LANGUAGE FUNCTIONS FOUND IN THE QURAN ENGLISH TRANSLATION OF SURAH AL QARIA

UNDERGRADUATE THESIS

BY
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2017

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Presented to
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in partial fulfillment of the requirements
for the degree of *Sarjana Sastra*

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2. If at a later time it is found that this thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed upon me.

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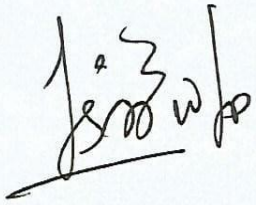

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ABSTRACT

Qosam, Izzuddin, 2017. **Language Function Found in The Quran English Translation of Surah Al Qaria.** Study Program of English, Department of Languages and Literatures, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Istiqomah Wulandari.

Key Terms: Language Function, Quran English Translation, Al Qaria

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This research used qualitative approach in document analysis to describe the language functions found in the English translation of the Quran of surah Al Qaria. The data source is the English translation of the Quran by Abdul Haleem published by Oxford University Press and the data is the Quran English translation of surah Al Qaria contained language function.

As the result of the analysis, the writer found three functions from seven functions of language according to Cook (1989), phatic function, referential function, and metalinguistic function. Referential function is the most dominant function found in the Quran English translation of surah Al Qaria. It can be said that referential function is used to give some information to the reader, hearer, or learner the big topic of the surah Al Qaria about the doomsday as the addressee in order to get the message from the whole of the English translation of the Quran surah Al Qaria.

For the next researcher who wants to conduct similar research about language functions, the writer suggests to conduct research on another surah describing the doomsday in the Quran, such as Al Haqqa, Al Qiyama, An Naziat, Al Ghasiyya, and At Takwir. To find language functions types more than the writer found in the Quran English translation of surah Al Qaria to support the language functions according to Cook (1989).

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ABSTRAK

Qosam, Izzuddin, 2017. **Language Function Found in The Quran English Translation of Surah Al Qaria.** Study Program of English, Department of Languages and Literatures, Faculty of Cultural Studies, Universitas Brawijaya. Pembimbing: Istiqomah Wulandari.

Kata kunci: Fungsi bahasa, quran terjemahan bahasa Inggris, al Qariah

Komunikasi pada dasarnya adalah sebuah kasus bahwa seorang pembicara melakukan sesuatu terhadap pendengar. Saat komunikasi terjadi, fungsi bahasa bisa diciptakan juga. Di ranah agama, komunikasi terjadi antara Tuhan kepada manusia sebagai makhluk yang diciptakan. Di ranah Islam, Islam didasarkan pada teks suci yang disebut Al Quran. Al Quran diyakini sebagai ucapan langsung dari Allah, sebagai Tuhan, yang dikirim kepada utusan, Nabi Muhammad SAW, melalui malaikatnya, Jibril. Saat Islam menyebar ke seluruh dunia dan kemudian Al Quran diterjemahkan ke dalam berbagai bahasa. Salah satunya adalah kedalam bahasa Inggris. Penulis melakukan penelitian tentang fungsi bahasa yang ditemukan dalam Al Quran terjemahan bahasa Inggris dari surat Al Qariah. Penelitian ini berfokus pada dua masalah: Apa fungsi bahasa yang ditemukan dalam Al Quran terjemahan bahasa Inggris dari surat Al Qaria ayat 1-11 dan Apa fungsi bahasa yang paling dominan yang ditemukan dalam Al Quran terjemahan bahasa Inggris dari surat Al Qariah ayat 1-11.

Penelitian ini menggunakan pendekatan kualitatif dalam analisis dokumen untuk mendeskripsikan fungsi bahasa yang ditemukan dalam Al Quran terjemahan bahasa Inggris dari surat Al Qaria. Sumber data adalah Al Quran terjemahan bahasa Inggris oleh Abdul Haleem yang diterbitkan oleh Oxford University Press dan sebagai datanya adalah Al Quran terjemahan bahasa Inggris dari surat Al Qariah yang berisi fungsi bahasa.

Sebagai hasil analisis, penulis menemukan tiga fungsi dari tujuh fungsi bahasa menurut Cook (1989), fungsi fatik, fungsi referensial, dan fungsi metalinguistik. Fungsi referensial adalah fungsi yang paling dominan ditemukan dalam Al Quran terjemahan bahasa Inggris dari surat Al Qaria. Dapat dikatakan bahwa fungsi referensial digunakan untuk memberi informasi kepada pembaca atau pendengar tentang topik besar dari surat Al Qaria yaitu tentang kiamat untuk mendapatkan pesan dari keseluruhan Al Quran terjemahan bahasa Inggris dari surat Al Qaria.

Bagi peneliti berikutnya yang ingin melakukan penelitian serupa tentang fungsi bahasa, penulis menyarankan untuk melakukan penelitian pada surah lain yang menjelaskan tentang kiamat di dalam Al Quran, seperti Al Haqqah, Al Qiyamah, An Naziat, Al Ghasiyyah, dan At Takwir. Untuk menemukan jenis fungsi bahasa yang lebih banyak daripada yang penulis temukan dalam Al Quran terjemahan bahasa Inggris dari surat Al Qariah untuk mendukung fungsi bahasa menurut Cook (1989).

