AN ANALYSIS OF TRANSITIVITY IN SURAH AL-KAHF

THESIS

Submitted by

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FAKULTAS TARBIYAH DAN KEGURUAN

UNIVERSITAS ISLAM NEGERI AR-RANIRY

BANDA ACEH

2021 M / 1442 H

THESIS

Submitted to *Fakultas Tarbiyah dan Keguruan*

Universitas Islam Negeri Ar-Raniry Banda Aceh

In Partial Fulfillment of the Requirements for

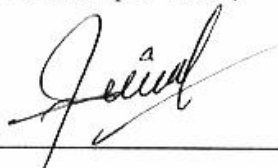The Bachelor Degree of Education in English Language Teaching

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Date: 12 / 1 / 2021   Date: 16 / 1 / 2021

It has been defended in *Sidang Munaqasyah*
in front of the board of the Examination for the working paper
and has been accepted in partial fulfillment of the requirements
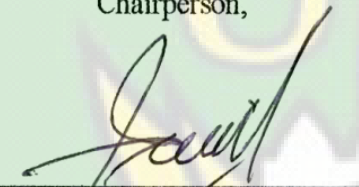for the Bachelor Degree of Education in English Language Teaching

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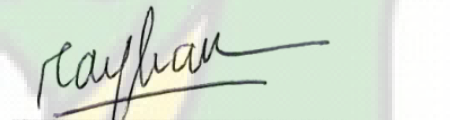Wednesday, ___January 26th, 2021 M___
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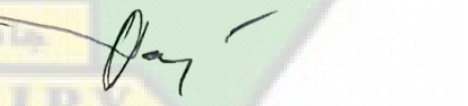**Dr. phil. Saiful Akmal, M.A**   **Rayhan Izzati Basith, M.App.Ling**

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SURAT PERNYATAAN KEASLIAN

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An Analysis of Transitivity in Surah Al-Kahf

adalah benar-benar karya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya**. Apabila terdpat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 14 Januari 2021

Saya yang membuat surat pernyataan,

Nurmalia Ilyasa Kobat

ACKNOWLEDGEMENT

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

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Finally, I realize that this thesis is still far away from perfection. There are many limitations of ability and knowledge, therefore I highly expect suggestions and constructive criticism from readers to perfect study. Hopefully, I hope this thesis give valuable contribution for students and lectures in Department of English Language Education of UIN Ar-Raniry Banda Aceh and the literature enthusiasts. May Allah SWT always bless us.

Banda Aceh, January 12th, 2021
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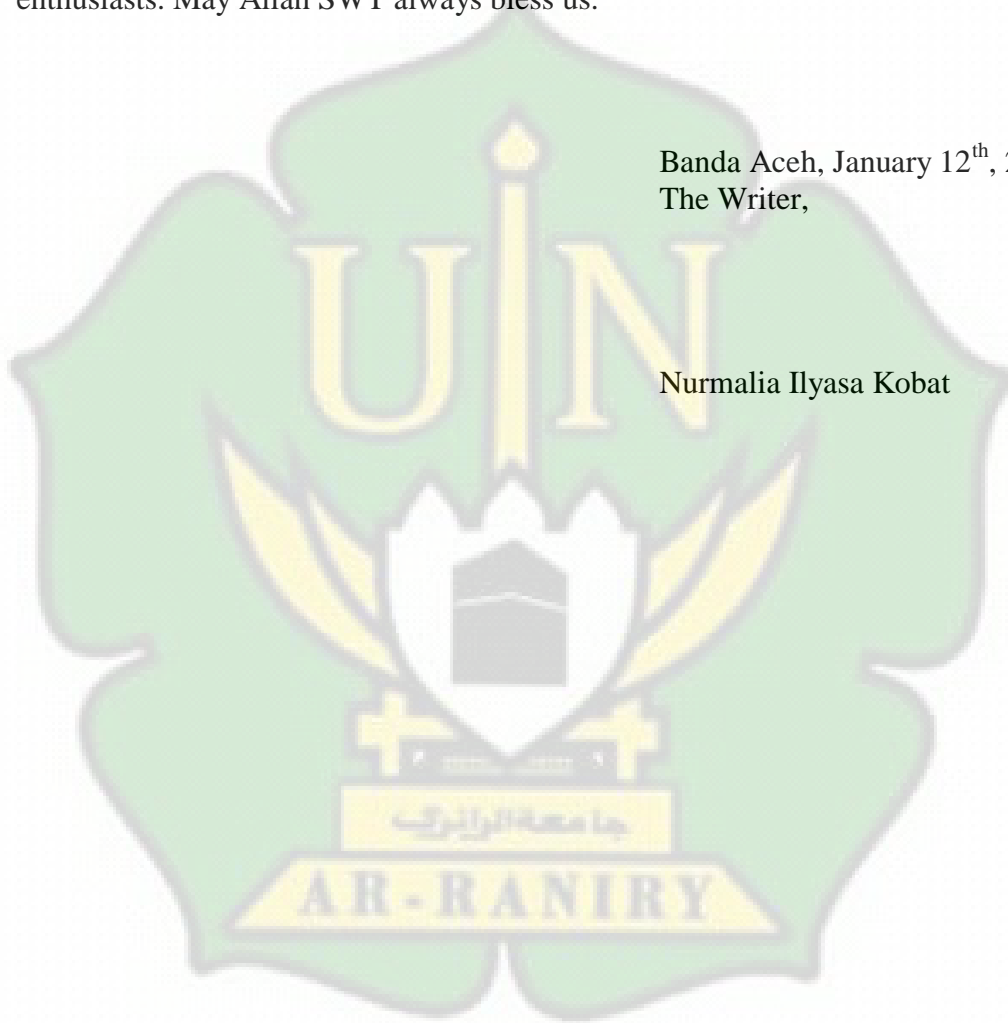
ABSTRACT

