

**DEIXIS IN RAYA AND THE LAST DRAGON**  
**MOVIE SCRIPT**



**THESIS**

**Submitted to Faculty of Letters of Bosowa University in Partial Fulfillment of the  
Requirement for The Sarjana Degree (S1)**

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**MAKASSAR**  
**2022**

UNIVERSITAS  
BOSOWA

SASTRASASTRA

THESIS

DEIXIS IN *RAYA AND THE LAST DRAGON* MOVIE SCRIPT

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ON

August, 16<sup>th</sup> 2022

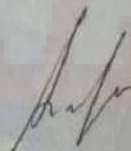
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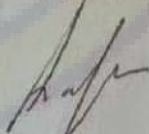
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## STATEMENT OF ORIGINALITY

The writer hereby declares that the thesis entitled **DEIXIS IN RAYA AND THE LAST DRAGON MOVIE SCRIPT** and the content of this thesis is my own work, not the result of plagiarism. Writer's other opinions or findings included in this thesis are quoted or cited in accordance with ethical standards.

Makassar, 01 July 2022

The writer



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## ACKNOWLEDGEMENT

Praise and gratitude the writer prays to the presence of God Almighty, for all his blessings and grace so that the writer can complete the thesis entitled "*DEIXIS IN RAYA AND THE LAST DRAGON MOVIE SCRIPT*". Peace and salutation always be given to our beloved prophet Muhammad SAW that we hope his blessing in judgment day.

In writing this thesis, it cannot be separated from the assistance of other parties in providing assistance and guidance, so that the writer can complete the research and preparation of the final project. For this reason, the writer would like to take this opportunity to express the deepest gratitude to:

Beloved parents (Sahidin and Ratnawati) especially my mother thank you so much for your love mom, my brother (Akmal Sahidin) and sisters (Azizah Sahidin, Ashikin Sahidin and Azira Sahidin) who have provided countless moral and material support, so that this thesis can be completed as it is today.

The support, patience and confession of my supervisors, **Dr Sudirman Maca S.S., M.Hum** as my supervisor I and **Andi Tenri Abeng, S.S.,M.Hum** as my supervisor II who had helped the writer patiently finishing this thesis by giving suggestion, guidance, and correction from the very early stage of this research as well as giving the writer extraordinary experience through the past year.

Thank to **Dra. Dahlia D. Moelier, M.Hum** and **Asyrafunnisa S.S., M.Hum** as the examiners for the suggestion, correction, knowledge and guidance that given to me.

To my lecturers **Dr. Ramli, S.S., S.Pd., M.Pd, Tabhan Samsu Rijal, Lc., MA., Hendrik Y. Possumah, S.S., M.Hum, Dr. Dra. Syahriah Madjid, M.Hum** and the deepest gratitude addressed to **Dr. H. Herman Mustafa, M.Pd.** may he rest in love and Allah SWT forever showering his soul with mercy until the judgment day.

**Rahmawati Ali, S.S.,** and **Yultri, S.Psi** as the staff of letters faculty for the support, love and advice. Especially to Mrs **Yultri, S.Psi** thank you for your help while I was doing on this thesis.

To my forever beloved friends **Astuti, Devy, Linda, Zahra, Delmi** thank you for your support and love that always give it to me and I hope that we can always be friends even when we already have our own life in the future.

Being thankful to my loyal friends who accompany during study and same struggle in Faculty of Letters during four years at Bosowa University my dear **“Ismah, Ibnu and Mona”** thanks for bringing back my smile anytime I lose it and being my friend I share my life with. To my friends **Ana, Adel, Vindy, Mae, Intan, Elysa, Jihan, Via** and **Dewi** thank you for being my friends I will always remember the good memories we have spent for 4 years together, my beloved **SASKARA** and **SASTRA18** you are amazing and you all are my family and forever in my thoughts.

And also, thank to my senior **Iis Sartika Katili** for the suggestios, advice and help in finishing my thesis.

The writer is fully aware that there are still deficiency in writing this thesis, therefore the writer apologizes and hopes for constructive criticism and sugesstions from all readers.

Finally, I hope that writing this final project can be useful for writers and other fellow students in the future come and hopefully all help and all parties are worth worship by the side of God Almighty, Amen.

Makassar, 01 July 2022

The Writer

## ABSTRACT

**Asrawi Sahidin.** 4518051009. “Deixis in *Raya and The Last Dragon* Movie Script”. English Language and Literature Program, Faculty of Letters. Bosowa University. (Supervised by Sudirman Maca and Andi Tenri Abeng).

The objective of this research were to find out the types of deixis and describe the functions of deixis that contained in *Raya and The Last Dragon* movie script.

In this research the writer used qualitative descriptive method and theory by Levinson to analyze the types of deixis and the function of deixis in *Raya and The Last Dragon* movie script.

The results shows that there were five types of deixis used in *Raya and The Last Dragon* movie script namely person deixis (*I, me, us, we*), time deixis (*ago, later, now and today*), place deixis (*here and there*), discourse deixis (*this and that*) and social deixis (*magical creatures, Chief Benja, mighty, Tail Chief, Captain Boun, Chief of Talon, Fang gang, Fang soldiers, princess, buddy, ba, Dep la, binturis, father, my friends*). Person deixis is the most dominant types of deixis that appear in *Raya and The Last Dragon* movie script. The function of deixis in *Raya and The Last Dragon* movie script divided into: person deixis functions as singular first person pronoun, plural first person pronoun, singular second person pronoun, plural second person pronoun, singular third person pronoun and plural third person pronoun. Time deixis has function to explain the time of an event which happened in past, in present and in the future. Place deixis has function to explain the place that close to the speaker, the place that close to the listener and the place that away from the speaker and the listener. Discourse deixis has function to explain the words that has been mentioned before and to explain the words to be mentioned in utterance. Social deixis has function to distinguish the social status between the speaker and the listener, distinguish the social level between the speaker and the listener, distinguish the social identity between the speaker and the listener, clarify the closeness of social relational and to maintain the language manners.

**Keywords:** *Language, Deixis, Type, Function, Movie Script*



## ABSTRAK

**Asrawi Sahidin.** 4518051009. “Deixis in *Raya and The Last Dragon* Movie Script”. Program Bahasa dan Sastra Inggris, Fakultas Sastra. Universitas Bosowa. (Dibimbing oleh Sudirman Maca dan Andi Tenri Abeng).

Penelitian ini bertujuan untuk menemukan jenis-jenis dari deiksis dan menjelaskan fungsi dari deiksis yang terdapat dalam naskah film *Raya and The Last Dragon*.

Dalam penelitian ini penulis menggunakan metode kualitatif deskriptif dan teori dari Levinson untuk menganalisis jenis-jenis deiksis dan fungsi deiksis dalam naskah film *Raya and The Last Dragon*.

Hasil penelitian menunjukkan terdapat 5 jenis deiksis yang digunakan dalam naskah film *Raya and The Last Dragon* yaitu deiksis persona (aku, saya, kita, kami), deiksis waktu (yang lalu, nanti, sekarang, hari ini), deiksis tempat (disini dan disitu), deiksis wacana (ini dan itu) dan deiksis sosial sosial (*Makhluk ajaib, Ketua Benja, Perkasa, Ketua Tail, Kapten Boun, Ketua Talon, Geng Fang, Prajurit fang, Putri, sobat, ba, Dep la, Binturis, ayah, teman-temanku*). Deiksis persona merupakan deiksis yang paling dominan muncul dalam naskah film *Raya and The Last Dragon*. Fungsi deiksis dalam naskah film *Raya and The Last Dragon* terbagi menjadi: deiksis persona berfungsi sebagai kata ganti orang pertama tunggal, kata ganti orang pertama jamak, kata ganti orang kedua tunggal, kata ganti orang kedua jamak, kata ganti orang ketiga tunggal, kata ganti orang ketiga jamak. Deiksis waktu memiliki fungsi untuk menjelaskan waktu suatu peristiwa yang terjadi di masa lalu, sekarang dan masa yang akan datang. Deiksis tempat memiliki fungsi untuk menjelaskan tempat yang terdekat dengan penutur, tempat yang dekat dengan pendengar dan tempat yang jauh dari penutur dan pendengar. Deiksis wacana berfungsi untuk menjelaskan kata-kata yang sudah disebutkan sebelumnya dan menjelaskan kata-kata yang akan disebutkan dalam ujaran. Deiksis sosial berfungsi untuk menjelaskan untuk membedakan status sosial antara penutur dan pendengar, membedakan tingkat sosial antara penutur dan pendengar, membedakan identitas sosial antara penutur dan pendengar, memperjelas kedekatan hubungan sosial dan untuk menjaga sopan santun dalam berbahasa.

**Kata Kunci:** *Bahasa, Deiksis, Jenis, Fungsi, Naskah Film.*

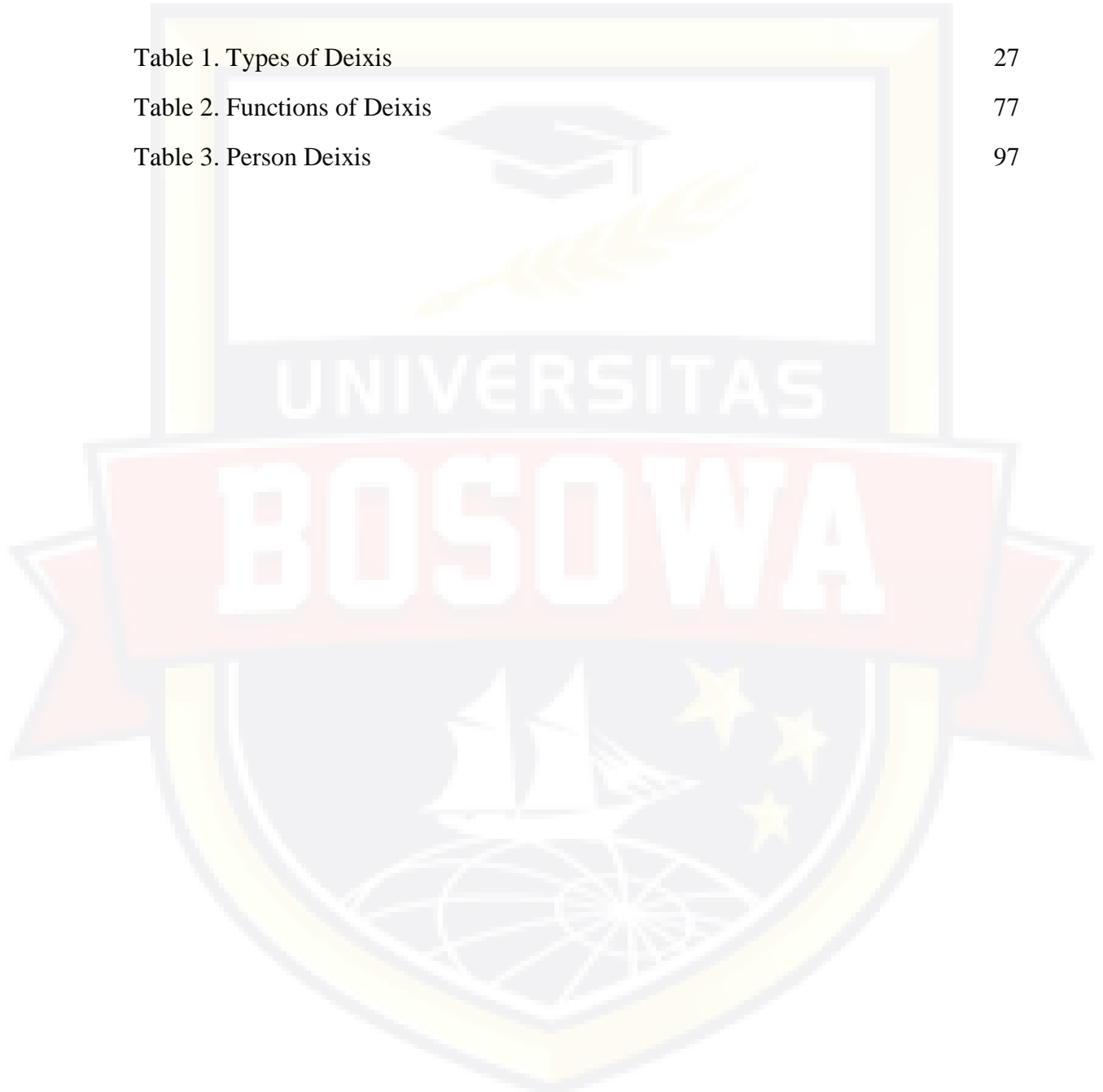
## TABLE OF CONTENTS

<b>TITLE PAGE</b>	i
<b>PAGE OF APPROVAL</b>	ii
<b>STATEMENT OF ORIGINALITY</b>	iii
<b>ACKNOWLEDGEMENT</b>	iv
<b>ABSTRACT</b>	vii
<b>ABSTRAK</b>	viii
<b>TABLE OF CONTENTS</b>	ix
<b>LIST OF TABLE</b>	xi
<b>LIST OF APPENDICES</b>	xii
<b>CHAPTER I INTRODUCTION</b>	1
A. Background	1
B. Reason for Choosing the Title	4
C. Problem of the Research	4
D. Scope of the Research	5
E. Question of the Research	5
F. Objective of the Research	5
G. Significance of the Research	6
<b>CHAPTER II LITERATURE REVIEW</b>	7
A. Previous Studies	7
B. Pragmatic	12
C. Deixis	13
1. Definition	13
2. Types of Deixis	15
a. Person Deixis	15
b. Time Deixis	16
c. Place Deixis	17

d. Discourse Deixis	19
e. Social Deixis	20
<b>CHAPTER III METHODOLOGY</b>	24
A. Research Design	24
B. Sources of the Data	25
C. Method of Collecting Data	25
D. Method of Analyzing Data	26
<b>CHAPTER IV FINDING AND DISCUSSION</b>	27
A. Findings	27
1. Types of Deixis in <i>Raya and the Last Dragon</i> Movie Script	27
2. Functions of Deixis in <i>Raya and the Last Dragon</i> Movie Script	77
B. Discussion	82
<b>CHAPTER V CONCLUSION AND SUGESSTION</b>	91
A. Conclusion	91
B. Suggestion	92
<b>BIBLIOGRAPHY</b>	93
<b>APPENDICES</b>	97