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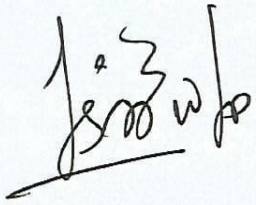

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APPENDICES

Appendix 1. The English Translation of the Quran surah Al Qaria

1. The crashing blow!
2. What is the crashing blow?
3. What will explain to you what the crashng blow ia?
4. On a day when a people will be like scattered moths.
5. And the mountains like tuft of wool.
6. The one whose good deeds are heavy on the scales.
7. Will have a pleasant live.
8. But the one whose good deeds are light.
9. Will have the bottomless pit for his home.
10. What will explain to you what that is?
11. A blazing fire.

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Appendix 2. Berita Acara Bimbingan Skripsi

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2	5 Desember 2016	Revisi Bab I-III	Pembimbing 1	
3	7 April 2017	Revisi Bab I-III	Pembimbing 1	
4	2 Mei 2017	ACC Seminar Proposal	Pembimbing 1	
5	18 Mei 2017	Seminar Proposal	Pembimbing 1	
6	25 Mei 2017	Revisi Bab I-III	Pembimbing 1	
7	25 Mei 2017	Mengumpulkan Bab IV-V	Pembimbing 1	
8	6 Juni 2017	Revisi Bab IV-V	Pembimbing 1	
9	9 Juni 2017	ACC Seminar Hasil	Pembimbing 1	
10	5 Juli 2017	Seminar Hasil	Pembimbing 1	
11	7 Juli 2017	ACC Ujian Skripsi	Pembimbing 1	
12	14 Juli 2017	Ujian Skripsi	Pembimbing 1	
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CHAPTER I

INTRODUCTION

In this chapter, the writer discusses some important points of the research area. Those are background of the study, problems of the study, objectives of the study, and definition of key terms.

1.1 Background of the Study

Communication is principally a case that a speaker or addresser who is doing something to hearer or addressee. When performing utterances in communication, speakers convey many different types of meaning and use language for many purposes to make their speech meaningful, for example, giving information, directing something, communicating the speaker's emotion, etc. When communication occurs, language function can be created as well. Jakobson (1987, p.66) states that "language must be investigated in all variety of its functions." People often don't realize that utterances which are performed by addresser to the addressee carry function. The function in this case is mean the purpose or intention of uttering utterances in certain condition or situation. The importance of knowing the language function is to understand that the addresser has a purpose or intention by saying any utterances to the addressee based on the context. Jakobson (1987) describes that the context refers to the "referent" in another, ambiguous things, and nomenclature, which can understand by the addressee.

In the realm of religion, communication takes place between God to man as a created being. In the realm of Islam, Islam is based on a holy text called the Quran. The Quran is believed to be a direct utterance from Allah, as a God, sent down to the messenger, Prophet Muhammad (PBUH), through his angel, Gabriel. The Quran is an Arabic holy script, because it is converted to the prophet Muhammad who lives in Arabia. The Quran guides the Muslims in solving the problems that occur in the order of life, both when the Quran is revealed until now, and later. Rohmah (2013) describes that we need process of interpretation as a tool in understanding the Quran in order the true meaning and purpose contained can be conveyed, even can not be completely perfect. This is reasonable, because the Quran is revelation of God delivered to man. Essentially, the Quran comes from Allah, so the original meaning is known only by Allah. Nevertheless, humans are given the potential to explore these meanings through clues, cues, and symbols.

When Islam spread throughout the world, the desire and consciousness in translating the Quran into various languages in the world arouse. One of them is translated into English. The attempt to translate the Quran began several centuries ago, when Islam began to spread to various continents, even as the Prophet Muhammad (PBUH) was still alive. Translating the Quran to another language is not easy task. The words in the Quran have various meanings depending on the context, so to make an accurate translations, the translator needs more efforts to understand the context. It is not as easy as translating any foreign language. In addition, there are special requirements in translating the Quran, one of them, they

must have a clear understanding of each verse in Arabic, and know the meaning behind it (Al Haddad, 2013). This is why, not everyone can interpret the Quran.

The Quran is a holy script as a guideline for human, especially for Moslem, inevitably must to be learned. In learning, sometimes a deeper interpretation is needed, not just the comprehension of the literal meaning. It depends on the language functions according to the purpose. Some of them are directing to something, delivering information, expressing feeling, etc. In understanding these functions, hoped that the readers will easily understand the text based on the context. From the whole of the Quran, the writer choose the English Translation of surah Al Qaria as an object to find what language functions contained in this chapter. The reason that the writer takes surah Al Qariah as the object is because it is about doomsday an event that many people belie. Therefore the writer chose surah about the doomsday to show that in the Quran is explained that the doomsday was exists and must occur and there are described events on the day of doomsday. There are several surah that explain full about the doomsday, including Al Haqqa, Al Qiyama, An Naziat, Al Ghasiyya, At Takwir, Al Zalzalah, and Al Qariah. From all of the surahs above, the writer chose surah Al Qariah as the object, considering its contents have succeeded in explaining the doomsay briefly.

