PERSON DEIXIS IN SBY'S SPEECH AT HARVARD UNIVERSITY

A THESIS

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Submitted by:

JULIASTI KINASIH LISA MUTIA SARI

NIM: 13020111130098

FACULTY OF HUMANITIES

DIPONEGORO UNIVERSITY

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PRONOUNCEMENT

The writer honestly confirms that she compiles this thesis by herself and without taking any results from other researchers in S-1, S-2, S-3 and in diploma degree of any university. The writer ascertains also that she does not take and quote any material from other publications or someone's paper except from the references mentioned.

Semarang, May 2015

JuliastiKinasih Lisa M S

MOTTO AND DEDICATION

"If you are grateful I will surely give you more and more"

(QS Ibrahim, 14:7)

"It's not the load that breaks you down, it's the way you carry it"

(Lena Horne)

This thesis is dedicated to
my beloved family and
to everyone who helped me accomplish this thesis
"I could not be any more grateful for your abundant support"

APPROVAL

Approved by,

Thesis Advisor

Dr. J. Herudjati P, M.Sc.

NIP. 19530327 198103 1006

VALIDATION

Chair Person   First Member

Dr. Deli Nirmala, M.Hum   MythaCandria, S.S, M.A

NIP.19611109 198703 2 001   NIP. 1977011 8200912 2 001

Second Member   Third Member

Dwi Wulandari, S.S., M.A   Dra. R. AJ. Atrinawati, M.Hum

NIP. 19761004 200112 2 001   NIP. 19610101 199001 2 001

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I am aware that this thesis is still far from perfect, so I would be glad to receive constructive critics and suggestions to make this thesis better. Finally, I expect that this thesis will be useful for the reader who wants to learn person deixis.

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JuliastiKinasih Lisa M S

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ABSTRAK

Deiksis persona digunakansebagai kata ganti orang untukmenunjukpadaseseorangataukelompok orang tertentu.Deiksis personatidakmemilikiacuan yang tetap, artinyaacuannyadapatberubah-ubahtergantungdarikontekssituasipadasaatpenuturmenyampaikanujaran.Olehkaren aitu, untukmengetahuiacuan yang dimaksudolehpenutur, pendengarharusmengetahuikontekstersebut.Levinson jugamenambahkanbahwauntukmengacu orang, penuturjugadapatmenggunakandeiksissosial yang penggunaannyadilatarbelakangiolehhubunganantarapenuturdanmitratutur.

Tujuandaripenelitianiniadalahuntukmendeskripsikanapasajadeiksis yang digunakanoleh SBY untukmerujuk orangdalampidatonyadanjugamenjelaskanmengapa SBY memilihuntukmenggunakandeiksistersebut. Metode yang digunakanuntukpengambilan data adalahmetode*simakbebaslihatcakap*.Penulisjugamenggunakan*purpossive sampling*untukmemilihsampel yang dianalisis

Dari hasilpenelitian yang telahdilakukan, penulismenemukanbahwa SBY menggunakansemuatipedeiksis persona sebanyak 170 kali danjuga SBY menggunakansedikitdeiksissosial.Deiksis persona yang paling banyakdigunakanadalah kata ganti orang pertama yang digunakanuntukmemposisikandirinya.SBY memilih personal deiksis yang tepatdalampidatonyakarenaposisinyasebagaipemimpinsebuahnegarapadasaatituda njugasebagaiperwakilandariduniaIslam.

Kata kunci:deiksis persona, deiksissosial, pidato, SBY

CHAPTER I

INTRODUCTION

1.1. Background of the Study

People need to communicate with other people using language. There are certain ways to communicate, whether it is spoken or written, whether it is direct or indirect. The important point of communication is actually that the hearer can understand what the speaker intends. The hearer can make interpretation of the utterance by relating to the context. It includes the addressee, time, and place of the speaking.

Speech is the example of spoken communication done directly by a single person in front of the audience. It is usually done by a leader of a country, company, community or anyone who can inspire the audience. One of the speeches done by a leader of the country was held in 2009. SusiloBambangYudhoyono, a former president of Indonesia, visited John F Kennedy School of Government at Harvard University, and he got a chance to deliver a speech in front of the students, staff and lecturers of Harvard University. The speech is considered as one of the most inspirational speeches in the 21st century. That is why Richard Greene, who is a communication strategist and a speech advisor, includes the speech into his book entitled *Word That Shook the World: Addendum-The 1st Decade of The 21st Century*written in 2010. Richard

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Greene chose SBY's 2009 Harvard address "Towards Harmony among Civilitations" as the speech and personality that shookthe world in the past decade because the speech consists of stunning call for moderation in the Muslim world.In his speech, SBY uses deixis,which is one of the important notions in pragmatics, to point to something.

Deixis has an important role in communication as a link among time frame, physical location, people involved and what people actually say, so it only can be interpreted based on the context of the utterance. The hearer will not know what the speaker means if he does not know the context. Since SBY is a public figure whose speech really matters and affects the audience, he has to choose certain person deixis that are appropriate as a strategy to position himself as a representative of Indonesian's people.Besides, he also uses other types of person deixis to point to the hearer and other referents. The writer finds it interesting to analyze why SBY chooses certain person deixis to point to people.

1.2. Research Question

There are two research questions that the writer tries to answer in the analysis, as follows:

1.2.1. What types of person deixis are used in the speech?

1.2.2. What are the reasons that lead SBY choose the person deixis?

1.3. Purpose of the Study

Regarding research question, there are two purposes of the study, namely:

1.3.1. To identify types of person deixis in the speech

1.3.2. To describe the use of person deixis in the speech based on the context

1.4. Previous Study

The writer uses two previous studies published by Diponegoro University as her references. All of them have the similar topic dealing with person deixis. The first research entitled "the Use of Person Deixis in Relation to Politeness Function" by Ike Indah Rachmawati and the second is "Comparing Personal Deixis Used by President Megawati and President SBY in *HariKebangkitanNasional* Speech That Represents Speaker Position" by SyailendraPersada. Both of them were written in 2011. However, they all are different in the way the analysis is elaborated.

The first research found that the first persondeixis*aku*, *saya* and *kita*, second persondeixis is *kamu* and *kowe*, while third persondeixis is *dia*, *deknen*, *beliau* and the name of people being talked. She emphasizes the analysis in communication strategy affected by social relationship between the speaker and the hearer as the reason for the speaker to choose certain person deixis. However, her data is in Bahasa Indonesia while the writer's data is in English whose social deixis is not really seen. It is because in English social deixis cannot be represented by personal pronoun.

The purpose of the second research is to compare between the speech of Megawati and SBY. Based on the result of analysis, he found no significant differences between person deixis used by Megawati and SBY. The research focuses on the position of the speaker and why they choose certain person deixis to represent themselves. However, in this research, the writer does not only analyze how SBY uses person deixis to position himself in the speechbut also analyzes how SBYuses person deixis to represent the addressee and the people outside the hearer and the addressee using person deixis.

Even though some researchers have investigated person deixis with different data, they still have some differences. In the research, the writer will try to elaborate the analysis of person deixis and social deixis in spoken text which is SBY's speech at Harvard University by using Levinson theory.

1.5. Writing Organization

CHAPTER I   : INTRODUCTION

The chapter consists of background of the study, purpose of the study and previous study.

CHAPTER II   : THEORETICAL FRAMEWORK

It consists of the related theories that are used to analyze the data.

CHAPTER III   : RESEARCH METHOD

The chapter describes research design or type of the research, data population, sample and sampling technique, as well as methods and techniques to collect and analyze data.

CHAPTER IV   : PERSON DEIXIS IN SBY'S SPEECH AT HARVARD UNIVERSITY

The chapter presents the analysis of person deixis in SBY's speech at Harvard University.

CHAPTER V   : CONCLUSION

It consists of conclusion based on the result of analysis.

CHAPTER II

THEORETICAL FRAMEWORK

2.1. Deixis

Levinson (1983) states that deixis belongs to the domain of pragmatics since it is directly concerned with the relationship between the structure of languages and the contexts in which they are used. According to Yule (1996), deixis is a term borrowed from Greek *deiktikos* which means pointing or indicating. The linguistic form used to express is called a deictic expression or indexical. A deictic situation is simply one important link between time, physical location, participant and linguistic forms that the speakers use. In other words, deixis is a form of referring that depends on the speaker's context including the time and place the speaker speaks as a deictic center.

Deictic center is the speaker's current location at the time of the utterance. It enables the speaker to relate everything based on his view point. In accordance with deictic center, there are two kinds of terms to indicate the location of entities, namely proximal and distal term. The proximal terms refer to an entity near the deictic center or the speaker's location. In English, the deictic expressions of proximal terms are *I*, *this, here,* and *now*. The distal terms indicate a referent away from deictic center or speaker's location. The deictic expressions of distal terms are *you*, *that*, *there* and *then*.

Levinson (1983) divides deixis into five types as follows:

2.1.1. Person Deixis

Person deixis can be expressed with using personal pronouns, namely first person (*I* or *we*), second person (*you*), and third person (*he*, *she*, or *they*). In conversation, *I* and *you* can refer to another person. It depends on who is speaking and has a role as deictic center. The speaker as first person talks to the listener as second person and might be talking about a third person. Lyons (1968) states the first person is used by the speaker to refer to himself as a focus of discourse. The second person is used to refer to the hearer and third person is used to refer to persons or things other than the speaker and hearer. In social interaction, a speaker needs to consider the pronoun that he will use. He has to choose the most appropriate ones to use. The choice of pronoun should be socially acceptable because it can represent the speaker's position in relation to people around him in the society. For example:

(1) Mother: *I* want *you* to clean the house!
John: *You* or *me*?
Mother: Yes, *you* John, *you*

The conversation above has two kinds of person deixis, there are first person deixis*I* and *me*, and the second person deixis*you*. The person deixis can refer to different persons. Sometimes they refer to John and sometimes to mother. It depends on who has a role as a deictic center. *I* and *me* always refer to deictic center or who is currently speaking, while *you* refers to the addressee. The typical

situation is egocentric. In other words, the role of the speaker is transferred from one participant to another in a conversation, so the deictic center *I* of the deictic system switches. *I* is used by each speaker to refer to himself and *you* is used to refer to the hearer.