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Thesis working title   : An Analysis of Transitivity in Surah Al-Kahf
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Keywords   : Transitivity Analysis, Surah *Al-Kahf*

This study aims to determine the types of transitivity processes proposed by M.A.K Halliday(1960), which was conducted by using descriptive qualitative research. The data were taken from English Translation of Holy Qur'an by Saheeh International. Furthermore, the data were analyzed two stories only in surah *Al-Kahf*, which are *Ashabul-Kahf* and *Moses and khidhr*, which consist of 37 verses. The findings showed that all six types of processes appear in surah *Al-Kahf*, which are material process, verbal process, mental process, relational process, existential process, and behavioral process. The most dominant process type is material process which appeared 34 times. The second dominant type is followed by verbal process 33 times. Meanwhile, other types are lower than them, which are mental process 10 times, relational process 6 times, and behavioral process 3 times. Lastly, the lowest one is existential process that only found once.

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CHAPTER 1

INTRODUCTION

A. Background of Study

Language can be defined as a tool of communication. It expresses human ideas, feelings, and desires (Akmal, Yusny, & Risdaneva, 2017). To make communication can be understood easily, the utterances should be communicative. This means that language is interconnected and meaningful. As Marlisa and hidayat (2020) stated that the basis of people interact with others is to get mutual communication. Akmal & Yana (2020, p. 337) also added that "a good and effective communication needs a good understanding and connectivity between language and the users". This means that someone who uses language will create a meaning (Bloor & Bloor, 2004). The language here is viewed not only as a structure but also a resource for conveying the specific meaning.

In conveying the specific meaning, Halliday (2014) divides language into three metafunctions, which are the ideational metafunction, the interpersonal metafunction, and the textual metafunction. According to Thompson (2014), from the three metafunctions, three lines of meaning appear in the clause: clause as representation, clause as exchange, and clause as message. Clause as representation involves transitivity system, clause as exchange refers to mood system, and clause as a message includes the theme system. However, this study is concerned with the analysis of transitivity system which is part of the ideational metafunction.

The transitivity system has been applied by many scholars in various types of texts, such as general text and religious text. In general texts, some studies have been conducted to analyze a novel, such as Ezzina (2015), who analyzed '*the crying a lot of 49' by Thomas Pynchon'*. Besides, Yuqiong and Fengjie (2018) conducted transitivity analysis in '*David Cameron's speech'*. Further, Zahoor and Janjua (2016) analyzed a song entitled 'I am Malala'. Moreover, Abbas and Talaat (2019) analyzed the newspaper '*News-Headlines Depicting Crime Committed Against Woman in Pakistan'*.

Some researchers also applied transitivity analysis in religious texts such as Ebadi (2012) who analyzed the Bible in *'the Espitle of 'James'*. In the same case, there are also those who conduct the transitivity analysis in the Qur'an, such as Haitami (2012) who carried out the research process in the chapter *'Juz Amma'*. In analyzing the Holy Qur'an, some scholars use different methodologies to interpret the meaning of the word in Qur'an. The famous methodology that was used by some Moslem scholars is by *Tafseer*, such as *Tafseer ibnu katsir*, *Tafseer al-Thabari*, *Tafseer Al-Qurtuby*, and so on.

The Holy qur'an contains some surah, which has 114 surah. One of famous surah in the Holy Qur'an is Surah Al-Kahf, which has 110 verses. The meaning of surah *Al-Kahf* is 'The Cave'. Basically, this surah consists of four narrative texts: (1) The story of the companions of the cave who were wakened up from their sleep after hundreds of years or known as *Ashabul-Kahf*, (2) The story of the owner of two gardens, (3) The story of the prophet Moses as a student of Khidr, and (4) The story of king Zul-Qarnain.

These stories have their own lesson and uniqueness in selecting words by implicit and explicit words, structures and all contributed, which is related to the beauty of the Qur'an word. Based on study of narrative and its rhetorical elements, "we argue that story is not only meant for reading or memorizing, but it is a model of a story telling technique; containing techniques comprise elements of suspense, conflict, mystery interwoven through tightly structured verses, which are itself aesthetically unique" (Anas, Ismail, Rashid, Halim and Zubair, 2016, p.74).