In the Quran, there is a surah named Al Qaria. It is the 101th surah consisting of 11 verses which called surah Makkiyah, because it revealed in Mecca, Saudi Arabia. Al Qaththan (2007) mentioned that the general characteristics of the surah Makkiyah is about tawheed da'wah, that Allah is the

one that must be worshiped, doomsday and his dreadfulness, hell and his torment, heaven and his pleasure, and others. Al-Qaria contains global content of assertion of the existence of the Doomsday, the weighing of deeds, and the retaliation of deeds. Islam teaches us to believe in the existence of doomsday, as stated in the six pillars of faith. Overall, this surah is talking about the truth of the doomsday, what will happen to him, and how the end. Thus, this surah depicts one of the sights of the time. The view depicted is the view of the devastating human and mountains. Humans seem like small creatures though many, like the flying termites. Unable to control himself where were intended. There are also mountains were originally embedded solid in the earth, suddenly like a book dissipated in the wind. The writer is interested in analyzing the linguistic aspect of the English translation of this surah related to language function used. By analyzing the English Translation of this surah, the researcher want to know what are the language functions of each verse in English Translation of surah Al Qaria to understand the real meaning or broader meaning contain.

In this research, the writer will analyze the language function of the English translation of surah Al Qaria by Abdul Haleem. In the translating of Al-Quran, many things must be considered, especially appropriateness with the intent of the original text. "Translations of the holy texts must be approved by a specialized committee," said Al Haddad (2013, par.2), Grand Mufti and head of the Fatwa department at the Islamic Affairs Body in Dubai. Abdul Haleem learned the Quran from childhood. He Educated at Al-Azhar, Cairo, and Cambridge Universities. He has taught Arabic at Cambridge and London

Universities for many years, including courses in advanced translation and the Quran. Since 1995 he has been Professor of Islamic Studies at the school of Oriental Studies and African Studies, University of London. In 2004, Oxford University Press published Abdul Haleem's translation of the Quran which is considered by many as one of the most authoritative Quran translations in the English language. The writer thought that he was an expert in both languages, Arabic and English. As we can see from the biography (iidr.org), his childhood was spent in Egypt which using Arabic language then memorized all of the Quran. Further, he became a teacher of Arabic language for many years in England and become a professor in England. The writer believes that he understands the content of the Quran. By doing this study, the writer will use the characteristics of language function by Cook (1989), they are emotive function, directive function, phatic function, poetic function, referential function, metalingual function, and contextual function.

The writer expects that this study can give some benefit for the writer himself, societies, and the students of Department of Language and Literature in knowledge about language function. Moreover, the study about the translation of the Quran is rare, especially in Department of Language and Literature, further in language function. The writer hopes that this study gives advantage in understanding language function. Further, to understand what are the meaning of the text, in this case is the English translation of surah Al Qaria, based on the context after analyzing the language function. The writer hopes that this research can add something to us not only became a new collection of the language

function thesis as a reference for the student of Department of Language and Literature as the next researchers. The last, the writer hopes in the future there will be new research that discuss about language function in another surah, or in another part of linguistics study which discuss about the Quran.

1.2 Problems of the Study

Based on the background of the study, the researcher is intended to conduct this research to reveal the questions:

1. What are the language functions found in the Quran English translation of surah Al Qaria verse 1-11?
2. What is the most dominant language function found in the Quran English translation of surah Al Qaria verse 1-11?

1.3 Objectives of the Study

Based on the problem of the study, it can be stated that the objective of the study is:

1. To find out the kinds of language functions that are found in the Quran English translation of surah Al Qaria verse 1-11.
2. To find out the most dominant function found in the Quran English translation of surah Al Qaria verse 1-11.

1.4 Definition of Key Terms

1. **Language Function** : Language function is function involved in the Quran English translation of surah Al Qaria which indicates the intention of the sender such as emotive, directive, phatic, poetic, referential, metalinguistic, and contextual function.

2. **Quran English Translation** : Quran English translation is the Quran English translation by Abdul Haleem published by Oxford University Press.

3. **Al Qaria** : Al Qaria is the 101th surah in Quran which consist 11 verses which describes about the doomsday consists of 11 verses, which called Surah Makkiyah because it revealed in Mecca, Saudi Arabia.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter reviews some related topics about Discourse Analysis, Translation, Language Function, and Previous Study.

2.1 Discourse Analysis

Cook (1989) investigated the range of large stretches of language from social and psychological context in their full textual to become meaningful and unite for their user. Chojimah (2013) describes that discourse analysis is one of study in macro linguistics. It deals with the system of language used for daily communication, such as in political speeches, the language in advertisement, the language in doctor-patient consultation, etc. In conclusion, discourse analysis is the study about spoken utterance or written text in a certain social and psychological context, which used to reveal the meaning beyond the sentence and utterances.