Different from Bahasa Indonesia that has two different person deixis to refer first person plural namely *kami* (excluded the addressee) and *kita* (included the addressee), while English has the first person plural *we* that may cause an ambiguity because there are two kinds of *we*. The first is an exclusive *we* which the addressee is excluded and another one is inclusive *we* which the addressee is included. For example:

(2) *We* should go now.

The utterance above may cause an ambiguity, whether the speaker asks for permission to leave or the speaker wants the addressee also to leave with him. In this case, the addressee should interpret based on the immediate situation.

The following table sums up about person deixis in English (see: Azar, 1995, p:132) :

		1st person	2nd person	3rd person	
				M	F
Singular	Subject	I	You	He	She
	Object	Me	You	Him	Her
	Possessive Adjective	My	Your	His	Her
	Possessive Pronoun	Mine	Yours	His	Hers
Plural	Subject	We	You	They	
	Object	Us	You	Them	
	Possessive Adjective	Our	Your	Their	
	Possessive Pronoun	Ours	Yours	Theirs	

2.1.2. Place Deixis

Levinson (1983) argues that place or space deixis is to point relative location in the speech event. However, location from speaker's perspective can be fixed mentally and physically. The linguistic forms to express place deixis in English are the adverb *here* and *there* and the demonstrative pronouns *this* and *that*. For example:

(3) Stay *here*, please!

Here is the proximal term of place deixis, *here* means the current location of the speaker. *Here* can move to different place. It depends on who has a role as a deictic center or simply who is currently speaking.

2.1.3. Time Deixis

According to Levinson (1983), time deixis is concerned with the encoding of temporal points which refer to where an event of utterance takes place. The linguistic forms to express time deixis are the adjectives of time in the sequence like *now*, *yesterday*, *then* and the verb tenses. The proximal form of time deixis*now* indicates the time at which the speaker is producing the utterance or the speaker's voice being heard. The distal form *then* relies on the speaker's present time. Time deixis also can be operated with non-deictic temporal reference such as calendar and clock time. The psychological basis of time deixis is almost the same as place deixis. For example:

(4) I met him in the party *yesterday*.

To know when the exact time of *yesterday* is, the hearer should know when the time of conversation takes place. *Yesterday* means the day before the time of the conversation takes place.

2.1.4. Discourse Deixis

Levinson (1983) states that discourse or text deixis is concerned with the use of expressions in utterance to point some portions of the discourse that contains the utterance. It includes the utterance signals which connect them to surrounding text. Discourse deixis can be expressed with demonstrative *this* and *that*. For example:

(5) *This* is very incredible story.

Discourse deixis*this* above refers to some part of the surrounding utterance that can be backward or forward.

2.1.5. Social Deixis

The choice of linguistic forms is affected by the speaker and the addressee's social relationship. Pronouns are one of the tools to indicate social distance between the speaker and the addressee. This kind of discussion is also called *honorifics*. Yule (1996:10) states "The choice of one form will certainly communicate something (not directly said) about the speaker's view of his or her relationship with the addressee."

According to Levinson (1983), social deixis is concerned with the encoding of social distinctions that are reflected or determined by participant's roles or certain realities of the social relationship between speaker and addressees or speaker and

some referent. Social deixis can be expressed with 'polite' pronouns and the title of the addressee. For example:

(6) I was late again today to come to *Professor Smith*'s class.

The speaker of the utterance above uses the tittle of the third person to show his respect to the person. The utterance above is produced by a university student. He uses the word *Professor* to point his lecturer because in the university domain, the Professor as his lecturer has a higher status than the student's status.

2.2. Deixis and Reference

Deictic expression always refers to something. To interpret the referent correctly, the speaker and the hearer should have a certain minimal context. The context includes the time, place and participants of the immediate situation. According to Yule (1996):

> We do know that words themselves do not refer to anything. People refer. Reference as an act in which a speaker, or writer, uses linguistic form to enable a listener or reader to identify something. Because there is no direct relationship between entities and words, the listener's task is to infer correctly which entity the speaker intends to identify by using particular referring expression. (p.17)

2.3 Spoken Form of Language

There are spoken and written forms of a language. Spoken language is more likely dependent on its context than written language is. On the other hand, written language tends to be more independent of its immediate context (Gerot and

Wignell, 1995, p.158). To make the right interpretation of the spoken language, people need to know the context when speaker is speaking, so the speaker and the hearer must share the same context. On the other hand, written language is more flexible, it can be interpreted based on the immediate context. Spoken or written text can be classified into two categories, namely *monologue* and *dialogue*. A monologue is an uninterrupted flow of communication while a dialogue is produced by two or more participants on a given topic and on a given occasion.

CHAPTER III

RESEARCH METHOD

Generally, research is divided into three steps, namely collecting data, analyzing data and presenting the result of analysis. Every step has its own method and every method has its own technique. In this chapter, the writer describes research design or type of the research, data population, sample and sampling technique, as well as methods and techniques to collect and analyze data.

3.1. Research Design

The topic of the research is person deixis. It can be seen from pragmatics and semantics domains. However, the research tends to be more pragmatic than semantic. It is because the analysis is not only limited to the meaning of person deixis used by SBY but also includes the use of person deixis based on the immediate context. The data are downloaded from Youtube, the writer regards the data as actual phenomenon of language use. The actual phenomenon that the writer analyzes is the use of person deixis in SBY's speech at Harvard University.

In general, language research is descriptive qualitative research, so does the research. The research is descriptive research because it describes the actual data systematically according to the actual situation. The writer describes types of person deixis, function of person deixis used by SBY in his speech at Harvard University. In addition, this research also uses qualitative method since the data

that the writer investigates are in the form of words, not number. In the spoken form of SBY's speech. Language data are actually qualitative data. That is why the description is mostly in words rather than in number.

However, the data can be analyzed quantitatively by changing the data into number. The writer uses quantitative method to support qualitative method. Quantitative method is used to show the tendency of SBY in choosing certain person deixis. Each type of deixis is counted to make percentage. Then, the writer compares each type of person deixis according to the percentage, so the writer knows the tendency and finds out why SBY chooses certain person deixis rather than others.

3.2. Data Population, Samples, Sampling Technique

Since the writer analyzes person deixis in the speech of SBY, the population is all of the utterances spoken by SBY in his speech. The writer does not analyze all types of deixis namely person deixis, place deixis and time deixis. Instead, she just analyzes person deixis because the dominant deixis used in SBY's speech are person deixis while other types are not majorly used.

The writer uses purposive sampling technique because the writer chooses purposively the analyzed data. The writer does not describe all of the person deixis that SBY uses, but she just takes some samples for analysis. In language research, data samples are not necessary in a large number as long as the sample can represent all of the data population. The writer chooses intentionally some

deixis from every type that can represent each type of deixis in utterance. The samples are taken from every type of person deixis, namely first person, second person, and third person.

3.3. Method of Data Collection

According to Sudaryanto (1993:133), the method that the writer uses to collect the data is non-participant observation method. Observation method is done by observing the use of language. The writer observed the language by watching the video but not involved in the speech, so the writer used non participant observation method. The writer used audio visual recording downloaded from Youtube to be observed. After watching the audio visual recording of SBY's speech, the writer transcribed the speech into written text. Then, the writer analyzed it.

3.4. Method of Data Analysis

According to Sudaryanto (1993:13-40), in analyzing the data, the writer used identity and distributional method. Identity method that the writer used is referential technique in which the person deixis, which the writer analyzed, always refers to something. Reference enables the writer to identify something based on the context.

Distributional method that the writer uses is substitution technique in which the writer replaces the data with other words, whether they still have the

same meaning or not. In substitution technique, every substituted word is a point of analysis. If the word can be substituted, it means those two words are in the same category. Firstly, the referent of person deixiswas identified. Next, the person deixis used was substituted with other words that are regarded as their referents. This technique shows that the referent is correct because the utterance still has the same meaning as the original utterance even after it has been changed.

CHAPTER IV

DATA ANALYSIS

The chapter presents the analysis of person deixis in SBY's speech at Harvard University. It starts with giving description about deixis used by SBY. Then, it focuses on the main point of analysis that is person deixis used by SBY in the speech. Every sample of person deixis is analyzed with substitution technique so the person deixis in every sample is substituted with its referent. In addition, the writer also analyzes social deixis in relation to person deixis.

4.1. Deixis

In his speech, SBY uses all kinds of deixis which are person deixis, time deixis, place deixis, discourse deixis and social deixis but the most used deixis is person deixis. Here is the example of deixis used by SBY:

> (1) *I* am honored to be *heretoday*, to address the distinguished faculty and students of Harvard University.

SBY uses three types of deixis in the utterance above, namely the person deixis*I*, the place deixis*here* and the time deixis*today*. All of the deictic expressions used above are proximal term that refers to an entity near SBY as a deictic center. *I*refers to SBY who is currently speaking, *here* means SBY's current location which is Harvard University, and *today* means the time SBY speaks on Tuesday September 29, 2009. The utterance means that SBY feels

honored to speak in front of the audiences on Tuesday September 2009 at John F. Kennedy School of Government Harvard University.

