Examining Deixis in Zakir Naik's Preaching Videos: A Pragmatic Analysis

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Abstract:

As a popular and important field in pragmatic study, deixis has been largely investigated by many researchers across disciplines and in various types of discourse. However, its use in Islamic discourse focusing on comparative religion is rarely explored. Therefore, this study examined deictic expressions used in Islamic public oration by a famous scholar. Employing a descriptive qualitative method, it aims to find out the main types of deixis, focusing on the analysis of the frequency, what they refer to, & the functions. The data were gained from a corpus of three recorded preaching sessions available online on YouTube. The findings showed that personal deixis becomes the most dominant type, followed by spatial and temporal deixis. Personal deixis mainly worked to refer to the addressee & to engage the addressee in the discourse. It also referred to the preacher as a form of revealing his identity. Then, spatial deixis functioned as a way to focus the talk to particular things and to refer to preceding or following ideas or acts. In addition, temporal deixis was primarily used to refer to present times, showing the high relevance of the discourse with current moments. This paper is hoped to provide insights regarding how deixis serves various crucial functions in preaching and how it facilitates the speaker to persuade the addressee to the explanations given. Hence, the results of this study could inform those who aspire to be a better speaker by practicing using deictic expressions more properly to sound more convincing.

Keywords: *comparative religion, Islamic public oration, personal deixis, spatial deixis, temporal deixis*

1. INTRODUCTION

Deixis is a linguistic phenomenon in pragmatics which is universally found in all languages around the world (Huang, 2014). Deixis is defined as pointing via language (Yule, 1996). The use of deixis in languages as pointers is important to point out or refer to something, such as particular people, period of time, or places (Grundy, 2008). In addition, deixis could be used to indicate social status and particular ideas in a discourse (Horn & Ward, 2006; Levinson, 1983; O'Keeffe et al., 2020). Any linguistic features or words used to point out or refer to people, period of time or location are called deictics, indexicals, or deictic expressions (Grundy, 2008; Yule, 1996). Deixis is concerned with how a language structure and certain context are correlated where a language is used (Huang, 2017). Thus, context is highly required in determining the meaning of a deictic reference (Grundy, 2000). Given the importance of context in deixis, deictic expressions can only be interpreted by someone who is either present while the utterances occur or well-informed of the context of the conversation (Grundy, 2008). Put simply, as stated by Yule (1996), the speaker and addressee have to share the same context to understand what the references mean.

However, deictic expressions do not always serve as deictics (Al-Hamzi et al., 2023). In other words, deictics could be used either deictically or non-deictically (Huang, 2014). The example of non-deictic use could be found in empathetic and anaphoric reference (Grundy, 2008). While the former is to do with general use of deictic words, not pointing out clearly or specifically, the latter represents previously mentioned objects or persons in the same discourse. For instance, as exemplified by Huang (2014), the word 'she' is used deictically in "***She's*** *not my sister;* ***she*** *is.* ***She's*** *my friend*". In contrast, it is a non-deictic expression in "*Mary wishes that* ***she*** *could make more money*". The word 'she' in non-deictic expression could be interpreted without knowing the situation of the utterance because it is used anaphorically, referring to Mary as the previously mentioned person in the same discourse, whereas the word 'she' in the deictic use example above is barely identified without being informed whom it refers to. That is to say, deictics, as stated by O'Keeffe et al. (2020), come in the type of exophoric reference, referring to things outside the discourse but known contextually. Accordingly, it is quite clear that deictic expression is context-dependent, whereas non-deictic expression is context-independent.

Deixis plays a pivotal role in human communication. It is part of three signs that humans use to deliver their messages. According to the philosopher Peirce, there are three types of signs: icons (e.g., shapes, visualizations, or pictures of something), symbols (e.g., words), and index (e.g., pointing devices) (Grundy, 2008). Moreover, as asserted by Huang (2014), the absence of deictics in a language will make it less effective and efficient in serving the needs of communication of its speakers than that with deictics. Besides, Huang (2017) argues that the existence of deictics enables people to (i) refer to things in a highly efficient, straightforward, and minimal way where the things being referred to have been commonly known among interlocutors, (ii) mention objects that is hard to describe or nameless, (iii) avoid mentioning things in particular situation, and (iv) show social proximity in case of interlocutors successfully recognizing the deictics.

