstruction, the translator will need to do is to check for naturalness and for accuracy of meaning. The last, evaluation, it means that the translator can avoid the mistakes, and he can result the accurate translation. Particular attention should be given. It also notes that equivalence becomes an important factor in the process of translation.

2.4 Requirements for a Good Translation

The requirements for a good translation are mentioned differently by the different experts of translation. However, the purposes are the same to make the translation will be accurate as to meaning and natural as to the receptor language forms used. An intended audience who is unfamiliar with the source text will readily understand it. It is stated by Larson (1991:1) taken from the web <http://www.sil.org/translation/theory.htm> that the success of a translation is measured by how closely it measures up to these ideals. So in order to give the same perception of the original text, a translator should have these requirements:

- (1) Accurate is reproducing as exactly as possible the meaning of the source language.
- (2) Natural is using natural forms of the receptor language in a way that is appropriate to the kind of text being translated.
- (3) Communicative is expressing all aspects of the meaning in a way that is readily understandable to the intended audience.

Suryawinata (1989:49) added that there are six conditions of a good translator are (1) Familiarity with the source language either oral or written form, (2) the translator must master the target language either oral or written form in receptive and productively, (3) the translator must master knowledge about the science of text that is translated although it is just the basic knowledge, (4) the translator must understand the socio-culture background of target language, (5) he has a flexibility of language in order to make he can adapt in the condition of source language and target language easily, and (6) translator has a flexibility of cultural so that he will adapt to the socio-cultural condition in source language and target language simply.

From explanation about requirements for good translation, it can be seen that translation of source language need accurateness, naturalness, and communicatively into target language because it will make readily understandable to the intended audience.

2.5 Translation Equivalence

According to Larson quoted by Simatupang (2000:7) explains translation, then, consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analysing, it in order to determine its meaning, and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. Those are the inevitable facts that must be faced by translators. Hence, a translator uses equivalence. In TL it is mostly used to make the translated material smooth, so that the reader finds it easier to understand the meaning.

Baker (1992:11) states that there are different levels of equivalence at word level, phrase level, grammatical level, textual level, and pragmatic level. They are:

(1) Equivalence at word level,

Word is the smallest unit which we would expect to possess individual meaning. However, on this level, translation problems are arising from lack of equivalence at word level. It means that there is no word in the target language, which expresses the same meaning as the source of language word. The translator should have any strategies to accomplish the translation to make the best equivalence on the lexical meaning for the word, e.g. by using generalization or specification for the intended meaning. For instance, the word '*rice*' can be translated '*beras*' or '*nasi*' in Indonesian.

(2) Equivalence phrase level

Words almost always occur in the company of other words. But words are not strung together at random in any language; there are always restrictions on the way can be combined to convey meaning.

(3) Grammatical equivalence

It describes the variety of grammatical categories which may or may not be expressed in a different language and the way of this area of language structure affect decision in the process of translation.

(4) Textual equivalence

Where there is equivalence of the syntagmatic structuring of text.

(5) Pragmatic equivalence

It explains the way utterances are used in communicative situations and the way we interpret them in context. It will look how a given text comes to make sense to a given readership.

From the explanation above, we know the equivalent at each level. Meanwhile, the translator is supposed to have mastered each equivalent level which can bring him into a good translation in each level. The entire text must be equivalence to the target language rule so that the reader will consider that the translation is the real text, not a translation.

2.6 Definition of Deixis

Pragmatic equivalence is one aspect to reach good translation. This equivalence emphasized on the meaning mean by speaker. Here, to determine it, a

translator has to investigate the context of utterances. In the utterances, one thing that should be regarded is deixis.

The term of 'deixis' is borrowed from the Greek word. It means pointing or indicating. In Levinson's finding (1983:53) deixis is pointing or indicating and has as prototypical or focal exemplars the use of demonstratives, first and second person pronouns, tense, specific time and place adverbs like *there* and *here*, and variety of other grammatical features tied directly to the circumstance of utterance.

According to Elizabeth (2002:53) deixis (dike-sis) refers to the pointing function of words that are affected by context. When deictic words are used, you need to know who is speaking, who's listening, or both, to be able to know what the words mean. Besides first- and second-person pronoun (*I, me, my, mine, you, your, yours, we, our, ours, us*), demonstrative pronouns (*this* and *that*) are also deixis. For place deixis words, the meaning depends on where the speaker is, (for example. *Here, there, these, those, yonder, front, back, right, left*), and for time deixis words (for example, *now, later, then, last week, next spring, tomorrow*) meaning depends on when they were spoken.

As opinion by Grundy (1995:15), property of a small set of words like *I, here, and now*, in an utterance *I'm here now*, that they refer to an aspect of the context in which they are uttered is called deixis. Furthermore, Grundy explains that the indeterminacy stems from the speaker's use of the words *I, here, and now* can only be resolved when we look at the context, *who* the speaker is, and *where* and *when* the sentence is uttered.

In some statements about deixis, we can see very clearly that deixis is indicating or pointing person, place, time the context of utterances. We will know *who* the speaker is, *when* and *where* the sentence is uttered.

2.6.1 Categories of Deixis

The categories of deixis based Levinson's study (1983:69-94) and Marmaridou (2000:65-74) is divided into five, they are person deixis, place deixis, time deixis, discourse deixis, and social deixis.

2.6.1.1 Person Deixis

According to Levinson (1983:68-69), person deixis concerns the encoding of the role of participants in the speech event, such as the speaker, the addressee; typically, the first person is used for speaker, second person is for addressee (s) and third person category for a category neither-speaker-nor-speaker-addressee (s). In analysis of person deixis it involves the organizations of greeting, demonstrative and vocatives. Mamaridou (2000:75) adds that person deixis primarily makes reference to the speaker as the deictic center of the speech event and addressee.

Levinson (1983:71) and Marmaridou (2000:78) said that vocatives are included in person deixis. The vocative case is the case used for a noun identifying the person (animal, object, etc.) being addressed and/or occasionally the determiners of that noun. A vocative expression is an expression of direct address, wherein the identity of the party being spoken to is set forth expressly

within a sentence. For example, in the sentence, "I don't know, John," *John* is a vocative expression indicating the party who is being addressed.

In other hand, Grundy (1995:22) and Marmaridou (2000:75) state that the third person is not included in person deixis because it does not get involve directly in face to face in communication. Third person is quite unlike first or second person, in that it does not correspond to any specific participant-role in the speech event by Lyons (1977:638).

Marcella (1972:29) declares that the personal pronouns change their form for person (first, second, third), for case (subject, object, and possessive), number (singular, plural) and gender (masculine and feminine) and the reflexive pronoun make the same kinds of changes. Here are the pronouns summarized from Purwo's book (1984:21, 22, 23) as cited by Nadar (2009:58) both in Indonesian and in English.