In analyzing surah al-Kahf, some scholars have used linguistic and discourse analysis tools, such as are semantic analysis, figurative language, narrative pattern, and so on. Among them are Almaroof and As'ad (2017), they analyzed the narrative patterns of the Surah; whereas Usman (2015) conducted semantic analysis in the surah. Meanwhile Kusuma (2019) has analyzed figurative language in the surah. Further, Bajwa (2012) analyzed the surah by using *devine story telling as self-persentation*. However, as far as I have observed, none of the studies have conducted transitivity analysis in surah *Al-Kahf*.

Following the reason above, this study is very important to conduct because transitivity is part of ideational metafunction which expresses the experience of the world. Through this methodology, readers will find out the ideology used in conveying the meaning contained in the surah *Al-Kahf* by using Quran Saheeh International Translation. In this study, I only focused on two stories, which are *Ashabul-Kahf* and Prophet Moses and Khidr.

B. Research Questions

The research questions for this study are formulated as follows:

1. What are the transitivity processes involved in surah *Al-Kahf* ?

2. What is the most dominant process type of transitivity that occurs in surah *Al-Kahf* ?

C. Research Aims

Regarding to the research questions, the aims of this study are:

1. To identify the transitivity process involved in surah Al-*Kahf*.

2. To investigate the most dominant process type of transitivity that occurs in surah *Al-Kahf*.

D. Significance of the Study

This research used English translation of Holy Quran is hoped to contribute both theoretically and practically. Below are the benefits of the study:

1. Theoretical Benefits

   a. This study give a contribution of the transitivity analysis to convey the meaning in surah Al-kahf

   b. This study is also expected to be beneficial for the students of education of the English language and those who have interest in discourse analysis, especially in transitivity

c. It may inspire English student to embark on transitivity analysis of various texts and genres and better understand how the transitivity system can construct meaning

d. This research is able to enrich the study of linguistic especially on transitivity in English translation of Holy Qur'an and its contribution for english department student

2. Practical Benefit

a. English lecturer can use the research as material in classroom in the case of transitivity as an additional reference of discourse analysis subject.

b. The readers of the English translation of Holy Qur'an by Saheeh International know referents of some words which use

c. The future researchers can do further research on this study to make it better and perfect.

E. Terminologies

To avoid misunderstanding, this section will provide some terminologies that related to study. They are used to limit the definition of some terms in the study. Some terminologies used, which are transitivity and surah *Al-Kahf* are explained as follow:

1. *Transitivity*

Transitivity is part of systemic functional linguistics, developed by Halliday (1960), which is a branch of linguistics that is concerned with how meaning is brought by the chosen grammatical structures and linguistic features.

According to Halliday (2014) transitivity examines the structure of sentences which is represented by processes, the participants involved in the processes, and the circumstances in which processes and participants are involved. The process is created by a verb, and it is central to the situation. The participants are created by a nominal group, while the circumstances are created by adverbial groups or prepositional phrases. According to Thompson (2014), each type of situation is made up of three components:

a. Process: represent what kind of event/state.

b. Participants: the entities included in the process.

c. Circumstances: explain when, where, why and how the process

Accoding to three aspects above, this study focused on process of transitivity. There are six processes of transitivity, which are material process, mental process, relational process, behavioral process, verbal process, and existential process.

2. Surah Al-Kahf

Surah Al-Kahf (The Cave) is one part of the 114 surahs in Holy Qur'an. It is the 18th Surahs which is familiar for Moslems. This is because they read this surah every friday and have it memorized. As Abu Darda reported that Allah's Messenger said:"If anyone memorizes the first ten verses of surah al-Kahf, he would be protected from Dajjal"[Sahih Muslim]. (Hosein, 2007, p. 1)

Another virtue of surah al-Kahf is sunnah to memorise it. "Narrated by Abdullah: The Prophet said: Suratu Bani Israil, al-Kahf, Maryam, Taha, and al-

Anbiya are from the very old surahs which I learned by the hearth, and they are my first property." (Sahih al-Bukhari).

CHAPTER 2

LITERATURE REVIEW

A. Theory of Transitivity

Transitivity is a part of systemic functional grammar (SFG), developed by an Australian linguist, Michael Halliday, in 1960, that is based on the idea that language is seen as a system of making meaning. As explained by Halliday and Matthissen (2014), SFG is concerned with how language is functionally used as a text in context. According to Risdaneva (2014), text is used to convey messages by the writer, author, or speaker.

Based on the theory, in making meaning, SFG can be grouped into three metafunctions: 1) the interpersonal metafunction, which indicates people use language to socialize with other people; 2) the textual metafunction, which focuses on the text construction; 3) the ideational metafunction, which concerns with a representation of reality, which is about how people use language to talk about their experience of the world (Thompson, 2014). Concerning the ideational metafunction or transitivity, it gives the reader understanding of the text construction.

Transitivity differs from the concept of a transitive or intransitive verb in English grammar, which is whether the verb takes an object or not. In this concept, transitivity is referred to how meaning is represented in the clause. According to Thompson (2014), transitivity is a system that not only emphasizes

verb (or in SFG, it is called as process) but also emphasizes the whole clause. In a clause, transitivity has different types of roles: participants, processes, and interconnected circumstances. In addition, Halliday (1994), as cited by Yuqiong and Fengjie (2018), state that every process typically consists of three constitutional parts: (i) process that take place over the time; (ii) participants involved in the process; (iii) circumstance that is associated with the process. These roles develop a reference structure for defining the human experience of happening, doing, sensing, behaving, being, saying, and existing.

