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Ideational Metafunction in English Translation Texts of Surah Ar-Rahman

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Abstract

The ideational metafunction analysis is focused on the process, the participant, and circumstance in Surah Ar-Rahman of Holy Qur'an. Dealing this, this study used qualitative research design to analyze the clauses of Sura Ar-Rahman in this ideational metafunction. The objective of this study was the English Translation Texts of Surah Ar-Rahman that was translated by Abdullah Yusuf Ali. The dominant processes are material process (34 clauses), mental process (33 clauses), relational process (13 clauses), and existential process (9 clauses). The dominant participants were actor & goal, senser & phenomenon, token & value, and existent participant. The material process was the actions based on physically or the real action which was done Allah SWT as actor and the goods (creatures) as goal. Mental process was done by human inner such as cognitive process and Allah SWT was as senser & phenomenon in the participants. The next process was a relational process which related to the participants, token & value, carrier & attribute, and possessor & possession. The last process is an existential process that identified to the word there is or there are, the participant was only existent. The dominant circumstance was circumstance as location or place where the process was done, as time when the action was done, and as manner how the action was done.

Keywords: ideational metafunction; process; participants; circumstance

1. Introduction

Language is also divided into two parts: spoken language and written language. Each language possesses and is governed by two main meanings: ideational or reflective and interpersonal or active. These components are referred to as Metafunctions in contemporary linguistic theory, representing a manifestation in the linguistic system of two very general purposes that underlie all language use: a) to understand the environment (ideational), and b) to act upon others within it (interpersonal). Among these two components, the third metafunction component is textual, which unites the two (Halliday, 1994; Rahadi, 2022; Safitri & Utami, 2021; Sukarno, 2020). In systemic functional linguistics, metafunction has three components: ideational metafunction, interpersonal metafunction, and textual metafunction (Halliday & Matthiessen, 2014; Thompson, 2014).

Ideational meaning refers to the use of language to discuss about experiences in the world, encompassing the inner worlds of our thoughts or ideas, in order to depict events, conditions, and the entities that are part of them (Ashari, 2017; Halliday M.A.K & .Matthiessen, 2009; Hutabarat et al., 2020; Zein et al., 2020). Ideational always identifies to the experiential function. Experiential meaning views clauses as representations of the experiences possessed by individuals within a social group. There is one primary system involved in this meaning-making, namely the system of transitivity. The analysis of the transitivity of a clause is related to three aspects: process, participants, and circumstances. The process is realized in the verbal group of the clause, participants are realized in the nominal group, and circumstances are expressed through the adverbial group or prepositional phrases. This transitivity system is categorized into six types of processes: material, mental, verbal, behavioral, existential, and relational processes. The transitivity system (hereafter referred to as TS) is a framework that conveys both our external perceptions of reality and our internal experiences at the clause level (Zein et al., 2019).

Systemic Functional Linguistics (SFL) is one of linguistic approach to analyze the clauses texts and one of the texts which were taken was Surah Ar-Rahman of Holy Qur'an. The Qur'an is considered by Muslims to be the word of God, revealed to the Prophet Muhammad (peace be upon him) through the Angel Gabriel over a period of approximately 23 years. The Muslim community derives its legal sources from the Qur'an. The Qur'an was revealed to the Prophet Muhammad and is characterized as both universal and eternal, enduring for all time, and it was revealed gradually. The Qur'an comprises 30 sections (Juz) and 114 chapters (Surah). Surah Ar-Rahman is the 55th chapter of the Qur'an, consisting of 78 verses (ayat) (Hasbi et al., 2022). This surah has 31 repetition clause of verse that used to emphasize the previous verses' meanings. This study took English Translation Text of Surah Ar-Rahman. The English Translation texts were translated by Abdullah Yusuf Ali. The problem of it was that how the ideational metafunction was realized the English Translation Texts in Surah Ar-Rahman of Holy Qur'an. This study was interested in analyzing to know how the processes of ideational metafunction in the English texts of Surah Ar-Rahman of Holy Qur'an.

There are some previous studies related to this topic. Zaid Shihab Alamiri(2016) Applying SFL to the Qur'an : Textual Metafunction in Some of the Qur'anic Narratives of Abraham's stories". He explained about the theme and rheme structure. He explained that the text made use of the multiple types of the textual, interpersonal and topical themes. this study showed the thematic of the verbal group (process) in the declarative vs clause type, which represented the unmarked type of theme in the majority of the clauses; and within that the 'saying' verbs are prevalent, establishing a projection relation (Z. S. Alamiri, 2016). Irdyanti, Jumat Barus, Hayatul Muna (2022) they did the research to identify the types of theme used in translation Qur'an Surah 'Abasa and to derive the dominant type of theme used in translation Qur'an Surah 'Abasa (Irdyanti et al., 2022). Zaid Shihab Alamiri(2016) SFL-Based Analysis Of Thematic Structure Of The Qur'an (19 : 41-50): Some Reflections. This study was focused on the thematic structure or the textual metafunction by finding the theme and rheme, unmarked and marked theme, interpersonal theme, and textual theme in the Holy Qur'an (Z. Alamiri, 2019).