Table 2.1 The pronouns in English and its translation into Indonesian

No	Categories	Person deixis	
		English	Indonesian
1	First Person Singular	I me	Saya, aku, ku-, -ku
	Possessive Adjective	My	-ku, aku, saya
	Possessive Pronoun	Mine	Milikku, milik saya
	Reflexive Pronoun	myself	Diriku, diri saya
2	First Person Plural	We us	Kami (exclusive), kita (inclusiive)
	Possessive Adjective	Our	Kami (exclusive), kita (inclusive)

	Possessive Pronoun	Ours	Milik Kami (exclusive), milik kita (inclusive)
	Reflexive Pronoun	ourselves	Diri Kami (exclusive), diri kita (inclusive)
3	Second Person Singular	you	Engkau, Kau, Kamu, Dikau, Anda
	Possessive Adjective	Your	Anda, -mu
	Possessive Pronoun	Yours	Milikmu, milik anda
	Reflexive Pronoun	Yourself	Dirimu, Diri anda
4	Second Person Plural	you	Kalian, Anda sekalian
	Possessive Adjective	Your	Kalian, Anda sekalian
	Possessive Pronoun	Yours	Milik anda sekalian, milik kalian
	Reflexive Pronoun	yourselves	Diri kalian, diri anda sekalian,
5	Vocatives	-	-
	Singular	Sir, Madam, John, Liz	Pak, Bu, tuan, John, Liz
	Plural	Sirs, Madams, Guys, Friends	Bapak-bapak, Ibu-ibu, Teman-teman

It can be seen from the table that the Indonesian pronouns have more than one form. As explained by Catford (quoted by Baker, 1992:95), Bahasa Indonesia

has a nine pronoun system where English has only seven. The gender is absent from Bahasa Indonesia, but two other dimensions are relevance:

- (1) The inclusive/exclusive dimension: English *we* has two translations in Bahasa Indonesia involving a choice between *kami* dan *kita* depending on whether the addressee is included or excluded.
- (2) The familiar/non familiar dimension, which necessitates a choice between for instance *aku* dan *saya* for English *I* depending on the relationship pertaining between a speaker and hearer.

From the review above, it can be conclude that person deixis refers to the role of participants in speech event, such as the speaker, the addressee. First person, second person, and vocatives are deixis. Meanwhile, third person is not included in person deixis because it does not get involve directly in face to face in communication.

2.6.1.2 Place deixis

According to Levinson (1983:79) place or space deixis concerns the specification of locations relative to anchorage points in the speech event; for example: location can be specified relative to other objects or fixed reference points, as in these example:

- (1) Kabul lies at latitude 34 degrees, longitude 70 degrees

Alternatively, they can be deictically specified relative to the location of participant at the time of speaking, as in:

- (2) Kabul is four hundred miles West of *here*.

In additional, (Grundy, 1995:23) declares that place deixis is deictic reference to a location relative to the location of a participant in the speech event. The most obvious place-deictic terms in English are the adverbs “*here*” and “*there*” and the demonstratives “*this*” and “*that*”, along with their plural forms.

Fillmore (taken from Mamaridou’s book, 2000:91) explains that place deixis can also be related to the path taken by a moving object in relation to its source or origin and to its goal or destination, as expressed in certain motion verbs such as “*come*” and “*go*”. These verbs encode assumptions about the goal of the motion and the relative positions of interlocutors in a particular speech event.

It can be seen that place deixis refers to a location relative to the location of a participant in the speech event. Additional, a moving object can also be related into place deixis because it is moving from its source into its goal or destination, as expressed in certain motion verbs such as “*come*” and “*go*”.

2.6.1.3 Time deixis

Levinson (1983:62) states that time deixis is reference to time relative to temporal reference point. Typically, this point is the moment of utterance. It is important to distinguish the moment of utterance (or inscription) or *coding time* (CT) from the moment of reception or *receiving time* (RT).

Mamaridou (2000:82-83) says that the most prominent expressions in encoding time deixis in English are the time adverbs “*now*”, “*then*”, “*soon*”, and “*recently*”. When time deixis interacts with calendrical unit of time, words like

“today”, “tomorrow”, and “yesterday” are used to locate an utterance relative to time.

Another basic type of time deixis in English is in the choice of verb tense. Whereas other languages have many different forms of the verb as different tenses, English has only two basic forms, the present as in (I *live* here now), and the past as in (I *lived* there then).

In Indonesia, tense system is not applied. In Purwo taken by Nadar (2009:59), it is stated that the particles are used to show aspect in Indonesian are *telah*, *sudah* meaning *already* (to show something happened at some time in the past). Present activities are marked by the words *sekarang*, *saat ini*, *masih*, dan *sedang* meaning in progress. *akan* meaning *will* is to use in future activities.

According to statements above, I can know that time deixis is reference to time relative to temporal reference point by adverbs of time such as *now*, *yesterday*, *then*, *soon*, *etc.* Verb tense is also used to point of time in the context of utterances. In Indonesian, tense system is not applied.

2.6.1.4 Discourse deixis

Discourse, or text, deixis concerns the use of expressions within some utterance to refer to some portion of the unfolding discourse in which the utterance (which includes the text referring expression) is located, (Levinson, 1983:85).

Furthermore, Marmaridou (2000:93) adds discourse deixis is deixis in the text. A text, whether in its written or oral realization is closely related to the

concepts of space and time. Since discourse unfolds in time, it seems natural that time-deictic or space-deictic words can be used to refer to portions of the discourse as in the following examples:

- (1) I bet you haven't heard *this* joke.
- (2) *That* was the funniest story I've ever heard.
- (3) *There's* a nice point to discuss in class.
- (4) *Here's* a powerful argument.

An interesting point about the use of spatial deictic terms to express discourse deixis is that the proximal-distal distinction in space deixis acquires temporal status in relation to the unfolding of the text. Thus, *this* can be used to refer to a forthcoming portion of the discourse, as in (1), and *that* to a preceding portion, as in (2). Moreover, the use of *here* and *there* to express discourse deixis is also tied to the temporal dimension of discourse. In (3) this comment is typically made in reference to a point already made, whereas the argument is about to follow the statement made in (4), which in fact serves to introduce the argument itself.

Review the explanations above, I can conclude that discourse deixis is deixis in text. It refers to the use of expressions within some utterance to refer to some portion of unfolding discourse in which utterance.