Furthermore, Munalim (2017) adds that participant is normally realized through a nominal group, which can be a subject or the object of the clause, whereas circumstance is realized by adverbial group or prepositional phrase. Meanwhile, the last one is process, which is the core of transitivity, realized through the verb word class. The following sections provide some brief explanations of the three roles in transitivity.

1. Participant

Participant has important roles in transitivity, which is used to find out who is involved in the process and show what's happening, what's being done, what is felt and what state it is (Yumin, 2007). As explained by a linguist Downing (2006, p. 123), "we as human beings and language-users, are interested in event, actions, and especially, in the human participants who are involved in them and the qualities ascribed to those participants". Hence, each process has different types of participants and requires at least one participant but generally it

has two participants. In some cases, other types of processes have more than two participants.

2. *Process*

Process is a part of transitivity that is related to a verb. Process types are classified as what they represent. Some processes represent actions, speech, and states of being or thoughts. According to Halliday (2014), transitivity has three main processes which are material, mental and relational process. Nevertheless, the three main processes yield other three secondary processes. They form other processes of transitivity which are behavioral, verbal, and existential process. Behavioral process comes from material and mental process, whereas verbal process is a result of mental and relational process. The last one is existential process which comes from material and relational process.

3. *Circumstance*

Circumstance is a part of transitivity process which has various functions in the clause. According to Thompson (2014), there are nine types of circumstantial elements which are location, extent, manner, cause, contingency, accompaniment, role, matter, and angel. Furthermore, to make it easier to understand, the types of circumstances are presented in the table below.

Table 2. 1

Types of circumstance

No.	Type	Subtype	Probe	Example
1.	Location	In time	When?	*In 1937*
		Space	Where?	*at Trumpington*
2.	Extent	Duration	How long/often?	*From time to time*
		Space (distance)	How far ?	*For another few miles*
3	Manner	Quality	In what way?	*Quickly, easily, expertly*
		Means	With what?/ By what means?	*With string*
		Comparison	What … like ?	*Like a light*
		Degree	How much?	*100 per cent*
4	Cause	Reason	Why?/ As a result of what?	*I went out of curiousity*
		Purpose	What for?	Do you fancy coming *for a drink?*
		Behalf	Who for?	We had a bribe *for her*
5	Contingency	Condition	Under what conditions	*In the event of a fire, the building should be evacuated*
6	Accompaniment		Who/ what with?	*With her brother*
7	Role	Guise	What as?	I asked him for the name of his tutor *as a referee*
		Product	What into?	They've turned the drill hall *into a fitness centre*
8	Matter		What about?	*About the accident*
9	Angel		From what point of view?	*To Miss Lewisham, this had been a great relief*

(Thompson 2014, p. 115)

B. Types of Process

According to Halliday's theory (2014), there are six types of processes that may occur in a clause, namely: material, mental, relational, verbal, existential, and behavioral. The following table briefly presents the six types of process along with the possible participant that maybe involved in the clause.

Table 2. 2

Process types, their meanings, and characteristic participants

Process Type	Meaning	Participants, directly involved	Participants, obliquely involved
Material • Action • Event	Doing • Doing • Happening	Actor, Goal	Recipient, Client; Scope; Initiator; Attribute
Behavioral	Behaving	Behaver	Behavior
Mental • Perception • Cognition • Desideration • Emotion	Sensing • Seeing • Thingking • Wanting • feeling	Senser, Phenomenon	Inducer
Verbal	Saying	Sayer, Target	Receiver, Verbiage
Relational • Attribution • Identification	Being • Attributing • Identifying	Carrier, Attribute Identified, Identifier, Token, Value	Attributor, Beneficiary, Assigner
Existential	Existing	Existent	

(Thompson, 2014, p. 15)

1. *Material Process*

Material process is a process of doing and happening which can be realized through verb or verbal phrase. It is related to physical action in the real world, "They are about action performed" (Flowerdew, 2012, p. 18). Moreover, Derewianka (2011) explains that action verb frequently found in some genres of text, but particularly in texts such as procedures, recounts and narratives. The following are some common action verbs

Table 2. 3

Action verbs

Action Verbs				
Below	Buy	Come	Do	Drive
Eat	Fly	Get	Give	Live
Limp	Make	Play	Roam	Rub
Run	Shake	Slip	Take	Work
Put	Add	Establish	Fight	Defeat

(Derewianka, 2011, p. 16)

There are four participants involved in the material process which are actor, goal, recipient and client. As Thompson (2014, p. 17) points out that "the actor is the one who does the action, the goal is the one who is effected by the action, recipient is the one who receives something, and client is the one for whom something done". The most common participant in material process are actor and goal. Besides, there are other possible participants also appear, which are labeled as recipient, client and beneficiary. The following are some examples of material process.

Actor	Process: Material	Goal	Circumstance
He	had been shaving.		
The young girl	Bounded		out of the gate.
Edward	was sawing	wood.	
Her mother	Smashed	the glass.	