The importance of deixis concept in pragmatics has attracted many scholars to conduct research in this field. As a subject of universal appeal, "demonstratives have been studied extensively by researchers from various disciplines: psychology, diachronic and synchronic linguistics, language acquisition, philosophy, language typology, etc" (Wu, 2004, p. 1). Furthermore, there have been

many research papers that discuss the phenomenon of deixis in multiple types of discourse (Rifiyani et al., 2023). Political discourse has become a popular genre in deixis investigation, for instance deixis in speeches from politicians (e.g., Marlinda & Susanto, 2022; Minkhatunnakhriyah et al., 2021; Muhammad et al., 2022; Putri & Kurniawan, 2015; Retnowaty, 2019). Besides, the focus of deixis study is also found in speeches of famous public figures that have been viewed by millions of people worldwide on the internet, for example a speech from Mark Zuckerberg (e.g., Sihura, 2023), Taylor Swift (e.g., Lestari & Simatupang, 2023), and Steve Jobs (e.g., Faiz & Multasih, 2023). Moreover, deictic expressions in literature works have also been explored by some researchers, for example deixis in songs (e.g., Aritonang & Sahusilawane, 2022; Inayah et al., 2023; M'Rithara et al., 2023), movies (e.g., Budiarta & Gaho, 2021), stories (e.g., Panggabean, 2018), and novels (e.g., Solihah et al., 2022). Another genre of deixis research examined by researchers is news articles, such as the ones published on Jakarta Post (e.g., Ramasari, 2020), Detik News (e.g., Yulistiani & Parmawati, 2020), and CNN (e.g., Tauchid et al., 2022). Eventually, deixis analysis is also found in religious settings, such as in Friday sermon (e.g., Al-Hamzi et al., 2023; Alkhawaldeh, 2022) and religious lectures (e.g., Abdulameer & Suhair, 2019). Those studies about deixis in various discourses demonstrate that understanding deixis in authentic contexts is necessary to help addressees (readers or listeners) comprehend the messages delivered more easily.

Despite many studies concerning deixis, studies of deixis in Islamic settings, more particularly da'wa or preaching done by a famous scholar remain underexplored. Even though there have been several studies about deixis in Islamic settings, they mostly focus on Friday sermons or Islamic religious lectures without interactive dialogue between the speaker and the addressee. Furthermore, discourse in Islamic content has been quite popular, seen from the status of the religion as the second largest and the fastest growing religion in the world at the moment. It indicates that many people are curious about Islam, and easily accessible Islamic contents on the internet become one of the best ways for people to gain deeper information and learn about Islam. Besides, Islam has currently become influential and noticeable among people across nations due to the help of social media and the increasing number of Muslim populations around the world (Alkhawaldeh, 2022).

This study is hopefully contributive theoretically and practically. In a theoretical way, this study can enrich the literature of deixis analysis, especially on the use of deictic expressions in Islamic da'wa about comparative religion. Then, in a practical way, this study can provide readers with analysis of deictic use in an authentic discourse, so that it will be clearer why the speaker uses a particular type of deixis in the preach. Therefore, this research aims to answer the following research questions: What types of deixis are commonly used in dr. Zakir Naik preaching videos?; What are the deictic expressions used in each type?; What are the functions of the deictic expressions?.

2. LITERATURE REVIEW

Originating from the Greek term for 'indicating' or 'pointing' (*deiktikos* 'apt for pointing with the finger'), deixis allows interlocutors to refer to entities in context, enabling them to recognize objects and people in connection to the area they are working in at the time they are talking (O'Keeffee et al., 2020). Deixis is concerned with linguistic features which are semantically insufficient to be interpreted with the absence of context (Yule, 2023). Deictic expressions are recognized based on whom or what the speakers refer to, common understanding of speakers

and addressees, and one's capability in catching the intended meaning of references uttered by others within the situation around the utterances (Horn & Ward, 2006; Yule, 2020). Additionally, Bublitz & Norrick (2011) state that the indexical system is related with the intersection between linguistic forms and social settings where utterances occur. Some definitions above clearly show that deictics are words used to point out something whose meaning becomes barely recognized if analyzed from a semantic point of view. In other words, it necessitates the presence of context (e.g., who utter the words, when and where the utterances are made, and the speaker's body language) in a pragmatic way to know what the words refer to (Dey, 2023; Dylgjeri & Kazazi, 2013; Yule, 2023) because some deictic references such as 'you', 'I', 'here', and 'me' are ambiguous as their meaning is shifting based on their surrounding situation (Bohnemeyer, 2015; Mey, 2001).

The types of deixis have been extensively discussed and distinguished by pragmatic scholars into some types. According to Grundy (2008) and Yule (1996, 2020, 2023), deixis is divided into three main categories: personal deixis, spatial or place deixis, and temporal or time deixis. In addition, other experts point out that deictics could be classified into social and discourse deixis (Cruse, 2000; Huang, 2014; Levinson, 1983; O'Keeffe et al., 2020).

2.1. Personal Deixis

Person deixis has something to do with identifying the participant-roles or interlocutors in a communication situation or speech event (Huang, 2014; O'Keeffe et al., 2020). It comes in three types of division, represented by first person pronouns (e.g., I, me, my, mine and myself for singular forms; we, us, our and ourselves for plural forms), second person pronouns (e.g., you, your, yours, yourself, yourselves), and third person pronouns (e.g., he, him, his, himself, she, her, hers, herself, it, its, itself for singular forms; they, them, their, theirs, and themselves for plural forms) (Yule, 1996). The interlocutors in personal deixis include the speaker, known as the first person; the addressee, known as the second person; and other participants serving as neither speaker nor hearer, known as third person (Cruse, 2000).