2.6.1.5 Social deixis

Social deixis is reference to the social characteristics of, or distinctions between, the participants or referents in a speech event. According to Levinson

(1983:89), social deixis should set limits to those aspects of language structure that encode the social identities of participants, or the social relationship between them, or between one of them and persons and entities referred to. There are of course many aspects of language usage that depend on these relations, but these usages are only relevant to the topic of social deixis in so far as they are grammaticalized. Obvious examples of such grammaticalizations are polite pronouns and titles of address, but there are many other manifestations of social deixis such as kinship terms, names and honorifics. (Fillmore, 1975:76), as cited by Levinson (1983:89) states social deixis concerns “that aspect of sentences which reflect or establish or are determined by certain realities of the social situation in which the speech act occurs”.

Most language have at least two forms, an informal one when the utterance occurs between friends and a more formal one is used for showing respect to the person addressed, typically because they are older or more important than the speaker. For example in Indonesian, it has the words *anda* (formal) and *kamu* (informal). Both words have the same referent that is second person singular and have the meaning *you* in English, but they are quite different. It is caused by, called the honorific function.

Talk about honorifics just where the relation in relative rank or respect; but there are many other qualities of relationship that may grammaticalized. It is influenced by the distance, power, and imposition (Grundy, 1995:135). According to Matsumoto (quoted by Grundy, 1995:137), the use of imposition, here, should

regard to the social status of addressee and speaker. Moreover, Marmaridou (2000:70) uses the term of social status that determined the social deixis.

According to Hornby in his book Oxford Advanced Learner's dictionary (1995:904,336, and 1127) has explained the words distance, power, and social. Distance is lack of friendly feelings in personal relationship. Power is used for person, group, or state with a great authority or influence. Social status is concerning rank and position within society.

From above definitions, it can be noted that distance is a gap caused by the frequency of one's meeting with others. It will create lack of friendly feeling of relationship when one meets a stranger. Power is a position that is given to someone or group to have an authority, for example king, headmaster, boss, etc. Social refers to whether people are respected and differed to by others in their society, for instance family relationship that is between a child/ young person respect to older person.

According to explanation above, It can be seen that social deixis refers to the interpersonal relationship between the speaker and addressee. There are three factors that influence social deixis power, distance and social status. Power is related to the authority is had by the speaker or addressee. Distances, here, means how the speaker and addressee feel close each other. Social status refers to the speaker and addressee's role in the society, a kinship relationship and also their age.

2.7 Conceptual Framework

The framework study is listed as follows:

- (1) Nida and Tiber (1969:12) say that translating consists of reproducing in the receptor language to the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.
- (2) Translation always concerns with the meaning to be translated from the Source Language (SL) to the Target Language (TL). In doing translation, a translator should have some any level of equivalence. Baker (1992:11) states that there are different levels of equivalence at word level, phrase level, grammatical level, textual level, and pragmatic level.
- (3) Deixis concerns the way in which languages encode or grammaticalize features of the context of utterance or speech event, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance.
- (4) The categories of deixis based Levinson's study (1983:69-94) and Marmaridou (2000:65-74) is divided into five, they are person deixis, place deixis, time deixis, discourse deixis, and social deixis.
- (5) Person deixis is deictic reference to the participant role of a referent, such as the speaker, the addressee, and referents, which are neither speaker, nor addressee. These are the identification of the speaker and addressee that include in person deixis, as follows: (a) First person pronoun is the grammaticalization of the speaker's reference to himself. First person singular (*I*) and plural (*we*). (b) Second person pronoun is the encoding of speaker's

reference to one or more addressee. Second person singular and plural (*you*).

(c) First person possessive pronoun: *my, mine, our, ours*. (d) Second person possessive pronoun: *you, yours*. (e) Reflexive pronoun: *ourselves, yourselves, yourself, myself*. (f) Vocative, for example, *John, Mom, Dad, Mr.*, etc.

(6) According to Levinson (1983:79) place or space deixis concerns the specification of locations relative to anchorage points in the speech event.

(7) Time deixis is complicated by the interaction of deictic co-ordinate with the conceptualization of time. Marmaridou (2000:82-83) says that the most prominent expressions in encoding time deixis in English are the adverbs “now”, “then”, “soon” and “recently”. When time deixis interacts with calendrical unit of time, words like “today”, “tomorrow” and “yesterday” are used to locate an utterance relative to time.

(8) Discourse, or text, deixis concerns the use of expressions within some utterance to refer to some portion of the unfolding discourse in which the utterance (which includes the text referring expression) is located, (Levinson, 1983:85).

(9) Social deixis concerns the encoding of social distinction that is relative to participant-role, particularly aspects of the social relationship holding between speaker and addressee(s) or speaker and some referent.

I come to conclude that in translating process of English into Indonesian, a translator should concern to the equivalence of deixis. The translator should translate person deixis, place deixis, time deixis, discourse deixis and social deixis

in target language with equivalence word. It will make the readers understand the translation easily.



CHAPTER III

METHOD OF INVESTIGATION

3.1 Research Design

The aim of this final project investigation is to analyse the deixis used in novel *Harry Potter and the Half Blood Prince* by J.K. Rowling comparing with the Indonesian version by Listiana Srisanti. The analysis tells us how the deixis in the original translated into Indonesian.

This research was designed as qualitative research and the nature of the study is descriptive and explorative. From Kamus Besar Bahasa Indonesia (1988:201 and 222) explains that descriptive is used to describe what something looks like. Explorative is used to explore something to get a new knowledge. Qualitative research presents the data and research in the form of qualitative description. Analysis of this type is done words to describe conclusions, so the qualitative study obtains the descriptive data either spoken or written.

3.2 Object of the Study

The purpose of the study is to analyse the utterances of deixis. It divided into five categories; they are person deixis, place deixis, time deixis, discourse deixis, and social deixis. The data were taken one of J.K. Rowling's novel entitled *Harry Potter and the Half Blood Prince* written by Joanne Kathleen Rowling

which is published by Bloomsbury in the year 2005. It is translated by Listiana Srisanti entitled *Harry Potter dan Pangeran Berdarah Campuran* and is published by PT Gramedia in Jakarta in the year 2006. The data taken for the analysis are limited to the sentences of the first, second, and third chapter.

3.3 Method of Collecting Data

According to Arikunto (2006:149), there are four methods in collecting data, namely (1) interview, (2) observation, (3) questionnaire, and (4) documentation. In this final project, observation and documentation methods are used. The documentation method is employed as the data in the form of printed texts: the English and Indonesian version of the novel. The observation includes the following steps:

(1) Observing

After reading the English and Indonesian version of the novel carefully for several times, the types of deixis were observed by underlining the sentences to find out whether there were sufficient data for study. Then, all the data presented in the table 3.1 below.