The analysis of deixis is related to SBY as a center point or deictic center. SBY casts himself in the role of ego and relates everything to his view point. The central person is SBY. The central time is the time that SBY gave the speech,i.e. on Tuesday September 29, 2009. The central place is the place that SBY gave the speech, i.e. at the John F. Kennedy School of Government Harvard University. The social center is SBY's social status,i.e. as the president of Indonesia at that time. The addressee is the audience that consists of for about 800 registered people including the dean, faculty members, students of Harvard University and journalists.

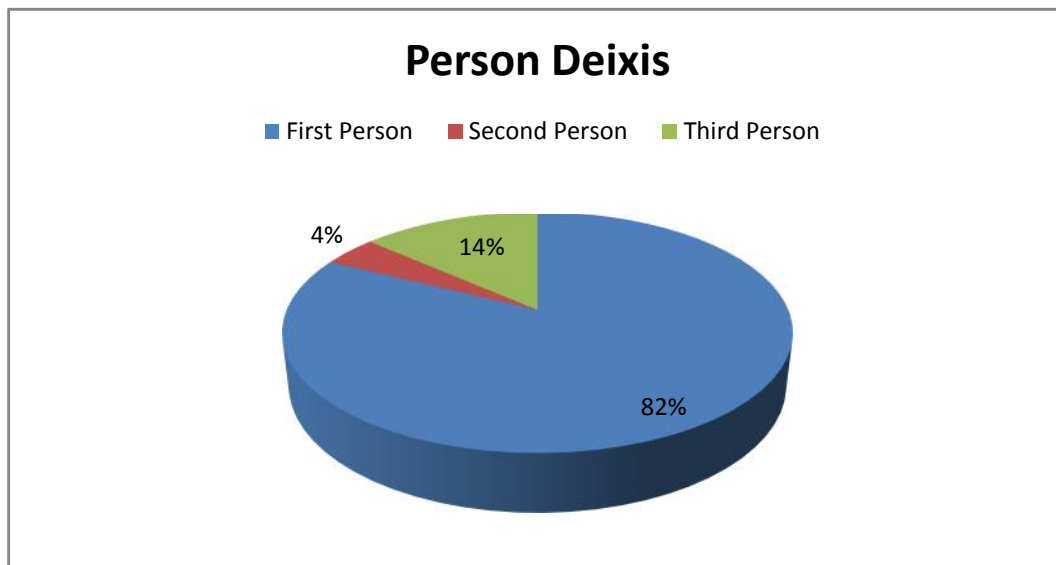**4.2. Person Deixis**

Person deixis is represented by personal pronouns. It is divided into three types, namely first person, second person and third person. Every type is divided into subject, object and possessive adjective while the other personal pronouns are not analyzed because they are not used in the speech. The table below shows the number of person deixis that SBY uses in the speech.

Table 1: The number of person deixis used in the speech

	First Person			Second Person		Third Person	
	Singular	**Plural**		**Singular**	**Plural**	**Singular**	**Plural**
		Inclusive	**Exclusive**				
Subject	44	40	15	0	2	1	11
Object	8	6	1	1	3	0	5
Possessive Adjectives	4	14	8	1	0	0	6
Total	**140**			**7**		**23**	

The total of person deixis that SBY uses is 170 during his speech for about 30 minutes. It shows that SBY uses person deixis often enough in the speech. From the table above, it can be seen that SBY uses all three types of person deixis which are first person, second person, and third person. Person deixis that SBY uses is varied but he tends to use first person especially first person plural. The chart below shows the percentage of the person deixis.

Chart 1: The percentage of person deixis used by SBY

From the chart above, it can be seen that the highest usage of person deixis is first person pronoun deixis. Almost all of the person deixis that SBY uses are first person as many as 82 %. It is because the type of text is monologue so SBY needs a first person deixis to project himself and also it is because SBY prefers to use first person plural to refer to the addressee. The second place is third person as many as 14 %. SBY rarely talking about the third person, he mostly uses person deixis when he wants to point himself and the addressee. The rest 4 % is second person. Second person is used to refer to the audience but in referring the audience SBY prefers to choose using inclusive *we* that SBY also includes. The use of inclusive we shows that SBY does not command but persiades which he is also particated.

4.2.1. First Person

Table 2: The number of first persondeixis in the speech

	First Person		
	Singular	**Plural**	
		Inclusive	**Exclusive**
Subject	44	40	15
Object	8	6	1
PossessiveAdjective	4	14	8
Total	**56**	**84**	

First person deixis is mostly used by SBY whether it is singular as an *I* or plural as a *We*. The difference between first person singular and first person plural is not too far. The far difference happens between inclusive *we* and exclusive *we*. The use of Inclusive *we* is more often than exclusive *we*. The highest use is for subjet rather than object and possessive adjective, it is because every sentence needs subject as a doer of the action and not all sentence needs an object or possessive adjective.

4.2.1.1. First Person Singular

First person singular deixis is represented by *I* for subject, *me* for object and *my* for possessive adjective. *I,me,* and *my* always refer to SBY who is currently speaking and does not move to other people. It is because the type of text is a monologue so just SBY who has a role as a deictic center.

> (2) *I* must admit, *I* have wanted to visit Harvard for a long time.

There are 2 person deixis*I* above and both of them refer to SBY himself as a deictic center in conversation. Both of them are used to refer to SBY as a personal. In the beginning of his speech, SBY tells the addressee that he really admires Harvard University and the fact is he really wanted to visit Harvard for a long time. If the pronouns are substituted with the referents, it still can have the same meaning as in the example below:

> (2.a)*SBY* must admit,*SBY* has wanted to visit Harvard for a long time.

However, SBY uses two ways to position himself as an *I* or as a *we*. He uses *I*when he wants to express his own feeling, his thought or opinion about something and to show his action as an Indonesian president to overcome Indonesia's problem. The position of *I* in SBY's speech is as a personal, president of Indonesia and as a father of two sons. While *we* is used when he wants to position himself as a leader of the country. It can be seen from the example below that SBY uses two different first persons to position himself.

> (3) *I* am aware of traumatic collective memory that is not easy to erase. When dealing with matters of faith, *we* face basic human emotions that predated modern states.

He changes from one first person to another when he wants to use personal deixis for different function. In the utterance above, he uses *I* as a personal to express his thought about traumatic collective memory then he changes into *we* when he wants to show that the problem of the world that is human emotions. First person singular *I* is also used to express what SBY feels such in the example below:

(4) *I* am honored to be here today.

The first person singular *I* refers to president SBY as the speaker. The utterance above has the same meaning as:

(4.a) *SBY* is honored to be here today.

SBY uses person deixis *I* above to represent himself to express his feeling that he feels honored to give speech in front of people in John F. Kennedy School of Government Harvard University which he thinks it is the most prestigous University in the United States of America.

The example below shows that SBY uses first person singular pronoun to show his action as an Indonesian leader.

(5) When *I* assumed the presidency, *I* pursued a new approach, one defined by goodwill and trust-building. *I* offered the separatists a win-win formula, promising them peace with dignity.

In the utterance above he positions himself as an *I* three times. All of them still refer to SBY. There he wants to give example that soft power can be a solution of the world conflict. He uses *I* to represent himself as a leader of the country and to show the action what he does to overcome the conflict that ever

happened in Aceh Indonesia. During two periods of his presidency from 2004 to 2014, Indonesia hassuffered from several conflicts. One of them is conflict of Aceh. By using the person deixis*I*, he wants toemphasize that as aleader of the country, he has made a right decision to overcome the conflict.

> (5.a) When *SBY* assumed the presidency, *SBY* pursed a new approach, one defined by goodwill and trust-building. *SBY* offered the separatists a win-win formula, promising them peace with dignity.

Generally, first person singular is egocentric. The referent moves from one to another depending on who is currently speaking. The example below shows that first person singular can move from one referent to another:

> (6) As Robert F. Kennedy once said, quoting George Bernard Shaw, *I* dream of things that never were, and ask, why not?

I above moves from George Bernard Shaw to Robert F. Kennedy and then to SBY who is currently speaking. Here SBY tries to motivate the audience by quoting the utterance that nothing is impossible. It is done before SBY gives nine ways to reaching global harmony that seems impossible. SBY argues that it can be possible by doing what SBY called in his speech as 'nine imperatives'.

> (6.a) As Robert F. Kennedy once said, quoting George Bernard Shaw, *SBY* dreamed of things that never were, and asked, why not?

Not only the subject, SBY also uses the object of first person singular. The example below shows the first person singular as an object:

> (7) To *me*, the term clash of civilizations itself is counter-productive.

Me refers to SBY as an object. He uses the pronoun me as a personal that has opinion. He uses me rather than us to show that it is his own opinion thet everybody can agree or disagree with. The person deixis can be substituted like the example below:

> (7.a) To *SBY*, the term clash of civilizations itself is counter-productive.

He positions himself as a *me*rather than *us* because in the utterance above he wants to express his own opinion about clash of civilizations. There his position is as anindividual not as a representative of Indonesia so it is no need to use *we*. He thinks that it is counter-productive. Besides, SBY also uses possessive pronoun *my* to refer to SBY's ownership.

> (8) In *my* meeting with Palestinian leaders, I always told them very clearly that Indonesian freedom fighters would have never won the war for independence, if they had not been united in spirit.