(Thompson, 2014, p. 95)

Figure 2.1: *Material process 1*

Actor	Process: Material	Goal	Circumstance
The car	Slithered		off the road.
Coarse grass	was growing		here and there.
The unhappiness	disappeared.		
The fire	had destroyed	Everything.	
Scores of tiny brambles	Scratched	him.	
The pounding rhythm	Shook	Walls and floor.	

(Thompson, 2014, p. 96)

Figure 2.2: *Material process 2*

Goal	Process: Material	Circumstance
The oil	is added	drop by drop.
He	was murdered.	

(Thompson, 2014, p. 97)

Figure 2.3: *Passive material process*

Figure 2.1 is the examples of material process which the actors are human, such as he, the young girl, Edward, and her mother. Meanwhile, the examples in figure 2.2, the actors are inanimate or abstract, and the goal may be a human (Thompson, 2014). It means that the actor is not always a human but may also not human. Lastly, the example in figure 2.3, the goal comes as the first participant by

changing the active clause into passive clause. The actors may not appear explicitly in the clause (Thompson, 2014).

2. *Mental Process*

Mental process is one of the six processes which is "concerned with our experience of the world of our consciousness" (Halliday & Matthiessen, 2014, p. 197). According to Halliday and Matthiessen (2014), mental process always involves at least one participant who has the main role in the process occurred. There are two participants associated with mental process, which are senser and phenomenon. Senser is the one who feels or thinks about something, it could be a human or non-human being which pretends as conscious being. Meanwhile, the phenomenon is what the senser's feeling, it is realized as a feeling (emotionally), thought, or perception experienced by the senser. To make easier to understand, the following is the example of mental process.

She	could hear	his voice.
Senser	Process: Mental	Phenomenon

(Thompson, 2014, p. 98)

Figure 2.4: *Senser and Phenomenon*

However, one of the two participants in a mental process can be implicit (Thompson, 2014). As Zhao and Zhang (2016, p. 34) he adds that "there may be a senser but no phenomenon''. Below the example of this process:

Jill	[cannot] see
Senser	**Mental process**

(Halliday & matthiessen, 2014, p. 114)

Figure 2.5: *Mental process (no phenomenon)*

The example above shows that no phenomenon in the clause. The process 'hear' in the clause does not need an object or phenomenon, it has implicit one of two participants and the clause explains that John is blind.

According to Derewianka (2011), mental clause or sensing process is used only in relation to humans or non-human to describe what they think, like, desire and perceive. As Zhao and Zhang (2017), he points out that there are four classifications of sensing in mental process which are perception, cognition, emotion, and desideration. Perception is the process of five sensing. Meanwhile, cognition refers to process of thinking. Furthermore, emotion is the process which related to process of feeling; and lastly, desideration is the process of wanting. To make it easier to understand, the following is presented some typically processes which are related to mental process.

Table 2. 4

Classification of sensing in mental process

Cognition (thinking)		Affection/ emotion (feeling)	Perception (seeing, hearing)	Desideration (wanting)
Know	Consider	Like	See	hope
Reflect	Decide	Hate	Taste	wish
Comprehend	Wonder	Love	Hear	intend
Believe	Understand	Admire	Smell	refuse
Imagine	Assume	Enjoy	Observe	insist
Forget	Recognize	Regret	Notice	want
Remember	Infer	Fear	Touch	agree

(Derewianka, 2011, p. 22)

Table above shows that the mental processes are categorized based on their classifications, which are perceptive process, emotive process, cognitive process, and desiderative process. The following are the examples of each process that involve senser and phenomenon as participant.

He	could not see	Anything
He	Heard	a faint sound
Cordelia	Felt	her face burning
Senser	**Process: mental, perceptive**	**Phenomenon**

(Thompson, 2014, p. 99)

Figure 2.6: *Mental process: perceptive*

She	Hated	the thought of leaving him alone.
I	Like	most operas.
I	Appreciated	the fact that you kept quiet
Senser	**Process: mental, emotive**	**Phenomenon**

(Thomposn, 2014, p. 99)

Figure 2.7: *Mental process: emotive*

You	can imagine	his reaction.
No one	would choose	such a colour.
She	never discovered	the exact address.
Senser	**Process: mental, cognitive**	**Phenomenon**

(Thompson, 2014, p. 99)

Figure 2.8: *Mental process: cognitive*

I	don't want	any trouble
You	may crave	a cigarette
Senser	**Process: mental, desiderative**	**Phenomenon**

(Thompson, 2014, p. 17)

Figure 2.9: *Mental process: desiderative*

Additionally, the participant does not always come sequentially. Senser can be the first participant that comes before process and it can be the second participant which comes after the process. This means that the participants are reversible, the phenomenon may be the first participant. The following is presented the example.

That he was tall	pleased	Marry
Phenomenon	**Process: emotive**	**Senser**

(Thompson, 2014, p. 17)

Figure 2.10: *Emotive process (phenomenon-senser)*

3. *Relational Process*

Relational process is process of being and having. Thompson (2004) defines the relational process as process of being in the world of abstract relations. According to Halliday (2014), there are three main types of relational process, namely intensive, circumstantial and possessive. Intensive relates to 'x is a' which is defined as correlation of sameness between two entities. Meanwhile, circumstantial relates to 'x is at a' which explains the entity in terms of location, time, manner. Lastly, possessive which is 'x has a' to express that one entity owns another.