Table 3.1 *Harry Potter and the Half Blood Prince* by J.K. Rowling and Its Translation into Indonesian in Chapter I-III

No	Sentence		Is/ Are there any deixis in the sentence?
	English	Indonesian	
1	It was nearing midnight and the Prime Minister was sitting alone in his office ...	Saat itu menjelang tengah malam dan Perdana Menteri sedang duduk sendirian di kantornya,.....	There is not a deixis

(2) Identifying

Based on five categories namely, person deixis, place deixis, time deixis, discourse deixis, and social deixis the sentences were identified. The next which showed deixis were marked by comparing the Indonesian translation with original version. Each category was identified in one table (table 3.2) below.

Table 3.2 IDENTIFICATION OF THE DATA

No	Sentences		Types of deixis					Comments
	English	Indonesian	Person deixis	Place Deixis	Time Deixis	Discourse Deixis	Social Deixis	
1	2	3	4	5	6	7	8	9
1	I won't pretend ...	Saya tak akan pura-pura ...	√	-	-	-	-	1 st person sing.: <i>I-saya</i>

The table was divided into nine columns. The numbering data was presented in the first column. The sentences were divided into two columns, English sentences were placed in the second column and the Indonesian translations were placed in the third column. The next five columns were used to identify the category of deixis, as follows: person deixis, place deixis, time deixis, discourse deixis, and social deixis. When sentences were appropriate with category of deixis, the tick sign (√) would put in the suitable column. Lastly, the ninth column was used to place the comments of the words identified.

(3) Classifying

In this stage, the selected sentences were under the headings of five types of deixis. Those sentences were then further classified based on the way the

translator achieved the deixis. Each type of deixis was classification in table (table 3.3) to make it clearly.

Table 3.3 CLASSIFICATION OF THE DATA

No	Type of Deixis	Sentences				Comments
		No	English	No	Indonesian	
1	Person deixis	1	I won't pretend ...	1	Saya tak akan pura-pura ...	1 st person sing.: <i>I-saya</i>

(4) Evaluating

Further investigation was done in the form of evaluation. The findings obtained from the process of classifying were elaborately evaluated to find whether the translations of deixis are equivalent to the deixis in the English text.

3.4 Method of Analysing Data

After the data were obtained, they were analysed descriptively involving the descriptions and the interpretations of the data. The data were described in the form of comparison of the structure of the Indonesian translation and the English original version. The aim was to find out whether the changes keep the original messages. The data were also interpreted to see whether the translated sentences could be justified with the Indonesian deixis.

CHAPTER IV

DATA ANALYSIS AND INTEPRETATIONS

This chapter will present my findings and interpretations. I will answer the statement of the problems that had been stated in chapter I. Based on the data analysis; the result can be presented as follows.

4.1 General Findings

The objective of this study is to find out the deixis in the novel *Harry Potter and the Half Blood Prince* by J.K. Rowling and its Indonesian version by Listiana Srisanti. To reach the objective, the utterances in the novel are gathered. Then, the relationships occurred in the utterances are analysed. There are five types of deixis, they are person deixis, place deixis, time deixis, discourse deixis, and social deixis.

After gathering the utterances containing the type of deixis, I found 373 utterances in chapter 1, 2, and 3. The findings can be seen in brief on the table below.

**Table 4.4 The Frequency of Deixis Translations
in *Harry Potter and the Half Blood Prince* by J.K. Rowling**

No	Type of Deixis	Number of Utterances	Percentages
1	Person Deixis	224	60.1%
2	Place Deixis	27	7.2%
3	Time Deixis	56	15%
4	Discourse Deixis	22	5.9%
5	Social Deixis	44	11.8%

As seen from the result, the percentages of types of deixis for each classification are as follows; there are 224 (60.1%) person deixis that has dominated the analysis of the data, 27 (7.2%) for the place deixis, 56 (15%) for time deixis, 22 (5.9%) for discourse deixis, and the last 44 (11.8%) sentences for the social deixis.

4.2 Types of Deixis Used in the Novel

The following discussion is about the five types of deixis in more detail.

4.2.1 Person Deixis

The form of pronouns that have found are first person singular (*I, me*), first singular possessive adjective (*my*), first person plural (*we, us*), first plural possessive adjective (*our*), second person singular (*you*), second singular possessive adjective (*your*), second person plural (*yours*), second plural possessive adjective (*your*), and vocatives.

4.2.1.1 First Person Singular (*I/me*)

English first person singular *I* has different form of subject and object. *I* is used for a subject. It is changed to pronoun *me* when it is used as an object. Indonesian pronoun for the first singular is translated into “*saya*”, “*aku*”, “*-ku*” (from the word *aku*). The use of them deals with the situation. There are examples of the use of first person singular (*I/me*).

- (1) a. 'listen ... it's not a very good time for **me** ... **I**'m waiting for a telephone call, you see ... from the president of -' (C1.S.30)
- b. "dengar ... ini bukan yang cocok untuk **saya** ... **saya** sedang menunggu telepon, soalnya ... dari presiden ne-"

Sentence (1) is uttered by Prime Minister. Pronoun *I* as translated into *aku* as Prime minister. *I* used for subject. It is changed to pronoun *me* when it is used for object. The word *me* is translated into *saya*.

- (2) a. 'But **I** really was rather hoping to speak -' (C1.S.34)
- b. "Tetapi **saya** sungguh berharap bisa bicara -"

In sentences (2), *saya* is used as the equivalence of *I* in the person deixis, the object of *I*, that is *me* is translated into *saya*. The speaker is Fudge and as the hearer Prime Ministry.

- (3) a. 'Cissy-Narcissa-listen to **me**-' (C2.S14)
- b. "Cissy-Narcissa-dengarkan **-aku-**."

The object form of *I*, that is *me* is translated into *aku*. Indonesian pronoun for first person singular is *aku*. It is used when the speaker speaks to person or people the same age, younger, or to those who already familiar. Bellatrix is as speaker and Cissy Narcissa is as a hearer.

- (4) a. 'There is nothing **I** wouldn't do any more!' (C2.S.35)
- b. "Tak ada lagi yang tak akan **ku**lakukan!"

Pronoun *I* from sentence (4) is translated into *-ku* as the short form of *aku*. Enclitic *-ku* is used as it sounds more natural than *aku*.

(5) a. ‘He wouldn’t give **me** the Defence Against the Dark Arts job, you know.

(C2.S.135)

b. “Dia menolak **aku** memberi jabatan guru Pertahanan terhadap Ilmu Hitam, kau tahu.

In sentence (5), the object form of *I* that is *me* is translated into *aku*. The nature of each translation is reflected in the choice first person singular to target language. Every word of first person singular is translated into equivalent concepts in the target language to give natural of meaning.