In English pronouns and some other languages, it is important to note a concept of inclusive-exclusive distinction that sometimes causes confusion to understand deictic expressions. This happens in the plural form of the first-person pronoun 'we' that could be divided into exclusive 'we' and inclusive 'we' (Yule, 1996). According to Yule (1996) exclusive 'we' is used when a speaker refers to himself/herself along with other participants, excluding the addressee, whereas inclusive 'we' is used when a speaker refers to himself/herself and addressee included.

2.2. Temporal Deixis

Temporal deixis serves to locate particular points of time or intervals on the time axis, covering (i) before the moment of utterance, (ii) at the time of utterance, and (iii) after the time of utterance, with the moment of utterance being the reference point (Cruse, 2000). Temporal deixis could be realized in the form of adverbial expressions, such as now, then, ago, later, soon, before, this Monday, last week, next year, at the weekend, today, tomorrow, yesterday, etc. (Grundy, 2008). Additionally, especially in the English language, the tense system is also an important part of temporal deixis (Grundy, 2000; Stapleton, 2017). "In the English tense system, the terms past, present, and future refer to time earlier than, coinciding with, or later than the time of speech act" (Fillmore, 1975, p. 44).

Moreover, temporal deixis is concerned with coding time and receiving time. While the former is related to the moment when the utterance occurs, the latter is related to the moment when the utterance is received (Levinson, 1983). In a similar vein, Fillmore (1975) argues that encoding time is defined as the time at which the message is sent and decoding time is defined as the time at which the message is received. Thus, "coding time is usually located around the speaker, whereas receiving time is located around the addressee" (O'Keeffe et al., 2020, p. 82). O'Keeffe et al. further say that CT and RT are often considered to be identical as direct interaction makes up the vast majority of conversations.

2.3. Spatial Deixis

Place deixis is concerned with the encoding of particular places or locations relative to the location of interlocutors in the speech event (Levinson, 1983; Stapleton, 2017). The location of the interlocutor in this case is often considered a deictic center, a point of origin of utterances used to determine the meaning of deictic reference (Grundy, 2008). Therefore, the intended locations are usually relative to where the position of speaker is (O'Keeffe et al., 2020). Expressions of place deixis could be realized in the forms of demonstratives (e.g., this, that, these, those), adverbs of place (e.g., here, there) or verbs of motion (e.g., come, go, bring, take), and prepositions of place, (e.g., above, below, left, right, behind, from) (O'Keeffe et al., 2020). In spatial deixis, demonstratives could be classified into proximal and distal deixis which show how far something is from the speaker (Yule, 1996). The former is places relatively close to the speaker, e.g., here and this/these, whereas the latter is places relatively far from the speaker, e.g., there and that/those (Cruse, 2000).

2.4. Social Deixis

Social deixis entails the identification of social ties through language, either explicitly or implicitly referring to participants' social status or roles in the speech event (Horn & Ward, 2006). Social deixis is known as the study of sentence elements that reflects, establishes, or is influenced by specific social reality in which a speech act takes place (Fillmore, 1975). According to O'Keeffe et al. (2020) social deixis is to do with linguistic features that are used to demonstrate social identities or social relationships among participants. As explained by Huang (2014), social deixis can be found in:
- pronouns that are used as ways of marking respect and kinship relations
- forms of address, such as first name (e.g., James), last name (e.g., Smith), and a combination of first and last names (e.g., James Smith), kinship terms (e.g., aunt), titles borrowed from names of occupations (e.g., doctor), ranks in certain social/professional groups (e.g., colonel), other sources (e.g., sir), and a combination of titles and names (e.g., Professor Sir Justin Brown)
- affixes, clitics, and particles
- the choice of vocabulary

2.5. Discourse Deixis

Discourse deixis concerns with using deictic expressions to refer to future discourse elements (things that are about to be mentioned) and past discourse elements (things that are just previously said) (Cruse, 2000). The use of such expressions in discourse is useful to focus the addressee's attention on aspects of meaning, expressed by a clause, a sentence, a paragraph or an entire idea (O'Keeffe et al., 2020). The examples of the expression are demonstratives 'that' and

'this' which respectively refer to an immediately preceding and an immediately following part in the same spoken or written discourse (Fillmore, 1975). As exemplified by Huang (2014), 'this' in "***this** is how birds evolved from predatory dinosaurs*" anticipates upcoming information to be conveyed in a subsequent stretch of the discourse, whereas 'that' in "***that** is tonight's evening news*" refers back to a preceding segment of the discourse.

3. RESEARCH METHODOLOGY

This study employed a qualitative approach to conduct the research. Qualitative research is mainly concerned with data interpretation in which the researchers are the key instruments who analyze the data through seeing, hearing, and understanding the examining documents, observing behavior, or interviewing participants, focusing on the meaning that the participants hold about the issue being studied (Creswell, 2009). Therefore, choosing a qualitative approach is the most suitable way to conduct this research as the focuses of this study are concerned with examining documents (i.e., transcribed speeches) and analyzing the meaning (i.e., functions of deixis found). Moreover, the researchers were the main instruments of the current research who examined the deixis found in the corpus.