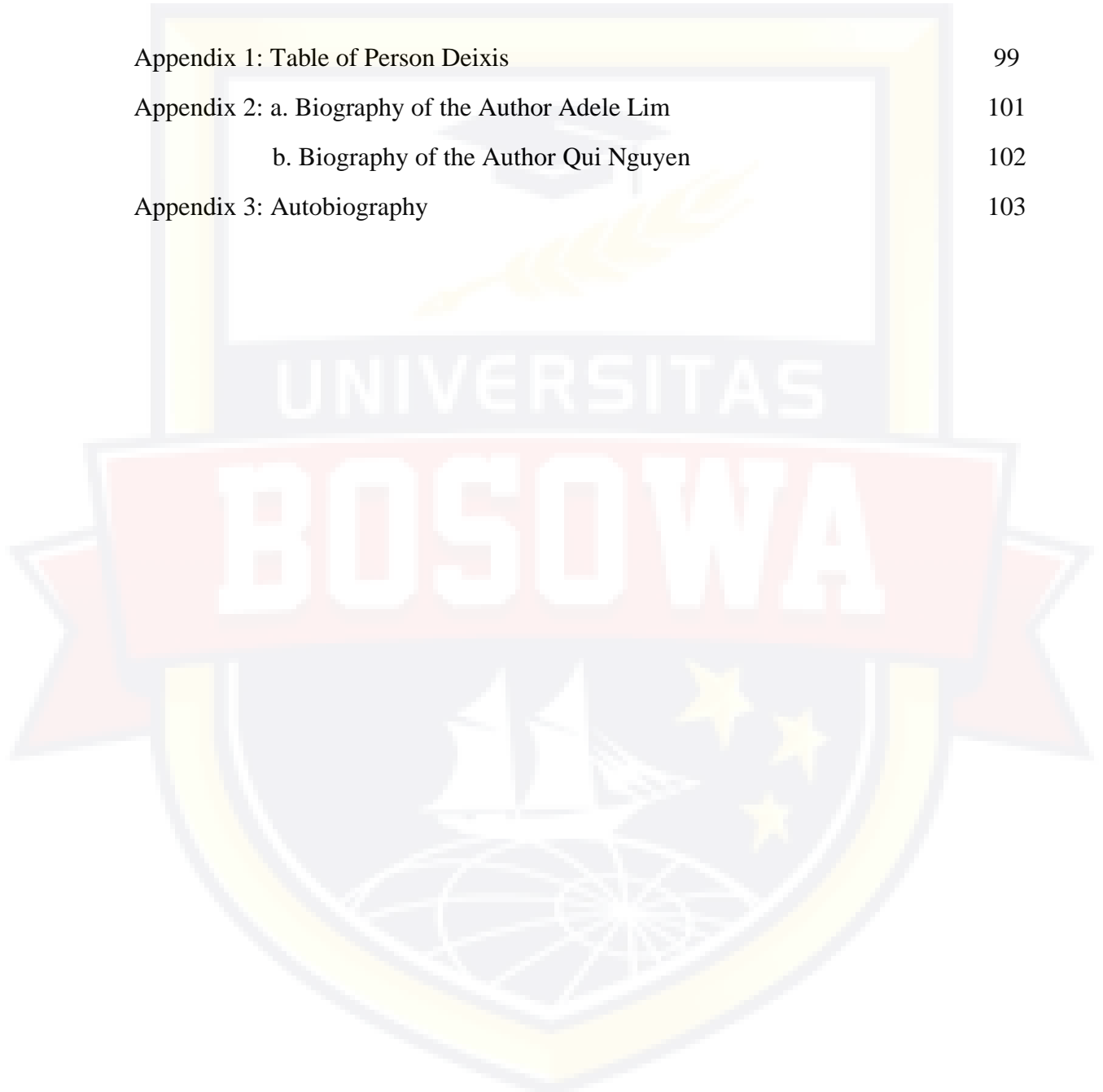
## LIST OF TABLE

Table 1. Types of Deixis	27
Table 2. Functions of Deixis	77
Table 3. Person Deixis	97



## LIST OF APPENDICES

Appendix 1: Table of Person Deixis	99
Appendix 2: a. Biography of the Author Adele Lim	101
b. Biography of the Author Qui Nguyen	102
Appendix 3: Autobiography	103



# CHAPTER I

## INTRODUCTION

This chapter consists of seven subchapters those were background, reason for choosing the title, problem of the research, scope of the research, question of the research, objective of the research and significance of the research.

### **A. Background**

Literature was a medium in which it use language to tell the story of human life. Language was a tool that used by people to communicate. People use language to express their ideas or feelings both orally and written form (Hasanah, 2016: 1). People can communicate and understand each other through language, therefore language has an important role in human daily activities. There were many aspects that included in communicating such as speaker, listener, meaning, context and purpose (Ridwan, 2019: 1).

In communication, people have to recognize the meaning of words in utterance and also what the speakers meaning in utterance to be able to communicate clearly. The meaning of the utterance of the speaker could be clear if the listener knows about who, where and when the utterance was uttered. According to Ainiyah, et al, (2019: 288) people use language to transfer information or message. Language was also used in making a screenplay on a movie which called movie script.

Movie was not something new in society. Nowadays, watching movies becomes one of the favorite things for many people especially for teenagers. People usually spend their free time by watching their favorite movies. Movie was a story that contain dialogue between actors or actress who play a role in a movie story. Sometimes in watching a movie people misinterpret the meaning that uttered by the speaker or the actor, but this can be solved by reading the movie script or people can discover the meaning through the movie script. Script was a written text by screenwriters for film, television program and video game (Nurjanah, 2018: 36). Sometimes it also contains with dialogue, action, movement and the expression of the characters. A script of the movie can help people to understand more about the meaning of the movie.

The subject that studied about language was called pragmatic. Pragmatic was a branch of linguistics that study about the contextual meaning. Language and context were two things that cannot be separated because they were related to each other and contextual meaning was connected with reference (Fauziah, 2015: 15). Understanding the meaning of the word in communication, people have to know the contextual information because every utterance refers to different thing based on the speaker's meaning. Pragmatic was a study that concerned with the meaning as communicated by a speaker and interpreted by a listener (Aditama, 2016: 21).

According to Levinson (1983: 5) pragmatic was a study of language used. Part of pragmatic such as deixis, implicature, presuppositions, speech acts, and

aspects discourse structure. In this research the writer choose deixis as an object to analyze. Deixis was a word or phrase whose meaning based on the context of its reference. Deixis was used to explain what was the meaning of the speaker in the speech like the person, time, place, discourse and social that were known as context (Salamah, 2021:64). According to Levinson (1983:62) deixis divided into five parts such as person deixis, place deixis, time deixis, discourse deixis and social deixis.

The type of deixis was known as a context and to understand the meaning of the utterance from the speaker, listener have to know the types of contexts that was meant by the speaker to avoid misunderstanding. Setiakawanti (2018: 757) states that in learn language especially for the people who learn English as the second language, deixis was the important part to learn because it was about meaning. The communication can work if the speaker and listener can understand each other. Deixis has a function to assist listeners or readers in understanding the content of the speech or reading. In particular, deixis also has different functions according to types of context in deixis.

From the definition above, the writer decided to do analysis on the types and the function of deixis in *Raya and The Last Dragon* movie script using pragmatic approach and theory by Levinson (1983: 54). This research was entitled *Deixis in Raya and The Last Dragon Movie Script*. The writer choosing *Raya and The Last Dragon* movie script because there were five types of deixis that used in *Raya and The Last Dragon* movie script and the element



of deixis was often used in spoken and written language for example in movie script. *Raya and The Last Dragon* was also an American computer-animated fantasy adventure movie produced by Walt Disney Animation Studios and this movie script has never been researched before.

### **B. Reason for Choosing the Title**

In essence, deixis often used in human daily life both in spoken and written form. Deixis was needed in language use because deixis has a function to identify a meaning that contained in language and it only known when it was in the context of language events or situations. There were many word in language that can not be interpreted if the listener do not know about the context of situation of the dialog. In *Raya and The Last Dragon* movie script there were some words that misinterpreted because the listener do not know about the context of situation of the dialog. Therefore, the writer decided to analyze the types of deixis and the function of deixis in *Raya and The Last Dragon* movie script.

### **C. Problem of the Research**

Language has an important role in human life because language was a tool that used by people to communicate. Deixis always found in people daily communication, deixis was used to analyze the conversation or the utterance because every utterance was related to the point of people, something, place and time. The meaning of the speaker's utterance become clear if the listener

knows the context of who, when, where, in the utterance when it uttered by the speaker.

#### **D. Scope of the Research**

The title of this research was deixis in *Raya and The Last Dragon* movie script. The writer focused the research to discover the types of deixis based on Levinson's (1983: 54) theory and the function of deixis that contained in *Raya and The Last Dragon* movie script through the dialogue of the main character in movie script.

#### **E. Question of the Research**

1. What are the types of deixis that contained in *Raya and The Last Dragon* Movie script?
2. What is the function of deixis that contained in *Raya and The Last Dragon* Movie script?

#### **F. Objective of the Research**

1. To find out the types of deixis that contained in *Raya and The Last Dragon* Movie script.
2. To describe the function of deixis that contained in *Raya and The Last Dragon* Movie script.

## G. Significance of the Research

There were two significances from this research such as theoretical benefit and practical benefit that can be achieved through the research, as follows:

### 1. Theoretical Benefit

The result of this research expected to contribution to enrich the linguistics theory in particularly about pragmatic approach in literary research and also in understanding the works of theory of Stephen C. Levinson in analyzing the deixis in movie script.

### 2. Practical Benefit

The result of this research useful to enrich the understanding of the people about deixis, types of deixis and the function of deixis and also it was expected to be helpful for learning regarding the study of deixis especially in movie script, and also this research can help the next writer to understand the use and the meaning of types deixis especially in movie script.

## **CHAPTER II**

### **LITERATURE REVIEW**

This chapter consists of previous studies, approach, related ideas and theories. The related ideas were explained about the definition of deixis, types of deixis and the function of deixis.

#### **A. Previous Studies**

Previous studies were the literature review that had a common theme which was usually used by the next writers to compare their new research with the previous writers.

Fadillah and Septyani (2018) *An Analysis of Deixis Using Beauty and The Beast Movie Script*. This research aimed to discover the types of deixis and the frequency of each deixis. This research used descriptive qualitative method and using documentary technique in collecting data. The result showed that there were three types of deixis found in Beauty and The Beast movie script and there were nine frequencies of deixis. Type of Person deixis was used 128 times which is the most dominant type of deixis in Beauty and The Beast movie script.

Cahyani (2018) *The Analysis of Deixis in The Novel Pride and Prejudice Written by Jane Austen*. This research aimed to discover the type of deixis and the references that contained in novel written by Jane Austen entitled Pride and Prejudice. The writer used qualitative descriptive method and theory by Yule Theory (1996). According to Yule theory, there were three types of deixis such as

Person Deixis, Spatial Deixis and Temporal Deixis. The result of this research show that there were three types of deixis that found in the novel *Pride and Prejudice* they were 98 data of person deixis, 8 data of spatial deixis and there were 11 data of temporal deixis. From the data we could see that the person deixis was the most dominant type of deixis found in the novel *Pride and Prejudice* written by Jane Austen.

Asmarita and Haryudin (2019) *An Analysis Deixis in Ridwan Kamil's Speech at The Asia Africa Conference (KAA)*. This research aimed to analyze the types of deixis and to discover the most dominant type of deixis in Ridwan Kamil's Speech at The Asia Africa Conference (KAA). In this research, the writer using descriptive qualitative method to analyze the data and theory by Levinson (1983) to analyze the types of deixis. The result of this research showed that only three types of deixis was found in Ridwan Kamil's Speech at The Asia Africa Conference (KAA) they were person deixis, time deixis and social deixis and the most dominant types of deixis that found in Ridwan Kamil's Speech at The Asia Africa Conference (KAA) was person deixis.

Retnowaty (2019) *Deixis in Donald Trump's Speech to UN General Assembly*. The purposed of this study was to describe how deixis were used in Donald Trump's Speech to UN General Assembly. This research was using qualitative descriptive method and theory by Levinson about deixis. The result of this research showed that there were five types of deixis that found in Donald Trump's Speech they were person, place, time, discourse and social deixis. The

mostly deixis used by Donald Trump was the person deixis with the frequency of 279 (81.10%).

Herman and Pardede (2020) *Deixis Analysis in the Business Article of the Jakarta Post*. This research aimed to discover the deixis based on Levinson's theory in the Business Article of the Jakarta Post. This research was applied descriptive qualitative method. After analyzing the data, the result showed that there five types of deixis in the Business Article of the Jakarta Post which was person deixis was the dominant types of deixis that found in the Business Article of the Jakarta Post.

Purba (2020) *Understanding Deixis in The Song Lyrics of Salam Alaikum*. This research was purposed to discover the three types of deixis that contained in song lyrics of Harris J's Salam Alaikum. In this research the writer using descriptive qualitative method to analyze the data. The writer chose the lyrics song of Harris J's Salam Alaikum because the popularity of the song and also it consisted of such as deictic word and reference meaning. The result of this research showed that there were three types of deixis in the lyrics song of Harris J's Salam Alaikum they were person deixis, spatial deixis and temporal deixis. The most dominant deixis in the lyrics song of Harris J's Salam Alaikum was person deixis, because it was told about the moral values, the speaker's experiences and feelings in his religious life.

Soendari (2020) *Social Deixis in the Movie Entitled Beauty and The Beast 2017*. This research aimed to discusses the use, the types and the function of social

deixis based on the main character in the movie entitled *Beauty and The Beast*. The writer use theory by Levinson's and using descriptive method. The result of the research show that there were 38 sentences containing social deixis and there were four functions of the social deixis found in this movie.

Sinaga, et al., (2020) *Deixis in the Song Lyrics of Lewis Capaldi's Breach Album*. This research aimed to analyze the three types of deixis using Yule's theory. The writer chose the song as an object of the research because the popularity of the song. This research applied descriptive qualitative method. The result of this research showed that there were three types of deixis found in the Song based on Yule's theory they were person deixis, spatial deixis and temporal deixis. The use of person deixis was to indicated the participant in the song, the spatial deixis use to indicated location and place of event from the participant and the temporal deixis was used to indicated the timing of the speech event which used in this song. In this research person deixis was the most dominant type of deixis that was found by the writer.

Indrasara (2021) *Deixis Analysis in The Short Story Entitled the Night Come Slowly by Kate Chopin*. The purpose of this research was to know what kinds of deixis that used in the story the *Night Come Slowly* by Kate Chopin. In this research the writer use theory by Levinson's and using descriptive method in analyzing the types of deixis. Based on Levinson's theory there were five types of deixis but the result in this research showed that discourse deixis was not used in this story. The result showed that there were four of five types deixis that used in

this story they were person deixis, time deixis, place deixis and social deixis and the most dominant deixis used in the story was person deixis with the frequency 27 (65,86%).

Hasan, et al., (2021) *The Politeness Principle Actualization in Rodger and Hammerstein's Drama "King and I"*. This research aimed to find out the politeness types when the characters make the dialogue and strategy used by the characters and factors that influence use of politeness principle. In this research the writer used qualitative descriptive method through pragmatic study. In analyzing the politeness principle the writer used theory by Geoffrey Leech (1983). The result showed that the characters of the drama consider politeness principle when make imperative dialogue in specific setting and most of the dialogue indicate applying politeness principle. Strategies that always applied are indirect scale, optionality scale, authority scale and cost-benefit scale. The significant factors that influence and determine the use of politeness principle are social background of the character, setting and scene, and end of the dialogue.