4.2.1.2 First Singular Possessive adjective (*my*)

There are two words in Indonesian for translating “*my*”; they are “*-ku*”, (from the word “*aku*”), and “*saya*”. The choice of the words depends on the speech situation. For examples:

(6) a. ‘**My** fault!’ said Fudge, colouring up.’ (C1.S.163)

b. “Salah **saya!**” kata Fudge, wajahnya memerah.

It is said by Fudge to Prime Ministry. Pronoun *my* is translated into *saya*. It is pointing to Fudge.

(7) a. ‘The whole wizarding community has been screaming for **my** resignation for a fortnight.’ (C1.S.208)

b. “Seluruh komunitas sihir sudah berteriak menuntut pengunduran diri **saya** selama dua minggu ini.”

The word *my* is translated into *saya*. It refers to Fudge who as the speaker.

(8) a. ‘It is a long time since **my** last visit.’ (C.3.S.79)

b. “Sudah lama sekali sejak kunjungan **saya** yang pertama.”

(9) a. ‘You can carry **my** words back to the others who whisper *behind my back*, and carry false tales of **my** treachery to the Dark Lord!’ (C2. S.114)

b. “Kau boleh menyampaikan kata-kata**ku** kepada yang lain yang berbisik-bisik *dibalik punggungku*, dan menyiarkan kabar bohong tentang pengkhianat**ku** terhadap Pangeran Kegelapan!”

Meanwhile in sentence (9), *my* is translated into *-ku* which from the word *aku*. Every sentence is translated into equivalent concepts in the target language to convey the same meaning and procedure the same effect on the readers.

4.2.1.3 First Singular Possessive Pronoun (mine)

The first singular possessive pronoun *mine* is translated into *milikku*, *milik saya*. Unfortunately, there is not any utterance that contains the form possessive pronoun in the novel.

4.2.1.4 First Singular Reflexive Pronoun (myself)

First singular reflexive pronoun *myself* is translated into *diriku*, *diri saya*. There is not example of the first singular reflexive pronoun found in the novel.

4.2.1.5 First Person Plural (we/us)

The deixis *we* has different form of subject and object in English. *We* is used for a subject. It is changed to pronoun *us* when it is used as an object. In Indonesian, the deixis *we/us* will be translated into two words; *kami* or *kita*.

The word *we/us* will always be translated into *kami* if the reference is exclusive of the addressee. On the other hand, *we/us* will be translated into *kita* if the reference is inclusive of the addressee. For the examples:

(10) a. ‘Urgent **we** meet. Kindly respond immediately.’ (C1. S.29)

b. “Perlu sekali **kita** bertemu. Mohon segera ditanggapi.”

This sentence is uttered by Fudge. It is specially intended into Prime Ministry. The pronoun *we* is used as *kita* in the sentence means Fudge and friends. *Kita* is said to be inclusive.

(11) a. ‘**We** shall arrange for the president to forget to call. (C1.S.35)

b. “**Kita** atur agar presiden lupa menelpon Anda.

In sentence (11) is uttered by Fudge to Prime Ministry. This first person inclusive *kita* is used in each sentence as all people in the conversation are included.

(12) a. ‘**We** find it the best way to maintain secrecy.’ (C1.S.80)

b. “**Kami** menganggap itu cara terbaik untuk menjaga kerahasiaan.”

In sentence (12), *we* is translated into *kami*. The word *we* refers only the speaker. Fudge is as the speaker.

(13) a. ‘In any case, **we** were told not to speak of plan to anyone.’ (C2.S.32)

b. “Bagaimanapun juga, **kita** sudah dipesan tidak boleh memberitahukan rencana ini kepada siapa pun.”

In sentence above is uttered by Severus to Bellatrix and Cissy Narcissa. Pronoun *we* is used as the equivalence of *kita*. This first person inclusive *kita* is used in each sentence as all people in the conversation are included.

(14) a. ‘But in the mean-time, bring **us** drinks.’ (C2.S.81)

b. “Tetapi sementara itu, ambikan **kami** minuman.”

The deixis *kami* is used as the object from *we*. It is us. The word *us* refers to Saverus, Bellatrix, and Cissy Narcissa.

4.2.1.6 First Plural Possessive Adjective (**our**)

Similar to the pronoun *we*, the first plural possessive adjective *our* will be translated into *kami* or *kita*. This case is more influenced whether the reference includes or excludes the addressee or not. The sentence (15), *our* refers to exclusive of the addressee, it is translated *kami*. Meanwhile, *our* is translated into *kita* in sentence (16), it refers to inclusive of the addressee. Every word of first person possessive pronoun plural is translated into equivalent concepts in the target language to convey the same meaning effect on the readers.

(15) a. ‘**Our** newspaper. ...’ (C1.S187)

b. “Koran **kami**. ...”

(16) a. ‘We must be the first of **our** kind of ever to set foot-’ (C2.S.23)

b. “Kita pasti orang pertama bangsa **kita** yang menginjakkan kaki-”

4.2.1.7 First Plural Possessive Pronoun (**ours**)

Unfortunately, I did not find any data about the first plural possessive pronoun in the novel. Hence, further observation about it cannot be done.

4.2.1.8 First Plural Reflexive Pronoun (ourselves)

In this observation, the data of first plural reflexive pronoun was not found in the novel. So, I was not able to continue the observation.

4.2.1.9 Second Person Singular (you)

The following are examples of the use of the second person singular *you* in subject and object position and the translation into Indonesian.

(17) a. 'Good to see **you** again' (C1.S.42)

b. "Senang bertemu **Anda** lagi"

(18) a. 'How can I help **you**?' he said. (C1.S.49)

b. "Bagaimana saya bisa membantu **Anda**?" tanyanya.

English pronoun *you* is translated into *anda, kau, kamu, or -mu* from the subject form *kamu*. Sentences (17) and (18) show the use *anda*. The speaker is Fudge and addressee is Prime Ministry.

(19) a. '**You** must listen to me!' (C2.S.17)

b. "**Kau** harus mendengarkan aku!"

In sentence (19), the dextis *you* is translated into *aku*. The nature of each translation is reflected in the choice second person singular to target language. The word *you* is pointing to Cissy Narcissa.

(20) a. 'I was under the impression that the Dark Lord placed **you** here to assist me-' (C2.S.75)

b. "Setahuku Pangeran Kegelapan menempatkan**mu** disini untuk membantuku."

(21) a. 'I see **you**.' (C3.S.52)

b. "aku *bertemu denganmu*."

And sentences (20) and (21), *you* as the object is translated into *-mu*. Every word of second person singular in the sentence is translated into equivalent concepts in the target language.

4.2.1.10 Second Singular Possessive Adjective (**your**)

(22) a. 'It's **your** responsibility as Minister of Magic!' (C.S.205)

b. "Ini tanggungjawab **Anda** sebagai Menteri Sihir!"