The previous studies were focused on the textual metafunction or the thematic structure of the systemic functional linguistics in the Holy Qur'an as the objects of the studies. This study talked about the ideational metafunction in Surah Ar-Rahman of Holy Qur'an. Ideational metafunction discussed about the process, the participants, and circumstances. Processes were as the linguistic representation of an event, action, or relationship, described through verbs in a clause. Processes indicate what participants did the action physically or the real action (material processes), what they thought and felt in the inner of human and it could be cognitive, emotive, perceptive, and desirative (mental processes), how they relate to one another (relational processes), and how they communicate (verbal processes), among other types. Each process category is characterized by its function and the roles it assigns to participants (such as the actor, sensor, or carrier). In Systemic Functional Linguistics (SFL), participants refer to the entities involved in processes within a clause. These participants are categorized based on their roles in different types of processes, such as material (actor, goal), mental (sensor, phenomenon), relational (token, attribute, carrier, value), and verbal processes (sayer, verbiage) (Hutabarat et al., 2020, 2020; Rosa, 2017; Rosa & Sofyan, 2019; Yaqub et al., 2017).

2. The Method of the Research

This study used the qualitative research design. This study employs a qualitative methodology, utilizing a content analysis approach. The data were analyzed and described in accordance with both the content and the relevant theoretical framework. For this research, the data were taken and classified as written documents from the internet (Creswell, 2008, 2014; Nugrahenny T. Zacharias, 2012). The data were taken from the Surah Ar-Rahman of Holy Qur'an in pdf document. The surah consisted of the 78 verses by 31 repetitions from the Surah.

In collecting the data, it was opened the www.google.com and open the pdfdrive.com, then it can be searched on the searching column and type the name of the Holy Qur'an translation by Abdullah Yusuf Ali or English translation of Holy Qur'an by Abdullah Yusuf Ali. After finding the pdf file of the English Translation text of Holy Qur'an by Abdullah Yusuf Ali, open the file and find out the Surah Ar-Rahman of Holy Qur'an. Then the English Translation Text of Surah Ar-Rahman, the clauses were written on the microsoft word that it was easy to analyze one by one of the verse. In analyzing the data, after the data were collected in one document, each verse of Surah Ar-Rahman was analyzed based on the process whether material process, mental process, relational process, existential process, verbal process were in the Sura Ar-Rahman of Holy Qur'an. After that, the findings elaborated more detail about the process, participants, circumstance what the functions, actions, roles, and others. After all the processes have found, participants and circumstances would have found in every clause.

3. Result and Discussion

These transitivities analysis delineates the various types of processes, identified the primary participants involved, and elucidated the contextual (including location, manner, or the temporary aspects) that accompany these processes (Rosa, 2017; Rosa & Sofyan, 2019; Wachyudi et al., 2021).

3.1. Processes

There were 89 (eightty nine) clauses and there were 34 (thirty four) *material processes*, 13 (thirteen) *relational processes*, 9 (nine) *existential processes*, 33 (thirty three) *mental processes* in the Surah Ar-Rahman. It could be seen.

Table 1. Amount of clasuses process

	Processes	Amount
1	Material	34 clauses
2	Relational	13 clauses
3	Existential	9 clauses
4	Mental	33 clauses
	Total	89 clauses

3.2. Participants

The participants were 89 (eightty nine) clauses and they divided in the *actor* and *goal* (material process), *token & value* and *carrier & attribut* (relational process), *existent* (existential process), and *senser & phenomenon* (mental process).

3.3. Circumstances

The circumstance were 91 (ninety one) clauses and they consisted of location or places, manner, time, and causation (reason). In this study, the researcher took 20 (twenty) circumstances. There were 15 (fifteen) *circumstances location* or *place*, 4 (four) *circumstance manner*, and the last is 1 (one) *circumstance time*.