Talking about Palestinian and Israel conflict, SBY says that Palestinians should have been united in spirit to fight for their independence. In the example (7) he uses me as a personal or individual, in example 8 shows SBY as a leader of the country. However, a leader of the country is a representative of its people. He did some meetings with other leaders to overcome and share the solution of a problem. The utterance above has the same meaning as follows

> (8.a) In SBY's meeting with Palestinian leaders, I always told them very clearly that Indonesian freedom fighters would have never won the war for independence, if they had not been united in spirit.

Table 3. The list of the use of first person singular deixis in the speech

The Use of Person Deixis *I*	The Example of Utterance
To express SBY's opinion or thought	- *I* don't believe that civilizations are inherently incompatible and prone to conflict when they interact. - But *I* believe that we can fundamentally change and evolve the way civilizations, religions and cultures interact. - *I* think this can possibly be achieved. - *I* believe that this 'clash of civilizations' is actually a clash of ignorance. - *I* believe it holds the key to resolving many global problems. - *I* do not believe that any of the civilizations – Western, Hindu, Sinic, Buddhist, Japanese are systematically and simplistically engaged in a "war against Islam". - Then *I* thought, why can't it be everybody's century? - *I* do not accept the precept that, as a rule, globalization produces winners and losers. - *I* say that we can reinvent a new world.

	- *I* am convinced that this could well be Asia's Century.
To express his feeling	- *I* am honored to be here today, to address the distinguished faculty and students of Harvard University. - *I* am impressed with the turn-out this evening, and, for the students - *I* am proud that my son, Captain Agus, was able to join this prestigious Harvard program.
To express his action as a leader	- *I* always told them very clearly that Indonesian freedom fighters would have never won the war for independence, if they had not been united in spirit - *I* would also turn the feelings of fear and humiliation among some Muslims into hope and self-esteem. - When *I* assumed the Presidency, *I* pursued a new approach, one defined by goodwill and trust-building. - *I* offered the separatists a win-win formula, promising them peace with dignity.

4.2.1.2. First Person Plural

Comparing to first person singular pronoun *I*, person deixis*we* is majorly used as many as 84 times. *We* is for subject, *us* is for object and *our* for possessive adjective. *We* can refer to SBY including the hearer, it is called inclusive *we* or excluding the hearer, it is called exclusive *we*. Inclusive we and exclusive we can be distinguished by relating tothe context. In the context of SBY'sspeech, the exclusive *we* is mostly used for the exclusivity of Indonesian people. He always mentions Indonesia before using exclusive*we* because most of the audience are not Indonesian so SBY use exclusive we for excluding the audience.

The use of inclusive *we* is more often than exclusive *we.* Inclusive *we* always includes the speaker and the addressee who in the context is the audiences that come to the event. Usually inclusive *we*does not include the third person but in the contextinclusive *we* here always refers to the speaker, hearer and people of the world. SBY uses inclusive *we* to represent himself and other people when he wants to see certain problem as a global issue which is a problem of the world or when he wants to persuade the hearer to do certain actions.

> (9) Remember, the 20th century was the century of hard power. *We* saw two World Wars.

We here refers to SBY, the addressee which is 800 registered people and also the third party who is general people of the world. The audience is mostly students of John F. Kennedy, School of Government Harvard University. They came from various countries. They are representatives from every part of the world. It can be changed into:

(9.a) Remember, the 20th century was the century of hard power. *All of the people in the world* saw two World Wars.

He wants to remind people of World War that ever happened in 20th century,which are World War I in 1914 and World War II in 1939. He wants to persuade the audience to make the 21st century be the century of soft power, not hard power like in 20th century.

(10) The bottom line is *we* desperately need to end the vicious cycle of conflict and violence.

The utterance above has the same meaning with:

(10.a) The bottom line is *people* desperately need to end the vicious cycle of conflict and violence.

Person deixis*we* above is also an inclusive. SBY persuades everybody to end every conflict in the world. By using inclusive *we,* SBY emphasizes that this is everybody's task not just certain group of people.

(11) The more *we* exchange cultures and share ideas, the more *we* learn from one another, the more *we* cooperate and spread goodwill, the more *we* project soft power and place it right at the heart of international relations, the closer *we* are to world peace.

There *we*is used repeatedly. *We* there refers to not only SBY and audience but also people of the world. SBY tells the audience that global peace is every body's task. Everybody can give contribution to reaching global peace. The example is by exchange in culture from one another so people can understand each other.

(11.a) The more *people* exchange cultures and share ideas, the more *people* learn from one another, the more *people* cooperate and spread

goodwill, the more *people* project soft power and place it right at the heart of international relations, the closer *people* are to world peace.

The example below shows the use of inclusive *us*

(12) In front of *us* may be the most progressive century mankind has ever known.

Person deixis*us* in the example above refers to SBY, the hearer and people of the world. The deictic expression above can be replaced as follow:

(12.a) In front of *people* may be the most progressive century mankind has ever known.

SBY wants to tell the audience that people of the world can feel the most progressive century than what ever happened before. Possessive adjective of exclusive *we*is also used to refer to the ownership of people of the world as in the example below:

(13) Is harmony between *our* civilizations truly elusive, so out of reach?

There are some different civilizations in the world. The differences often cause a conflict so SBY asks the audience whether the harmony among those civilizations seem impossible or not.

(13.a) Is harmony between *People's* civilizations truly elusive, so out of reach?

Besides, SBY also uses *we* without including the audience because his position as a leader of the country. SBY uses smaller number of exclusive *we* rather than inclusive *we*. He uses exclusive *we* mostly when he wants to represent Indonesian people. Mostly he wants to give example to the world by mentioning

the experience of Indonesia that has suffered from conflicts but Indonesian can overcome them. Thus, it is really possible to make global peace comes true.

As a leader of the country, his role is to project the achievement of Indonesians under his presidency in front of people of the world. There he shares about the problem of diversity that has ever happened in Indonesia and he tells the audiences that Indonesian can successfully overcome them.

> (14) In the roller coaster years following independence, Indonesia has suffered separatist threats, ethnic and religious conflicts, and Islamic insurgencies. But *we* overcome these challenges. *We* adapted. And instead of failing, *we* have thrived. Today *we* are not a hotbed of communal violence. *We* are by and large an archipelago of peace. Today *we* are not at the brink of balkanization. *We* have instead fortified our national identity through successful, peaceful national elections.

In the utterance above SBY repeatedly uses exclusive *we* to represent himself and Indonesians. It can beinferred that the *we* shows the exclusivity of Indonesian because SBY clearly stated in Indonesia where just Indonesian that experience theproblem while the audience is excluded because almost all of the audience are not Indonesians but most of themare American.

> (14.a) In the roller coaster years following independence, Indonesia has suffered separatist threats, ethnic and religious conflicts, and Islamic insurgencies. But *Indonesians* overcome these challenges. *Indonesians* adapted. And instead of failing, *Indonesians* have thrived. Today *Indonesians* are not a hotbed of communal violence. *Indonesians* are by and large an archipelago of peace. Today Indonesians are not at the brink of balkanization. *Indonesians* have instead fortified our national identity through successful, peaceful national elections.

In the example below *we* also refers to Indonesian people. In the example below the subject of utterance is Indonesia.It shows*we* here is used exclusively for only Indonesian.

> (15) *We* have done the same in Indonesia, where *we* have built on our exposure to Eastern, Islamic, and Western influences, culminating in the open, pluralistic and tolerant society that *we* are today.

He wants to give example that we have to open to civilization and get something better from them and then filter it. It will be great. He gives example that Indonesian has done that kind of action and it is really fortunate for them.

> (15.a) *Indonesians* have done the same in Indonesia, where *Indonesians* have built on our exposure to eastern, Islamic, and Western influences, culminating in the open, pluralistic and tolerant society that *Indonesians* are today.

However, not all of exclusive *we* refer to Indonesian people, like in the example below:

> (16) This is what I saw firsthand at the G20, where nations of diverse cultural backgrounds joined hands to address a common challenge. *We* spoke different languages through our headphones, but *we* understood one another.

SBY clearly stated at G20, it can be inferred that *we* used exclusively for the participant of G20. The utterance above has the same meaning with:

> (16.a) This is what I saw firsthand at the G20, where nations of diverse cultural backgrounds joined hands to address a common challenge. *The participants of G20 summit* spoke different languages through our headphones, but *the participants of G20 summit* understood one another.

There are two *we* in the example above, both of them refer to the participants of G20 summit in Pittsburgh. They come from various countries and have different cultural background. He said that cultural differences do not always

end in conflict. For example in G20 forum even though they come from various countries they can understood each other. While us exclusive is just once used:

> (17) This is despite the enormous challenges of democracy and development that still confront *us*.

Us there refers to Indonesian people. SBY wants to tell the audience. In successive step to overcome the ethnic differences and religious conflict are not easy. Indonesia face democracy and development challenges but still Indonesia can overcome.

> (17.a) This is despite the enormous challenges of democracy and development that still confront Indonesian people.

Some possessive adjectives of exclusive *we* also refer to Indonesian people's ownership as in the example below:

> (18) We are probably the only country in the world where each religious holidays, Islamic, Catholic, Protestant, Hindu, Buddhist, are designated as national holidays, even though Hindus and Buddhists account for only 2.4 % of *our* population.

Our in the utterance above refers to Indonesian people's ownership. SBY says that the basic thing to do to reach global harmony is to teach children about respect. SBY gives example that elementary students in Indonesia are already taught about respecting religious traditions. The example is by making religious holidays as national holidays.

> (18.a) We are probably the only country in the world where each religious holidays, Islamic, Catholic, Protestant, Hindu, Buddhist, are designated as national holidays, even though Hindus and Buddhists account for only 2.4 % of *Indonesian people's* population.

