SURAH AL MUJADALAH TRANSLATION AND DISCOURSE LEARNING IN HIGHER EDUCATION: A SYSTEMIC FUNCTIONAL PERSPECTIVE

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Abstract

The main topic in this study is the system of transitivity and modality translation of Al-Quran Al-Mujadalah, and its relevance to the context of learning in higher education, with the goals of 1) determining the system of transitivity and modality, and 2) knowing the type of process and modalities that dominates and determines the relevance of the research on learning discourse in college. The method employed is a qualitative descriptive theory based on Systemic Functional Linguistics. Documentation and records were used to collect data. The data was analyzed using the clause identification method, then using the described method. According to the findings, the transitivity systems on Surah Al-Mujadalah verse 11 are; materials process 4 (67 percent), relational identification process as many as 1 (16 percent), and behavioral process 1 (16 percent). Besides, the shapes of modalities are probability, obligation, and usuality. The dominant transitivity is the material process and the dominant modality is obligation. In the context of higher education, discourse learning is not only about analyzing the text, for example in Quran but also about the urgency of the message based on that surah translation.

Keywords: Modality, Surah Al-Mujadalah, Systemic Functional Linguistics, Transitivity

INTRODUCTION

Text primarily refers to any stretch of language in use, regardless of length, that does form a unified whole (Zaid Alamiri & Mickan, 1970). Script/book is a type of language text. It, like any other literary production, is subject to literary study, which makes it definable and accessible to analysis by existing linguistic methods.

Kitab is the book of the command from God. There are four Kitab taught in Islam, those are Taurat, Injil, Zabur, and Alquran. Quran which completed the previous Kitab is possible to be analyzed in SFL. Al-Quran bears the elements and features of the text that serves a function in the life of the community (Zaid Alamiri, 2018). One of surah in Al-Quran is Surah Al-Mujadalah. Verse 11 in this surah is interesting to be analyzed because it discusses the concept of education related to attitude and the importance of knowledge.

Systemic Functional Linguistics (SFL, Halliday & Matthiessen, 2014) has enlightened much of SLA research by redefining language learning as the development of flexible L2 meaning-making capacity across contexts. SFL is one of the functional linguistic approaches to language that emerged in the mid-twentieth century (Shore, 2019). In SFL, the relationship between content form and expression form is interpreted as a hierarchy. The SFL approach was used to analyze the Quranic text in the current studies. Ahmed et al., (2017) investigated the problems caused by lexical choices in the translation of the Holy Qur'an in order to highlight the importance of the "Frame

Semantics" theory in the translation process. In light of functional grammar, Krifa, (2019) investigated the translation of two problematic relative pronouns from Surah An-Nisa. There is an investigation into how reference, a grammatical cohesive device, contributes to the cohesion and coherence of the narratives in the Quranic text (Z Alamiri, 2020). The English translation of "Azan" (Shahzad et al., 2022) asserted the transitivity process, which is eloquent in Halliday's Systemic Functional Grammar (SFG).

The study of SFL and the Quran has a limitation. Furthermore, the current study revealed a novelty of research to imply in the field of education. The author established some objectives based on the explanation provided above. They were 1) determining the transitivity and modality system, 2) determining the type of process and modalities that dominate, and 3) determining the relevance of the research on learning discourse in college.

SFL is concerned with attempting to comprehend how language is used for various purposes and in various scenarios, thereby serving as a communicative motivation in language learning (Abdulrahman Almurashi, 2016). One distinguishing feature of SFL is the emphasis that places on textual analysis in context (Mwinlaaru & Xuan, 2016). One of its features is the transitivity process which is one of Halliday's SFL components. Transitivity is a part of the ideational or experiential function that deals with the transmission of ideas (Cunanan, 2011). The transitivity system defines the various types of processes and consists of the process itself, participants in the process (e.g., actor, goal, beneficiary), and the circumstances surrounding it (Plemenitas, n.d.). Thus, transitivity can reveal how the writer uses the processes, participants, and circumstances to depict the story and it can cause different points of view among news article writers who can highlight the story in different ways, depending on how the writer uses the participants and process in reporting the phenomenon.

According to Abdulrahman Almurashi (2016), transitivity represents processes or experiences such as actions, events, consciousness processes, and relations that encompass all phenomena and anything that can be expressed by a verb: event, whether physical or not, state, or relations. As a result, transitivity essentially demonstrates how the world is perceived in three dimensions: the material world, the world of consciousness, and the world of relations (Cunanan, 2011). Circumstances, which are propositional and adverbial phrases, are the other transitivity component. However, in transitivity analysis, circumstances simply provide information about participants and processes in terms of time, place, condition, reason, comparison, and so on. Modality expresses varying degrees of probability, usuality, obligation, and inclination (Kenworthy & Humphrey, n.d.).

From those reviews and phenomena, the researcher conducted the research on Quranic text based on SFL theory to reveal the highlight of the story from Surah Al Mujadalah verse 11.

METHOD

The method employed is a qualitative descriptive theory, which is based on Systemic Functional Linguistics. Documentation was used to collect data. The data from Quranic text was analyzed using the clause identification method, then using the

described method. The translation was taken from Quran.com. Surah Al-Mujadalah was selected purposively because the topic is education and focused on verse 11.