Saputri (2016) *An Analysis of Deixis in Black Swan Movie Script*. This research was purposed to discover the types of deixis and the dominant deixis in Black Swan Movie Script. This study applied descriptive qualitative method. The result showed that there were four types of deixis in Black Swan Movie Script they were personal deixis, spatial deixis, temporal and discourse deixis which personal deixis especially third person was the most dominant in Black Swan Movie Script.



Based on the previous studies above, there were two research showed that the writers did not find all the types of deixis based on Levinson's theory and the person deixis was the most dominant types of deixis that found by the writers. The results of the research is not to repeat the research in the past, although the research was about deixis and used theory by Levinson 1983, but the object was different because the writer chose *Raya and The Last Dragon* movie script as the object of this research.

## **B. Pragmatic**

Pragmatic was one of the linguistic parts which related with the use of the language. Pragmatic was a study of the relationship between language and the context that was fundamental to understand the explanation of the language (Levinson, 1983: 21). According to Abdulameer (2019: 292) pragmatic was a study that deals with the language used and how the context contributes to meaning. Meanwhile, Ridwan (2019: 2) states that pragmatic was a study about contextual meaning and the relationship between linguistic form and the users. Pragmatic could help someone to understand each other, but pragmatic could also made someone to understand indirectly what was in the other person's mind. According to Pane (2018: 7) Pragmatic was a study of what was the speaker meaning. Meanwhile Pangaribuan, et al., (2015: 172) states that pragmatic was a study of meaning as communicated by speaker and interpreted by listener.

In communication, people have to recognize the meaning of words in utterance and also what the speakers or writers mean in utterance to be able to communicate clearly. In pragmatic analysis, the focus of the study was the purpose of the conversation. The meaning of the speech will be identified through the context of the language use. All the utterances in any language become meaningless without meaning. The study of pragmatic was used for communication purpose and the study of what the speakers mean when they produce utterance depending on the context, not on the literal meaning of the words.

## **C. Deixis**

### **1. Definition**

According to Salamah, et al., (2021: 65) deixis was a part of pragmatic approach that study about the meaning of the word based on the context of the word used in utterance. Deixis was a way to refer to a certain nature by using language that could only be interpreted through the meaning that indicated by the speaker and it was influenced by the situation at the time of the conversation was take place (Nugroho, 2019: 3). According to Abdulameer (2019: 292) deixis was a term which referred to words that could not be understand without the contextual information. Levinson (1983: 54) states that the phenomenon of deixis was the most obvious way of knowing the relationship between language and the context that exists in a language structure itself.

Deixis focused in analyzing word, phrase and utterance which directly related to a person, time, place, social and discourse (Margareta, et al., 2022: 25). Meanwhile Setiakawanti (2018: 757) states that deixis was important to learn especially for the people who learn English as the second language because sometimes people were difficult to understand the meaning that uttered by the speaker. Deixis was used to analyze the conversation or the utterance because every utterance was related to the point of people, something, place and time or in other words, deixis were words that take a meaning from the speech situation when the words were used.

The meaning of the utterance of the speaker will be clear if the listener or reader knows about who, where and when the utterance was uttered. There were many words that could be found in people utterance that could not be interpreted if people do not know the context (Nurjanah, 2018: 22). Deixis could be interpreted as a form of language whose reference point depends on the speaker. Deixis was also a way of pointing to something that was closely related to the speaker's context.

Deixis had different functions based on the types of deixis itself. According to Purwandari, et al., (2019: 189) there were two functions of deixis such as general and particular. In general, deixis serves to assist people in understanding the content of an utterance or reading. Meanwhile, in particular deixis also had a different functions according to the type and the context in the deixis. In pragmatic, deixis was an important part that could not be ignored in

terms of language use because its interpretation depends on the context and the speaker's intention. In essence, deixis was often used in human daily life both in spoken and written form.

## **2. Types of Deixis**

According to Levinson (1983: 62) theory, there were five categories of deixis. They were person deixis, time deixis, place deixis, discourse deixis and social deixis.

### **a. Person Deixis**

Person deixis or personal deixis was used to indicate the person who utters the utterance. Personal deixis referred to a person or participant in the communication (Nurjanah, 2018: 26). According to Levinson (1983: 62) person deixis was divided into three parts namely first person pronoun (I, and we), second person pronoun (you), and the third person pronoun (she, he, it and they).

First person referred to the speaker or both the speaker and referents grouped with the speaker, second person referred to the person spoken to or person identified as addressee and the third person referred to the person being spoken to or the referents were neither the speaker nor addressee. The parts of person deixis were still divided into two types such as singular and plural. Singular person was used to mention only one person, while plural person was used to mention many people or more than one person.

Personal pronouns were used to replace the names of certain people or things that were not directly mentioned.

For example:

1) *I* have to go to the hospital.

The word *I* in the sentence above was the first person which was the speaker referred to him/her self.

2) *You* have to wash the dishes before go to bed.

The word *you* in the sentence above was the second person that referred to someone who talk with.

3) I met Ismah this morning, *she* looks so beautiful.

The word *she* in the sentence above was the third person and that referred to Ismah.

#### **b. Time Deixis**

Time deixis referred to the time of the utterance or the conversation takes place. According to Khalili (2017: 60) Time deixis referred to an expression that point to special period when the speaker produced the utterances. Levinson (1983: 73) state that it was important to distinguish the moment of utterance or coding time from the moment of receiving time. Meanwhile Purwandari, et al., (2019: 188 ) states that time deixis was expressed by adverb of time. Time deixis will be very easy to know if the

speaker and addressee understand the time of the conversation and the purpose of the conversation.

Time deixis was divided into three parts namely (1) what was happening, (2) what will be happened, (3) that had happened. There were several words that include time deixis, they were now, today, tomorrow, yesterday and many more. The word morning, afternoon, evening and night were not time deixis because they were determined based on the position of the earth towards the sun (Purwandari, et al., 2019: 189). But, time deixis determined when someone expresses a certain time in the utterance. The words could be a time deixis when the benchmark was the speaker.

For example:

- 1) *Yesterday* was sunday, right?
- 2) I saw you *last week*.

The words *yesterday* and *last week* were time deixis which referred to the moment that had happened.

- 3) Are you going to the campus *tomorrow*?

The word *tomorrow* was time deixis which referred to the moment that will be happened.

### c. Place Deixis

Place deixis or spatial deixis was the relation of place between the speaker and the thing which meant. Place deixis was an expression served to show the location relative to the location of a participant in the speech

(Khalili, 2017: 60). Meanwhile Pangaribuan, et al., (2015: 174) states that place deixis was a study of how to encode the expression of place deixis requires contextual information about the place in the utterance. The specifications of place used to clarify the located of the objects.

According to Levinson (1983: 79) deixis place concerns with the specification of location in the speech event which includes close to the speaker (here), far from the speaker but close to the listener (there), and away from the speaker and listener (there). Place deixis could be seen from using demonstrative adverbs here and there (Ridwan, 2019: 11). Place could be a deixis if the place or location could be seen from the located of the people doing the communication or dialogue. The place deixis was used to convey the information through the form of location that was known from the relative location of the speaker and listener place.

For example:

1) Rambakulu was four hundred miles from ***here***.

The word *here* was a place deixis that referred to somewhere which know by the speaker and close to the speaker.

2) How long will you stay ***there***.

The word *there* was a place deixis that referred to somewhere the listener will go but knowing by the speaker.

3) We have to go ***there*** if we want get out alive.

The word *there* was a place deixis which referred to a place away from the speaker and listener.

#### **d. Discourse Deixis**

Discourse deixis also known as text deixis referred to the use of expressions in an utterance. According to Levinson (1983: 85) discourse deixis concerns the use of expression within some utterance to refer to some portion of the discourse that contains in the utterance (including the utterance itself). Meanwhile Khalili (2017: 60) discourse deixis was an expression served to refer to special discourse that includes the utterance or as the indication and it was relations to surrounding text.

In discourse deixis, linguistic expressions were used to refer to a certain part of discourse where those expressions occur both orally and written form. The form of discourse deixis was in the form of text or word that contains speech in which there were expressions. Discourse deixis divided into two part such as anaphora and cataphora. Anaphora had a function to explain the word that had been mentioned before. Cataphora were words or text that referred to the thing to be mentioned.

Discourse deixis could be expressed with demonstrative *this* and *that* (Ainiyah, et al., 2019: 291). The demonstrative pronoun of *that* was always be as the anaphora, meanwhile *this* could be anaphora or cataphora depending on which context it referred to. A word could be called as



discourse deixis if it referred to a definite part of the text where the referent was made into the current discourse.

For example:

1) I really want to tell you about *this* story.

The word *this* referred to the story that will be told by the speaker and it was type of Cataphora.

2) You know I have already known *that* news.

The word *that* referred to the sentence or discourse that had been mentioned by the speaker and it was type of Anaphora.

3) *That* was the best story I ever heard.

The word *that* referred to the sentence or discourse that had been mentioned by the speaker and it was type of Anaphora.

#### e. Social Deixis

Social deixis was different from the other types of deixis. Social deixis was not referred to person, time, place and discourse deixis, but it referred to the social ranking and position between the speaker and the addressee in the society using language. Social deixis was concerned with the grammaticalization on encoding in language structure of social information. According to Pangaribuan, et al., (2015: 175) social deixis was the study of the social relationship holding between speaker and addressee or some referent. Social deixis was an expression used to differentiate status and level

between the speaker and the listener (Ainiyah, et al., 2019: 291). Social deixis was a word which reflected the reality of the social situation in which the utterance occurs (Levinson, 1983: 89).

According to Levinson (1983: 90) social deixis divided into two parts namely relational form and absolute form. The form of relational social deixis was a social deixis that relates to the respect directed by the speaker to the reference or listener. Meanwhile absolute form were the forms of language that had been set for the speaker. Absolute form of social deixis were sometimes associated with different social statuses (higher and lower). As Khalili (2017: 60) state that social deixis was an expression used to distinct social rank and status.

According to Azmin (2018: 19) there were three types of relational social deixis they were the speaker and the reference (honorific reference), the speaker and addressee (honorific addressee), the speaker and addressee (audience or group). Honorific reference was form of language that used by the speaker to show respect to the referred person which was coded with a title. The speaker and addressee (honorific addressee) were respect that could be directly conveyed without having a target being referred to. For example the word father, mother and sir have shown the respect feelings even though the respect was without adding the subject of the name of the person. The speaker and addressee (audience or group) were a form of respect used by the speaker to indicate a form of respect that was not only

addressed to people but also to state something that being discussed which the listener was not involved in the utterance.

According to Melani (2017: 23) there were two types of absolute social deixis they were authorized speaker and authorized recipient. Authorized speaker was a form of respect that could only used by the speaker. Meanwhile authorized recipient was a form of honor that was limited to recipients or honors that were only truly addressed to authorized and entitled recipients. For example the words *Your Majesty* was used in kingdom only. The title of a person could indicate a person position, class and social status.

The function of social deixis was to show the social status between participants in utterance. Purwandari, et al., (2019: 192) states that the function of sosial deixis was to distinguish the social level of the speaker and listener and also to maintain the laguage manners. There were several words that include social deixis, they were sir, majesty, chief, president, your honor and many more. Those social deixis words were used to indicate or to classify the social status of the participants or between the speakers.

For example:

- 1) Good morning, **chief** Tong.

The word *chief* from the example above was a form of respect given to someone because of his position as a leader in a village or community.

This word was include in the type of absolute social deixis.

2) I'm sorry **sir**, I can not attend your class today.

From the example above, the speaker use the word *sir* to to show the respect to the teacher and considers the position or social status between the speaker and listener. This was the type of relational social deixis.

3) Joko Widodo was the **president** of Indonesia.

The word *president* from the example above was a form of respect given to someone because of his position as a leader in a country. This word was include in the type of absolute social deixis.

The words *chief*, *sir* and *president* were the example of social deixis because it showed the differences of status social in people life.

## **CHAPTER III METHODOLOGY**

In a research, a method was essential to gain a valid significance. This chapter focuses on discussing about research design, sources of the data, method of collecting data and method of analyzing data.

### **A. Research Design**

The research method was a way that used by writer to collect information and data, and conduct investigations on those data. In this research the writer used descriptive qualitative method. It means the data collected was in the form of words. Qualitative method was a study that data in form of words or sentences, it means the data not numeric (Abubakar, 2021: 7). Qualitative descriptive was research whose description uses facts or phenomena obtained from the data as they were.

Descriptive research was research to describe an event that happening right now. Descriptive research focus on the actual problem at the time the research take place (Nugroho, 2019: 4). According to Ridwan (2019: 21) Qualitative descriptive was a method of the research that makes description of the situation of the events. The purpose of descriptive research was to make descriptions or pictures of the facts, as well as the relationship between the phenomena being investigated. Through descriptive research, the writer tried to describe events and occurrences, namely deixis from the *Raya and the Last Dragon* movie script.

## B. Sources of The Data

The research analyzed the deixis in movie script of *Raya and the Last Dragon* which has 96 pages. *Raya and The Last Dragon* was a 2021 American computer-animated fantasy adventure movie produced by Walt Disney Animation Studios. It was directed by Don Hall and Carlos Lopes Estrada and written by Qui Nguyen and Adele Lim. It was inspired by traditional cultures of Southeast Asia. This movie was the 59<sup>th</sup> film produced by the studio and release in United States on March 5.

## C. Method of Collecting Data

The procedures used in collection data was document studies. Because the research focused on the analysis or interpretation of written material based on the context. Documentary technique means the data was found from reading, studying and analyzing by classification and identification to collect the data that related to the study (Setiakawanti, 2018: 760). The research type documentary could also be used to explore someone's thoughts that contained in books or published manuscripts (Nugroho, 2019: 5). In this research, the writer looking and reading the script of *Raya and The Last Dragon* movie to get the information about types of deixis based on Levinson theory.

In collecting the data, the writer used document studies of collecting data by following steps:

1. Reading the movie script of *Raya and The Last Dragon*

2. Identifying the words in the utterance that included five types of deixis they were person deixis, time deixis, place deixis, discourse deixis and social deixis based on Levinson theory from the movie script of *Raya and The Last Dragon*.
3. Highlighting the words that contained deixis in the utterance based on Levinson theory from the movie script of *Raya and The Last Dragon*.
4. Drawing and finding conclusions.

#### **D. Method of Analyzing Data**

According to (Abubakar, 2021: 121) data analysis was an activity carried out by writers after the data had been collected and then processed to find the conclusions. After the data had been collecting, the following step was distinguishing the types of deixis based on Levinson theory such as person deixis, time deixis, place deixis, discourse deixis and social deixis. Secondly, discovering the function of deixis based on the types of deixis in the utterance and the final step was concluding the results of the data analysis and formulate suggestion for further researcher.

## BAB IV FINDING AND DISCUSSION

In this chapter, the writer focused on deciphered the finding and the discussion. The writer displayed the data based on the types of deixis the writer had found from the script movie of *Raya and The Last Dragon*. The data of this research were partitioned into words agreeing to the types of deixis that had been found by the writer and would describes the function of types deixis from each words.