2.2 Language Function

In general function of language, language is as a tool of communication. Language is an important tool for human life. However, considering that language has another functions, language can be used to support our mind to be revealed. Everyone has a different goal for using language. In this case language has varieties functions based on the user of language. Cook (1989) states that there

have been many, sometimes conflicting in classifying the main function of language. One of the clearest and most influential was formulated by the linguist Roman Jakobson (1962), further developed by Dell Hymes (1962), and then synthesized by Guy Cook (1989).

There are seven types of language function which is proposed by Cook (1989), they are emotive function, directive function, phatic function, poetic function, referential function, metalinguistic function, and contextual function.

a. Emotive Function

Emotive function means communicating the inner states and emotion of the addresser (Cook, 1989, p.26). This function focuses on addresser, it means that a speaker addresses a message. The aim of emotive function is to convey the speaker's emotion or expression.

For example, (Cook, 1989, p.26):

'Oh no!'

'Fantastic1

'Ugh!'

b. Directive Function

Directive function is seeking to affect the behavior of the addressee (Cook, 1989, p.26). It means direct others to do something. This function is most commonly found in commands and requests. Directive function focuses on the addressee, which means that the speaker needs the respon from the hearer or to

make someone perform a particular action. The aim of directive function is to convey the speaker's commands.

For example, (Cook, 1989, p.26):

'Please help me!'

'Shut up!'

'I'm warning you!'

c. Phatic Function

Phatic function used in opening the channel or checking that it is working, either for social reasons, or for practical ones (Cook, 1989, p.26). This function expresses solidarity and empathy with others. The phatic function helps to establish contact and refers to the channel of communication.

For example, (Cook, 1989, p.26):

'Hello'

'Do you come here often?'

'Can you hear me?'

'Can you see the blackboard from the back of the room?'

d. Poetic Function

Poetic function means the particular form chosen is the essence of the message (Cook, 1989, p.26). Language can be a medium to express feeling, interest, attitudes, and many others in form of poetry (Chojimah, 2013, p.16).

For example:

'Fresh outside, Healthy inside' (Chojimah, 2013, p.16)

'The advertising slogan BEANZ MEANZ HEINZ would lose its point if it were paraphrased as 'if you are buying beans, you will naturally buy Heinz' (Cook, 1989, p.26)

e. Referential Function

Referential function means carrying information or providing information (Cook, 1989). Essentially, referential function is the communication of information.

For example:

'Mubarrak was toppled down by Egyptian in 18-day-massive demonstrations' (Chojimah, 2013, p.26)

f. Metalinguistic Function

Metalinguistic function focuses in attention upon the code itself, to clarify it or negotiate it (Cook, 1989, p.26). This function is the use of language to discuss or describe itself. Metalinguistic function is also commonly used in questions in which the message needs clarification.

For example (Cook, 1989, p.26):

'What does this word here mean?'

'This bone known as "femur"'

g. **Contextual Function**

The contextual function creates a particular kind of communication. For example (Cook, 1989, p.26):

'Right, let's start the lecture'

'It's just a game'

2.3 Translation of the Quran

Translation typically has been used to transfer written or spoken SL texts to equivalent written or spoken TL texts. In general, the purpose of translation is to reproduce various kinds of texts—including religious, literary, scientific, and philosophical texts—in another language and thus making them available to wider readers. Munday (2001) stated that the term translation can be divided in two, the product (the text that has been translated) and the process (the act of producing the translation). The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL).

The Quran is believed as identical and unchanged since it was revealed. Then, we will find various translations and interpretations. Anytime a translation is done into another language. The translator has to interpret the meaning and render it in the new language. It is, by nature, an approximation of the meaning, since the words and ideas can not be expressed clear and correct in different languages. Arabic is a very rich language, and words have many shades of

meaning. Thus in many languages it often requires more wordiness to get the meaning across, which detracts from the beautiful simplicity of the Quranic message. Arabic idioms, and the weight of the words, are difficult to understand and translate.

To produce a good translation of the Quran, we must pay attention to certain rules. One of them is about the language rules. Yunus (2012) mentions one of the language rules that must be noticed is the rule about *"dhomir*" (person deixis). The Quran uses many *"dhomir"* as pronouns. In interpreting the Quran, this *"dhomir"* should be clearly understood. If the translator make mistake or giving inappropriate translation in determining that, it would be wrong to interpret the verse. Pronouns have genders, numbers, and grammatical case. Eva (2015) describes there are 3 types of dhomir in Arabic, namely dhomir munfashil, dhomir muttashil and dhomir mustathir.

1. Dhomir Munfashil (personal pronoun) is dhomir which is separate with noun, meaning it is not united / joining with other nouns. In English we usually refer it as subject and placed before noun. For example: أَنَـــا مُحَمَّدٌ. أَنَـــا means I and مُحَمَّدٌ means Muhammad.
2. Dhomir Muttashil (possessive pronoun) is a dhomir that is connected / coupled noun. In English it has the meaning of mine, yours, hers, ours and so on. For Example: إِسْمُهَـا عَـائِشَةُ. إِسْمُهَـا means his name and عَـائِشَةُ means 'Aisyah.

3. Dhomir Mustathir is a hidden dhomir. The point is, a verb without being followed by dhomir, but the meaning is clear that the verb has a dhomir. ذَهَبَ means he went إِلَى means to and الْمَدْرَسَةِ means school. ذَهَبَ إِلَى الْمَدْرَسَةِ.