In sentence (22), the word *your* is translated *anda*. *Anda* used when the utterances are uttered informal situation of the speaker and addressee meet for the first time. *Your* is pointing Prime Minister

(23) a. 'Auror, who has been assigned to you for **your** protection.' (C2.S.241)

b. "Auror sangat terlatih, yang ditugaskan untuk melindungi **Anda**."

In sentence (23), the word *your* is translated *anda*. *Anda* used when the utterance is uttered informal situation. The deixis *your* is pointing to Severus.

(24) a. 'I am not **your** servant!' (C.S.74)

b. "Aku bukan pembantum**mu**!"

The second singular possessive adjective, *your*, is translated into the post posed (bound form) of Indonesian's word, *-mu*. It is pointing to Severus.

(25) a. 'To assist, yes-but not to make you drinks and-and clean **your** house!'

(C2.S.76)

b. “Untuk membantu, ya-tapi bukan untuk membuatkan minuman dan-dan membersihkan rumah**mu!**”

(26) a. ‘We shall trespass upon **your** aunt and uncle’s hospitably only a little longer,’ (C3.S.104)

b. “Kita hanya akan menyalahgunakan keramahan bibi dan paman**mu** sebentar lagi.”

Similar to the pronoun *you*, the second singular possessive adjective *your* will be translated into *anda*, *kau*, *kamu*, and *-mu*. The sentences (25) and (26) which *your* is translated into *anda* and into *-mu*. Every sentence is translated into equivalent concepts in the target language to expressing the same meaning and sense on the readers.

4.2.1.11 Second Singular Possessive Pronoun (yours)

The second singular possessive pronoun *yours* is translated into *milikmu*, *milik anda*. Unfortunately, there is not any utterance that contains the form second singular possessive pronoun in the novel.

4.2.1.12 Second Singular Reflexive Pronoun (yourself)

In this observation, the data of second plural reflexive pronoun was not found in the novel. So, I was not able to continue the observation.

4.2.1.13 Second Plural Person (you)

The second plural person forms are similar with the first singular person that is *you*. Since the English second plural and singular persons have the same form that is *you*, the translators should aware whether they are in singular or in plural form. They have to notice the number of addressees. On the other hand, in Indonesian, the second person plural pronoun *you* is translated into *anda*, *anda sekalian*, dan *kalian*.

(27) a. ‘**You** are advised not to *leave the house alone*.’ (C3.S.39)

b. “**Anda** disarankan tidak meninggalkan rumah sendiri.”

(28) a. ‘Should **you** fell that a family member,...’ (C3.S.43)

b. “Jika **Anda** merasa ada anggota keluarga, teman,...”

In sentences (27) and (28), the word *you* is translated into *anda*. The categories (*anda* and *anda sekalian*) are used at the same situations and are influenced with the same relationship between the addressee and the speaker. Those deixis are chosen when the speaker faces a lot of people that are needed to be respected and that s/he has not known well.

(29) a. ‘Shall we assume that **you** have invited me into your sitting room?’

(C3.S.98)

b. “Bagaimana kalau **kalian** telah mempersilahkan saya masuk ke ruang keluarga **kalian**?”

(30) a. I would assume that **you** were going to offer me refreshment,’ (C3. S. 117)

b. “Saya tadinya menyangka **kalian** akan menyuguhkan minuman untuk saya,”

In sentences (29) and (30) are translated into *kalian*. The deixis *kalian* is used when the speaker and the addressee has close relationship, either as a family or friends. Every sentence is translated into equivalent concepts in the target language to convey the same meaning and procedure the same effect on the readers.

4.2.1.14 Second Plural Possessive Adjective (your)

(31) a. 'Review the security arrangements around **your** house.' (C3.S.41)

b. "Tinjau kembali pengaturan keamanan disekitar rumah **Anda**."

In sentence (31), the word *your* is translated *anda*. *Anda* is not for just one person but it is for pointing of a lot of person who know it. *Anda* used when the utterances are uttered informal situation of the speaker and addressee meet for the first time.

(32) a. 'And this must be **your son Dursley**?'(C3.S.94)

b. "Dan ini pastilah **anak kalian Dursley**?"

(33) a. 'Shall we assume that **you** have invited me into **your** sitting room?'
(C3.S.98)

b. "Bagaimana kalau **kalian** telah mempersilahkan saya masuk ke ruang keluarga **kalian**?"

The utterances (32) and (33), the word *kalian* which is translated from *yours* is pointing of Mr. Dursley and Petunia. In the Indonesian culture, it is common for older speaker when talk to younger people and the speaker has higher position. Every sentence is translated into equivalent concepts in the target

language to convey the same meaning and procedure the same effect on the readers.

4.2.1.15 Second Plural Possessive Pronoun (yours)

The second plural possessive pronoun, *your* which is translated into *milik anda sekalian, milik kamu sekalian* is not found in the novel.

4.2.1.16 Second Plural Reflexive Pronoun (yourselves)

I did not find any data about the second plural reflexive pronoun in the novel. Hence, further observation about it cannot be done.

4.2.1.17 Vocatives

The data of vocatives can be easily found in the novel. Most of the utterances are translated appropriately with Indonesian. But there are some loan words of English that are still used to call someone such as *Ms, Miss, Sir* and etc.

(34) a. ‘Ah ... **Prime Minister,**’ (C1.S.41)

b. “Ah ... **Perdana Menteri,**”

The title is called by the speaker, Cornelius Fudge. Prime Minister is translated into equivalence of Perdana Menteri.

(35) a. ‘**Cissy-Narcissa**-listen to me-’ (C2.S.14)

b. “**Cissy-Narcissa**-dengarkan -aku-.”

The speaker is Bellatrix and addressee is Cissy Narcissa. They are the sister. Cissy Narcissa is not changed. It is pointing name of girl.

(36) a. ‘**Severus**, I’m sorry to come here like this,....’ (C2.S.92)

b. “**Severus**, aku minta maaf datang ke sini seperti ini,...”

The speaker is Cissy Narcissa who is pointing to Saverus. Saverus did not translated into Indonesian.

(37) a. ‘Ah, good evening, **Harry**,’ said Dumbledore. (C3.S.83)

b. “Ah, selamat malam, **Harry**,” kata Dumbledore.

In the sentences (37, the translator is not change to target word, it is caused they are the name of addressees. The speaker is teacher and addressee is students. Every sentence is translated into equivalent concepts in the target language to convey the same meaning and procedure the same effect on the readers.

(38) a. ‘Aren’t-aren’t we leaching, **Sir**?’ Harry asked Dumbledore. (C3.S.102)

b. “Kita tidak-tidak berangkat sekarang, **Sir**?” Tanya Harry cemas.