Table 2. The participants of ideational

No	Processes	Amount
1	Material (<i>actor & goal</i>)	34 clauses
2	Relational (<i>token & value, carrier & attribut</i>)	13 clauses
3	Existential (<i>existent</i>)	9 clauses
4	Mental (<i>senser & phenomenon</i>)	33 clauses
	Total	89 clauses

Table 3. Circumstances

circumstance	amount
Place / location	15
Manner	4
Time	1

The material process refers to actions that involve physical or observable phenomena. In the context of Surah Ar-Rahman, these processes illustrate the creative and sustaining actions of Allah (SWT), the central actor in these verses. The processes focused on the physical actions that emphasized to the relationship between the divine and the material world, highlighting Allah's role as the creator and sustainer of all that exists. One of the primary material processes in these verses revolves around creation. The verse states Allah's act of creating human beings ("He created man") and imparting knowledge to them. This illustrates not only the act of creation but also the provision of essential skills necessary for human existence. The material processes also serve a symbolic function. The elements created and the actions taken by Allah (SWT) are not just literal but also convey deeper spiritual meanings. Each act of creation and sustenance signifies Allah's mercy and generosity, reinforcing the themes of gratitude and acknowledgment of divine favor present throughout the Surah. Throughout these verses, the material processes depicted are not random; they operate under Allah's sovereignty and will. This is crucial to understanding the concept of divine authority and control over the material world, highlighting how physical actions reflect a broader theological paradigm. It could be seen verse 2 to verse 9 (*taught, created, follow, bow, raised up, set up, transgress, establish, fall*). It showed that Allah is as *actor* who did the physical or real actions and it could be seen in verse 10: *He has spread out the earth for (His) creatures*. Word "He" is as actor.

In the context of Surah Ar-Rahman, the mental processes highlight the ways in which individuals comprehend and respond to the signs of Allah's creation. These processes facilitated an understanding of the divine attributes, inspired the gratitude, and evoked a sense of awareness about one's relationship with the Creator. Throughout the Surah Ar-Rahman of Holy Qur'an, Allah (SWT) presents numerous signs of His creation that invited reflection and awareness. The repetition of certain phrases, such as "*Which of the favors of your Lord would you deny?*", served to invoke contemplation and recognition of the blessings bestowed upon humanity. This phrase acts as a mental process that encourages listeners to think deeply about the gifts they have received. The clause "*Which of the favors of your Lord would you deny?*" was repeated 31 (thirty one) repetitions. The proclamation of the blessings and the rhetorical questions act as a trigger for cognitive contemplation—encouraging the audience to think about their own lives in relation to the world around them. Then the participants were *senser* and *phenomenon*. It could be seen the word "*the*

favour of your Lord" and "you". Word 'you' functions as *senser* and the word *the favour of your Lord* functions as the *phenomenon*. The word *deny* showed the *mental process* as the cognitive so that the humen and Jinns realized that they could not deny the favour of your Lord.

The relational process in the context of Surah Ar-Rahman can be understood in terms of the connections established between God, His creations, and humankind throughout the verses. The surah opens by highlighting Allah's attributes as the All-Merciful, which sets the stage for an exploration of the relationship between the Creator and His creations. This relational process emphasizes that everything stems from Allah's will and beneficence. There are 7 (seven) *identification of relational process*. It could be seen in verse 10, 17, 43, 54, 56, 64, and 78. It showed that Allah functions as the *token* and *value*, Allah wanted to show His identification, as in verse 10: *It is He*. Verse 17: *(He is) Lord of the two Easts and Lord of the two Wests*, verse 24: *This is the Hell*. Verse 54: *inner linings will be of rich brocade*, verse 56: *In them will be (Maidens)*, verse 64: *Dark-green in Colou is (from plentiful watering)*. And the last is verse 78: *Blessed be the name of thy Lord, full of Majesty, Bounty and Honour*. Then there are 3 (three) *attributive relational process*, it functins to give the participants as *token* (Allah SWT) that took the participant as *attribute* of the *relational process*. It could be seen verse 11: *Therein is fruit and date-palms*, verse 26: *All that is on earth*, and verse 36: *the sky is rent asunder*. The last is the possession relational process. It could be seen verse 24: *His are the Ships sailing smoothly through the seas, lofty as mountains*, verse 27: *But will abide (for ever) the Face of thy Lord, full of Majesty. Bounty and Honour* and verse 35: *no defence will ye have*. This possessive relational process was to explain the participant *carrier* possessed the nouns or the creature which had created as the participant *attribute*. Allah SWT was the participants *carrier* and *attibute* was His creatures.