However, not all exclusive *our* refers to Indonesian people.

(19) President Obama delivered his speech at Cairo University, one of the best Universities in the Islamic world. I speak today at Harvard, the oldest and most prestigious University in America and please do not tell people in Princeton and Yale I said this. But *our* objective is the same, to take a hard look at relations between the West and the Islamic worlds, and to chart a new course forward.

	Second Person	

The pronoun our above refers to SBY and Obama's ownership. SBY says that the purpose of their speeches is the same.

(19.a) President Obama delivered his speech at Cairo University, one of the best Universities in the Islamic world. I speak today at Harvard, the oldest and most prestigious University in America and please do not tell people in Princeton and Yale I said this. But *SBY and Obama's* objective is the same, to take a hard look at relations between the West and the Islamic worlds, and to chart a new course forward.

4.2.2. Second Person

Table 4: The number of second person deixisused in the speech

	Singular	Plural
Subject	0	2
Object	1	3
Possessive Adjective	1	0
Total	2	5

The smallest number of person deixis is second person that is just seven times used. It is because he prefers to use *we* to point the audience. Second person pronoun in English is *you*. It can be for singular or plural and for subject or object while for possessive adjective is *your*. Second person belongs to distal term since it refers to people who are away from SBY as a deictic center. *You*refers to the addressees or in the context the addressees are the audience in the event. The highest use is for subject rather than object and possessive adjective, it is because every sentence needs subject as a doer of the action and not all sentence needs an object or possessive adjective.

4.2.2.1. Second Person Singular

Second person singular is used twice by SBY as an object and possessive adjective.

(20) Thank*you* for Mr. Ellwood for *you*r nice introduction

SBY was as a guest in Harvard. Before giving speech in front of the audience, SBY was introduced by Professor David Ellwood who is the dean of John F. Kennedy School of Government. SBY expressed his gratitude to Mr. Ellwood for introducing him to the audience, so *you* and *your*refer to Mr. Ellwood. It is even clearer from the surrounding text when SBY also mentions the referent Mr. Ellwood. If the utterance is substituted, it becomes:

> (20.a) Thank *Mr. Ellwood* for Mr. Ellwood for Mr. Ellwood's nice
> introduction.

If the speaker who is SBY had not used pronoun, it would have been a redundancy like in the example above and the utterance would have not sounded effective.

4.2.2.2. Second Person Plural

Most of second person is used in plural. It is because *you*refers to the hearer and the hearer of the speech was the audience of 800 registered people. It would have been different if the speech had been in the form of a conversation between two people, *you*would havereferred to a singular addressee. In SBY's speech, person deixis plural *you* always refers to the audience, whether it is all of the audience or just part of the audience. Most of them are for all of the students. For the half of the utterance is just this example:

> (21) I am impressed with the turn out this evening, and for the students, I
> hope *you* are not here today as an excuse to skip class.

The second person *you* above refers to the students who came to the event. SBY made joke in the beginning of his speech. He saw students that came to his speech were about 800 students, and he hoped that it is not because they did not want to come to the classes. The person deixis*you* can be replaced with student and still has the same utterance meaning as follows:

> (21.a) I am impressed with the turn out this evening, and for the students, I hope *the students* are not here today as an excuse to skip class.

It is used to avoid redundancy of the word student that president SBY has mentioned before so the utterance can be more effective. However, in the example below the deixis*you*is used to point all of the audiences, not only the students but also dean, faculty members, journalist, etc.

> (22) If *you* ask me 'why nine?', well, it is a bit personal, because nine is always my lucky number.

You above refers to all of the audience. Before jumping to the main point of his speech which is nine ways to reach global peace, he makes joke again. He said that if the hearer may wonder why should nine ways to reach global peace because nine is always SBY's lucky number. The person deixis in the utterance above can be replaced as follows:

> (22.a) If *the audiences* ask me 'why nine?' If *you* ask me 'why nine?', well, it is a bit personal, because nine is always my lucky number.

Second person plural is used not only for subject but also object, see the example below:

(23) So these are my nine imperatives for harmony among civilizations that I offer to *you.*

You here also refers to all of the audience, after giving the nine ways he closes the nine imperatives that SBY offers to the audience, it will be like:

(23.a) So these are my nine imperatives for harmony among civilizations that I offer to *the audiences*.

4.2.3. Third Person

Table 5: The number of third person deixisused in the speech

	Third Person	
	Singular	**Plural**
Subject	1	11
Object	0	5
Posessive Adjective	0	6
Total	**1**	**22**

The use of third person is less than first person but more often than third person. Third person refers to the people who are being talked or people outside the hearer and the addressee. The referent of third person is usually in its surrounding text. It is

used to avoid redundancy so the utterance can sound more effective. The highest use is for subject rather than object and possessive adjective, it is because every sentence needs subject as a doer of the action and not all sentence needs an object or possessive adjective.

4.2.3.1. Third Person Singular

Third person singular is represented with pronoun *he* and *she*. SBY just uses third person singular *he* in his speech. It is used to point person whom he ever mentioned before.

> (24) I am proud that my son, Captain Agus, was able to join this prestigious Harvard program. So now other than being a loyal soldier in the Indonesian army, *he* is also another Harvard student working for me.

He here refers to his son, AgusYudhoyono, who has been mentioned before.

SBY makes some joke in the beginning of his speech. He says that he really admires Harvard University. He compliments Harvard because Harvard is a prestigious university and so many great Indonesian people graduated from Harvard including his son, AgusHarimurtiYudhoyono. Even though they are all really great, they work with him for Indonesia because some ministers under his presidency were graduated from Harvard. *He* can be substituted with Captain Agus and still have the same meaning like in the following example:

> (24.a) I am proud that my son, Captain Agus, was able to join this prestigious Harvard program. So now other than being a loyal soldier in the Indonesian army, *Captain Agus*is also another Harvard student working for me.

Actually SBY uses possessive adjective *her* in his speech, but not to refer to person.

(25) America, with all the economic, social and technological resources at *her* disposal, has much to contribute to this new world. America's role in helping to reform the international system, spread prosperity, empower the world's poor, resolve conflicts, and share knowledge is a critical asset to a transforming world. Now is a golden opportunity for America to inundate the world with *her* soft power, not hard power. America should not worry about retaining *its* superpower status.

SBY uses *her* above not to refer to person but to America. In the utterance above SBY uses two kinds of pronoun to represent America. He uses *her* and *its* but both of them still refer to America's ownership. SBY explains that America can give contribution to reaching global harmony by its soft power.

(25.a) America, with all the economic, social and technological resources at *America's* disposal, has much to contribute to this new world. America's role in helping to reform the international system, spread prosperity, empower the world's poor, resolve conflicts, and share knowledge is a critical asset to a transforming world. Now is a golden opportunity for America to inundate the world with *America's* soft power, not hard power. America should not worry about retaining *America's* superpower status.

4.2.3.2. Third Person Plural

Third person plural pronoun is *they* for subject, *them* for object, and *their* for possessive adjective. *They*, *them* and *their* in SBY's speech can refer to different group of people. *They* in SBY's speech refers to some people in general, Muslims, Indonesian freedom fighters, the moderates, inspirational Muslims and elementary

students in Indonesia. *Them* refers to the separatists, Palestinian leaders, Muslims, Indonesian children and students. *Their* refers to the ownership of other people, Muslims, and people of United Emirates and Qatar. Similar to third personsingular, *They*, *them* and *their* are used to substitute subject, object and possessive adjective to avoid redundancy.

> (26) Currently, many Muslims fail to notice the constructive role of the West in producing peace in Bosnia, and in Kosovo, but *they* would sure notice and rejoice in, the resolution of the Palestine dilemma.

*They*refers to Muslims that SBY has mentioned before. Here SBY states that the west also have achieved in producing peace for Bosnia because in SBY's opinion, Muslim world have a major mental barrier in their perception of the west especially United States. In this context *they*has the same meaning with Muslims.

> (26.a) Currently, many Muslims fail to notice the constructive role of the West in producing peace in Bosnia, and in Kosovo, but *many Muslims* would sure notice, and rejoice in, the resolution of the Palestine dilemma.

The person deixis*they* can move to other referents like in the example below:

> (27) The moderates also have to be more proactive and less reactive and *they* must show, with reason and results, that being a moderate brings real success, peace and progress.

Different from the person deixis*they* before, in the utterance above *they* refers to moderates. SBY tells the audience his fourth imperative to strengthen the voice of moderation in the communities to reach the real global peace. The person deixis can be replaced without changing its meaning like in the example below:

> (27.a) The moderates also have to be more proactive and less reactive and *the moderate*s must show, with reason and results, that being a moderate brings real success, peace and progress.

If third person always refers to the referent that has been mentioned before, but here SBY also uses to refer to people that have not been mentioned like in the example below:

> (28) If *they* hear it often enough, some people may think that the world is such and accept it as reality.

*They*refers to some people mentioned in the following text. The conflict that happens between two different civilizations usually called clash of civilization. If some people hear this they would think it will never be a good relationship between those two civilizations. See the following version:

> (28.a) If *some people* hear it often enough, some people may think that the world is such and accept it as reality.

Third person plural always refer to group of people that are being discussed by SBY, so SBY as a deictic center and the audience as the addressee are excluded. This *they*deixis also can show that deixis is egocentric because it really depends on who is currently speaking as a deictic center. Like in the example below deictic center is first Ban Ki-moon and then move to SBY.

> (29) As UN Secretary-General Ban Ki-moon points out, and I quote "change what people see, what *they* say and ultimately how *they* act" end of quote.