### A. Findings

#### 1. Types of Deixis in *Raya and The Last Dragon* Movie Script

From the movie script, the writer found there were five types of deixis. The types of deixis could be seen in table below.

**Tabel 1. Types of Deixis**

No.	Types of Deixis	Data	Page
1.	Person Deixis	I	1, 3, 4, 5, 6, 8 (2 data), 12 (2 data), 13, 15, 19, 22 (9 data), 23 (2 data), 24, 25 (4 data), 31 (2 data), 33, 34 (3 data), 39, 40, 41, 42, 44 (3 data), 43, 49, 52, 53 (2 data), 56, 57 (2 data), 58 (4 data), 60, 63 (7 data), 64, 65 (2 data), 67 (2 data), 71 (2 data), 73 (3 data), 74 (3 data), 75 (2 data), 76, 78 (3 data), 79, 80, 82 (2 data), 93. <b>Total: 85 data</b>



2.		Me	4, 5, 15, 34 (2 data), 52, 54, 57, 58 (2 data), 60, 63 (2 data), 66, 72 (3 data), 75 (2 data), 80 (2 data), 81, 90 (2 data). <b>Total: 24 data</b>
3.		Us	1, 2, 22, 61, 63, 69, 75, 90 (2 data). <b>Total: 9 data</b>
4.		We	1 (2 data), 8 (2 data), 9 (2 data), 14, 15, 19 (3 data), 20, 22 (3 data), 27, 29 (2 data), 30, 31, 37 (2 data), 39, 40 (2 data), 41, 44, 45, 57, 58, 59, 60, 64, 69 (2 data), 72, 74, 76, 81, 88, 90 (2 data). <b>Total: 42 data</b>
5.		You	1, 5 (3 data), 6, 12, 13, 14 (2 data), 15, 17, 19 (2 data), 20, 21 (4 data), 22 (2 data), 24, 25, 26 (4 data), 27 (5 data), 34 (2 data), 39 (3 data), 40, 42, 44 (4 data), 45 (3 data), 49, 52, 53, 54, 56, 57 (2 data), 58, 59, 61 (3 data), 62, 63 (7 data), 64 (3 data), 65 (2 data), 66 (2 data), 67, 72 (3 data), 75 (2 data), 81 (2 data), 82 (2 data), 88. <b>Total: 83 data</b>
6.		They	2 (4 data), 8, 10, 36, 39, 53, 69, 73. <b>Total: 11 data</b>
7.		She	32, 35, 54, 66 (2 data), 75. <b>Total: 6 data</b>
8.		He	40, 44, 57 75. <b>Total: 4 data</b>
9.		It	5, 10, 16, 25 (2 data), 27 (3 data), 30 (2 data), 31, 40, 44, 90 (2 data). <b>Total: 15 data</b>
10.		Them	4, 8, 9, 53, 58, 63 (2 data), 69 (2 data), 88. <b>Total: 10 data</b>
11.		Her	2 (3 data), 32, 34, 75, 76, 81, 90. <b>Total: 9 data</b>

12.		Him	40, 57, 75, 80. <b>Total: 4 data</b>
13.	<b>Time Deixis</b>	500 Years Ago	1 <b>Total: 1 data</b>
14.		500 Years Later	3 <b>Total: 1 data</b>
15.		Now	7, 22 (2 data), 37 (2 data), 40, 53, 58, 69 (2 data). <b>Total: 10 data</b>
16.		Today	24 (2 data) <b>Total: 2 data</b>
17.	<b>Place Deixis</b>	Here	22, 45, 62, 63 (3 data), 64 (2 data), 72, 73, 82. <b>Total: 11 data</b>
18.		There	15, 39, 45, 63, 64, 72, 73. <b>Total: 7 data</b>
19.	<b>Discourse Deixis</b>	That	1, 3 (2 data), 10 (3 data), 13, 22, 35, 70 (2 data). <b>Total: 11 data</b>
20.		This	1, 19. <b>Total: 2 data</b>
21.	<b>Social Deixis</b>	Magical Creatures	1 <b>Total: 1 data</b>
22.		Chief Benja	5, 6 <b>Total: 2 data</b>
23.		Mighty	2, 23 <b>Total: 2 data</b>
24.		Tail Chief	31 <b>Total: 1 data</b>
25.		Captain Boun	45, 53, 62, 68. <b>Total: 4 data</b>
26.		Chief of Talon	44 <b>Total: 1 data</b>
27.		Fang Gang	63 <b>Total: 1 data</b>
28.		Fang Soldiers	69 <b>Total: 1 data</b>
29.		Princess	64 <b>Total: 1 data</b>
30.		Buddy	4, 21, 23, 42, 56. <b>Total: 5 data</b>

31.		Ba	10 (2 data), 18, 19 (4 data), 20 (2 data), 22, 27, 57, 58, 80, 90, 94, 95. <b>Total: 17 data</b>
32.		Dep La	15, 64 <b>Total: 2 data</b>
33.		Binturis	33, 35, 38 <b>Total: 3 data</b>
34.		Father	40 <b>Total: 1 data</b>
35.		My Friends	63 <b>Total: 1 data</b>

Based on the table above there were five types of deixis had been found from *Raya and The Last Dragon* movie script, such as: person deixis, time deixis, place deixis, discourse deixis and social deixis. In conclusion, from the 390 data, the writer found that person deixis was the most dominant types of deixis that appear in *Raya and The Last Dragon* movie script followed with 302 data, time deixis with 14 data, place deixis with 18 data, discourse deixis with 13 data and social deixis followed with 43 data.

The dialogue data could be seen on the following data below. In this section, the writer chose some words in the utterance as the sample to be describedd more clearly. The whole words were enclosed in the appendices.

#### **Data 1**

**Raya:** I know what you're thinking. (*Raya and The Last Dragon*, 2022: 1)

The word *I* in the utterance above was singular type of first person pronoun because it only mentioned one person which was the speaker. In this utterance, the word *I* was referred to Raya as a speaker in dialog. For this data the writer only

described one data as the sample because the research only focused on the main character of the movie script and word *I* only referred to Raya as the main character in movie script therefore the writer only described one data.

### Data 2

**Raya:** Chief Benja. Look, I know it's your job to try and stop **me**, but you won't. (*Raya and The Last Dragon*, 2022: 5)

The word *me* in the utterance above was singular type of first person pronoun because it only mentioned one person which the speaker. In this utterance, the word *me* was referred to Raya as an object.

### Data 3

**Raya:** Magical creatures who brought **us** water and rain and peace. (*Raya and The Last Dragon*, 2022: 1)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Kumandran people as an object.

**Raya:** The dragons fought for **us** the best they could, but it wasn't enough. (*Raya and The Last Dragon*, 2022: 2)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Kumandran people as an object.

**Raya:** Sisudatu... I don't know if you're listening. I've searched every river to find you. And now I'm here at the very last one. Look, there's not a lot of **us** left and we really... we really need your help. (*Raya and The Last Dragon*, 2022: 22)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Kumandran people as an object.

**Raya:** Hey. What do you plan on doing with **us**? (*Raya and The Last Dragon*, 2022: 61)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Sisu as an object.

**Raya:** Okay, Tong, look, you don't know me, I don't know you. But I'm sure that you know a back door or way outta here and it's really important that my friends stay safe. Okay? So, I am sincerely asking you, will you help **us**? Please. (*Raya and The Last Dragon*, 2022: 63)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Sisu, Boun, Noi, Tuk-Tuk and the Ongis as an object.

**Raya:** Luckily for **us**, we have a magic water-dragon. (*Raya and The Last Dragon*, 2022: 69)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Sisu, Tong, Boun, Noi, the Ongis and Tuk-Tuk as an object.

**Raya:** Even if she wanted to help **us**, how could I possibly trust her? (*Raya and The Last Dragon*, 2022: 75)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Sisu, Tong, Boun, Noi, Tuk-Tuk and the Ongis as an object.

**Raya:** That's why it worked. That's why we can do it too. By doing the one thing Sisu wanted **us** to do — what my Ba wanted **us** to do — to finally trust each other and fix this. But we have to come together. Please. (*Raya and The Last Dragon*, 2022: 90)

The word *us* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred the speaker and referents grouped with the speaker. In this utterance, the word *us* was referred to Raya and Namari, Tong, Boun, Noi and the Ongis as an object.

#### **Data 4**

**Raya:** Kumandra. This is what **we** used to be, when our land was whole and **we** lived harmoniously alongside dragons. (*Raya and The Last Dragon*, 2022: 1)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and

referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Kumandran people.

**Raya:** Okay, OKAY, **we** can do this. I'm ready. I know exactly how **we**'ll stop them. (*Raya and The Last Dragon*, 2022: 8)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Chief Benja and people of Heart.

**Raya:** Okay, so **we**'re gonna need crossbows. And catapults. Ooo, what about flaming catapults? (*Raya and The Last Dragon*, 2022: 9)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Chief Benja.

**Raya:** **We**'ll poison them? (*Raya and The Last Dragon*, 2022: 9)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Chief Benja.

**Raya:** AND **we**'re both Sisu super fans. (*Raya and The Last Dragon*, 2022: 14)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and

referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Namaari.

**Raya:** Yeah, maybe **we** really could be Kumandra again. (*Raya and The Last Dragon*, 2022: 15)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Namaari.

**Raya:** Ba! Come on! **We** have to go! (*Raya and The Last Dragon*, 2022: 19)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Chief Benja.

**Raya:** Ba! Get up! Come on. Please, **we** have to keep moving. Get up. (*Raya and The Last Dragon*, 2022: 19)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Chief Benja.

**Raya:** Please, ba! **We** don't have time. Look. Stand up! I'll help you. (*Raya and The Last Dragon*, 2022: 19)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and



referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Chief Benja.

**Raya:** No, **we** can make it together. You're okay... (*Raya and The Last Dragon*, 2022: 20)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Chief Benja.

**Raya:** Six years of searching and **we** end up at a literal shipwreck. That's not a bad sign, is it? (*Raya and The Last Dragon*, 2022: 22)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Tuk-Tuk

**Raya:** Sisudatu... I don't know if you're listening. I've searched every river to find you. And now I'm here at the very last one. Look, there's not a lot of us left and **we** really... **we** really need your help. (*Raya and The Last Dragon*, 2022: 22)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Kumandran people.

**Raya:** What? No, you're still connected to the gem's magic. And that means you can still use it to save the world. If **we** get all the other gem pieces,

You can reassemble it and Boom the druun away! (*Raya and The Last Dragon*, 2022: 27)

The word *we* in the utterance above is plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Sisu.

**Raya:** where **we** are now. ? (*Raya and The Last Dragon*, 2022: 29)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** Well, **we** don't want to attract attention. ? (*Raya and The Last Dragon*, 2022: 29)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** Okay, **we** need to keep going.? (*Raya and The Last Dragon*, 2022: 30)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** I'd say **we** found the Tail Chief. ? (*Raya and The Last Dragon*, 2022: 31)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Sisu.

**Raya:** Half now, half when **we** arrive in Talon. Deal? (*Raya and The Last Dragon*, 2022: 37)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk, Boun and Sisu.

**Raya:** **we** need to get to Talon. NOW. (*Raya and The Last Dragon*, 2022: 37)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk, Boun and Sisu.

**Raya:** Sisu, I saw people lose their minds over a dragon gem. Can you imagine what they'd do over an actual dragon? Look, **we** need you to make this all work. (*Raya and The Last Dragon*, 2022: 39)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** Until **we** have all the gems, you have to stay human. Please. (*Raya and The Last Dragon*, 2022: 40)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** We don't know him. It could be poisoned. (*Raya and The Last Dragon*, 2022: 40)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** Yeah, thanks but, **we**'ve got our own eats. (*Raya and The Last Dragon*, 2022: 41)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** Without you **we** can't put the gem back together. (*Raya and The Last Dragon*, 2022: 44)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Tuk-Tuk and Sisu.

**Raya:** Alright, there's Dang Hai's house. No detours until **we** score that dragon gem. (*Raya and The Last Dragon*, 2022: 45)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Tuk-Tuk.

**Raya:** I really wanted to believe that **we** could be Kumandra again. (*Raya and The Last Dragon*, 2022: 57)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Kumandran people that was separated into 5 land they were Fang, Heart, Tail, Spain and Talon.

**Raya:** And I did. And you know what happened? I got kicked in the back by someone who gave me a "gift" - Look around. **We**'re a world of orphans because people couldn't stop fighting over a gem. (*Raya and The Last Dragon*, 2022: 58)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Sisu.

**Raya:** Okay... Where are **we**? (*Raya and The Last Dragon*, 2022: 59)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and

referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Sisu.

**Raya:** Gem? Who said anything about gems? **We** have no interest in gems.  
(*Raya and The Last Dragon*, 2022: 60)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Sisu.

**Raya:** My sword here says **we**'re not. (*Raya and The Last Dragon*, 2022: 64)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Namaari.

**Raya:** Luckily for us, **we** have a magic water-dragon. To sneak past them, **we**'ll need to-- (*Raya and The Last Dragon*, 2022: 69)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Sisu, Tong, Boun, Noi, Tuk-Tuk and the Ongis.

**Raya:** You weren't there when Namaari betrayed me. **We**'re sticking with my plan. (*Raya and The Last Dragon*, 2022: 72)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and

referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Sisu, Tong, Boun, Noi, Tuk-Tuk and the Ongis.

**Raya:** I really wish I could believe that. I once thought that **we** could be friends. (*Raya and The Last Dragon*, 2022: 74)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker and Namaari.

**Raya:** Okay. **We**'ll go with your plan. (*Raya and The Last Dragon*, 2022: 76)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Namaari, Tong, Boun, Noi and the Ongis.

**Raya:** It means we're on. (to Sisu) Sisu, until we get that gem and confirm Namaari's actually on our side, promise me you'll stay hidden. (*Raya and The Last Dragon*, 2022: 81)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Sisu, Tong, Boun, Noi, Tuk-Tuk and the Ongis.

**Raya:** Okay, Tuk. These are the last of them. Go! **We**'re right behind you. (*Raya and The Last Dragon*, 2022: 88)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and

referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Namaari, Tong, Boun, Noi and the Ongis.

**Raya:** Everyone, give me your gems! **We** can still put it together, it can still work! (*Raya and The Last Dragon*, 2022: 90)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Namaari, Tong, Boun, Noi and the Ongis.

**Raya:** That's why it worked. That's why we can do it too. By doing the one thing Sisu wanted us to do — what my Ba wanted us to do — to finally trust each other and fix this. But we have to come together. Please. (*Raya and The Last Dragon*, 2022: 90)

The word *we* in the utterance above was plural type of first person pronoun because it mentioned more than one person and it referred to the speaker and referents grouped with the speaker. In this utterance, the word *we* was referred to Raya as a speaker, Namaari, Tong, Boun, Noi and the Ongis.

#### **Data 5**

**Young Raya:** Chief Benja. Look, I know it's your job to try and stop me, but **you** won't. (*Raya and The Last Dragon*, 2022: 5)

The word *you* in the utterance above was singular type of second person pronoun because it only mentioned one person. In this utterance, the word *you* referred to Chief Benja.