Furthermore, relational processes can be classified into two types which are identifying and attributive. As Flowerdew (2012, p.17), he states that "the participant in relational process clauses depend on whether the relational process clause is identifying or attributive". Identifying is process of establishing an identity, while attributive is process of establishing a quality. According to

Thompson (2014), in attributive modes, there are two main participant roles, which are carrier and attributive. Carrier is the entity that is defined, whereas attributive is quality of carrier. Moreover, in identifying modes there are also two participants roles, which are identified/value and identifier/token. Value is something to be identified, whereas token serves an identity. To make easier to understand, the following is presented the table of two modes and three types of relational process.

Table 2. 5

Two modes and three types of relational process

Type	Mode	Attributive	Identifying
1	Intensive 'x is a'	Sarah is wise	Sarah is the leader; the leader is Sarah
2	Possessive 'x has a'	Peter has a piano	the piano is Peter's; Peter's is the piano
3	Circumstantial 'x is at a'	The fair is on a Tuesday	tomorrow is the 10th; the 10th is tomorrow

(Halliday&matthiessen, 2014, p. 265)

The table shows the difference between the attributive process and the identifying process. As Halliday and Matthiessen (2014) explains that identifying process is reversible, which means x and a can be exchanged, as in the examples of identifying above, Sarah is the leader/ the leader is Sarah. Meanwhile, Attributive is not reversible. In the identifying process, the value refers to something that general and token refers to something that more specific. Therefore, between token and value can be reversed from general to specific or specific to general (Thompson, 2014). To make easier to understand, some examples are presented below.

This bread	Is	Stale
He	's not	a very good painter
She	Was	an art student
He	Felt	Uneasy
The weather	has turned	quite nasty
Carrier	**Process: rel, attributive**	**Attribute**

(Thompson, 2014, p. 102)

Figure 2.11: *Attributive relational process*

His immediate objective	Was	the church.
The first goal of colonialism	Was	wealth.
The optional courses	Include	Stylistics and Phonetics.
The explanation	Is	that it is forbidden by the second law of thermodynamics.
The aim of this book	Is	to try to understand the different ways in which people talk about reading and writing.
Value	**Process: rel, identifying**	**Token**

(Thompson, 2014, p. 105)

Figure 2.12: *Identifying relational process (value-token)*

Token	Process: rel, ident	Value
Planned scarcity	was (and is)	the key to the profitabality of diamonds.
Meaning-focused activity	constitutes	a condition for language acquisition.
These writings	represent	the official views of Victorian society.
Einstein's predictions	matched	what was observed.
Allometry	is defined as	'the study of proportion changes correlated with variation in size'.
What	Was	the origin of these density fluctuations

(Thompson, 2014 p. 105)

Figure 2.13: *The example of identifying process (token-value)*

4. *Verbal Process*

A verbal process is a process of saying which exists between mental and relational processes. It is related to the consciousness of human in the form of language (Thompson, 2014), in other words, verbal process is the activities of saying something such as asked, tell, told, etc.

Moreover, verbal process typically contains three participants, namely sayer, receiver, and verbiage. Sayer is the participant which is responsible for the verbal process, whereas receiver is the participant to whom the verbal process is directed. Meanwhile, verbiage is a statement of the verbal process or a noun expressing some kind of verbal behavior; such as statement, question, answer, and story. In some cases, the verbal process has another participant, namely target which is directed at another participant (Thompson, 2014). Some examples of verbal process are given below.

He	repeated		the warning
I	explained	to her	what it meant
Sayer	**Process: verbal**	**Receiver**	**verbiage**

(Thompson, 2014, p. 108)

Figure 2.14: *The example of verbal process*

I	wasn't told		about any side-effects
Receiver	**Process: verbal**		**Circumstance**

(Thompson, 2014, p. 108)

Figure 2.15: *The example of verbal process (no sayer)*

The report	sharply		criticizes	Lily's quality-control procedure
Sayer	**Process : Verbal**	**Target**	**Receiver**	

(Thompson, 2014, p. 108)

Figure 2.16: *The example of verbal process (sayer-target-receiver)*

In traditional grammar, there is one part of grammar, namely reported speech which is indicated as verbal process by verb 'said', the message is frequently conveyed in a separate reported clause (Thompson, 2014). In functional grammar, it is called projection (Figure 2.17) Moreover, Thompson (2014) adds, if there is a projected clause in the text, it is not analyzed as a participant and is not labelled verbiage. It is labelled as quoted (Figure 2.18). The examples are given below.