SBY quotes the utterance from Ban Ki-moon it shows that the deictic center move from Ban Ki-moon to SBY. *They* in both of their point of view refers to people in general.

(29.a) As UN Secretary-General Ban Ki-moon points out, and I quote "change what people see, what *people* say and ultimately how *people* act" end of quote.

Not only does he use the subject of third person plural *they*, but SBY uses object of third person plural *them* as well.

(30) I offered the separatists a win-win formula, promising *them* peace with dignity.

Them refers to the separatist that has been mentioned before. SBY says that soft power is an effective weapon against conflict. He gives example when he overcomes the conflict in Aceh. He says that he offers a promise that can be a beneficial for Aceh people and the separatist.

(30.a) I offered the separatists a win-win formula, promising *the separatists* peace with dignity.

The referent of *them* also can move from one another. If *them* in the example before refers to the separatists while in the example below *them* refers to children and student.

(31) We must help our children and our students develop a sense of common humanity which allows *them* to see a world of amity.

Them in the example above refers to children and student. SBY tells the audience that to reach global peace people can make from the smallest thing which is to teach children and student the culture of moderation, tolerance, and peace. He says that the truly soldiers are parents, teachers and community leaders.

(31.a) We must help our children and our students develop a sense of common humanity which allows *our childrenand student* to see a world of amity.

Third person plural *they* and *them* in the speech do not always belong to person deixis. It is simply because *they* and *them* do not refer to people. The example below shows *they* and *them* in the speech that do not belong to person deixis.

> (32) We must deepen the quality of these dialogues, so that *they* produce specific actions.

There is a third person plural pronoun *they* in the utterance above. It does not belong to person deixis because *they* in the utterance above refers to *these dialogues*. The utterance above means that so many countries have initiatives to link civilizations and religions and most of them did a dialogue to find solution. SBY thinks that those dialogues should be taken seriously to reach specific action. It shows that not every subject and object pronoun are person deixis. If the pronoun is replaced with its referent, it will be like:

> (32.a) We must deepen the quality of these dialogues, so that *these dialogues* produce specific actions.

It does not just happen in third person plural subject but also object.

> (33) Thus, no matter how deep and seemingly divisive the civilizational forces facing Indonesia, the ethnic differences and religious conflicts, we overcome *them*.

The pronoun *them* does not refer to people. *Them* refers to its preceding text which is *the ethnic differences and religious conflicts*.

(33.a) Thus, no matter how deep and seemingly divisive the civilizational forces facing Indonesia, the ethnic differences and religious conflicts, we overcome *the ethnic differences and religious conflicts*.

Most of person deixis*their* refers to Muslims as the example below:

(34) And even though one of every five people in the world are Muslims, *their* economics constitute one tenth of the world economy.

Their above refers to Muslims' ownership. In the globalization and development era, many Muslims feel marginalized and insecure about their economics because of their low income.

(34.a) And even though one of every five people in the world is Muslims, *Muslims'* economics constitute one tenth of the world economy.

However, not every *their* is used to refer to Muslims as in the example below:

(35) Tolerance means a full respect for others, sincerely accepting *their* differences and thriving on our mutual diversity.

Their above refers to other people. SBY says that tolerance should be a truly basic global norm, to respect and accept the differences.

(35.a) Tolerance means a full respect for others, sincerely accepting *other people's* differences and thriving on our mutual diversity.

4.3. Social Deixis

Social deixis and person deixis have relation since both of them are used to point people. Social deixis in English is less complex than in Javanese because English does not use personal pronoun to indicate social distance between speaker and the addressee. That is why in his speech SBY uses less social deixis. SBY uses social

deixis in the beginning of his speech to make salutation. He mentions the full name and also the tittle of the addressee. Those forms of addressee are derived from identity of each addressee in the context. They are used to show SBY's respect to people that come to Harvard University because his position as a guest. In his speech, he mentions present people who are considered to have high social status in the faculty domain.

> (36) Bismillahirrahmanirrahim. *Professor David Ellwood, Dean of the John F. Kennedy School of Government, Professor John Thomas, Faculty members, students, dear friends.*

In the formal speech, it is very common especially in Indonesia for the speaker to make a salutation before giving speech and mention the name of people who have social status in the context. A very respected person is mentioned in the first place and then followed by the second respected person and so on. First, SBY mentions David Ellwood with his full name and also his tittle which is professor and he also describes with his position of David Ellwood in the faculty right after the name. It is because in the faculty domain, dean has the highest social status. SBY also mentions John Thomas with his title which is professor because in university domain professor is the highest degree that someone can achieve in the education or simply it is the highest rank of a university teacher.

Social deixis is used when SBY wants to point the third person. Social deixis that SBY uses is based on the relation between SBY and the addressee but since it is a formal occasion that is seen by many people. He points his son with his tittle even they both have the intimate relation which is a kinship relationship.

(37) I am proud that my son, *Captain Agus*, was able to join this prestigious Harvard program. So now other than being a loyal soldier in the Indonesian army, he is also another Harvard student working for me.

Here SBY points AgusYudhoyono 5 times with different ways, there are *my son*, *captain Agus*, *a loyal soldier in the Indonesian army*, the pronoun *he*, and the last is *another Harvard student working me*. All of them refer to the same person. The interesting thing is SBY uses social deixis*captain Agus* to point his own son. In the family domain, SBY is superior rather than AgusYudhoyono, so in the family he does not need to use social deixis to point his son because kinship relationship is considered as an intimate relationship. However, he does not bring the status in the speech because SBY's position at that time was as a leader of the country not a father of a son. When he makes some joke in the beginning of his speech about many great Indonesians graduated from Harvard University that working for him in the Indonesian government and he says that his son is one of them. However, giving joke during the speech is one of the strategies to make speech not boring. The social deixis used above shows that not only relationship between the speaker and the addressee that affect SBY in choosing certain deixisbut also the formality of the context and their roles and statuses in the context. However, there is another posibility of SBY using social deixis Captain Agus in the speech, it is because SBY is proup of his son AgusYudhoyono that can be a captin and she also wants to show to the people attending the event that his son is really great and can make it.

Another social deixis that SBY uses is when he wants to point out Barack Obama. He uses the title president because Barack Obama's position as a leader of United States of America. It is the highest social status in the government. Even both of them have social status which is a leader of the country. It is SBY's way to respect Barack Obama and it is used to maintain Barack Obama's face in front of his people.

> (38) Several months ago, *President Barack Obama* made a historic speech in Cairo, seeking to redefine relations between America and the Muslim world.

On 4 June 2009, President Barack Obama gave the speech in Cairo University which is one of the best universities in the Islamic world about a new beginning of west and Muslim world relationship. Few months later, SBY gave the speech at Harvard University that is prestigous university in the United States of America about 'towards harmony among civilizations'. President Barack Obama is representative of America and SBY is representative of Indonesia that has the largest Muslim population.

CHAPTER V

CONCLUSION

Based on the result of analysis that has been done by the writer, she found that SBY uses all three types of person deixis as many as 170 during his speech for

about 30 minutes. Almost all of the person deixis that SBY uses are first person as many as 82 %. The second place is third person as many as 14 %. The rest 4 % is second person. For every type of person deixis, the high use is for subject rather than object or possessive pronoun.

First person singular deixs is represented by *I* for subject, *me* for object and *my* for possessive pronoun. *I,me,* and *my* always refer to SBY who is currently speaking and does not move to other people. He uses *I* when he wants to express his own feeling, his thought or opinion about something and to show his action as an Indonesian president to overcome Indonesia's problem. *We* can refer to SBY including the hearer, it is called inclusive *we* or excluding the hearer, it is called exclusive *we*. The use of inclusive *we* is more often than exclusive *we.* In the contextinclusive *we* here always refers to the speaker, hearer and people of the world. He uses exclusive *we* mostly when he wants to represent Indonesian people. However, not all of exclusive *we* refer to Indonesian people.

Second person pronoun in English is *you*. It can be for singular or plural and for subject or object while for possessive pronoun is *your*. *You* and *your* refer to the addressees or in the context the addressees are the audience in the event. Second person singular is used twice by SBY as an object and possessive pronoun to refer to Mr. Ellwood. On the other hand, most of second person is used in plural. In SBY's speech, person deixis plural *you* always refers to the audience, whether it is all of the audience or just part of the audience.

Third person singular is represented with pronoun *he* and *she*. SBY just uses third person singular *he* in his speech. Third person refers to the people who

are being talked about or people outside the hearer and the addressee. The referent of third person is usually in its surrounding text. It is used to avoid redundancy so the utterance can sound more effective. While for third person plural *they*, the referent always moves from one group of people to another group.

Besides person deixis, SBY also uses social deixis to point to person even he just uses the small number of social deixis. Social deixis that SBY uses is based on the relation between SBY and the addressee. In his speech, he mentions present people who are considered to have high social status in the faculty domain. Another social deixis that SBY uses is when he wants to point out Barack Obama. He uses the title president because Barack Obama's position as a leader of United States of America.