**Raya:** Hey, guys. Do **you** want to play hide and seek? (*Raya and The Last Dragon*, 2022: 56)



The word *you* in the utterance above was plural type of second person pronoun because it mentioned more than one person. In this utterance, the word *you* referred to Noi and the Ongis.

#### **Data 6**

**Raya:** But then, the druun came - a mindless plague that spread like wildfire - multiplying as **they** consumed life and turned everyone they touched into stone. (*Raya and The Last Dragon*, 2022: 2)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one things and it referred to group of thing that was being spoken. In this utterance, the word *they* was referred Drunn or a plague.

**Raya:** The dragons fought for us the best **they** could, but it wasn't enough. (*Raya and The Last Dragon*, 2022: 2)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one dragons and it referred to group of dragon being spoken to. In this utterance, the word *they* was referred to five dragons they were Pranee, Amba, Jagan and Pengu.

**Raya:** It should have been this big inspirational moment where humanity united over her sacrifice... but instead - people being people - **they** all fought to possess the last remnant of dragon magic. (*Raya and The Last Dragon*, 2022: 2)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to Kumandran people.

**Raya:** **They** are? (*Raya and The Last Dragon*, 2022: 8)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to four clans they were Tail, Talon, Spine and Fang.

**Young Raya:** But **they**'re our enemies. (*Raya and The Last Dragon*, 2022: 10)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to four clans they were Tail, Talon, Spine and Fang.

**Raya:** AND **they** both hate water. (*Raya and The Last Dragon*, 2022: 36)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one things and it referred to group of things being spoken to. In this utterance, the word *they* was referred to cat and Druun.

**Raya:** Sisu, I saw people lose their minds over a dragon gem. Can you imagine what **they**'d do over an actual dragon? Look, we need you to make this all work. (*Raya and The Last Dragon*, 2022: 39)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to four clans they were Tail, Talon, Spine and Fang.

**Raya:** Yeah, I sorta promised to buy them all the congee **they** could eat. (*Raya and The Last Dragon*, 2022: 53)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to Noi and the Ongis.

**Raya:** Now, **they**'re protected by an artificial canal that separates them from the rest of the world. The only way in or out is by water. (*Raya and The Last Dragon*, 2022: 69)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to people of Fang.

**Raya:** I never knew **they** were here. (*Raya and The Last Dragon*, 2022: 73)

The word *they* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *they* was referred to dragons they were Pengu, Pranee, Jagan and Amba.

#### **Data 7**

**Raya:** From the looks of it, **she** was hoarding the gem and became a victim of her own traps. (*Raya and The Last Dragon*, 2022: 32)

The word *she* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular female person being spoken to. In this utterance, the word *she* was referred to chief of Tail.

**Raya:** That's Namaari. **She**'s the backstabbing binturi that broke the world. (*Raya and The Last Dragon*, 2022: 35)

The word *she* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular female person being spoken to. In this utterance, the word *she* was referred to Namaari.

**Raya:** Watch out **she** doesn't steal your teeth. Here, lemme help you. (*Raya and The Last Dragon*, 2022: 54)

The word *she* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular female person being spoken to. In this utterance, the word *she* was referred to Noi.

**Raya:** Yep. **She's** a dragon. Let's go. Come on! (*Raya and The Last Dragon*, 2022: 66)

The word *she* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular female person being spoken to. In this utterance, the word *she* was referred to Sisu.

**Raya:** Even if **she** wanted to help us, how could I possibly trust her? (*Raya and The Last Dragon*, 2022: 75)

The word *she* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular female person being spoken to. In this utterance, the word *she* was referred to Namaari.

#### **Data 8**

**Raya:** Look, my father blindly trusted people and now **he's** stone. (*Raya and The Last Dragon*, 2022: 40)

The word *he* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular male person being spoken to. In this utterance, the word *he* was referred to Raya's Father.

**Raya:** What Dang Hai lacks in style, **he** makes up in mean. (*Raya and The Last Dragon*, 2022: 44)

The word *he* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular male person being spoken to. In this utterance, the word *he* was referred to chief of Talon, Dang Hai.

**Raya:** Yeah. **He** was. I really wanted to believe him. I really wanted to believe that we could be Kumandra again. (*Raya and The Last Dragon*, 2022: 57)

The word *he* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular male person being spoken to. In this utterance, the word *he* was referred to Raya's Father.

**Raya:** Do you think **he** would even recognize me? So much has changed. (*Raya and The Last Dragon*, 2022: 75)

The word *he* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the singular male person being spoken to. In this utterance, the word *he* was referred to Raya's Father.

#### **Data 9**

**Raya:** You might want to take out that blade. You're gonna need **it**. (*Raya and The Last Dragon*, 2022: 5)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, the word *it* was referred to blade.

**Raya:** That's ridiculous. **It** doesn't do that. (*Raya and The Last Dragon*, 2022: 10)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, the word *it* was referred to dragon gem that was talking by Raya and Chief Benja.

**Raya:** **It**'s the last bit of dragon magic left in the whole world. (*Raya and The Last Dragon*, 2022: 16)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, the word *it* was referred to dragon gem that was talking by Raya and Namaari.

**Raya:** **It**'s jackfruit jerky. I dried **it** myself. (*Raya and The Last Dragon*, 2022: 25)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, there were two words of *it* and those words were referred to jackfruit jerky.

**Raya:** Wait wait, you touched this gem piece and **it** gave you powers. You know what this means, right? (*Raya and The Last Dragon*, 2022: 27)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, the word *it* was referred to dragon gem that was touch by Sisu.

**Raya:** What? No, you're still connected to the gem's magic. And that means you can still use **it** to save the world. If we get all the other gem pieces, You can reassemble **it** and Boom the druun away! (*Raya and The Last Dragon*, 2022: 27)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, there were two words of *it* and those words were referred to the piece of dragon gem.

**Raya:** **It's** not to stop druun. **It's** to stop people. (*Raya and The Last Dragon*, 2022: 30)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, there were two words of *it* and those words were referred to trap that was set by Chief of Tail.

**Raya:** Careful! **It's** a Toot N Boom! (*Raya and The Last Dragon*, 2022: 31)

The word *it* in the utterance above was plural type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, the word *it* was referred to animal name Toot N Boom.

**Raya:** We don't know him. **It** could be poisoned. (*Raya and The Last Dragon*, 2022: 40)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, the word *it* was referred to food that was cooked by captain Boun.

**Raya:** Okay, so here's the good news. I know where the gem piece is. The bad news... **it's** being held by the notorious chief of Talon, Dang Hai. (*Raya and The Last Dragon*, 2022: 44)

The word *it* in the utterance above was singular type of third person pronoun because it mentioned only one thing and it referred to the thing that was being spoken. In this utterance, there were two words of *it* and those words were referred to the piece of dragon gem.

**Raya:** Everyone, give me your gems! We can still put **it** together, **it** can still work! (*Raya and The Last Dragon*, 2022: 90)

The word *it* in the utterance above was plural type of third person pronoun because it mentioned more than one thing and it referred to the things being spoken to. In this utterance, there were two words of *it* and those words were referred to the piece of dragon gem that hold by Namaari, Boun, Tong and the Ongis.

#### **Data 10**

**Raya:** Alright, Tuk-Tuk, let's show '**em** what clever really looks like. (*Raya and The Last Dragon*, 2022: 4)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to group of person being spoken to. In this utterance, the word *them* was referred to people of Heart as an object.

**Raya:** Okay, OKAY, we can do this. I'm ready. I know exactly how we'll stop **them**. (*Raya and The Last Dragon*, 2022: 8)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being



spoken to. In this utterance, the word *them* was referred to four clans they were Fang, Tail, Talon and Spain as an object.

**Raya:** We'll poison **them**? (*Raya and The Last Dragon*, 2022: 9)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to four clans they were Fang, Tail, Talon and Spain as an object.

**Raya:** Yeah, I sorta promised to buy **them** all the congee they could eat. (*Raya and The Last Dragon*, 2022: 53)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to Noi and the Ongis as an object.

**Raya:** Look around. We're a world of orphans because people couldn't stop fighting over a gem. Wanna know why other dragons didn't come back? Because people don't deserve **them**. (*Raya and The Last Dragon*, 2022: 58)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to dragons as an object.

**Raya:** Okay, Fang gang's here for me, not for you. So if I can distract **them**, you guys can get out of here. (*Raya and The Last Dragon*, 2022: 63)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to Fang gang's as an object.

**Raya:** Now, they're protected by an artificial canal that separates **them** from the rest of the world. The only way in or out is by water. (*Raya and The Last Dragon*, 2022: 69)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to people of Fang as an object.

**Raya:** To sneak past **them**, we'll need to.. ( Boun steps forward). (*Raya and The Last Dragon*, 2022: 69)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to Fang soldiers as an object.

**Raya:** Okay, Tuk. These are the last of **them**. Go! We're right behind you. (*Raya and The Last Dragon*, 2022: 88)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to people of Fang as an object.

**Raya:** No, I'm just gonna stall **them**. Look, I know how to push Namaari's buttons. Once you guys are clear, I'm out of there. (*Raya and The Last Dragon*, 2022: 63)

The word *them* in the utterance above was plural type of third person pronoun because it mentioned more than one person and it referred to the person being spoken to. In this utterance, the word *them* was referred to Fang gang's as an object.

#### Data 11

**Raya:** That's when the mighty Sisudatu, the last dragon, concentrated all **her** magic into a gem and... (*Raya and The Last Dragon*, 2022: 2)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Sisu as an object.

**Raya:** All that was left of Sisu was **her** gem. (*Raya and The Last Dragon*, 2022: 2)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Sisu as an object.

**Raya:** It should have been this big inspirational moment where humanity united over **her** sacrifice... but instead - people being people - they all fought to possess the last remnant of dragon magic. (*Raya and The Last Dragon*, 2022: 2)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Sisu as an object.

**Raya:** From the looks of it, she was hoarding the gem and became a victim of **her** own traps. (*Raya and The Last Dragon*, 2022: 32)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to chief of Tail as an object.

**Raya:** I actually was looking for Sisu. Ooh, and guess what? I found **her**.  
(*Raya and The Last Dragon*, 2022: 34)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Sisu as an object.

**Raya:** Even if she wanted to help us, how could I possibly trust **her**? (*Raya and The Last Dragon*, 2022: 75)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Namaari as an object.

**Raya:** Actually, I know exactly what to give **her**. (*Raya and The Last Dragon*, 2022: 76)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Namaari as an object.

**Raya:** Um, what did you just call **her**? (*Raya and The Last Dragon*, 2022: 81)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Noi as an object.

**Raya:** It's not about **her** magic. It's about trust. (*Raya and The Last Dragon*, 2022: 90)

The word *her* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *her* was referred to Sisu as an object.

#### Data 12

**Raya:** We don't know **him**. It could be poisoned. (*Raya and The Last Dragon*, 2022: 40)

The word *him* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *him* was referred to Boun as an object.

**Raya:** Yeah. He was. I really wanted to believe **him**. I really wanted to believe that we could be Kumandra again. (*Raya and The Last Dragon*, 2022: 57)

The word *him* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *him* was referred to Chief Benja as an object.

**Raya:** You remind me of **him**. (*Raya and The Last Dragon*, 2022: 75)

The word *him* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *him* was referred to Chief Benja as an object.

**Raya:** No, that was all me. It'll be nice to share a meal with **him** again. (*Raya and The Last Dragon*, 2022: 80)

The word *him* in the utterance above was singular type of third person pronoun because it mentioned only one person and it referred to the person being spoken to. In this utterance, the word *him* was referred to Chief Benja as an object.

#### **Data 13**

**Raya:** I know what you're thinking. A lone rider, a dystopian world, a land that's gone to waste - how did this world get so broken? Well, that all began **500 years ago**. (*Raya and The Last Dragon*, 2022: 1)

The phrase *500 years ago* from the utterance above was time deixis that referred to an event or moment that happened in the past. In this utterance the speaker used the word *ago* to describe about how the world broken 500 years ago.

The word *ago* was referred to adverb of time that talking about something happened in the past.

#### **Data 14**

**Raya:** But that's not how the world broke. That didn't truly happen until **500 years later** when I came into the story. (*Raya and The Last Dragon*, 2022: 3)

The phrase *500 years later* from the utterance above was time deixis that used to explain about an event that would be happened in the future. The phrase *500 years later* used by the speaker to describe an event that would happened and it was about how the world truly broke.

#### **Data 15**

**Raya:** Anyone hoping to steal the dragon gem **now** has to face the fury of the TWO baddest blades in all the lands. (*Raya and The Last Dragon*, 2022: 7)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya:** Sisudatu... I don't know if you're listening. I've searched every river to find you. And **now** I'm here at the very last one. Look, there's not a lot of us left and we really... we really need your help. If I can be honest, I really need your help. I made a mistake. I trusted someone I shouldn't have. And **now** the world's broken. (*Raya and The Last Dragon*, 2022: 22)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. In this utterance, there were two words of *now* and those words were describes the same moment that happening in that time. The word *now* was adverb of present time which referred to current situation in utterance that uttered by the speaker.

**Raya:** And we need to get to Talon. **NOW**. (*Raya and The Last Dragon*, 2022: 37)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya:** Half **now**, half when we arrive in Talon. Deal? (*Raya and The Last Dragon*, 2022: 37)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya:** Look, my father blindly trusted people and **now** he's stone. (*Raya and The Last Dragon*, 2022: 40)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya:** Well, I'm sorry, Sisu, that's what the world is **now**. You can't trust anyone. (*Raya and The Last Dragon*, 2022: 53)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya:** I am done trying. Kumandra is a fairy tale. The only thing important to me **now** is bringing my ba back. (*Raya and The Last Dragon*, 2022: 58)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya: Now**, they're protected by an artificial canal that separates them from the rest of the world. The only way in or out is by water. (*Raya and The Last Dragon*, 2022: 69)

The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

**Raya: Now**, the palace will be swarming with Fang soldiers. (*Raya and The Last Dragon*, 2022: 69)



The word *now* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *now* was adverb of time which referred to current situation in utterance that uttered by the speaker.

#### Data 16

**Raya: Today?** When exactly do you think “**today**” is? (*Raya and The Last Dragon*, 2022: 24)

The word *today* from the utterance above was time deixis that used to explain about a moment that happening in the present. The word *today* was adverb of time which referred to current situation in utterance that uttered by the speaker.

#### Data 17

**Raya:** Sisudatu... I don't know if you're listening. I've searched every river to find you. And now I'm **here** at the very last one. (*Raya and The Last Dragon*, 2022: 22)

The word *here* in the utterance above was a place deixis which referred river which close to the speaker. In this utterance the speaker had searched every river to find Sisudatu and finally she was at the last one of the river.

**Raya:** Hey... baby, toddler, thing, whatever you're called. It's really late, what are you doing out **here**? Where are your parents? (*Raya and The Last Dragon*, 2022: 45)

The word *here* in the utterance above was a place deixis which referred to alleyway which close to the speaker. In this utterance Raya walks towards the alley and picks up the crying baby.