The word ‘*Sir*’ in this sentence originally refers to the man, in Indonesian the equivalence for it is ‘*pak*’/‘*bapak*’ which is already exist in the target language. But, in this case *sir* is translated *sir* by the translator. Translator uses strategy of loan word of source language to give a natural sense to the readers.

4.2.2 Place Deixis

Place deixis is deictic reference to a location relative to the location of a participant in the speech event, typically the speaker. The most obvious place-deictic terms in English are the adverbs “*here*” and “*there*” and the demonstratives “*this*” and “*that*”, along with their plural forms. There are some examples about place deixis, as follows;

(39) a. ‘... I’ve just **come** from Azkaban,’ Fudge had panted. (C1.S.95)

b. “... Saya baru **datang** dari Azkaban,” kata Fudge terengah.

The word ‘*come*’ is translated ‘*datang*’, it means that Fudge as the speaker is moving towards the addressee’s location.

(40) a. ‘It happened just round the corner **from here**.’(C1.S.195)

b. “Terjadinya malah hanya di balik tikungan **dekat sini**.”

From here which is translated into *dekat sini* refers to the location near with the speaker and addressee. Bellatrix is as speaker and Cissy Narcissa is as addressee.

(41) a. ‘He lives **here**?’ asked Bella in a voice of contempt. (C2.S.22)

b. “Dia tinggal **disini**?” Tanya Bella dengan suara menghina.

The word *here* which is translated *disini* is to refer to the location the addressee where the speaker.

The deixis *here* is translated into *disini*. It is pointing the location’s Severus which is near which is near with Bellatrix and Cissy Narcissa as speakers.

(42) a. ‘But you didn’t **return** when he came back.’ (C2.S.156)

b. “Tapi kau tak **datang** waktu dia muncul kembali.”

In this sentence *return* is not translated into *kembali* but it is translated *datang*. It means that the addressee who move towards from the location.

(43) a. ‘You are advised **not to leave** the house alone.’(C3.S.39)

b. “Anda disarankan **tidak meninggalkan** rumah sendiri.”

The word *not to leave* is translated into *tidak meninggalkan*. It means that the object is not moving from the addressee’s location (their house).

So far, place deixis has been related to the ways in which physical objects are located in particular places in the physical world, containing the location of speaker and/or addressee. Place deixis can also be related to the path taken by a moving object in relation to its source or origin and to its goal or destination, as expressed in certain motion verbs such as “*come*” and “*go*”. These verbs encode assumptions about the goal of the motion and the relative positions of interlocutors in a particular speech event (see Fillmore 1971: 221).

Every sentence is translated into equivalent concepts in the target language to convey the same meaning and procedure the same effect on the readers. But in sentence (42) is not equivalent. Because the word “*return*” is translated into “*datang*” in target language. The choice of word “*return*” is appropriate translated into “*kembali*”.

4.2.3 Time Deixis

Time deixis is reference to time relative to a temporal reference point. If tense is related to the concept that grammatically tense includes the changes of verbs morphologically and the orientation of the moment of speaking, then it can be said that in Indonesian there is no tense. The moment of speaking in Indonesian is lexically marked by the temporal determined and the adverb of time.

The below are examples of time deixis:

(44) a. ‘**I’m waiting** for a telephone call, you see ...’(C1.S.30)

b. “saya **sedang menunggu** telepon, soalnya ...”

In sentence (44a) there is no additional particle or adverbial of time to indicate time reference. The sentence use simple present continuous tense.

(45) a. ‘He **will** telephone **tomorrow night** instead,’ said the little man. (C1.S.35)

b. “Dia **akan** menelpon **besok malam**,” kata pria kecil itu.

The utterance in (45 b) the word *akan*, meaning *will* indicate future reference. There is adverbial of time to indicate time reference *tomorrow night*’ is translated into *besok malam*.

(46) a. ‘I’ve been having the same **week** you have, Prime Minister.’(C1.S.54)

b. “Saya mengalami **minggu** yang sama dengan Anda, Perdana Menteri.”

The utterance in this sentence is interpreted in relation to speaker time, that is, the day on which this utterance is spoken.

(47) a. ‘I’m sorry... you think that He Who Must Not Named is **still** alive, then?’
(C1.S.107)

b. “Maaf... menurut Anda, Dia yang Namanya Tak Boleh Disebut **masih** hidup, kalau begitu?”

In (47a) there is no additional particle or adverbial of time to indicate time reference. The word still is translated into *masih*, it shows present activities, and the sentence uses simple present continuous tense.

(48) a. ‘That **was** no hurricane,’ (C1.S.170)

b. “Itu bukan angin rebut,”

There is no additional particle or adverbial of time to indicate time reference in this sentence. The sentence uses simple past continuous tense.

Every sentence is translated into equivalent concepts in the target language to convey the same meaning and procedure the same effect on the readers.

4.2.4 Discourse Deixis

Discourse deixis has to do with the encoding of reference to portions of the unfolding discourse in which the utterance (which includes the text referring expression) is located. As a result discourse deixis is expressed with terms that are primarily used in encoding space or time deixis as in the following examples;

(49) a. ‘**That** can be rearranged.’ Said the portrait at once. (C1.S.31)

b. “**Itu** bisa diatur-ulang,” kata lukisan segera.

that to a preceding portion, as in (49). It is translated *itu*.

(50) a. ‘**There’s** going to be an inquiry, actually ...’ (C1.S.154)

b. “Akankah **ada** penyelidikan, sebetulnya...”

The use of *there* to express discourse deixis is also tied to the temporal dimension of discourse. In (50) this comment is typically made in reference to a point already made.

(51) a. ‘Surely **that’s** a little bit of an overstatement?’ (C1.S.158)

b. “Tentunya pertanyaan **itu** agak berlebihan?”

(52) a. ‘But **that** murder was in the newspapers’ said the Prime Minister. (C1.S.186)

b. “Tapi pembunuhan **itu** ada dikoran-koran,” kata Perdana Menteri, sejenak marahnya terlupakan.... hebat,” kata Perdana Menteri tertegun-tegun.

From above sentences, *that* and *there's* which are translated *itu* and *ada* are expressing the temporal dimension of discourse. Every sentence is translated into equivalent concepts in the target language to convey the same meaning and procedure the same effect on the readers.

4.2.5 Social Deixis

Social deixis is reference to the social characteristics of, or distinctions between, the participants or referents in a speech event. It gives an indication of his/her status within the social structure, and of the status the speaker gives the addressee. The use of language reinforces a social context that is acknowledged by the speaker as having an existence prior to the interaction. The choice of the words depends on the speech situation.