The following table will clarify about the types of dhomir.

Table 2.1 Dhomir munfashil and muttashil

	Dhomir Muttashil (possesive pronoun)		Dhomir Munfashil (personal pronoun)		
SINGULAR	Nii	...ني	I	'anaa	أَنَا
	Ka	...ك	You (masc.)	'ant(a)	أَنْتَ
	Ki	...ك	You (fem.)	'anti	أَنْتِ
	Hu	...ه	He	huw(a)	هُوَ
	Haa	...ها	She	hiy(a)	هِيَ
DUAL	Kumaa	...كما	You	'antumaa	أَنْتُمَا
	Humaa	...هما	They	humaa	هُمَا
PLURAL	Naa	...نا	We (dual / plu.)	nahn(u)	نَحْنُ
	Kum	...كم	You (masc.)	'antum	أَنْتُمْ
	Kunna	...كن	You (fem.)	'antunn(a)	أَنْتُنَّ
	Hum	...هم	They (masc.)	hum	هُمْ
	Hunna	...هن	They (fem.)	hunn(a)	هُنَّ

Another thing which must be noticed is about *"musytarak"*. That is a word that has two or more different meanings. Zain (2014) describes that *"musytarak"* is a word that has many different meanings and no connection other. From here it can

be understood that the word *"musytarak"* in the Quran is every word that exists in the Quran which has many diverse meanings, and between the existing meanings has no connection each other. Shihab (2013) explains about the various of *"musytarak"*:

1. *Musytarak lafdzi*, is a word that was originally set by the language user has two or more meanings. As the word "'ain" (عين) which can mean the eye (the organ used to see), can also mean attention, spies, water sources, and others.
2. *Musytarak ma'nawy*, is a word that was originally used as a set of many things that are united but different meanings. As the word "ayah" (اية) which has a variety of meanings, namely part of the Quran, evidence of the truth of the Prophet (miracle), and natural phenomena.

Wahab (1993) describes that if the word *"musytarak"* contains several meanings, then the translator must perform *"ijtihad"* (decided) to determine the appropriate meaning intended. Because it is impossible to attach all of the meaning, except only one that appropriate. By knowing the rules of *"musytarak"* in translating and interpreting the verses of the Quran, it can be more accurate to choose the meaning of a proper word in every sentence in each verse.

Al Haddad (2013) said, "Translations of the holy texts must be approved by a specialized committee". To produce a good and appropriate the Quran translation, the following terms must be noticed:

a. Each contents of verse, either the original manuscript or manuscript translation, should be taken with care. Which include explanations of the meanings of rationality and require explanation from the source of law, it must be entered in the category of interpretation.

b. Choosing equivalent idiom meaning as accurately as possible and appropriate for translated. Meaning and perfect understanding of the verse should be reflected in the text of the translation. Suppose in addition need idiom verse or word, it must be placed in brackets.

c. The Translation should be under the supervision of experts who have a sufficient mastery of the sciences of religion that the translation of texts preserved from errors and irregularities.

d. Not using scientific terms and difficult in the text translation. Because, the translation script for public consumption, should not be included in the opinion of the translation manuscript.

According to Al Utsaimin (cited from Baits, 2016, par.8) the conditions that must be fulfilled in the translation of the Quran are:

1. The translation of the Quran should not replace the Quran. In order that people do not feel no longer need the original text of the Quran.
2. The translator must understand the meaning of both languages, Arabic and the target languages. They must understand the context of the sentence in each language.

3. Translators should be honest people, who uphold the rules of shari'a. Good in religion, commitment to the rules of shari'a. Not a liberal or deviant thought.
4. The translator must understand the syar'i term in the Quran, so they are not wrong in understanding the different terms of meaning with the meaning of the language

2.4 Previous Studies

There are some research which discuss language function. The first previous study is from Arum (2015) entitled "An analysis on Language Function of "Enchanted" Movie Script". The writer used qualitative approach in document analysis. She conducts the research to know the language function found in the movie script entitled "Enchanted". This study was intended to know the language function which were contain and how the language function can help the reader to understand the message in the movie. The writer uses the Cook's theory to analyze the language function, they are: emotive function, directive function, phatic function, poetic function, referential function, metalinguistic function, and contextual function. From the script, the researcher found 114 utterances contains language function. From the 114 utterances, the writer found seven language function, emotive function, directive function, phatic function, poetic function, referential function, metalinguistic function, and contextual function, with directive function is the most dominant functions.

Another research was done by Hidayat (2014) entitled "Language Function Used by Mario Teguh in Mario Teguh Golden Ways Show, entitled Mengatasi Rasa Takut Gagal Showing on Metro TV in June 28th 2010". The writer used qualitative approach in document analysis. This study examined the components of communication and language function used by Mario Teguh in Mario Teguh Golden Ways Show. He focused on the describing the components of communication and the language function there. The writer uses the Cook's theory to analyze the language function, they are: emotive function, directive function, phatic function, poetic function, referential function, and metalinguistic function, and contextual function. From the data, he found all of the language function. The referential function is the most dominant function with 29 utterances. In the second place is phatic function with 28 utterances. It is appropriate, since motivation seminar contain sharing information aimed for the audiences. Then, the characteristic of a motivator, in this case Mario Teguh, often using greeting word to the audience to draw their attention.