She	Answered		'don't ask just go'.
He	Reiterated		that he had made no private deals.
I	Wore		to uphold the Constitution of the United State
She	Told	one interviewer	that she didn't mind being recognized
Sayer	**Process: Verbal**	**Receiver**	
Projecting			**Projected**

(Thompson, 2014, p. 108)

Figure 2.17: *Verbal process with separate projected clauses*

John	Said	'I am hungry'
Sayer	Process	
Quoting		**Quoted**

(Halliday&Mathiessen, 2014, p. 304)

John	Said	he was hungry
Sayer	Process	
Reporting		**Reported**

(Halliday&Mathiessen, 2014, p. 304)

Figure 2.18: *Verbal clauses projecting quotes and reports*

In verbal process, there are several types of verb, which include activity and semiosis. Activity can be divided into two classifications, which are targeting and talking. Meanwhile, semiosis can be divided into three classifications, which are neutral quoting, indicating, and imperating. Each type of verbs is presented below.

Table 2. 6

The types of verb in verbal process.

Type		Examples of verbs
Activity	Targeting	Praise, flatter, commend, compliment, congratulate; insult, abuse, slander, blame, criticize, chide, censure, pillory, rebuke
	Talking	Speak, talk
Semiosis	(neutral quoting)	Say, tell; go, be like
	Indicating	Tell (sb that), report, announce, notify, explain, argue, convince (that), persuade (sb that), promise (that)
		Ask (sb whether), question, enquire (whether)
	Imperating	Tell (sb to do), ask (sb to do), order, command, require, promise, threaten, persuade (sb to do), convince (sb to do), entreat, implore, beg

(Halliday&Matthiessen, 2014, p. 305)

5. ***Behavioral Process***

Behavioral process is "a process of typically human, such as breathing, coughing, smiling and dreaming" (Fengjie, 2018, p. 75). It differs from other process types which are not definite by its own characteristics, it is partly material and mental (Halliday&Matthiessen, 2014). There are two types of behavioral process which are verbal behavior and mental behavior. Verbal behavior process includes talk, chat, convers, speak, call, discuss, abuse, flatter, etc. The participants involved are behaver, receiver, and verbiage. Meanwhile, mental behavior process includes look at, watch, listen to, experience, survey, smile, laugh, cry, memorize, concentrate, mediate, and so on. The following is some verbs which include in behavioral process.

Table 2. 7

Types of behavioral process verbs.

1	[near mental]	Process of consciousness represented as forms of behavior	Look, watch, stare, listen, think, worry, dream
2	[near verbal]	Verbal processes as forms of behavior	Chatter, grumble, talk, gossip, argue, murmur, mouth,
3		Physiological processes manifesting states of consciousness	cry, laugh, smile, frown, sigh, sob, snarl, hiss, whine, nod
4		Other physiological process	Breathe, sneeze, cough, hiccup, burp, vomit, faint, shit, yawn, sleep
5	[near material]	Bodily postures and pastimes	Sing, dance, lie (down), sit (up, down)

(Halliday&Matthiessen, 2014, p. 302)

Behavioral process typically has one participant, that is called "the Behaver, who (unlikely Actor) can only be human" (Thompson, 2014, p. 109). In some cases, there is another possible participant may appear to add specification in the process or as a complement, that is behavior. The following is the examples.

He	Stared		in amazement
We all	Laughed		
She	Gave	a faint sigh	
The boy	Laughed	an embarrassed laugh	
Behaver	**Process: behavioural**	**Behaviour**	**Circumstance**

(Thompson, 2014, p. 110)

Figure 2.19: *The example of behavioral process*

6. *Existential Process*

Existential process represents processes of existing and happening which are typically recognized by verb 'be' (Halliday&Mathiessen, 2014) and the word 'there' is normally realized as a subject in existential process (Thompson, 2014). It has only one participant in the process type and frequently contains the element of circumstantial such as time or place (Halliday&Mathiessen, 2014), which is existent. Existent is the object or event that is being said to exist. An existent can be any kind of phenomenon, such as a thing, person, object, institution or abstraction, action, or event. Further, the examples are given below.

There	Is	a man	at the door
	Process	**Existent: entity**	**Circumstance**

(Halliday&Matthiessen, 2014, p. 309)

Figure 2.20: Types of existential process (existent: entity)

There	was	an old woman	tossed up	in a basket
	Process	**Existent: event**	**Process**	**circumstance**

(Halliday&Matthiessen, 2014, p. 309)

Figure 2.21: Types of existential process (existent: event)

C. Nature of Surah Al-Kahf

The surah is called surah Kahaf because it contains the detailed incident of the people of the Kahaf (cave). This surah is the first surahs that was revealed in the third stage (from the fifth to the tenth year) of prophethood at Mecca, where the persecution of Muslims is still happening and the migration to Habasha has not occurred.

"A Summary of the surah is in story of Islam there are a Kuffar whom posed three questions to Rasulullah to make sure Prophet Muhammad whether he was a true Nabi. The three questions were:

1. What happened to the youngster that went missing in times bygone (referring to the people of the cave)? This question is answered from verse 9 to verse 26 of surah Kahaf.
2. Tell us about the person in bygone times who travelled to the east and the west (referring to DhulQarnayn)? This question is answered from verse 83 to verse 98 of surah Kahaf.
3. What is the reality of the soul? This question is answered in verse 85 of surah BaniIsraa'eel

The detail story of Moses and Khidr is also mentioned in the surah, highlighting the fact that only Allah has knowledge of unseen and that only He is in control of affairs in the universe. The story is mentioned from verse 60 to verse 82 of the surah" (Elias, 2006, p.505).