**Raya:** You're the only one **here**? (*Raya and The Last Dragon*, 2022: 62)

The word *here* in the utterance above was a place deixis which referred to tong's cabin which close to the speaker. In this utterance Raya asking Tong was he the only one left in the village because she sees stone Spine people all around.

**Raya:** Okay, the Fang gang's **here** for me, not for you. So if I can distract them, you guys can get out of **here**. (*Raya and The Last Dragon*, 2022: 63)

The word *here* in the utterance above was a place deixis which referred to Spine village which close to the speaker. In this utterance Raya as the speaker tell her friends Sisu, Tuk-Tuk, Boun, Noi and the Ongis that people of Fang came to Spine village looking for her.

**Raya:** Okay, Tong, look, you don't know me, I don't know you. But I'm sure that you know a back door or way outta **here** and it's really important that my friends stay safe. (*Raya and The Last Dragon*, 2022: 63)

The word *here* in the utterance above was a place deixis which referred to tong's cabin which close to the speaker. In this utterance Raya as the speaker asking Tong about a back door or another way to get out of Spine village.

**Raya:** Hey there, princess undercut, fancy meeting you **here**. (*Raya and The Last Dragon*, 2022: 64)

The word *here* in the utterance above was a place deixis which referred to Spine gate which close to the speaker. In this utterance Raya as the speaker standing at the Spine gate and greets Namaari.

**Raya:** Sisu, why did you bring me **here**? (*Raya and The Last Dragon*, 2022: 72)

The word *here* in the utterance above was a place deixis which referred to Dragon temple which close to the speaker. In this utterance Raya as the speaker tells

Sisu why did she bring her back to Heart village especially at Dragon temple which the place of dragon gem.

**Raya:** I think maybe it is safer for you to stay **here** on the boat. (*Raya and The Last Dragon*, 2022: 44)

The word *here* in the utterance above was a place deixis which referred to boat which close to the speaker. In this utterance Raya told Sisu to stay on the boat while she was going to Talon to take the dragon gem from Dang Hai as a chief of Talon.

**Raya:** I never knew they were **here**. (*Raya and The Last Dragon*, 2022: 73)

The word *here* in the utterance above was a place deixis which referred to dragon temple which close to the speaker. In this utterance Raya never know that there were dragon statues in dragon temple and there where all happened and how the dragon gem creating.

**Raya:** You're not the only dragon nerd **here**. (*Raya and The Last Dragon*, 2022: 82)

The word *here* in the utterance above was a place deixis which referred to Fang cliffside which close to the speaker. In this utterance Raya told Namaari that she was also a dragon nerd.

#### **Data 18**

**Raya:** Please get out of **there!** (*Raya and The Last Dragon*, 2022: 39)

The word *there* in the utterance above was a place deixis that referred river which far from the speaker but close to the listener. In this utterance Raya asking Sisu to get out of the river because someone could see her.

**Raya:** Hey **there**, princess undercut, fancy meeting you here. (*Raya and The Last Dragon*, 2022: 64)

The word *there* in the utterance above was a place deixis that referred outside of Spine gate which far from the speaker but close to the listener. In this utterance Raya standing at the Spine gate and greets Namaari.

**Raya:** Look, I know how to push Namaari's buttons. Once you guys are clear, I'm out of **there**. (*Raya and The Last Dragon*, 2022: 63)

The word *there* in the utterance above was a place deixis that referred to outside of Spine gate. In this utterance the place which mean was away from the speaker and the listener.

**Raya:** Alright, **there** is Dang Hai's house. (*Raya and The Last Dragon*, 2022: 45)

The word *there* in the utterance above was a place deixis that referred to Dang Hai's house. Dang Hai was a chief of Talon and the house which mean was away from the speaker and the listener.

**Young Raya:** But which river? **There's** like hundreds. (*Raya and The Last Dragon*, 2022: 15)

The word *there* in the utterance above was a place deixis which referred to river and the place was away from the speaker and the listener. The river in this utterance referred to the place of Sisu as the last dragon lived. Therefore the place was away from the speaker and the listener

**Raya:** You weren't **there** when Namaari betrayed me. (*Raya and The Last Dragon*, 2022: 72)

The word *there* in the utterance above was a place deixis that referred to Dragon temple which away from the speaker and the listener. Dragon temple was in the Heart village and the place of the speaker and the listener was on the boat to Fang village. Therefore the place was away from the speaker and the listener.

**Raya:** Yeah, I know. I was **there**. (*Raya and The Last Dragon*, 2022: 73)

The word *there* in the utterance above was a place deixis that referred to chamber of the dragon gem which away from the speaker and the listener. The chamber of the dragon gem was in the Heart village and the place of the speaker and the listener was on the boat to Fang village. Therefore the place was away from the speaker and the listener.

#### Data 19

**Raya:** I know what you're thinking. A lone rider, a dystopian world, a land **that's** gone to waste - how did this world get so broken? (*Raya and The Last Dragon*, 2022: 1)

The word *that* in the utterance above was a discourse deixis types anaphora because the word *that* used to explain the words that had been mentioned before and it referred to a dystopian world therefore it include type of anaphora.

**Raya:** But **that's** not how the world broke. **That** didn't truly happen until 500 years later when I came into the story... (*Raya and The Last Dragon*, 2022: 3)

From the utterance above, there were two words discourse deixis that has different referent. The first word *that* was referred to the text of the land of Kumandra divided into five parts and all became enemies. And the second word *that*

was referred to how the land of Kumandra broke, but it has the same function that was as an anaphora.

**Raya:** **That's** ridiculous. It doesn't do **that**. (*Raya and The Last Dragon*, 2022: 10)

The word *that* in the utterance above was a discourse deixis types anaphora because the word *that* used to explain the words that had been mentioned before. From the utterance above, Raya used the word *that* to expressed the utterance by her father about the other land think that the dragon gem gave them prosperity.

**Raya:** **That's** ancient history, ba. (*Raya and The Last Dragon*, 2022: 10)

The word *that* in the utterance above was a discourse deixis types anaphora because the word *that* used to explain the words that had been mentioned before. From the utterance above, Raya used the word *that* to expressed the utterance by her father about they were once unified harmoniously as one as Kumandra.

**Raya:** I didn't think **that'd** stump you. (*Raya and The Last Dragon*, 2022: 13)

The word *that* in the utterance above was a discourse deixis types anaphora because the word *that* used to explain the words that had been mentioned before. From the utterance above, Raya used the word *that* was to refer to her question about rice or stew to Namaari.

**Raya:** Six years of searching and we end up at a literal shipwreck. **That's** not a bad sign, is it? (*Raya and The Last Dragon*, 2022: 22)

The word *that* in the utterance above was a discourse deixis types anaphora because the word *that* used to explain the words that had been mentioned before. From the utterance above, the word *that* referred to shipwreck.

**Raya:** Uh, no. Yeah, **that's** not flow. **That's** a clog. (*Raya and The Last Dragon*, 2022: 70)

The word *that* in the utterance above was a discourse deixis types anaphora. From the utterance above there were two words of *that* and it has the same type and function, Raya used the word *that* to expressed the utterance by Captain Boun about his plan to take the last gem pieces in Fang.

#### **Data 20**

**Raya:** Kumandra. **This** is what we used to be, when our land was whole and we lived harmoniously alongside dragons - magical creatures who brought us water and rain and peace. (*Raya and The Last Dragon*, 2022: 1)

The word *this* in the utterance above was a discourse deixis types anaphora and cataphora. In the utterance the word *this* had two functions which is to explain the words that had been mentioned before and it referred to Kumandra therefore it include type of anaphora. The second was has a function as a cataphora which is to explain how was the real Kumandra before it separated.

**Raya:** Ba, why are you saying **this**? (*Raya and The Last Dragon*, 2022: 19)

The word *this* in the utterance above was a discourse deixis types anaphora because the word *this* used to explain the words that had been uttered before. From the utterance above, Raya used the word *this* to expressed the utterance by her father about her as the guardian of the dragon gem.

**Data 21**

**Raya:** Kumandra. This is what we used to be, when our land was whole and we lived harmoniously alongside dragons - **magical creatures** who brought us water and rain and peace. (*Raya and The Last Dragon*, 2022: 1)

The words *magical creatures* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and the addressee in the utterance. From the utterance there was obvious differences between the speaker as the ordinary human being with the dragon as magical creatures.

**Data 22**

**Raya:** Chief Benja. Look, I know it's your job to try and stop me, but you won't. (*Raya and The Last Dragon*, 2022: 5)

The words *Chief* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and the listener in the utterance. The word *Chief* was a form of respect that given to someone because of his position as a leader in a village.

**Raya:** Hey. Don't beat yourself up too much, **Chief** Benja. (*Raya and The Last Dragon*, 2022: 6)

The words *Chief* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and



the listener in the utterance. The word *Chief* was a form of respect that given to someone because of his position as a leader in a village.

#### Data 23

**Raya:** That's when the **mighty** Sisudatu, the last dragon, concentrated all her magic into a gem and... (*Raya and The Last Dragon*, 2022: 2)

The words *mighty* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and the addressee in the utterance. From the utterance there was obvious differences between the speaker as the ordinary human being with the dragon as magical creatures.

**Raya:** Oh **Mighty** Sisu - (*Raya and The Last Dragon*, 2022: 23)

The words *mighty* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and the addressee in the utterance. From the utterance there was obvious differences between the speaker as the ordinary human being with the dragon as magical creatures.

#### Data 24

**Raya:** I'd say we found the Tail **Chief**. (*Raya and The Last Dragon*, 2022: 31)

The words *Chief* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient

because in the utterance, there was a different social status between the speaker and the listener in the utterance. The word *Chief* was a form of respect that given to someone because of his position as a leader in a village.

**Data 25**

**Raya:** You got it, **Captain.** (*Raya and The Last Dragon*, 2022: 45)

The words *Captain* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and the listener in the utterance. The word *Captain* was a form of respect that given to someone because of his position as a leader in a group.

**Raya:** Alright, **Captain** Boun. Next stop - (ducks a bowl thrown at her) Spine!  
(*Raya and The Last Dragon*, 2022: 53)

The words *Captain* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and the listener in the utterance. The word *Captain* was a form of respect that given to someone because of his position as a leader in a group.

**Raya:** Good work, **Captain** Boun. (*Raya and The Last Dragon*, 2022: 62)

The words *Captain* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social status between the speaker and

the listener in the utterance. The word *Captain* was a form of respect that given to someone because of his position as a leader in a group.

**Raya:** Alright, **Captain** Boun. To Fang! (*Raya and The Last Dragon*, 2022: 68)

The words *Captain* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a differrent social status between the speaker and the listener in the utterance. The word *Captain* was a form of respect that given to someone because of his position as a leader in a group.

#### **Data 26**

**Raya:** it's being held by the notorious **Chief** of Talon, Dang Hai. (*Raya and The Last Dragon*, 2022: 44)

The words *Chief* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a differrent social status between the speaker and the listener in the utterance. The word *Chief* was a form of respect that given to someone because of his position as a leader in a village or community.

#### **Data 27**

**Raya:** Okay, the Fang **gang's** here for me, not for you. So if I can distract them, you guys can get out of here. (*Raya and The Last Dragon*, 2022: 63)

The words *gangs* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient

because in the utterance, there was a different social identity between the speaker and the listener in the utterance. The word *gangs* was a form of respect that given to someone because of their professions as a soldier in a Kingdom and from the utterance the word *gangs* was referred to the Fang Kingdom soldiers.

#### **Data 28**

**Raya:** Now, the palace will be swarming with Fang **soldiers**. (*Raya and The Last Dragon*, 2022: 69)

The words *soldiers* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, there was a different social identity between the speaker and the listener in the utterance. The word *soldiers* was a form of respect that given to someone because of their professions as a soldier in a Kingdom and from the utterance the word *soldiers* was referred to the Fang Kingdom soldiers.

#### **Data 29**

**Raya:** Hey there, **princess** undercut, fancy meeting you here. (*Raya and The Last Dragon*, 2022: 64)

The words *Princess* from the utterance above was the form of absolute social deixis. The word shows that it was absolute social deixis types authorized recipient because in the utterance, was a form of honor that was limited to recipients. The word *princess* was a form of respect that given to someone because of the title held as a royal princess and from the utterance Namaari was a princess of Fang.

**Data 30**

**Raya:** Hey, **bud**. That was awesome. Gimme some shell. (*Raya and The Last Dragon*, 2022: 4)

The words *buddy* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. The word *buddy* was used by Raya to clarify the closeness of social relations or kinship with her friend and it referred to Tuk-Tuk.

**Raya:** Hey **buddy** - focus. Eyes forward, Tuk-Tuk. (*Raya and The Last Dragon*, 2022: 21)

The words *buddy* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. The word *buddy* was used by Raya to clarify the closeness of social relations or kinship with her friend and it referred to Tuk-Tuk.

**Raya:** I know, **buddy**, I haven't forgot. (*Raya and The Last Dragon*, 2022: 23)

The words *buddy* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. The word *buddy* was used by Raya to clarify

the closeness of social relations or kinship with her friend and it referred to Tuk-Tuk.

**Raya:** I know **buddy**. (*Raya and The Last Dragon*, 2022: 42)

The words *buddy* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. The word *buddy* was used by Raya to clarify the closeness of social relations or kinship with her friend and it referred to Tuk-Tuk.

**Raya:** Sorry, **Buddy**. I got this. (*Raya and The Last Dragon*, 2022: 56)

The words *buddy* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. The word *buddy* was used by Raya to clarify the closeness of social relations or kinship with her friend and it referred to Boun.

### **Data 31**

**Raya:** That's ancient history, **ba**. (*Raya and The Last Dragon*, 2022: 10)

For the data 31 above the writer only described one word because the word *ba* only referred to Chief Benja as Raya's father. The word *ba* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. The

word *ba* was used by Raya to shown the respect to her father and it referred to Chief Benja as Raya's father.

**Data 32**

**Raya:** Hey. Come with me, **dep la**. I wanna show you something. (*Raya and The Last Dragon*, 2022: 15)

The words *dep la* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. In Kumandran language, the words *dep la* has a meaning as best friend. The word *dep la* was used by Raya to clarify the closeness of social relations or kinship with her friend and it only referred to Namaari.

**Raya:** Didja need that, **dep la**? (*Raya and The Last Dragon*, 2022: 64)

The words *dep la* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referes to. In Kumandran language, the words *dep la* has a meaning as best friend. The word *dep la* was used by Raya to clarify the closeness of social relations or kinship with her friend and it only referred to Namaari.

**Data 33**

**Raya:** Yeah well this one was easy, but the rest of them are being held by a bunch of no-good **binturis**. (*Raya and The Last Dragon*, 2022: 33)

The word *binturi* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee

because in the utterance, there was a social relationship between the speaker and the addressee which is being referred to. The word *binturi* has the same meaning with the word insult. In this utterance, Raya has a bad relationship with Namaari, therefore Raya used the word *binturi* to show the social relationship with Namaari and it was only referred to Namaari.