The last is *existential process* in this Surah Ar-Rahman. *Existential process* convey a sense of existence, presence, and manifestation of God's creations and blessings. In these verses, the existential process often employs constructions like "there is" or equivalent phrases that signal existence. This indicates various entities, phenomena, and aspects of the natural world that emphasize the richness of God's creation. It could be seen in verse 20: *Between them is a Barrier*: between them was to refer to Allah SWT who has created the the two Seas (verse 19), verse 46: *there will be two Gardens*, two Gradens were the creatures of God, verse 50: *In them (each) will be two Springs flowing (free)*, in them was to refer to the two Gardens, verse 52: *In them will be Fruits of every kind, two and two*, it also refered to the two Gardens. Verse 60: *Is there any Reward for Good-other than Good?*, it refered to an interrogative clause which did not be answered because the possesser wanted to emphasize the creatures which He had created for human and Jinns. Verse 62: *besides these two, there are two other Gardens*, it refered to other Gardens which had been created. Verse 66: *In them (each) will be two Springs pouring forth water in continuous abundance*: Verse 68: *In them will be Fruits, and dates and pomegranates*: verse 70: *In them will be Fair (Maidens), good, beautiful*; verse 62, 66, 68, and 70 described the two Gardens that Allah SWT have created with many facilities. The parcipants of the *existential process* was *existent*.

The circumstances of this Surah Ar-Rahman, there were some places or locations, manner, and time; verse 5 (*exactly*), verse 9 (*with justice*), verse 11 (*therein*), verse 14 (*from sounding clay like unto pottery*), verse 15 (*from fire free of smoke*), verse 20 (*Between them*), verse 24 (*through the seas lofty as mountains*), verse 26 (*on earth*), verse 29 (*in the heavens and on earth: every day in (new) Splendour doth*), verse 37 (*like ointment*), verse 39 (*On that Day*), verse 50 (*In them*), verse 52 (*In them*), verse 54 (*on Carpets*), verse 56 (*In them*), verse 62 (*besides these two*), verse 66 (*in them*), verse 68 (*in them*), verse 70 (*in them*), and verse 72 (*goodly*). Ciscumstance as the locations were to show where the places were. The circumstatnce manner was to show how the action was done in the verse and the cicumstance time was to show when the actions or happens were doing.

There were some unique verses such as verse 1: *the most Glorious*, this verse was an adjective in superlative, but when it could be read the English Translation Text of Surah Ar-Rahman, Abdullah Yusuf Ali wrote the commentary that the phrase "*The most Glorious*" referred to the Lord (Allah SWT). Verse 12: *also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants*. This phrase referred to the plantation also has leaves and stalk for fodder. Verse 48: *Abounding in branches*, it referred to the plantation has many branches. And verse 58: *Like unto rubies and coral*. These verses were no clauses, but the verses were compound and complex phrases. These verses could be analyzed based on the clause or no same to other verses. The verses were translated based on the original arabic language by full of the literary tranlations. it was based on the Abdullah Yusuf Ali's background writing is full of the literature. The English translation text of Holy Qur'an was his famous books which had been made and "The translation, commentary, appendices, and interpretation are written in a free verse poetic style or in a rhythmic prose format (Ibrahim, 2010)."

4. Conclusion

This study discussed about the metafunction of Systemic Functional Linguistics in Surah Ar-Rahman of Holy Qur'an. This metafunction was focused on the Ideational Metafunction in English Translation Texts of Surah Ar-Rahman in Holy Qur'an. The Ideational Metafunction study discussed about the process, the participants, and the circumstance in Surah Ar-Rahman. This surah had 78 (seventy eight) verses. The process and participant had related so closed. So it could be conluded directly.

The dominant process was *material process*. It showed that the real action or the action was done physically and the dominant participant was actor, Almighty God Allah SWT which did the action physically or the real action directly. The *goal* participant of this material process was the creatures or creation of Allah SWT as the *actor*. The second dominant process was *mental process* which had relationship between the inner human beings such as *cognitive, perceptive, emotive, and desirative* in the mental of human. It had 33 mental process and the cognitive process was dominant because there was one verse which was repeated 31 repetitions. The repetition was in interrogative which did not need to answer by the human and Jinns, but Allah SWT as the *senser* wanted to invite them to think about how much the favour of Lord had been given to human and Jinns so that the *senser* just asked them to express thanks to God Allah SWT.

The third dominant process was *relational process*. *Relational process* was the identifications relational process. It explained Allah's identification as the Lord and creator of anything as *value* both in the Heaven and in the Earth. The *senser*, Allah had dominant power in this process. besides that, there were attributive and possessive processes. The attributive process participant were *carrier* and *attribute*. The possessive process participants were *possessor* and *possession*. The last process in this Surah Ar-Rahman was *existential process*. *Existential process* is always identified by the word "*there is or there are*". The participant was *existent*.

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