Furthermore, this study adopted content analysis research design. It is a research technique used to examine textual or visual resources with the goal to determine certain aspects of the content (Ary et al., 2010). Any written work may be used for content analysis, including papers, media items, interview recordings, and in-person interviews (Cohen et al., 2018). In addition, a framework of deixis theory proposed by experts became the guidance to locate, categorize, and interpret the indexicals in the transcriptions. Hence, the concept of content analysis is aligned with the current study which focuses on examining the aspect of deixis found in the transcribed speeches of dr. Zakir Naik.

The data of this study were gained from a corpus of three videos of dr. Zakir Naik. The duration of the videos investigated is 22 minutes, 15 minutes, and 13 minutes. The content of the videos is mainly about discussion between dr. Zakir Naik and a person who asks questions related to Islamic values. Collecting the data from three sources of corpus was intended to triangulate them, enriching the types of deixis found in the speaker's preaching videos and enhancing the validity of the data. Additionally, analyzing the deixis based on multiple sources of literature from experts of pragmatics (deixis) was an effort to make the data more reliable. According to Ary et al. (2010), using multiple data sources belongs to structural corroboration and using multiple sources of literature from experts belongs to theory triangulation in ensuring data credibility in a qualitative study.

The main speaker investigated in this study (dr. Zakir Naik) is a famous scholar or Islamic public orator from India who has given a lot of preach around the world about Islam, mainly focusing on disseminating Islamic values. The preaching sessions are frequently conducted in front of hundreds of people and the sessions are mostly recorded to be uploaded on YouTube, helping to reach a bigger audience online & having been viewed by millions of people. The speeches are based on questions asked by the audience to him. Those who ask questions also have chances to clarify and respond to the answers, making the preaching sessions interactive and often leading to arguing. Besides, the contents are delivered in English. Thus, it aligns with those who want to know more about the deixis phenomenon in English.

The researchers did several steps in analyzing the preaching videos. Firstly, the researchers searched for some videos that have been watched by a lot of viewers on YouTube. Secondly, after deciding the three videos to be investigated, the researchers transcribed the preach. Thirdly, the transcriptions were examined based on the deixis used by the main speaker (dr. Zakir Naik). Eventually, the researchers grouped the deixis based on its type (i.e., personal, temporal, & spatial deixis) and interpreted the use of those deictic expressions. In analyzing the speeches, the researchers referred to the theory of deixis proposed by the experts (e.g., Cruse, 2000; Huang, 2014; Levinson, 1983; O'Keeffe et al., 2020). Thus, the deixis theory became the framework in marking and interpreting the functions of deictic expressions mentioned by the main speaker.

4. RESULTS AND DISCUSSION

4.1. Personal Deixis

The first sort of deixis expression discovered in the corpus is personal deixis. It is concerned with the speech participants who take place in the moment of speech act. In this case, the speech participants are dr. Zakir Naik (the speaker) and one person from the audience (the one who asks questions). The findings show that there are five types of personal deixis found in the corpus: 'you', 'I', 'we', 'it', and 'he'. The total number of personal deixis is 455 with deictic 'you' becoming the highest number of occurrence (215), followed respectively by 'I' (88 times), 'we' (63 times), 'it' (53 times), and 'he' (36 times). Overall, personal deixis is the highest number of deixis type in comparison to temporal and spatial deixis.

Table 1: Frequency of personal deixis

Personal Deixis					
I	you	we	it	he	total
88	215	63	53	36	455

4.1.1. 'you'

Deictic 'you' is the most commonly found type of personal deixis in the corpus (215 times out of 455). The high frequency of deictic 'you' in the corpus could be caused by the form of the preach that is based on the questions from an individual. Therefore, there is interaction between the speaker and addressee in the discourse. Thus, the use of deictic 'you' by the main speaker primarily refers to the addressee or the one who asked questions to him as the preacher as exemplified in (1) and (2) below.

(1) If **you** become a human being, **you** can become superior to an angel or can get inferior.
(2) If **you** become a Muslim, **you** do not have to disrespect any of the prophets mentioned in the Bible.

However, 'you' is also used to address all human beings. The speaker used this type of deictic when he quoted verses from a surah in Qur'an or words from Bible. It means that 'you' in this case is intended to whoever read or listen to the information delivered in the verse of the surah as exemplified in (3) and (4) below.

(3) Whenever **you** get information, check it up before **you** pass it around to the third person.
(4) Jesus Christ, peace be upon him, said that if **you** want to enter Jannah **you** should keep all the commandments and follow all the laws mentioned in the Old Testament.