Thus, based on the research findings above, the writer finds space with the same area on Language Function, but in this research, the writer will discusses neither movie script, nor the television program as those previous studies. In this research, the writer chooses the English Translation of surah Al Qaria as the object of the research. The writer knows that it is very rare to discuss about the translating of the Quran, further in the language function. By conducting this study, the writer hopes that this research can give a new knowledge in the discussion about discourse analysis, especially in language function. The writer

correlates this topic with the language function by Cook, in further the writer also discuss about the most dominant function occurs in the English Translation of surah Al Qaria, the surah in the Qur'an, and the analysis of it.

CHAPTER III

RESEARCH METHOD

In this chapter, there are descriptions related to the method used by the writer to conduct the research. There are brief descriptions about research design, data source, data collection, and data analysis. The description of each part is displayed follow:

3.1 Research Design

The writer used qualitative approach in this research. Qualitative research is characterized by its aims, which relate to understand some aspects of social life, and its methods which generate words, rather than numbers, as data for analysis (Patton, 2002). This research used qualitative because the purpose of this research to describe the language function found in the Quran English Translation of surah Al Qaria. Moreover, the writer was more concerned on the words than number. The writer used a content analysis focuses on analyzing and interpreting recorded material to learn about human behavior. The material may be public records, textbooks, letters, films, tapes, diaries, themes, reports, or other documents. This research tried to figure out the language function of the English translation of surah Al Qaria due to this kind of reason, qualitative approach was the best method to be applied.

3.2 Data Source

The data source of this research was English translation of the Quran by Abdul Haleem published by Oxford University Press. And the data of this research was surah Al-Qaria in the Quran English Translation by Abdul Haleem, which published by Oxford University Press which contained language functions.

3.3 Data Collection

Data collection was a method that is used to collect the data in order to make the readers understand about how the writer reached the result and conclusion. According to Ary et al. (2010, p.431), there were many ways of collecting data. The most common data collection methods used in qualitative method was (1) observation, (2) pre-research analyzing, and (3) documentation method. Based on these data collection methods, the writer had two methods of collecting data, which are observation and pre-research analyzing. The observation method used by the writer has purpose to know the situation on the field being explored (Ary et all, 2010, p. 431). In this case, the steps of collecting data were downloading English translation meaning of surah Al Qaria in the Quran by Abdul Haleem.

3.4 Data Analysis

The processes of analyzing data were explained as follows:

1. Reading each verse of English translation meaning of surah Al Qaria in the Quran by Abdul Haleem.

2. Classifying the language function found in the English translation meaning of surah Al Qaria in the Quran by Abdul Haleem.
3. Analyzing and interpreting the data based on their function.
4. Drawing the conclusion based on the analysis.

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CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the findings and discussion of this study. In The finding, firstly the writer presents the identification of elements of communication presented in the English translation of the Quran surah Al Qaria in order to answer the problem of this study which is related with the functions of language found in the utterances or verses in the English translation of the Quran surah Al Qaria. In the discussion, the writer would like to give further explanation related to the finding on the data.

4.1 Finding

4.1.1 Language Function in the Quran English Translation of Surah Al Qaria

After reading the whole verses in the English translation of the Quran surah Al Qaria, the writer classified the language function found. After that, the writer analyzed and interpreted the data based on their function. The language function found in of the surah. The language functions were classified based on Cook theory (1989) that consists of seven language functions. However, the writer only found three out of seven functions of language functions from eleven verses of the English translation of the Quran surah Al Qaria. They are phatic function, referential function, and metalingual function.

1. Phatic Function

Phatic function is used in opening the channel of communication or checking that is working, either for social reason, or for practical ones. The utterance that can be classified as phatic function is usually located in the beginning of a conversation as a greeting. The writer found three phatic functions in the English translation of the Quran surah Al Qaria. Here are the utterances that contain phatic function:

[Datum 1] Verse 1: The crashing blow!

This is the first utterance in this surah. This utterance is classified as phatic function. This surah is opened by the expression of the crashing blow, just two words, without any preceding information. It aims to attract the attention of readers or listeners. People are made curious what is meant by the crashing blow. Actually the crashing blow is one of the names of the doomsday. The other names of the doomsday are the inevitable hour, the day of resurrection, the great overwhelming, the deafening blast, etc. All of that names seem to describe the horrible of the doomsday. From just one or two words which describing about doomsday, it is expected that the reader or listener is curious and will pay more attention to the next verse that will be conveyed after this phrase.

[Datum 2] Verse 2: What is the crashing blow?

This is the second verse in this surah, classified as phatic function. This second verse still the opening this surah. This question is an attention-grab for the reader or listener to keep in their mind. This verse contains a repetition of the first verse as an emphasis that the doomsday is very important that must be gained attention.

[Datum 3] Verse 3: What will explain to you what the crashing blow is?