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APPENDIXES

Boston, 29 September 2009

TOWARDS HARMONY AMONG CIVILIZATIONS

Speech by Dr. SusiloBambangYudhoyono

At the John. F. Kennedy School of Government Harvard University

Thank you for Mr. Ellwood for your nice introduction

Bismillahirrahmanirrahim

Professor David Ellwood, Dean of the John F. Kennedy School of Government, Professor John Thomas, Faculty members, students, dear friends, I am honored to be here today, to address the distinguished faculty and students of Harvard University. I am impressed with the turn out this evening, and, for the students, I hope you are not here today as an excuse to skip class. I must admit, I have wanted to visit Harvard for a long time. Several of my Ministers, successful businessmen and military generals were fortunate to study here. Don't take this the wrong way, but I find it interesting that I did not end up working for people who went to Harvard. It's actually people who went to Harvard who ended-up working for me.I am proud that my son, Captain Agus, was able to join this prestigious Harvard program. So now other than being a loyal soldier in the Indonesian army, he is also another Harvard student working for me. Several months ago, President Barack Obama made a historic speech in Cairo, seeking to redefine relations between America and the Muslim world. As President of the country with the world's largest Muslim population, I would like today to respond to that speech.President Obama delivered his speech at Cairo University, one of the best Universities in the Islamic world. I speak today at Harvard, the oldest and most prestigious University in America. And please do not tell people in Princeton and Yale I said this. But our objective is the same, to take a hard look at relations between the West and the Islamic worlds, and to chart a new course forward.

It is fitting that I come here after the G-20 Summit in Pittsburgh. For to me, the G-20 is one manifestation of the change taking place in global politics. The G-20 grouping, comprising some 85 per cent of the world's GNP and 80 per cent of the world trade, is not just an economic powerhouse. It is also a civilizational powerhouse. The G-20 for the first time accommodates all the major civilizations, not just Western countries, but also China, South Korea, India, South Africa, and others, including significantly, three countries with large Muslim populations, Saudi Arabia, Turkey, and Indonesia. The G-7, the G-8, or even the United Nations Security Council, does not boast this distinction. The G-20 is representative of a multi-civilizational global community. Perhaps this is why the G-20 has been successful in arresting a global meltdown. The swift and coordinated actions of G-20 economies have started the stabilization of our

financial systems and restored confidence, prompting today's early signs of modest economic recovery. We are very pleased that at the close of Pittsburgh, the G-20 has been institutionalized, and looks set to be the premier forum for international economic cooperation. This comes not a moment too soon, for the world's civilizations should be properly represented in one defining forum. Civilizations. They at once define us, and divide us. Is harmony between our civilizations truly elusive, so out of reach? can we just not get along? sixty years ago, I should say, Sixteen years ago, the late Samuel Huntington, a son of this university, published an essay proposing that after the Cold War, civilizations, religions and cultures would become the defining feature of international relations and would constitute the primary cause of conflicts between and within nations.To me, the term "clash of civilizations" itself is counter-productive. If they hear it often enough, some people may think that the world is such and accept it as reality. I don't believe that civilizations are inherently incompatible and prone to conflict when they interact. This is what I saw firsthand at the G20, where nations of diverse cultural backgrounds joined hands to address a common challenge. We spoke different languages through our headphones, but we understood one another.

Huntington sought to understand post-Cold-War fault lines and warned us of potential turbulence. This is not a trivial reminder. Civilizational issues are rife in modern politics. As policy-makers, our job is to prevent such prognosis from becoming reality.Indeed, Huntington's warning has been relevant to Indonesia's experience. In the roller coaster years following independence, Indonesia has suffered separatist threats, ethnic and religious conflicts, and Islamic insurgencies. But we overcame these challenges. We adapted. And instead of failing, we have thrived.Today we are not a hotbed of communal violence; we are by and large an archipelago of peace.Today we are not at the brink of 'Balkanization'; we have instead fortified our national identity through successful, peaceful national elections.Today we are not a victim of past authoritarian, centralized governments, but a model of democracy and decentralization. Today we are not paralyzed by financial crisis but forging ahead with sweeping reforms of our financial and industrial structure. And Indonesia today is a dynamic emerging economy, enjoying one of the highest growth rates in Asia after China and India. Thus, no matter how deep and seemingly divisive the civilizational forces facing Indonesia — the ethnic differences and religious conflicts — we overcame them. This is despite the enormous challenges of democracy and development that still confront us.Please do not misunderstand me. I am aware of the painful realities of our world. I am aware of the 4000 years of painful relations between Judaism, Islam and Christianity. I am aware of a traumatic collective memory that is not easy to erase.When dealing with matters of faith, we face basic human emotions that predated modern states. These emotions are complicated, stubborn, and will likely become more problematic as religiosity intensifies worldwide. According to some estimate, Islam will be the world's largest religion by 2025, accounting for

some 30 % of the world population, and indeed Islam is currently the fastest growing religion in the United States.

As religiosity increases, so will the politics of identity. And aided by globalization and technology, extremism and radicalism can only grow. As we transition from G8 to G20 and perhaps beyond, mutual exposure between civilizations will become the most intense humanity has ever seen. Perhaps we will even see the emergence of a "global civilization".And democracy has gained immense ground, spreading in the Islamic world, including in Indonesia. There were only a handful of democracies at the turn of the 20th century. At the turn of the 21st century, there are some 89 full democracies. Even the Organization of Islamic Conference has adopted the historic Mecca Charter committing its members to the principles of democracy, human rights and governance. Indeed, more people now live under open pluralist societies, and under religious freedom that any, Ishould say than at any other time in history. This trend can have only a positive impact on the global community. It may be naive to expect that the world can be rid of conflict and hatred. But I believe that we can fundamentally change and evolve the way civilizations, religions and cultures interact.This is not utopia. It is a pragmatic vision. I have seen it work in Indonesia. I have seen it work in many countries. The question is: can we make it work globally? As Robert F. Kennedy once said, quoting George Bernard Shaw, 'I dream of things that never were, and ask, why not?" To highlight how I think this can possibly be achieved, let me outline nine imperatives to achieve harmony among civilizations.If you ask me "why 9?", well, it is a bit personal, because 9 is always my lucky number. Let me now outline these imperatives.

The first imperative is to make the 21st century the century of soft power. Remember, the 20th century was the century of hard power. We saw two World Wars, several major wars and proxy wars, and a long Cold War which risked nuclear holocaust. One estimate suggests that some 180 million people died in the wars and conflicts of the last century. It is no wonder that the 20th century has been called the "age of conflict". It has been the bloodiest Century in memory. In contrast, the 21st century should and must be the century of soft power. But there exists a large of soft power deficit that the world's civilizations must fill. I believe that this clash of civilizations is actually a clash of ignorance. We are weakest when we are alone. We are strongest when we join forces with one another.There are many examples of this power of exchange and connectivity. In the 13th century, the Islamic civilization was the most sophisticated in the world because it had an enormous and indiscriminate thirst for knowledge and science, learning from all corners of the world. And this body of scientific knowledge from the Muslim world was later utilized by the Western Renaissance. Civilizations have built on each other's knowledge and become enriched by them.We have done the same in Indonesia, where we have built on our exposure to Eastern, Islamic, and Western influences, culminating in the open, pluralistic and tolerant society that we are today. In short: the cross-fertilization of cultures can produce something wonderful, something good. The more we exchange cultures and share ideas, the

more we learn from one another, the more we cooperate and spread goodwill, the more we project soft power and place it right at the heart of international relations, the closer we are to world peace. Experience has taught me that soft power is an effective weapon against conflict. Just ask the people of Aceh, Indonesia. For 30 years, Aceh was rife with violence. Successive Indonesian governments opted for a rigid military solution, because a settlement seemed so elusive. When I assumed the Presidency, I pursued a new approach, one defined by goodwill and trust-building. I offered the separatists a win-win formula, promising them peace with dignity. Remarkably, we reached a permanent peace settlement in just 5 short rounds of negotiations. The peace agreement was fully in line with my objective to defend our sovereignty and territorial integrity but in a civilized and democratic way. That was when my faith in soft power multiplied, and why I believe it holds the key to resolving many global problems.

The second imperative is to intensify the process of dialogue and outreach that now seems to be proliferating. We have seen many good initiatives. In 2001, the United Nations began the Dialogue among Civilizations. Spain and Turkey later launched the Alliance of Civilizations. The Asia Europe Meeting (ASEM) also took-up Inter-faith Dialogue. Recently, Saudi Arabia convened the Interfaith Conference at the United Nation. Indonesia and Norway also launched, since 2006, the Global Inter-Media Dialogue in the aftermath of the cartoon crisis. All this represents a fresh approach to link civilizations and religions. We must deepen the quality of these dialogues, so that they produce specific actions that, as UN Secretary-General Ban Ki-moon points out, and I quote"change what people see, what they say and ultimately how they act" end of quote.These initiatives should not always be a meeting of like-minded moderates, although surely this is also important. They should also include disbelievers, for a dialogue should not be a reaffirmation, but an honest attempt to understand the concerns of the other side. The point is to listen, and not just talk. A true dialogue must address age old grievances and confront false stereotypes, without presumptions and preconditions. Indeed, the best dialogues are often respectful and honest, open ended and constructive, intense, and solution oriented. These were the quality of dialogues held in Indonesia between Muslims and Christians in conflict zones in Poso and Maluku, which culminated in a commitment to peaceful reconciliation.