The high occurrence of the deictic 'you' used by the speaker shows that the explanations are mostly intended to respond to the questions given by the addressee. It suggests that the speaker

focused his preach on the addressee. It is in line with the goal of the preach to give convincing explanations to the audience, especially the one who asks the questions, with a hope that the listener's doubts about Islam gradually disappear. This idea amplifies Alkhawaldeh's (2022) statement, saying that the deictic 'you' functions as a means of attracting public attention, making them feel that the messages are personally addressed to them. In a similar vein, Ningsih & Megawati (2022) argue that deictic 'you' makes the addressee attentively follow what the speaker says.

When compared to the results of other studies which also examined deixis used by public figures, e.g., political speech, a difference could be spotted. Despite having quite similar objective, i.e., convincing the addressees, most studies (see Fathurohman et al., 2023; Pintado et al., 2024; Simamora & Suryani, 2022) reported that the most frequently used types of deixis in political discourses are 'I' and 'we'. On the other hand, this study revealed that deixis with the highest occurrence in the corpus is 'you'. This contrast could be caused by how the speakers communicate with the addressees. The main speaker (dr. Zakir Naik) examined in this study mostly gets chances to discuss or argue with the addressee, whereas politicians do not normally interact directly with the mass while talking. Consequently, interactive speeches require the speakers to address their interlocutors more often with deixis 'you', whereas non-interactive speeches do not. This is supported by Pramesti (2024) who reported a quite similar result. Despite not becoming the highest number of deixis, the research showed that deixis 'you' appeared a lot in a political debate due to interactive mode of communication.

4.1.2. 'I'

Deictic 'I' ranks second as the most common type of deixis found in the corpus with 88 occurrences. Deictic 'I' was primarily used by the speaker to refer to himself as exemplified by (5), (6), (7), (8) & (9). Another person referred to by deictic 'I' is Jesus Christ when the speaker quoted his words in the Bible as in (10).

(5)   **I**'ll tell you now the angels are a creation of Almighty God.
(6)   **I** will give it the last.
(7)   **I** would say if **I** believe human beings are the better creation.
(8)   **I** am also a student of science. **I** being a scientific person, **I** being a logical person based on my knowledge of science based on my logic when **I** read the other scriptures and when **I** read the Quran, **I** find Quran is the only book only religious scripture on the face of the earth which passes the test.
(9)   So, *Inshallah* **I** hope that you'll come closer to Islam.
(10) There is not a single unequivocal statement in the complete Bible where Jesus Christ peace be upon him says that **I** am God.

Deictic 'I' mostly addresses the speaker as the main speech participant in the corpus. The occurrence of the Deictic 'I' can be found when the speaker was about to respond to the questions, as in (5) and (6), and when the speaker gave his idea about a certain issue, as in (7). That use of deictic 'I' indicates that the speaker was signaling to the speaker that he was about to answer the questions being asked. The presence of expressions 'would say' and 'believe' after deictic 'I' as types of verbs in the cognition process implies that the speaker talks from his own point of view or personal opinion (Derewianka, 2011). This idea is in line with Alkhawaldeh (2022) who found the same phenomenon in Friday sermons, arguing that giving personal ideas is more intimate, creating closer relationships between the speaker and the addressee. The close relationship seems to be a good way for the speaker to make the addressee comfortable listening to him, sending the impression that Islam never forces people to accept Islamic values but to

accept them with their own will. This is also shown by the use of the deictic 'I' in (9), which refers to the speaker, hoping that the addressee accepts Islam with his/her own consent.

Moreover, deictic 'I' was also used by the speaker when he described himself as an individual who is intelligent, having characteristics of an educated and knowledgeable person as in (8). It is asserted by Marlinda & Susanto (2022), arguing that deictic 'I' is used to refer to the speaker himself as a way to reveal his identity to the audience. This finding also corroborates Putri & Kurniawan's (2015) statement, saying that the use of pronoun 'I' by a public figure allows him/her to create an affirming personality, making him/her a qualified person for a particular position. It implies that the speaker tried to tell the addressee that he is an eligible person to talk in the preach with good background, knowledge, cognitive skill, and experience in studying various religious scriptures. Hence, it will make the addressee have a higher level of trust on the speaker and believe what the speaker said.

The function of deixis 'I' found in this study is quite similar to that found in political settings, which is to construct a good image of the speaker. However, studies (e.g., Jamshaid et al., 2023; Kristianto, 2021) claim that the use of deixis 'I' in political discourse is primarily intended to create and keep a positive image of themselves, aiming to attract people's support. In addition, other studies claim that deixis 'I' benefits the speaker to reveal his/her position (Dewi et al., 2023; Khofiya & Silalahi, 2022). Conversely, the main speaker's primary intention in introducing himself is to reveal his eligibility in delivering the message, hoping that the addressee will accept his ideas. Thus, it can be drawn that the reasons for using deixis 'I' could be focused on either promoting one's personality to get others' attention or sounding eligible to get messages conveyed.