Most language have at least two forms, an informal one when the utterance occurs between friends and a more formal one is used for showing respect to the person addressed, typically because they are older or more important than the speaker.

Simatupang (2000:77) describes that in Indonesian the word *aku* only can be used in an informal situation. The word *saya* is used in a formal situation. For examples:

(53) a. 'Anyway, **I** had to come to you, **Prime Minister**.' (C1.S.97)

b. "Bagaimanapun juga, **saya** harus datang kepada Anda, **Perdana Menteri**."

The influence of power is shown in the relationships between the speech participants are as the speaker Fudge, he is Magic of Ministry, and as addressee is

the Prime Minister. In this case, the utterance used formal language. In this situation, the speaker uses *saya* to refer to himself. The word *saya*, in Indonesian culture indicates that the speaker respect the addressee. The speaker cannot use *aku* to point himself otherwise he will be judged impolite.

The relationships show that distance influences in this utterance. The relationships indicate that the speech participants have the same position in an institution.

In the social status, they are the leader in their world.

(54) a. ‘I’ve listened already. I’ve made my decision. Leave **me** alone!’ (C2.S.18)

b. “**Aku** sudah mendengarkan. **Aku** sudah mengambil keputusan. Tinggalkan **aku** sendiri.”

The word *aku* is choice for translate the first pronoun singular *I*, because the word *aku* shows intimacy between the speech participant have known each other for long time. Power involves in the relationships between the speaker and the addressee, because they are as partners.

Distance and social status influence in this situation, they have close relationships, the speaker is older than the addressee.

(55) a. ‘**Saverus**,’ she said in a strained whisper. ‘May **I** speak to **you**? It’s urgent.’ (C2.S.49)

b. “**Severus**,” katanya dalam bisikan tegang. “Bolehkah **aku** berbicara dengan**mu**? Penting sekali.”

In this utterance shows that if the speech participants meet each other for the first time. They have the same position. The social status involves the

relationships, they are partners. The word *aku* is still used to translate *I*, it shows that this language is informal and speech participants usually feel that there is no a gap between them.

(56) a. ‘Good evening. **You** must be **Mr Dursley**. **I** daresay Harry has told **you** I would be coming for him?’ (C3.S.73)

b. “Selamat malam. **Anda** pastilah **Mr Dursley**, **saya** kira Harry sudah memberitahu **Anda**, **saya** akan datang menjemputnya.”

The speech participants are between Dumbledore as the speaker and Mr. Dursley as the addressee. The choice the word *Anda* from the word *you* and *saya* is used to translate *I*. It means that the speaker wants to respect the addressee. It indicates that the power influences this sentence.

Distance involves the relationships participants, they are strangers or do not know each other well, the word *Anda*, *saya* is used.

(57) a. ‘Aren’t-aren’t **we** leaching, **Sir**?’ Harry asked Dumbledore. (C3.S.102)

b. “**Kita** tidak-tidak berangkat sekarang, **Sir**?” Tanya Harry cemas.

The relationships between the participants are the speaker is a student, and the addressee is a teacher. The word *we* is translated into *kita*. The translator relies on speaker’s position whether it is inclusive. *Sir* is still translated *Sir* used to call someone. It means that Indonesian is still loan word of English. It means that ‘*Sir*’ is not translated into equivalent word in the target language. The strategy is using a loan word to convey the same meaning with culture of source language and produce the same effect on the readers.

Power influences the relationship when a student talks to his teacher. Social status refers to the speaker is younger than the addressee.

Based on the result of the analysis, it can be seen some points. There are five types of deixis were found in the novel. They are person deixis, place deixis, time deixis, discourse deixis, and social deixis. To translate type of deixis from English into Indonesian is not easy because a translator should consider some factors such as equivalent to target language.

The analysis is regarding to person deixis. The form of pronouns that have found are first person singular (*I, me*), first singular possessive adjective (*my*), first person plural (*we, us*), first plural possessive adjective (*our*), second person singular (*you*), second singular possessive adjective (*your*), second person plural (*yours*), second plural possessive adjective (*your*), and vocatives.

Meanwhile, first singular possessive (*mine*), first singular reflexive pronoun (*myself*), first plural possessive (*ours*), first plural reflexive pronoun (*ourselves*), second singular possessive (*yours*), second singular reflexive pronoun (*yourself*), second plural possessive (*your*), and second plural reflexive pronoun (*yourselves*) are not found.

The equivalence of time deixis can be achieved through translating from source language into target language by giving temporal determiners and adverbial of times.

The analysis of place deixis, discourse deixis, and social deixis showed that every word in the sentence of target language is translated into equivalent concepts in the target language to give accurate of meaning.



CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

There are 373 deixis in various types found in chapter 1, 2, and 3 in the novel of *Harry Potter and the Half Blood Prince* by J.K. Rowling which is translated into Indonesian as *Harry Potter dan Pangeran Berdarah Campuran* by Listiana Srisanti. I come to the conclusions that:

- (1) The types of deixis used in the novel of *Harry Potter and the Half Blood Prince* by J.K Rowling and its translation into Indonesian by Listiana Srisanti are person deixis, place deixis, time deixis, discourse deixis, and social deixis.
- (2) There are many variations that used to translate all the types of the deixis. The analysis is regarding to person deixis. The form of pronouns that have found are first person singular (*I, me*), first singular possessive adjective (*my*), first person plural (*we, us*), first plural possessive adjective (*our*), second person singular (*you*), second singular possessive adjective (*your*), second person plural (*yours*), second plural possessive adjective (*your*), and vocatives. The equivalence can be achieved by involving the inclusive/exclusive dimension and the familiar/non familiar dimension from source language into the target language. The equivalence of time deixis can be achieved through translating from source language into target language by giving temporal determiners and adverbial of times. The analysis of place deixis, discourse deixis, and social

deixis showed that every word in the sentence of target language is translated into equivalent concepts in the target language to give accurate of meaning.

5.2 Suggestions

In translating, a translator should have capability in translating sentences and words context. The translator also should have considered the accurateness, the equivalence, and made sure that the translation result is acceptable. The beauty of the language in the original text must be maintained, so that the deixis will not lost in translation. If the deixis were translated incorrectly, the readers would lose the sense that the original text wanted to express.

Meanwhile, for students as beginner in translators, translating deixis will gain some advantages. It has already proved by many previous studies about the relation between reading activity and the students' vocabulary mastering. The relation is positive. It means that through reading activity, students' vocabulary mastering is improved. Besides, through reading a novel, students' vocabulary and styles in English are enriched. And the ways to obtain this can be done by translating the deixis.

Besides, for students' of English Education those get a few task of appreciation on literature works, especially English novels are not only as an entertainment, but also as a media in studying and learning English.

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