The third imperative is the need to find a solution to burning political conflicts that have driven a wide wedge, specifically between the western and Muslim worlds. Today, some two out of three Muslim countries are in conflict or face a significant threat of conflict. In contrast, only one out of four non-Muslim countries face similar challenges. But despite these very complex conflict situations, Muslims must be able to differentiate between a conflict involving Muslims, and a war against Islam. I do not believe that any of the civilizations – Western, Hindu, Sinic, Buddhist, Japanese – are systematically and simplistically engaged in a war against Islam. Of all the world's conflicts, none has captured the passion of Muslims more than the plight of the Palestinians. But this is not a religious issue – there are Christians and Jews in Palestine, and Muslims and

Christians in Israel. Nonetheless, the establishment of the much-awaited Palestinian state, in the framework of a two-state solution where Palestine and Israel live side by side in peace, would be widely hailed by Muslims worldwide. It would remove a major mental barrier in their perception of the West, especially of the United States. Currently, many Muslims fail to notice the constructive role of the West in producing peace in Bosnia, and in Kosovo, but they would sure notice, and rejoice in, the resolution of the Palestine dilemma. But the Palestinians too have a moral and political responsibility. It is difficult to attain and sustain statehood unless there is unity among the Palestinian factions. In my meeting with Palestinian leaders, I always told them very clearly that Indonesian freedom fighters would have never won the war for independence, if they had not been united in spirit. The bottom line is we desperately need to end the vicious cycle of conflict and violence. The timely withdrawal of Western forces from Iraq and Afghanistan would also alleviate Muslim fears of a Western hegemony. And all these political solutions would reduce terrorism, as a crime that deviates from the true teaching of Islam as a religion of peace. I would also turn the feelings of fear and humiliation among some Muslims into hope and self-esteem.

The fourth imperative is to strengthen the voice of moderation in our communities. By nature, moderates are open-minded, flexible and prone to an exclusive, i should say inclusive approach through outreach and partnership. In contrast, extremists are driven by xenophobic fear, and bent on confrontation and exclusion.Because both moderation and extremism will grow in the 21st century, we must make sure the moderates are empowered, and take center stage in society. The moderates should no longer be a silent majority. They must speak up and defend their mainstream values in the face of opposition from the louder and more media-genic extremists. In this vein, I find it very encouraging that Western media have unanimously refused to show the very offensive film Fitna by provocative Dutch politician Geert Wilders. This shows the media's improved sensitivity towards Islam.The moderates also have to be more proactive and less reactive. And they must show, with reason and results, that being a moderate brings real success, peace and progress. Extremists will always capitalize on hopelessness and desperation. We must present a better alternative.

The fifth imperative is multiculturalism and tolerance. The most welcome trend in the 21st century is multiculturalism and tolerance. You cannot say this of America and many Western nations several decades ago. But today, racism is in serious decline, apartheid is gone, inter-racial marriages are common, and the market place picks talents without regard for color, religion or ethnicity. Even the family portrait of President Barack Obama reflects this healthy multiculturalism, with his Kenyan and Indonesian roots. We must all work together to ensure that multiculturalism and tolerance become a truly global norm. And when we speak tolerance, it should be more than just to tolerate others. Tolerance implies a deeper meaning. Tolerance means a full respect for others, sincerely accepting

their differences, and thriving on our mutual diversity. Only this type of tolerance can heal deeply seated hatred and resentment.

The sixth imperative is to make globalization work for all. I do not accept the precept that, as a rule, globalization produces winners and losers. Like peace, like development, globalization can be harnessed to make winners for all. Let us be clear on this. There can be no genuine harmony among civilizations as long as the majority of the world's 1,3 billion Muslims feel left out, marginalized and insecure about their place in the world. They are part of the 2.7 billion people worldwide who live under two dollars a day. These are the sad, hard facts. Out of 57 Muslim populated countries, 25 are classified as low-income countries, 18 lower middle-income, and 14 as upper middle income or higher income. And even though 1 out of every 4 people in the world are Muslims, their economies constitute one tenth of the world economy. One in four people in Muslim countries live in extreme poverty. Almost 300 million Muslims aged 15 and above are illiterate.These statistics are, of course, unacceptable.

Muslims must take ownership in their destiny. Many Muslims reminisce too much about the glory days of centuries past, when Islam was on top of the world, politically, militarily, scientifically, economically. Muslims today must be convinced that Islam's best years are ahead of us, not behind us. The 21st Century can be the era of the second Islamic renaissance. A confident, empowered and resurgent Muslim world can partner with the West and other civilizations in building sustainable peace and prosperity. But to do this, Muslims must change their mind-set. Like the remarkable 13th century Muslims before them, they must be open-minded, innovative, and take risks. There are inspirational Muslims everywhere: Nobel laureate Muhammad Yunus, OrhanPamuk, Muhammad Ali, Zidane, Hakeem Olajuwon, FareedZakaria and rapper Akon. Countries like United Arab Emirates and Qatar have shown that with good governance, self-esteem and a progressive worldview, they can change their nation's fortune in one generation. And Indonesia has shown that Islam, modernity and democracy as said by Professor Ellwood plus economic growth and national unity can be a powerful partnership. In short, the world's citizens, and children of all civilizations, must be equal partners and benefactors of globalization. A recent survey in The Economist found that, for the first time, more than half of the world population can be loosely considered middle-class. If this is true, then we have a reasonable chance, chance i should say a reasonable chance to reach zero poverty worldwide by the end of this century. With the emerging economic order that is now unfolding, getting from here to there would require intense inter-cultural and inter-religious harmony. This should be the shared goal of all our nations.

The seventh imperative is to reform global governance. Earlier, I talked about how the G20 Summit is more representative of today's global dynamics. Unfortunately, this is the exception rather than the rule. For example, the UN Security Council today still reflects the power balance of 1945 rather than 2009,

with exclusive veto powers reserved for four Western nations and China. It is unfortunate that recent efforts to reform the UN Security Council have not been successful. This situation is unsustainable. The UN Security Council will need to be restructured to keep up with 21st century geopolitical realities.

Imperative number eight is education. Politicians often overlook educational opportunities in both our homes and our classrooms. But the answers to the world's problems are there, for it is also there that hatred and prejudice breeds. These are the real battlegrounds for the hearts and minds of future generations.It is at these places that we must turn ignorance into compassion, and intolerance into respect. The foot soldiers here are parents, teachers and community leaders. We must inculcate in our school curriculum the culture of moderation, tolerance, and peace. We must help our children and our students develop a sense of common humanity which allows them to see a world of amity, not a world of enmity. In Indonesia, elementary students are taught about respecting religious traditions. Exam questions ask Muslim students what they should do if their Christian neighbors invite them to celebrate Christmas. We are probably the only country in the world where each religious holidays, Islamic, Catholic, Protestant, Hindu, Buddhist, are designated as national holidays, even though Hindus and Buddhists account for only 2.4 per cent of our population. Through education, we have sought to ensure that tolerance and respect for religious freedom becomes part of our trans generational DNA.

Finally, the ninth imperative, global conscience.It is not easy to describe this, but this is what I saw in Aceh during the tsunami tragedy. On 26 December 2004, giant tsunami waves crashed Aceh and Nias, and 200,000 people perished in half an hour. The whole nation was in grief. But in this tragedy, we also found humanity. The whole world wept, and offered helping hands. Americans, Australians, Singaporeans, Chinese, Mexicans, Indians, Turks and other international volunteers worked hand in hand to help the Acehnese. I realized then there exists a powerful global conscience. One would think, that the enormous pain of World War 2 would usher in a new dawn of world peace. That is why the United Nations was formed. But the human race ended up with many more wars.One would think the threat of the nuclear holocaust was enough to trigger nuclear disarmament, but the world saw more countries developing nuclear weapons. The question now is whether climate change would be able to foster a new global conscience. We are still not sure that it will. But a "global conscience" could well help transcend whatever civilization, religious and cultural divides that has faced humanity. So these are my nine imperatives for harmony among civilizations that I offer to you today. They will require a great deal of hard work. It will take the work of generations and decades. And it will require patience, perseverance, partnership and lots of thinking outside the box.Eighteen years after the Cold War ended, ten years into the 21st Century, we find ourselves at a crucial crossroads. In front of us may be the most progressive century mankind has ever known, a century where, as FareedZakaria says, more things will change in the

next 10 years than in the past 100 years.It can be the century of possibility and opportunity.

President Barack Obama spoke in Cairo of a "new beginning" between America and the Muslim world. Today, I say that we can reinvent a new world. It will be a world not of conquest, but of connectivity. It will be a world defined not by a clash of civilizations, but by the confluence of civilizations. It will be a world marked by plenty, not by poverty. And it will be a vast empire of global minds breaking down centuries of civilizational collisions and hostilities. America, with all the economic, social and technological resources at her disposal, has much to contribute to this new world. America's role in helping to reform the international system, spread prosperity, empower the world's poor, resolve conflicts, and share knowledge is a critical asset to a transforming world. Now is a golden opportunity for America to inundate the world with her soft power, not hard power. America should not worry about retaining its superpower status. America can help make the world anew. what could be more powerful and definitive than that? Indonesia too has a significant role to play. We can bridge between the Islamic and the western worlds. We can project the virtue of moderate Islam throughout the Muslim world. We can be the bastion of freedom, tolerance and harmony. We can be a powerful example that once again Islam, democracy and modernity can go hand in hand. And we will continue to advance Indonesia's transformation through democracy, development and harmony.This is why Indonesia and America now are evolving a strategic partnership. The world's second and the third largest democracies, the most powerful Western country and the country with the largest Muslim population. Calibrated for the challenges of the 21st century, this partnership can strengthen regional stability, inter-civilizational unity and world peace.

In the final analysis, vast oceans separate our countries but our common search unites. We are both trying to redefine our place in the world. President Obama insists the 21st century can still be the American Century. I am convinced that this could well be Asia's Century.Then I thought, why can't it be everybody's century? It can be the American Century. It can be the Asian Century. It can be the European Century. It can be the African Century. And it can be the Islamic Century.This can be an amazing century where hope prevails over fear, where brotherhood of man reigns supreme, where human progress conquers ignorance.It can be a Century that not only brings us into a new millennium, but also elevates the bonds of humanity to greater heights. In this Century, no one loses. And everybody wins.

Insha Allah, I thank you