4.1.3. 'we'

Deictic 'we' is another common type of deixis found in the corpus. It ranks third after deictic 'you' and 'I' in the speakers' talk. It appeared 63 times in the corpus. Deictic 'we' was used by the speaker to address two types of conditions, namely all Muslims and all human beings. It means that the word 'we' includes the speaker and the addressee when it refers to all human kinds and excludes the addressee when it refers to all Muslims because the addressees are not Muslims yet. In this case, referring to a statement from Yule (1996), the former is categorized as inclusive 'we' (speaker and addressee included), whereas the latter is categorized as exclusive 'we' (speaker plus other(s), excluding addressee). The example of inclusive 'we' can be seen in (11), and exclusive 'we' in (12), (13), & (14) below.

(11) **We** chose, so **we** are responsible, not God. God is not a sadist, **we** are fools.
(12) The reason in our salah, in our life **we** say *Allah Akbar* Allah is the greatest.
(13) **We** believe he was born of the mightiest messengers of almighty God. **We** Believe that he was the Messiah, translated Christ. **We** believe that he was born miraculously without any male intervention.
(14) **We** pray to Allah SWT that and may Allah guide you.

The utilization of inclusive 'we' by the speaker shows that he is also a human being like others who oftentimes make mistakes. It is shown by (11) above that the speaker is also part of those who chose to be a human being. This idea is affirmed by Abdulameer & Suhair (2019), stating that the use of inclusive 'we' demonstrates humility possessed by a speaker as a human who must have shortfalls. In this case, the speaker told the addressee that all human beings are equal in front of God, showing that the speaker does not want to appear superior to the addressee

because deictic 'we' could show collective responsibility instead of individual responsibility (Alkhawaldeh, 2022).

On the other hand, the use of exclusive 'we' shows that he is also part of Muslim community. The word 'we' represents the speaker and Muslims as a whole. It was used by the speaker to inform the addressee about some traditions, beliefs, or actions conducted by Muslims around the world as in (12) and (13) above. Exclusive 'we' reveals what Muslims do to the addressee who wanted to know further about the real Islamic value. It is a way to introduce Islam to those who have never been exposed to Islam, or even have been misled by irresponsible media that share hate speech and wrong information about Islam. In addition, example (14) above also shows that deictic 'we' was used to represent all Muslims who are warm and welcoming to non-Muslims who want to know about Islam and wish that they become a Muslim too. It implies that the speaker tried to show the personality of a good Muslim who is kind to others irrespective of their religion.

This phenomenon resembles that mostly found in political discourse where the use of first-person plural deictics (we) benefits the speakers in terms of making more persuasive arguments (Zupnik, 1994). Furthermore, it is confirmed by the findings of relevant research in political discourse in which deictic 'we' appears most frequently (see Marlinda & Susanto, 2022; Minkhatunnakhriyah et al., 2021; Muhammad et al., 2022; Putri & Kurniawan, 2015; Retnowati, 2019). It suggests that deictic 'we' could facilitate a speaker to produce persuasive talk. Besides, it is compatible with the main target of Islamic public lecture, the corpus of this research, to persuade the listeners to the message conveyed. Hence, it explains why deictic 'we' is used quite frequently by the speaker in his da'wa.

Despite aiming for a quite similar idea, other studies also found that deixis 'we' serves a slightly different function in political discourse. As discussed above, the main speaker investigated in this study makes use of deixis 'we' to identify himself as equal human beings, resulting in a sense of humility. On the contrary, public figures like politicians use deictic 'we' to establish a sense of shared identity which allows the speakers to avoid getting blamed for things going unexpected in the future (Abdurrahman & Abdurrahman, 2023; Dawood, 2019; Hamdaoui, 2015), indicating that many parties are responsible for the problems. In addition, politicians use deixis 'we' to show that the speaker and audience have to work together in dealing with particular issues (Hasanah et al., 2024; Manik et al., 2023) or are in agreement of certain views (Pramesti, 2024). The reason why deictic 'we' is used differently could be caused by different interests of the speakers. The main goal of the discourse in the current study is to convince the addressee to the message, whereas political discourses often aim to attract public attention, so that politicians need to sound convincing in careful ways.

4.1.4. 'it'

Deictic 'it' is another type of deixis found in the corpus. It appeared 53 times. Deictic 'it' was used by the speaker to refer to the idea mentioned before, meaning that it could also function as discourse deixis in addition to referring to things. In this case, pronoun 'it' was mostly used to address ideas, making the use of it resembles that of 'this' and 'that'. The example of its use is shown in (15) below.

(15)   **It**'s mentioned in the Gospel of John chapter number 14 verse number 28.

4.1.5. 'he'

The word 'he' is also found to be a type of deixis in the corpus. There are around 36 words classified as deictic 'he'. In this case, whom 'he' refers to is hardly recognized without knowing some information about the discourse. Therefore, it is also categorized as a type of deixis. The speaker used deictic 'he' to refer to Allah SWT as shown in (16), (17), and (18) below.