This is the third verse in this surah. This verse is classified as phatic function. This verse is still the opening of this surah. Allah said in this verse "what will explain to you what the crashing blow is?". This question actually didn't require an answer. Because we know, the answer is just Allah who can explain it. Doomsday is a supernatural thing that must be believed by the Muslims, who can explain the unseen is only Allah as a god and Prophet Muhammad (PBUH) as his messenger. In the end of this verse mentioned again the repetition of the crashing blow. This is intended as an emphasis that the crashing blow is very important that should get special attention for the reader or listener.

2. Referential Function

Referential function is a language which functioned to carry information. The writer found six referential functions in the English translation of the Quran surah Al Qaria. Here are the utterances that contain referential function:

[Datum 4] Verse 4: On a day when a people will be like scattered moths.

This is the fourth verse of this surah. This utterance is classified as referential function. This verse contains information about a human picture in the doomsday. It is a day whereon mankind will be like moths scattered about. Ibnu Katsir (2004) explain about the meaning of be like scattered is in their scattering, they are split apart, some of them goes and some come, because they are panic what is actually happen.

[Datum 5] Verse 5: And the mountains like tuft of wool

This is the fifth verse of this surah. This utterance is classified as referential function. This verse informed the reader or listener about the condition of the mountains at the time like tuft of wool. The mountains were originally embedded solid in earth, suddenly like book dissipated in the wind. At that time, the condition of the universe can not be imagined. The large mountains that are usually firmly stuck in the earth depicted as a light wool flying in the wind. Moreover the condition of the human which are small creature.

[Datum 6] Verse 6: The one whose good deeds are heavy on the scales

[Datum 7] Verse 7: Will have a pleasant life.

These are the sixth and seventh verses in this surah which is related each other. The utterances above are classified as referential function. Those verses informed the reader and listener about reward for people who have good deeds which is heavier than bad deeds. The one who diligently collect the good deeds little by little and strive to avoid sinful acts. If they doing sin acts, they repent immediately, because there are nobody perfect who never make mistakes. Therefore, while still living in the world, let us collect good deeds as much as we can, because we do not live eternally in the world. And on the Day of Judgment later, our deeds will be weighed. To be a lucky man, get paradise.

[Datum 8] Verse 8: But the one whose good deeds are light

[Datum 9] Verse 9: Will have the bottomless pit for his home

These are the eighth and ninth verses of this surah which is related each other. The utterances above are classified as referential function. Those verses informed the reader and listener about reward for people who have good deeds which is lighter than bad deeds. As the return place is go to the bottom of hell. In the redaction of the Quran is called *"hawiyah"* hell. *Hawiyah* means a very deep place. In the Quran surah Al Hijr verse 44 mentioned that the hell have seven doors, and in each door has been assigned each to a certain group. Ibnu Juraij (cited in Ibnu Katsir, 2005)

describes about this verse that seven doors from hell is *jahannam, lazha, hutamah, saiir, saqar, jahiim, and hawiyah*. From the sequence, it can be concluded that *hawiyah* is in the bottom place.

3. Metalinguistic Function

Metalinguistic function is language that vane function to explain another language. It focused in attention upon the code itself, to clarify it, or renegotiate it. The writer found two metalinguistic functions in the English translation of the Quran surah Al Qaria. Here are the utterances that contain metalinguistic function:

[Datum 10] Verse 10: What will explain to you what that is?

[Datum 11] Verse 11: A blazing fire

These are the tenth and eleventh verses of this surah which is related each other. The utterances above are classified as metalinguistic function. The utterances above are explains each other. The verse 10 is explained by the verse 11. In the verse 10 state "what that is?". That phrase refers to "hawiyah" or "the bottomless pit" in the previous verse, verse 9. Then, describe in the verse 11 as a blazing fire, means extreme heat. It is heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah (Ibnu Katsir, 2004, p.529) that the Prophet Muhammad (PBUH) said: The fire of the children of Adam that you all kindle is one part of the seventy parts of the fire of hell. They (the

companions) said. “O Messenger of Allah! Isn’t it sufficient” He replied, It is more than it by sixty-nine times. (Bukhari Muslim). From the hadith above, it can be concluded that the fire of hell is indeed very hot, many times more than the fire in the world.

4.1.2 The Most Dominant Language Function in the Quran English Translation of Surah Al Qaria

Table 4.1 Frequency of Language Functions Found in the English Translation of Surah Al Qaria

Language Functions	Frequency
Phatic	3
Referential	6
Metalingual	2
Total	11

The Table 4.1 is taken from the analysis of language function found in the Quran English Translation of Surah Al Qaria in 4.1.1. It can be seen there were three types of language functions found in the English translation of the Quran Surah Al Qaria. From the table explained that the referential function is the most dominant function found in the English translation of the Quran Surah Al Qaria with four found. Then, the second dominant function found in the English translation of the Quran Surah Al Qaria is a phatic function with three found. And the least dominant one found is metalinguistic function with one found.