**Raya:** That's Namaari. She's the backstabbing **binturi** that broke the world.  
(*Raya and The Last Dragon*, 2022: 35)

The word *binturi* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referred to. The word *binturi* has the same meaning with the word insult. In this utterance, Raya has a bad relationship with Namaari, therefore Raya used the word *binturi* to show the social relationship with Namaari and it was only referred to Namaari.

**Raya:** (mockingly) Bye bye, **binturi!** (*Raya and The Last Dragon*, 2022: 38)

The word *binturi* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referred to. The word *binturi* has the same meaning with the word insult. In this utterance, Raya has a bad relationship with Namaari, therefore Raya used the word *binturi* to show the social relationship with Namaari and it was only referred to Namaari.



**Data 34**

**Raya:** Look, my **father** blindly trusted people and now he's stone. (*Raya and The Last Dragon*, 2022: 40)

The word *father* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types honorific addressee because in the utterance, there was a social relationship between the speaker and the addressee which is being referred to. The word *father* was used by Raya to show the respect to her father and it referred to Chief Benja as Raya's father.

**Data 35**

**Raya:** Okay, Tong, look, you don't know me, I don't know you. But I'm sure that you know a back door or way outta here and it's really important that my **friends** stay safe. (*Raya and The Last Dragon*, 2022: 63)

The word *friends* from the utterance above was the form of relational social deixis. The word shows that it was relational social deixis types the speaker and group because in the utterance, there was a social relationship between the speaker and the addressees which is being referred to. The word *friends* was used by Raya to clarify the closeness of social relations or kinship with her friends and it referred to Sisu, Boun, Noi, Tuk-Tuk and the Ongis.

Based on the explanation above there were 35 data was found in *Raya and The Last Dragon* movie script which divided into person deixis divided into 12 data with total of 302 data. Time deixis divided into 4 data with total 14 data. Place deixis divided into 2 data with total of 18 data. Discourse deixis divided into 2 data with total of 13 data and social deixis divided into 15 data with total 43 data. The

writer concluded that there were 390 total of data of deixis contained in movie script of *Raya and The Last Dragon* which person deixis was dominant types of deixis used in *Raya and The Last Dragon*.

## 2. Functions of Deixis in *Raya and The Last Dragon* Movie Script

In *Raya and The Last Dragon* movie script deixis had different functions according to the types of deixis. The functions of deixis could be seen in table below.

**Tabel 2. Function of Deixis**

No.	Types of Deixis	Data	Functions
1.	<b>Person Deixis</b>	I	The word <i>I</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular first person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
2.		Me	The word <i>me</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular first person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
3.		Us	The word <i>us</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a plural first person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
4.		We	The word <i>we</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a plural first person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
5.		You	The word <i>you</i> in <i>Raya and The Last Dragon</i> movie script had two functions of deixis they were as a singular and plural second person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)

6.		They	The word <i>they</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a plural third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
7.		She	The word <i>she</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
8.		He	The word <i>he</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
9.		It	The word <i>it</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
10.		Them	The word <i>them</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a plural third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
11.		Her	The word <i>her</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
12.		Him	The word <i>him</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function as a singular third person pronoun. ( <i>Raya and The Last Dragon</i> , 2022)
13.	<b>Time Deixis</b>	500 years ago	The word <i>ago</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to explain the moment that had happened in the past. ( <i>Raya and The Last Dragon</i> , 2022)
14.		500 years later	The word <i>later</i> in <i>Raya and The Last Dragon</i> movie script had a deixis

			function to explain the moment that would be happened in the future. ( <i>Raya and The Last Dragon, 2022</i> )
15.		Now	The word <i>now</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to explain the moment that happening in the present. ( <i>Raya and The Last Dragon, 2022</i> )
16.		Today	The word <i>today</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to explain the moment that happening in the present. ( <i>Raya and The Last Dragon, 2022</i> )
17.		Here	The word <i>here</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to explain the specification of location which the place was close to the speaker. ( <i>Raya and The Last Dragon, 2022</i> )
18.	<b>Place Deixis</b>	There	The word <i>there</i> in <i>Raya and The Last Dragon</i> movie script had two functions they were: first was to explain the specification of location which far from the speaker but close to the listener and the second was to explain the specification of location which far away from the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
19.		<b>Discourse Deixis</b>	That
20.	This		The word <i>this</i> in <i>Raya and The Last Dragon</i> movie script had two functions they were: as an anaphora which to explain the words that had been mentioned before and as a cataphora which to explained the word

			to be mentioned. ( <i>Raya and The Last Dragon, 2022</i> )
21.	<b>Social Deixis</b>	Magical Creatures	The words <i>magical creatures</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social level between the speaker and the addressee. ( <i>Raya and The Last Dragon, 2022</i> )
22.		Chief Benja	The words <i>Chief Benja</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social level between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
23.		Mighty	The words <i>Mighty</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social level between the speaker and the addressee. ( <i>Raya and The Last Dragon, 2022</i> )
24.		Tail Chief	The words <i>Tail Chief</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social level between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
25.		Captain Boun	The word <i>Captain</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social level between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
26.		Chief of Talon	The word <i>Chief</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social level between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
27.		Fang Gang	The word <i>Gang</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social identity between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )

28.		Fang Soldiers	The word <i>Soldiers</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social identity between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
29.		Princess	The word <i>Princess</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to distinguish the social status between the speaker and the listener. ( <i>Raya and The Last Dragon, 2022</i> )
30.		Buddy	The word <i>Buddy</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to clarify the closeness of social relations. ( <i>Raya and The Last Dragon, 2022</i> )
31.		Ba	The word <i>Ba</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to maintain the language manners. ( <i>Raya and The Last Dragon, 2022</i> )
32.		Dep La	The word <i>Dep la</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to clarify the closeness of social relations. ( <i>Raya and The Last Dragon, 2022</i> )
33.		Binturis	The word <i>Binturis</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to clarify the closeness of social relations. ( <i>Raya and The Last Dragon, 2022</i> )
34.		Father	The word <i>father</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to maintain the language manners. ( <i>Raya and The Last Dragon, 2022</i> )
35.		My Friends	The words <i>My Friends</i> in <i>Raya and The Last Dragon</i> movie script had a deixis function to clarify the closeness of social relations. ( <i>Raya and The Last Dragon, 2022</i> )

Based on the table above there were several function of deixis in *Raya and The Last Dragon* movie script based on the types of deixis. Person deixis had 6 functions they were singular first person pronoun, plural first person pronoun, singular second person pronoun, plural second person pronoun, singular third person pronoun and plural third person pronoun. Time deixis had 3 functions they were to explain the moment that happened in past, to explain the moment that happened in present and to explain the moment that happened in the future. Place deixis also had 3 functions they were to explain the place that close to the speaker, to explain the place that close to the listener and to explain the place that away from the speaker and the listener. Discourse deixis had 2 functions which to explain the words that had been mentioned before and to explain the words to be mentioned. The last one social deixis had 5 functions they were: to distinguish the social status between the speaker and the listener (*Chief Benja, Tail Chief, Captain Boun and Chief of Talon*), to distinguish the social level between the speaker and the listener (*Magical creatures, Mighty, and Princess*), to distinguish the social identity between the speaker and the listener (*Fang gang and Fang soldiers*), to clarify the closeness of social relational (*Dep la, binturis, father, my friends and buddy*) and to maintain the language manners (*father and ba,*).

## **B. Discussion**

This section discussed about the types and the functions of deixis, using deixis theory proposed by Levinson such as: person deixis, time deixis, place deixis, discourse deixis and social deixis.

## 1. Types of Deixis

### a. Person Deixis

Person deixis was used to indicate the person who utters the utterance. There were three parts of person deixis namely first person pronoun, second person pronoun and the third person pronoun. First person pronoun referred to the speaker who uttered the utterance and both of the speaker and referents grouped with the speaker like the words *I*, *me*, *us* and *we*. The word *we* had different references depending on the people around the speaker and it used to mention more than one people that grouped with the speaker.

The speaker used the word *we* to represent the group in communicating. Second person pronoun referred to the person who is being addressed or listener like the word *you* and the third person pronoun referred to the person or thing that was being spoken or the referents were neither the speaker nor addresses like the words *she*, *he*, *it*, *they*, *them*, *her* and *him*.

Person pronoun could be a singular or plural. When the speaker only mentioned one person or to mention she/he self that was singular but it was plural when the speaker mentioneds more than one person which included the speaker itself. As the Levinson (1983: 62) stated that person deixis was the encoding of the participant role in the speech in which the utterance is delivered. The data of person deixis could be seen in the table number (1 until 12) followed with 302 data.



## b. Time Deixis

Time deixis referred to an expression that point to special period when the speaker produced the utterances. Time deixis was encoded with present time, past time and future time. The words *ago*, *today*, *now* and *later* were time deixis because it used by the speaker to encoding the time of the moment or event happen when the speaker produced the utterances. The word *ago* used to indicate the moment that happened in the past. The word *today* used to indicate the moment that happened in the present and the word *later* used to indicate the moment that would happened in the future.

Time deixis could not be determined based on the position of the planet earth to the sun. But, time deixis was determined when someone expresses a certain time in the utterance. As Levinson (1983: 73) stated that it is important to distinguish the moment of utterance or coding time from the moment of receiving time. The data of time deixis could be seen in the table number (13, 14, 15 and 16) followed with 14 data.

## c. Place Deixis

Place deixis was the relation of place between speaker and the listener. Place deixis divided into 3 parts they were the place that close to the speaker, the place that close to the listener and the place that away from the speaker and listener but known by the speaker. To find out the specific location of the speaker and listener could be determined by words that would be uttered by

the speaker. The speaker used the word *here* if the location was close to the speaker and used the word *there* if the location was close to the listener or away from the speaker or listener based on the context that would be delivered by the speaker which close to the speaker or away from both the speaker and listener.

The specifications of place were used to clarify the located of the objects. As Levinson (1983: 79) stated that deixis place concern with the specification of location in the speech event which includes close to the speaker (*here*), far from the speaker but close to the listener (*there*) and away from the speaker and listener (*there*). The data of place deixis could be seen in the table number (17 and 18) which followed with 18 data.

#### d. Discourse Deixis

There were 2 types of discourse deixis namely anaphora and cataphora. It called anaphora when it referred to the word that had been previously mentioned in the utterance. Meanwhile it called cataphora when the words or text referred to the thing to be mentioned which mean appointment to something that will be mentioned in the utterance. The demonstrative pronoun of *that* was always be an anaphora because it referred to the word that had been mentioned before. Meanwhile *this* could be anaphora or cataphora depending on which context it referred to. As Levinson (1983: 85) stated that discourse deixis concerns with the use of expression within some utterance to

refer to some portion of the discourse that contains in the utterance. The data of discourse deixis could be seen in the table number (19 and 20) which followed with 13 data.

e. Social Deixis

Social deixis referred to the social status and position between the speaker and the addressee in the society using language. There were 2 types of social deixis namely absolute form and relational form. Absolute form were the forms of language that had been set for the speaker and this form of honor that was limited to recipients or honors that were only truly addressed to the person who had the right such as *chief, magical creatures, mighty, princess, captain* and *soldiers*. The relational form was a form of social deixis that relates to the respect directed by the speaker to the reference or listener or commonly called politeness in language using words *father, dep la, binturis, buddy* and *friends*. Relational form also used to clarify the closeness of the social relationship. As Levinson (1983: 89) stated that Social deixis was a word which reflected the reality of the social situation in which the utterance occurs. The data of social deixis could be seen in the table number (21 until 35) followed with 41 data.

The explanation above showed that there were five types of deixis based on Levinson's theory that contained in *Raya and The Last Dragon* movie script namely person deixis (*I, me, us, we, you, she, he, it, they, them, her* and

*him*), time deixis (*ago, later, now and today*), place deixis (*here and there*), discourse deixis (*this and that*) and social deixis (*Magical creatures, Chief Benja, Mighty, Tail Chief, Captain Boun, Chief of Talon, Fang gang, Fang soldiers, Princess, buddy, ba, Dep la, binturis, father, my friends*).

## 2. The Functions of Deixis

There were two functions of deixis such as general and particular. In general, deixis serves to assist people in understanding the content of an utterance or reading. Meanwhile, in particular deixis also had a different functions according to the type and the context in the deixis. *In Raya and The Last Dragon* movie script deixis had different functions according to the types of deixis.

Person deixis had 6 functions they were singular first person pronoun the word *I* and *Me* because it only mentioned one person and it referred to the speaker, plural first person pronoun the word *us* and *we* because it mentioned more than one person and it referred to both of the speaker and referents grouped with the speaker, singular second person pronoun the word *you* because it only mentioned one person and it referred to the person spoken to, plural second person pronoun the word *you* because it mentioned more than one person and it referred the group identified as addressee, singular third person pronoun the word *she, he, her, him* and *it* because it only mentioned one person or thing and it referred to person or thing that was being spoken and plural third person pronoun

the word *they* and *them* because it mentioneds more than one person and it referred to the group of person that was being spoken.

The function of time deixis was to explain the time of moment or event happen in utterance. There were 3 functions of time deixis they were to explain the moment that happened in past, to explain the moment that happened in present and to explain the moment that happened in the future. The speaker used adverb of time to explain the moment in utterance which happened in the past (*ago*), present (*now* and *today*) and what would happened in the future (*later*). Therefore time deixis had 3 function.

Place deixis had a function to explain the specification of location between the speaker and the listener. Place deixis had 3 functions they were to explain the place that close to the speaker (*here*) which mean the place where the speaker uttered the utterance, to explain the place that close to the listener (*there*) means that the place where the listener stand and to explain the place that away from the speaker and the listener (*there*) means somewhere which the place was knowing by the speaker or the listener.

Discourse deixis had 2 functions they were as an anaphora and cataphora. When it had a function to explain the words that had been mentioned before in utterance it called anaphora marked with the word *that* and when it had a function to explain the words to be mentioned in utterance it called cataphora marked with the word *this*. But, the word *this* could be an anaphora and cataphora based on the context of the word. The word *this* become anaphora when it was explaining

the word that had been mentioned in utterance and become cataphora when it had a function to explain the words to be mentioned in utterance.

The last one was social deixis had 5 functions they were: to distinguish the social status between the speaker and the listener because of someone status social (higher and lower) like *Princess*. To distinguish the social level between the speaker and the listener because of the position held by someone like *chief*. To distinguish the social identity between the speaker and the listener because of the person profession like *soldiers*. To clarify the closeness of social relational like *friends* and to maintain the language manners because of the respect that given to someone like *father*.