(16)   **He** is gonna avoid that.
(17)   **He** cannot become greater, **he** is already the greatest.
(18)   If **he** said do not have alcohol, you will not question.

The reason why the speaker used a deictic form to refer to Allah SWT is that the addressee was considered to have understood the context of the talk since he/she was fully involved in the speech act, making him/her fully informed of the topic. It is in line with the function of deixis in enabling people to refer to things in a highly efficient, straightforward, and minimal way where the things being referred to have been commonly known among interlocutors, showing social proximity among those who recognize the expression (Huang, 2017). It implies that the speaker tried to minimize distance between them, intended to recognize him as the same group, making the addressee feel close to the speaker and pay more attention to the message. Being recognized as the same group also hopefully motivates the addressee to agree with the speaker's arguments.

4.2. Temporal Deixis

The second type of deixis expression found in the corpus is temporal or time deixis. It is concerned with referring to a particular point or period of time relative to the moment of utterance as the reference point or deictic center. Temporal deixis is realized in the form of lexical elements (adverbs) and grammatical elements (tenses) in indicating the time. In the corpus, there are five types of adverbial time which are categorized as indexicals: 'now', 'today', 'later on', 'in this age', and 'at that time'. The total number of temporal deixis in the corpus is 37 with deictic 'now' becoming the highest number of occurrence (18 times), followed respectively by 'today' (13 times), 'later on' (2 times), 'in this age' (3 times), and 'at that time' (1 time). Furthermore, the primary types of tense found in the corpus are present, past, future, and present perfect tense. Overall, temporal deixis is the lowest number of deixis type in comparison to personal and spatial deixis.

Table 2: Frequency of temporal deixis

Temporal Deixis					
now	today	later on	in this age	at that time	**total**
18	13	2	3	1	**37**

4.2.1. 'now' & 'today'

Adverb of time 'now' was used deictically to refer to the exact moment when the speaker uttered the sentence as shown in (19), (20), and (21) below. Deictic 'now' is found when the speaker was about to explain something to the addressee as in (20) and (21) below. In addition, 'now' can also mean this time or age, which is interchangeable with 'today'. So 'now' and 'today' could refer to the same meaning, which is this time or era as in (22), (23), and (24) below. The presence of deictic 'now' and 'today' shows that the discourse was primarily concerned with the current situation while the speech act was occurring.

(19)   **Now**, are you convinced about the origin of Islam?
(20)   **Now**, coming to your question.

(21)   I'll tell you **now.**

(22)   **Now**, if you compare the scientific facts that we have ...

(23)   **Today**, science has come to know that ...

(24)   **Today** is the age of science and technology.

4.2.2. Tense

Besides using adverbs of time, the speaker used tenses to refer to a certain point of time. There are four major types of tense in the corpus: present, past, future, and present perfect.

4.2.2.1. Present Tense

The occurrence of the present tense in the corpus implies that the discussion revolved around the present time or the truth. It was, in fact, used by the speaker to explain some facts about certain issues intended to give information or knowledge to the addressee. This is in line with Alkhawaldeh (2022), who argues that present tense indicates that the topics are not something abstract and concerned with actual and realistic things. This deictic feature could be a way to make the addressee feel convinced about the truth given to him/her when the topics are mostly actual and closely related to humans' life at the moment (proximal sense). The example of present tense can be seen below in (25), where the speaker gave a definition of Islam.

(25)   Islam comes from the word *salam* which means peace. It is also derived from the Arabic word which means to submit your will to God.

4.2.2.2. Past Tense

The use of past tense deictically is classified as distal form which is the time away from the present time as the deictic center. It refers to the time before the moment of utterance or past experience. The preacher in this study used past deictics when he gave some examples or stories that took place in the past, for instance in the time of the prophet as shown in (26). This serves as a means to demonstrate the history in Islam related to the questions asked by the addressee to support the speaker's explanation.

(26)   All the Miracles done by Moses, the parting of the sea, when he threw the stick, it became into a snake. It was done by almighty God.

4.2.2.3. Future Tense

Another type of distal deixis found in the corpus is future deictic. It refers to the moment after the time of utterance or future event. It is found that the speaker used this deictic to refer to three future time frames, namely (i) the near or immediate moment which is very close to CT (moment of utterance) as in (27), (ii) the distant point of time in the long future as in (28), and (iii) the future event that must happen but it is not surely known if it happens shortly or long after CT as in (29).

(27)   I will say in Arabic and *inshallah* you can repeat it.

(28)   When you are resurrected at that time, you and I will meet then you will say I remember.

(29)   Allah says that he will show the signs to every human being before the human beings die.

4.2.2.4. Present Perfect Tense

The finding also reports that the speaker used present perfect tense in his preach. Despite being infrequently found, the use of present perfect deictic seems to be pivotal for the speaker to provide more convincing explanations. This type of tense was used to talk about an event that is

completely done. For example, this deictic is found when the preacher talked about what humans have just discovered, but it has been discussed way before it in the Qur'an. In this case, as revealed by Alida et al. (2024), that example belongs to logical proof category, which is reasonable for the audience to approve. The speaker used this tense to quote some verses in the Qur'an to be compared with modern science which is almost 100% compatible as shown in (30).