4.2 Discussion

After analyzing all the data based on Cook's theory (1989), the writer gave some explanations as a discussion of the analysis that was described in the finding. The discussion is used to answer the two problems of the study that were stated in the first chapter. That are about investigate language functions found in English translation of the Quran surah Al Qaria and investigate the most dominant language function found in English translation of the Quran surah Al Qaria..

From the analysis in the finding, the writer found three language functions from 11 verses in the English translation of the Quran surah Al Qaria by Abdul Haleem. They are phatic function, referential function, and metaliguistic function. The writer found that referential function is the most dominant function used in the English translation of the Quran surah Al Qaria by Abdul Haleem. Here, it can be said that referential function is used to give some information to the reader,

hearer, or learner the big topic of the surah Al Qaria about the doomsday as the addressee in order to get the message from the whole of the English translation of the Quran surah Al Qaria. Referential function became the most dominant function used since the data was taken from the Quran as holy text as the guideline for mankind contain many information, especially in the surah Al Qaria. It was a proper thing, because the Quran as holy book which is delivered to the Prophet Muhammad (PBUH) as the human instructions must contain the necessary information. Whether they were commands, prohibitions, stories about the prophets before Prophet Muhammad (PBUH), or laws.

Beside referential function, the writer found phatic function as the second most dominant used in the English translation of the Quran surah Al Qaria. In this study, the utterances in this surah which contain phatic function actually just a repetition phrase from the first phrase in the first verse. The aim is to attract the attention of readers or listeners to keep pay more attention to the next verse that will be conveyed after this phrase, which will give some important information about the big topic of the surah.

The findings of the language function in the English translation of the Quran of surah Al Qaria was unique. All of the verses contained a language functions with a sequential language function, that were phatic function three times, followed by referential function six times, and metaliguistic function two times. The writer looked at the results of analysis in the two previous studies that not all the data contain language function. But, the data of this study all contain language function. Related to the uniqueness of this surah, the author can not

conclude that this is one of the uniqueness of the whole Quran, because since this thesis was written, the writer has not found previous study which discusses about the translation of the Quran as the data source.

The result of this study has similar result with one of the previous study. That is the study conducted by Hidayat (2014) entitled "Language Function Used by Mario Teguh in Mario Teguh Golden Ways Show entitled Mengatasi Rasa Takut" that had been stated in chapter two. Hidayat (2014) found six functions from seven function, that are emotive function, directive function, phatic function, poetic function, referential function, and metalinguistic function. From this preview study it found that the most dominant functions found was referential function. In this recent study, the writer also found that referential function became the most dominant function. The thing that makes similar is because both of motivational seminar and the Quran are contain a lot of informations addressed to the addressee. While, the second previous study, conducted by Arum (2015) entitled "An Analysis on Language Function of "Enchanted" Movie Script" found all of the language function. That are emotive function, directive function, phatic function, poetic function, referential function, metaliguistic function, and contextual function with the most dominant function found is directive function.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion of the research from writer to the reader or the next researcher who is interested in conducting language function study. The conclusion is arranged based on the findings and discussion. This chapter also recommends some suggestions for further researcher.

5.1 Conclusion

In this study, from the analysis of the finding that has been done by the writer, it has be proven that in the English translation of the Quran surah Al Qaria contain language function. This study focused on finding the language functions found and to know the most dominant function found in the English translation of the Quran surah Al Qaria.

Furthermore, from the analysis in the finding, the writer found three language functions from 11 verses in the English translation of the Quran surah Al Qaria by Abdul Haleem. They are phatic function, referential function, and metaliguistic function. The writer found that referential function is the most dominant function used in the English translation of the Quran surah Al Qaria by Abdul Haleem. Here, it can be said that referential function is used to give some information to the reader, hearer, or learner the big topic of the surah Al Qaria

about the doomsday as the addressee in order to get the message from the whole of the English translation of the Quran surah Al Qaria.

Beside referential function, the writer found phatic function as the second most dominant used in the English translation of the Quran surah Al Qaria. In this study, the utterances in this surah which contain phatic function actually just a repetition phrase from the first phrase in the first verse. The aim is to attract the attention of readers or listeners to keep pay more attention to the next verse that will be conveyed after this phrase, which will give some important information about the big topic of the surah.

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5.2 Suggestion

Taking the object of the Quran is very interesting, besides still rarely discuss about the Quran, especially in the language function, also because the Quran contains interesting things related to linguistic and literature. The writer realizes that this study is far from perfect which has many things need to be corrected. For the next writer or researcher who wants to conduct similar research about language functions, the writer suggests to conduct research in another surah describe about the doomsday in the Quran, like Al Haqqa, Al Qiyama, An Naziat, Al Ghasiyya, At Takwir, Al Zalzalah. Due to time constraints in preparing this thesis writing, the writer chose the surah Al Qaria which has few verses. Because of that, the writer only found three language functions of seven language functions according to Cook. Therefore the writer suggests to the next writer to

choose the surah which has many verses such as Al Haqqa, Al Qiyama, An Naziat, Al Ghasiyya, and At Takwir to find out how many language functions are found in the surah to support the language functions according to Cook (1989). Further, for the next writer or researcher, hoped this research can be used as references to conduct another research on language function.

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