From the explanation above the writer concluded that *In Raya and The Last Dragon* movie script deixis had different functions according to the types of deixis. Person deixis had 6 functions they were singular first person pronoun, plural first person pronoun, singular second person pronoun, plural second person pronoun, singular third person pronoun and plural third person pronoun. Time deixis had 3 functions they were to explain the time of an event which happened in past, to explain the moment that happened in present and to explain the moment that happened in the future. Place deixis also had 3 functions they were to explain the place that close to the speaker, to explain the place that close to the listener and to explain the place that away from the speaker and the listener. Discourse deixis had 2 functions which to explain the words that had been

mentioned before and to explain the words to be mentioned. The last one social deixis had 5 functions they were: to distinguish the social status between the speaker and the listener, to distinguish the social level between the speaker and the listener, to distinguish the social identity between the speaker and the listener, to clarify the closeness of social relational and to maintain the language manners.



## CHAPTER V CONCLUSION AND SUGGESTION

### A. Conclusion

After analyzing and describing the types and the functions of deixis that contained in *Raya and The Last Dragon* movie script based on Levinson's theory the writer concluded that there were five types of deixis used in *Raya and The Last Dragon* movie script namely person deixis (*I, me, us, we, you, she, he, it, they, them, her and him*), time deixis (*ago, later, now and today*), place deixis (*here and there*), discourse deixis (*this and that*) and social deixis (*Magical creatures, Chief Benja, Mighty, Tail Chief, Captain Boun, Chief of Talon, Fang gang, Fang soldiers, Princess, buddy, ba, Dep la, binturis, father and my friends*). Person deixis was the most dominant types of deixis that appear in *Raya and The Last Dragon* movie script.

In *Raya and The Last Dragon* movie script deixis had different functions according to the types of deixis. Person deixis had 6 functions they were singular first person pronoun, plural first person pronoun, singular second person pronoun, plural second person pronoun, singular third person pronoun and plural third person pronoun. Time deixis had 3 functions they were to explain the time of an event that happened in past, in present and in the future. Place deixis also had 3 functions they were to explain the place that close to the speaker, close to the listener and the place that away from the speaker and the listener. Discourse deixis



had 2 functions which to explain the words that had been mentioned before and the words to be mentioned in utterance. The last social deixis had 5 functions they were: to distinguish the social status between the speaker and the listener, to distinguish the social level between the speaker and the listener, to distinguish the social identity between the speaker and the listener, to clarify the closeness of social relational and to maintain the language manners.

### **B. Suggestion**

The writer suggests for the futher researchers who want to conduct research about deixis to describe more detail about deixis especially for types of discourse deixis of anaphora and cataphora. The writer suggests to the readers and english learners who analyze the deixis should understand and had a knowledge about the theory of deixis because deixis is important. Deixis is a study about meaning of a word based on the context of the word used in utterance therefore deixis is important to study. Futhermore, the writer expected that this research could be taken as the benefit and the refference for the future reseacher.

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**Tabel. 3 Person Deixis**

No.	Data	Page
1.	But that's not how the world broke. That didn't truly happen until 500 years later when <i>I</i> came into the story.	3
2.	<i>I</i> gotcha.	4
3.	Chief Benja. Look, <i>I</i> know it's your job to try and stop <i>me</i> , but <i>you</i> won't.	5
4.	<i>You</i> might want to take out that blade. <i>You</i> 're gonna need it.	5
5.	Did <i>I</i> ?	6
6.	Hey. Don't beat yourself up too much, Chief Benja. <i>You</i> gave it your best.	6
7.	Okay, OKAY, we can do this. <i>I</i> 'm ready. <i>I</i> know exactly how we'll stop them.	8
8.	<i>I</i> have something to say.	12
9.	Hi Namaari, <i>I</i> 'm Raya.	12
10.	Come on. Have <i>you</i> eaten yet?	12
11.	<i>I</i> didn't think that'd stump <i>you</i> .	13
12.	Sisu? <i>You</i> 're kidding, right?	14
13.	Are <i>you</i> supposed to have that?	14
14.	Hey. Come with <i>me</i> , dep la. <i>I</i> wanna show <i>you</i> something	15
15.	There is no way <i>you</i> 're taking Sisu's Gem.	17
16.	Please, ba! We don't have time. Look. Stand up! <i>I</i> 'll help <i>you</i> .	19
17.	Ba, why are <i>you</i> saying this?	19
18.	No, we can make it together. <i>You</i> 're okay.	20
19.	Whoa, what are <i>you</i> doing <i>you</i> big, fur bug? Hey buddy -focus. Eyes forward, Tuk-Tuk.	21
20.	Good boy! <i>You</i> 're so easily distracted.	21
21.	<i>You</i> 're getting a little too big for this, bud.	21
22.	Sisudatu... <i>I</i> don't know if <i>you</i> 're listening. <i>I</i> 've searched every river to find <i>you</i> . And now <i>I</i> 'm here at the very last one.....If <i>I</i> can be honest, <i>I</i> really need your help. <i>I</i> made a mistake. <i>I</i> trusted someone <i>I</i> shouldn't have. And now the world's broken. Sisudatu, <i>I</i> just really...	22
23.	<i>I</i> know, buddy, <i>I</i> haven't forgot	23
24.	Raya. <i>I</i> 'm Raya.	24
25.	Sisu. <i>You</i> are... Sisu!	24
26.	It's jackfruit jerky. <i>I</i> dried it myself.	25
27.	Uh, Sisu, there are a few things <i>I</i> need to catch <i>you</i> up on.	25
28.	<i>I</i> ... don't know.	25
29.	<i>I</i> still have a big chunk of it though.	25
30.	Can't <i>you</i> just make another one?	26

31.	But <b>you</b> 're a dragon.	26
32.	But <b>you</b> saved the world.	26
33.	Whoa, <b>you</b> 're glowing.	26
34.	Wait wait, <b>you</b> touched this gem piece and it gave <b>you</b> powers. <b>You</b> know what this means, right?	27
35.	What? No, <b>you</b> 're still connected to the gem's magic. And that means <b>you</b> can still use it to save the world.	27
36.	<b>I</b> 'm sorry, a gift?	31
37.	<b>I</b> 'd say we found the Tail Chief.	31
38.	What can <b>I</b> say? Bling is my thing.	33
39.	Oh, is that why <b>you</b> 're chasing me? And here <b>I</b> thought it was because <b>you</b> missed <b>me</b> .	34
40.	<b>I</b> actually was looking for Sisu. Ooh, and guess what? <b>I</b> found her.	34
41.	Sisu, <b>I</b> saw people lose their minds over a dragon gem. Can <b>you</b> imagine what they'd do over an actual dragon? Look, we need <b>you</b> to make this all work.	39
42.	Someone could see <b>you</b> .	39
43.	Yeah, no, no... <b>I</b> don't think so.	40
44.	Until we have all the gems, <b>you</b> have to stay human. Please.	40
45.	First, to get my jade purse. Second, to steal my sword. And third - <b>I</b> don't know - to kidnap my Tuk-Tuk.	41
46.	<b>I</b> know buddy.	42
47.	<b>You</b> 're a smart kid.	42
48.	Okay, so here's the good news. <b>I</b> know where the gem piece is. The bad news.	43
49.	Sisu, <b>I</b> think maybe it's safer for <b>you</b> to stay here on the boat.	44
50.	<b>I</b> know, and <b>you</b> will. By staying safe.	44
51.	Without <b>you</b> we can't put the gem back together.	44
52.	<b>I</b> 'll be back before <b>you</b> know it.	44
53.	<b>You</b> got it, Captain.	45
54.	Hey... baby, toddler, thing, whatever <b>you</b> 're called. It's really late, what are <b>you</b> doing out here? Where are your parents?	45
55.	Alright, Dang Hai, <b>I</b> 'll take that dragon gem piece.	49
56.	Hey. How would <b>you</b> like to earn some honest loot?	49
57.	Sisu, <b>I</b> told <b>you</b> to stay on the boat!	52
58.	Hold onto this for <b>me</b> , will <b>ya</b> ?	52
59.	Yeah, <b>I</b> sorta promised to buy them all the congee they could eat.	53
60.	Well, <b>I</b> 'm sorry, Sisu, that's what the world is now. <b>You</b> can't trust anyone.	53
61.	Watch out she doesn't steal your teeth. Here, lemme help <b>you</b> .	54
62.	Sorry, Buddy. <b>I</b> got this.	56

63.	Two and a half... Three...Remind <i>me</i> to never have kids.	57
64.	Yeah. He was. <i>I</i> really wanted to believe him. <i>I</i> really wanted to believe that we could be Kumandra again.	57
65.	And <i>I</i> did. And <i>you</i> know what happened? <i>I</i> got kicked in the back by someone who gave <i>me</i> a “gift”.....	58
66.	<i>I</i> am done trying. Kumandra is a fairy tale. The only thing important to <i>me</i> now is bringing my ba back.	58
67.	Don’t go anywhere. <i>I</i> ’ll be right back.	58
68.	Okay, yeah. <i>I</i> can see how that makes <i>me</i> look like a liar.	60
69.	Hey. What do <i>you</i> plan on doing with us?	61
70.	<i>You</i> have no idea, do <i>you</i> ?	61
71.	<i>You</i> ’re the only one here?	62
72.	Okay, the Fang gang’s here for <i>me</i> , not for <i>you</i> . So if <i>I</i> can distract them, <i>you</i> guys can get out of here.	63
73.	No, <i>I</i> ’m just gonna stall them. Look, <i>I</i> know how to push Namaari’s buttons. Once <i>you</i> guys are clear, <i>I</i> ’m out of there. What’s your name?	63
74.	Okay, Tong, look, <i>you</i> don’t know me, <i>I</i> don’t know <i>you</i> . But <i>I</i> ’m sure that <i>you</i> know a back door or way outta here and it’s really important that my friends stay safe. Okay? So, <i>I</i> am sincerely asking <i>you</i> , will <i>you</i> help us? Please.	63
75.	Yeah, <i>I</i> knew <i>you</i> couldn’t handle rolling solo. <i>You</i> ’re nothing without your band.	64
76.	Hey there, princess undercut, fancy meeting <i>you</i> here.	64
77.	Oh, <i>I</i> ’m just trying to get a matching set.	65
78.	No? Never mind, <i>I</i> ’ll just swing by and grab it later.	65
79.	<i>You</i> didn’t happen to bring Fang’s gem, did <i>you</i> ?	65
80.	Did <i>you</i> just hit <i>me</i> with a shrimp tail??	66
81.	Technically, <i>you</i> always knew she was Sisu.	66
82.	<i>I</i> ’m sorry, <i>I</i> can’t let <i>you</i> do that. It’s too dangerous.	67
83.	Yeah, <i>I</i> think <i>I</i> ’d rather go with Boun’s plan.	71
84.	<i>You</i> weren’t there when Namaari betrayed <i>me</i> . We’re sticking with my plan.	72
85.	Where are <i>you</i> taking <i>me</i> ?	72
86.	Sisu, why did <i>you</i> bring <i>me</i> here?	72
87.	Yeah, <i>I</i> know. <i>I</i> was there.	73
88.	<i>I</i> never knew they were here.	73
89.	<i>I</i> really wish <i>I</i> could believe that. <i>I</i> once thought that we could be friends.	74
90.	Even if she wanted to help us, how could <i>I</i> possibly trust her?	75
91.	Do <i>you</i> think he would even recognize <i>me</i> ? So much has changed.	75



92.	<i>You</i> remind me of him.	75
93.	How would <i>I</i> even approach Namaari after all that's happened?	75
94.	Actually, <i>I</i> know exactly what to give her.	76
95.	<i>I</i> know, <i>I</i> know, <i>I</i> know.	78
96.	<i>I</i> ... don't know.	79
97.	May <i>I</i> ?	80
98.	It's just a little something my ba showed <i>me</i> .	80
99.	No, that was all <i>me</i> . It'll be nice to share a meal with him again.	80
100.	It means we're on. Sisu, until we get that gem and confirm Namaari's actually on our side, promise <i>me you</i> 'll stay hidden.	81
101.	Um, what did <i>you</i> just call her?	81
102.	<i>I</i> see <i>you</i> got my gift.	82
103.	Well, <i>I</i> tried to take good care of it.	82
104.	<i>You</i> 're not the only dragon nerd here.	82
105.	Okay, Tuk. These are the last of them. Go! We're right behind <i>you</i> .	88
106.	Everyone, give <i>me</i> your gems! We can still put it together, it can still work!	90
107.	Then let <i>me</i> take the first step.	90
108.	<i>I</i> got some jerky.	93

## Biography of the Author Adele Lim



Adele Lim is a Malaysian American film and television producer and screenwriter. She was born in Malaysia and is of Malaysian Chinese descent. She attended Malaysia's Sri Aman Girls School in Petaling Jaya. She started writing as a teenager and undergraduate in the lifestyle section of a local daily. She graduated from Emerson College in Boston, Massachusetts with a degree in TV/Film in 1996. She started her career as a script coordinator for *Xena: Warrior Princess*. She has written for TV series such as *One Tree Hill*, *Life Unexpected*, *Reign*, *Star-Crossed*, *Private Practice* and *Lethal Weapon*. In 2018, Lim was the co-screenwriter for the 2018 movie *Crazy Rich Asians*. She was recruited by Disney to develop an animated feature film *Raya and the Last Dragon*. She served as screenwriter alongside Qui Nguyen. She is best known as a screenwriter for the 2018 movie *Crazy Rich Asians*. She has given support to young writers as mentor and speaker for the Coalition of Asian Pacifics in Entertainment (CAPE).

## Biography of The Author Qui Nguyen



Qui Nguyen is a vietnamese american who was born in El Dorado, Arkansas, United States in 1976. He is an American playwright, television writer, and screenwriter. He is began writing for Marvel Studios in 2016. He also a member of New Dramatists, Ensemble Studio Theatre, The Playwrights' Center, and the Ma-Yi Theater Company's Writers Lab. In February 2020, he debuted *Revenge Song*, a commissioned musical, at the Geffen Playhouse in Los Angeles. He's plays include *Vietgone*, *Soul Samurai*, *The Inexplicable Redemption of Agent G*, *Alice in Slasherland*, *Fight Girl Battle World*, *Krunk Fu Battle Battle*, *She Kills Monsters*, *Trial By Water*, *Living Dead in Denmark*, *Stained Glass Ugly*, *A Beginner's Guide to Deicide*, *Men of Steel*, *Bike Wreck*, and *Vampire Cowboy Trilogy*. As a screenwriter, He co-wrote Walt Disney Animation Studios' *Raya and the Last Dragon* along with Adele Lim and currently writing and co-directing Disney Animation's 2022 film *Strange*.

## Autobiography



The writer named Asrawi Sahidin. She was born in Malaysia, 18<sup>th</sup>, June 1999. She is the four of five siblings. Her parents are Sahidin and Ratnawati. Her hobby are listening to music and watching a movie especially disney movie. Her first education was in SDN 012 Buntu Terpedo in 2006. Then she went to junior high school in SMPN 02 Sabbang. After that in 2015 she entered senior high school in SMAN 01 Sabbang.

While in senior high school she participated in several activities such as the mathematics olympiad and scouting activities. After she is finishing her senior high school, she took gap year for a year and then she continued her study at Bosowa University Makassar in 2018. She has many goals in life which are traveling the world especially in Europe, become a better and success woman and made her beloved parents proud and happy.