FINDINGS AND DISCUSSION

This analysis only focused on Surah Al-Mujadalah verse 11. The process of analyzing data revealed the findings that had been filled in by the respondent which resulted in as follows;

Tabel 1 Transitivity System on Surah Al-Mujadalah Verse 11

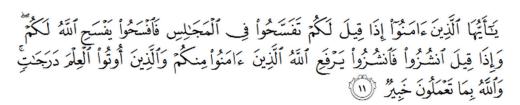| No.	Transitivity System	Total	%
1.	Material Process	4	67%
2.	Relational Process	1	16.5%
3.	Behavioral Process	1	16.5%
	Total	6	100%

From the above table, it can be known that there are six transitivity systems in Surah Al Mujadalah verse 11 with the dominant system is Material Process which has 67% overall percentage, followed by both other systems; Relational and Behavioral which has same percentage on 16%. Furthermore, the types of modality found in this verse will be shown in Table 2.

Table 2 Kinds of Modality in Surah Al-Mujadalah Verse 11

No.	Kinds of Modality	Total	%
1.	Obligation	3	50%
2.	Probability	2	33%
3.	Usuality	1	17%
	Total	6	100%

Table 2 indicated that there are three types of modality in Surah Al Mujadalah verse 11 with the dominant modality is obligation which has half of the percentage, followed by probability 33%, and usuality which occurred only once on 17%.

From the findings above, the transitivity system and the kinds of modality found will be discussed deeply in this subheading. The data being analyzed in this study is Surah Al-Mujadalah verse 11. The verse and its translation are as follows:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِى ٱلْمَجَـٰلِسِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَـٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Translation (58:11) O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when

you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.

The researcher used the theory of Martin et al (1997:64) to define the types of modality found. Based on this theory, there are four types of modality; probability, usuality, obligation, and inclination ability.

Table 3 Kinds of Modality by Martin et al.

Kinds of Modality	Finite: Modals	Mood Adjuncts
Probability	may, might, can, could, will, would, should, must	probability, possibility, certainly, perhaps, maybe
Usuality	may, might, can, could, will, would, should, must	ussually, sometimes, always, never, ever, seldom, rarely
Obligation	may, might, can, could, should, must	definitely, absolutely, possibly, at all cost, by all means
Readiness: Inclination ability	may, might, can, could, will, would, must, shall	willingly, readily, gladly, certainly, easily

After understanding each characteristic of modality, the researcher then started to analyze verse 11 per one action of transitivity system. Here is the overall data completed in the transitivity system and the types of modality with their characteristics shown in Table 4.

Table 4 The Analysis of Surah Al-Mujadalah Verses 11

Participants (Actor)	Transitivity, modality	Circumstances
O you who have believed, when you are told "Space yourselves"	(Material, Obligation)	in assemblies (place)
then make space	(Material, Obligation)	
Allah will make	(Material, Probability)	space for you (place)
And when you are told "Arise," then arise	(Material, Obligation)	
Allah those who have believed among you and those who were given knowledge, will raise	(Verbal, Probability)	by degrees (reason)
And Allah is acquainted	(Relational, Usuality)	with what you do (reason)

According to the findings, the transitivity system described in Al-Mujadalah verses 11 is process materials 4 (67%), relational identification process 1 (16%), and behavioral process 1 (16%). As a result, the circumstances of transitivity can be seen in terms of the text's purpose or type. As we can see, the text employs a variety of circumstances.

Modalities take the forms of probability, obligation, and usuality. A material process is the dominant mode of transitivity, and an obligation is the dominant kind of modality. It focused not only on analysis but also on the application of meaning in higher education.

The verse in the Qur'an tells to encourage those who are sitting to make room for those who are joining them. It also encourages obedience by requiring those who are seated to rise if asked to do so. This order, however, is issued by the leader in charge of organizing the group, not by the newcomer. The goal of this is to instill people a sense of welcome towards the newcomer before making room for him to sit. When that feeling is genuine, people are delighted to see others joining them, seated warmly welcome the newcomers, and willingly making room for them. However, if the person in charge believes that a specific spot should be assigned to a newcomer for a specific reason, his instructions should be readily and happily followed. Meanwhile adhering to the general rules of not walking over people's shoulders or making one person stand to allow another to sit in his place. Everything should be done with mutual respect.

This verse teaches the believers in having good faith, which makes people accommodate and obedient, and having knowledge, to refine hearts and manners, and will be guaranteed a higher position with God. This was as a reward for willingly vacating a position close to the Prophet and following his order for a specific purpose. He rewards people based on what He knows about their emotions and intentions. These results are supported by the present studies from (Ahmed et al., 2017; Z Alamiri, 2020; Krifa, 2019; Shahzad et al., 2022). The analysis of the Quran by using SFL is beneficial to add more insight and wider meaningful understanding. This study emphasized that Quran as one of literary production is definable and accessible to analysis by existing linguistic methods.

CONCLUSION

The transitivity circumstances can be seen in terms of the text's purpose or type. The transitivity system of Al-Mujadalah verses 11 is process materials, relational identification process, and behavioral process. The kinds of modalities found are probability, obligation, and usuality. The dominant transitivity is a material process and the dominant modality is obligation. In the context of higher education, discourse learning is not only about analyzing the text, Quran, but also about the urgency of the message based on that surah translation. As a Muslim, the analysis of the Quranic text forces the learner in higher education to understand the text of the Quran not only about the meaning but also the urgency of the message based on that surah translation.

This is another example of the Quranic method of teaching Muslims to be kind, accommodating, and helpful by bringing out their better feelings. This study implied that the Linguistic resources of the Quran are analyzable within the principles of SFL theory. SFL, then, as a linguistic theory, opens new avenues to better understand and analyze the textual relations (of the Quran). There is also a limitation, such as the verses about the concept of knowledge not only from surah Al-Mujadalah but also some surah in the Quran.

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