(30) We have come to know, we find that what science has discovered recently, maybe 50 years back, 100 years back, 200 years back, 400 years back. The glorious Qur'an has mentioned 1400 years ago.

4.3. Spatial Deixis

The third type of deixis expression found in the corpus is spatial or place deixis. It is to do with referring to a particular place or location relative to where the interlocutor is. In the corpus, there are three types of spatial deixis, namely 'this', 'that', and 'here'. The total number of occurrences of spatial deixis is 80 times, with the deictic 'this' becoming the highest number of occurrence (44 times), followed respectively by 'that' (35 times), and 'here' (1 time). In comparison to the other types of deixis, spatial deixis ranks second in terms of frequency, fewer than personal deixis and more than temporal deixis.

Table 3: Frequency of spatial deixis

Spatial Deixis			
this	that	here	**total**
44	35	1	**80**

4.3.1. 'this' & 'that'

Even though deictic 'this' and 'that' are usually used to address places, they can also be used to show a sense of proximity to a particular thing. Yule (1996) states that deixis could be classified into two kinds, i.e., proximal deixis (near the speaker) and distal deixis (away from the speaker), which apply not only in physical distance, but also in mental distance. Deictic 'this' used in this study was used by the speaker to show near proximity to the speaker as in (31) below. The word 'this' gives the impression that the things mentioned (revelation, book, religion) are mentally close to Muslims, referring to verses, Qur'an, and Islam.

(31) **This** revelation, **this** book, **this** religion should stand the test of time.

The deictic 'this' and 'that' are helpful for the speaker to point out or show specific or particular things being discussed. 'This' was also used to show that something has just been put forward to the discussion. In other words, it implies proximity to the interlocutor. In this case, the speaker used 'this' and 'that' as deictic, so that they function quite similarly because it is not clear what distinguishes the function of the two types of deictic. This kind of use might be used to focus the discussion into certain things so that the interlocutors know which one they are discussing. The examples of using 'this' are shown in (32) and (33), and the use of 'that' in (34) below.

(32) Ok, fine, **this** statement of the Quran also has to be right.
(33) So, he's giving **this** example not to make himself great.
(34) What you write for **that** particular situation was bad.

Moreover, deictic 'that' was also used as discourse deixis in the corpus, referring to previously mentioned ideas or actions in the discourse. Discourse deixis involves selecting lexical or grammatical aspects that signal or refer to a specific part of the ongoing discourse and "it seems

natural that time-deictic or space-deictic words can be used to refer to portions of the discourse" (Yang, 2011, p. 129). The use of deictic discourse 'this' and 'that' enables the speaker to focus the addressee's attention to listen to what comes next or what has been just mentioned (Wu, 2004). The use of 'that' in (35) and (36) refers to preceding ideas, whereas the deictic 'that' in (37) and (38) refers to preceding actions or things in the discourse.

(35)   I don't remember, **that** is the test. If I remember where is the test?
(36)   But, **that** answered the first part of the question.
(37)   He is gonna avoid **that.**
(38)   No one else can do **that.**

5. CONCLUSION

This paper has presented the analysis of deictic expressions found in a corpus of three Islamic preaching videos by dr. Zakir Naik. The results discovered that there are three types of deictic expressions used by the main speaker, namely personal deixis (i.e., 'you', 'I', 'we', 'he', 'it'), spatial deixis (i.e., 'this', 'that', 'here'), and temporal deixis (i.e., 'now', 'today', 'later on', 'in this age', at that time'). The most frequently found type of deixis is personal deixis, followed respectively by spatial and temporal deixis.

The deictic expressions serve several functions in the corpus. First, personal deixis refers to various figures, e.g., 'you' (the addressee), 'I' (the speaker), 'we' (all Muslims or all human beings), 'he' (Allah SWT), & 'it' (ideas). Besides, personal deixis functions as a tool for the speaker to focus the explanations ('you'), show identity ('I' & exclusive 'we'), minimize the distance with the addressee ('he' & inclusive 'we'), and refer to ideas ('it'). Second, spatial deixis was used to refer to preceding or following ideas or acts in the discourse, suggesting that the speaker used it as discourse deixis. Third, temporal deixis is necessary to point out a particular point of time. In the corpus, the speaker majorly used deictic 'now' & 'today' and present tense (referring to time of utterance), implying that the discourse is closely related to present time.

Drawing from the findings of this research, some recommendations could be given. Firstly, in the pedagogical field, it is suggested that teachers teach the concept of deixis to EFL learners as an attempt to introduce the idea of using language in context, for instance in English pronouns or tenses material. Secondly, other researchers in the relevant field can expand the discussion of this research area by exploring other types of corpus that also provide interactive interaction between the speaker and the audience, e.g., discourse in English debates & English talk shows.

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