These three questions and the stories involved have to do with Jewish history, and were unknown in Arabia. These questions were intended to test whether the Prophet was really divinely guided or would try to avoid such questions. Allah not only gave complete answer to their questions but also explained the three stories that were detrimental to the opponents of Islam.

The questions posed is that the Companions of the Cave believed in same doctrine of Tawheed (Oneness of God) as stated in the Qur'an and that their condition was similar to the condition of the persecuted Muslims of Mecca. The persecutors of the Companions of the Cave had behaved in the same way towards them as the Quraish who did not believe in Islam and treated Moslems in the bad way. Moreover, if a believer is persecuted by a cruel society, he should not bow down, it is better to migrate from that place if needed. The 'companions of the cave' story is a clear proof of the life here after to inform the disbelievers of Mecca. Allah has the power to put the people to sleep for hundreds of years and

awakened them after that long sleep or death. He did in case of the companions of the cave.

The story of the companions of the cave was also used to warn the leader of Mecca who was persecuting the newly formed Muslim community. At the same time, the prophet is being instructed that he should not compromise with the persecutors or consider them more important than his poor followers. This story is also meant to comfort and encourage the oppressed Moslems and relate to them how the pious people in the past saved their Faith. Meanwhile, the Quraish leader were warned not to become arrogant about this temporary life that they are enjoying; rather they should seek the excellence of the hereafter which will be permanent and eternal. (Malik, 2001)

Likewise, the story of Khidr and Moses not only provides an answer to disbelievers but also provides comfort to the Believers. The believers are told that they should believe that everything happened in this world is truly from the Allah will. Something that may be unpleased or against based on human perception, in fact may not be. Allah is the only one who know what is invisible and what is the best for something happened in this world.

> The same is true of the story of Zul-Qarnain. It also admonishes the questioners, as if to say, "O chiefs of Mecca you should learn a lesson from Zul-Qarnain. Though he was a great ruler, a great conqueror and the owner of great resources, yet he always surrendered to Allah, whereas you are rebelling against Him even though you are insignificant as compared to him. Beside this, though Zul-Qarnain built one of the strongest walls, yet his real trust was in Allah and not in the 'wall'. He believed that the wall shall stay as long as it was the will of Allah, whereas you who possess only insignificant dwellings in comparison to him, consider yourselves to be permanently safe and secure against all sorts of calamities" (Malik, 2001, p. 403).

D. Previous Studies

Many studies have been conducted on analysis of *surah Al-kahf* or in holy Qur'an in different methodologies. The first research is *category of translation shift in English Translation of Ism al-fa'il found in surah Al-Kahf* by Tegela (2018). He analyzed the English translation of Qur'an to find the equivalence of ism al *fa'il* in some certain condition to the target language. The translation shift is used to find the closet equivalent. The aims of his study were to describe how ism *al-fa'il* from Arabic is translated into English. In other hand, in his research, he analyzed Qur'an translation by Abdullah Yusuf Ali find out how the author decided the subject words from Arabic language to English.

The second research is *the analysis of figurative language in Amir Ali's English translation of Al-qur'an surah Al-Kahf about the story of prophet Mose and Al-Khidhr* by Kusuma (2019). Figurative is a language used to create imaginative effect to the reader. He found that the most dominant figurative language used in English Translation of *surah Al-Kahf* is metonymy. Metonymy is the substitution of a word naming an object with other similar word. This shows that for the most part in the surah there are many words that have similar meaning to words in general.

The third researcher is Usman (2015), he analyzed *Semantic Analysis on Surah Al-Kahf in The Holy Qur'an Translated by Abdullah Yusuf Ali*. Semantic is the study of meaning. In this research he analyzed the elements of lexical and grammatical meaning are reflected in *Surah Al-Kahf*, particularly in story of *Ashabul-Kahf*. He found there are some types of lexical meaning, such as synonym, polysemy, hyponym metonymy,

antonymy, ambiguity, hyponym. And the grammatical meaning, he found affixations, compounding element, derivational element.

The fourth research is *The Analysis of Narrative Patters in Suratu al-Kahf 'The Cave'* by Saeed (2017). In this study, she compared between monologue and dialogue pattern by identifying the participant that involve in the story the theme in surah *Al-Kahf*. Themes are important factors in creating initials and sequential relations in narrative discourse. In contrast to some studies above, there is Haitami (2012), he analyzed transitivity in *Juz Amma* . She found material is the most dominant process which appears in juz amma. This means that *juz amma* contains an ideology of action, activity, things that are doing or happened physically, bodily, and materially.

The four studies above discuss the differences in the methodology that is used in *Surah Al-Kahf* to compare the translation by analyzing the subjects, using figurative language to find out other meanings, words structures used in al-kahf, and narrative pattern to determine participant involvement in the surah. Only one study has used similar methodology in the Holy Qur'an but on different surahs to reveal what ideology is used in the surah.

CHAPTER 3

RESEARCH METHODOLOGY

A. Research Design

This study aims to investigate the distribution of six processes of transitivity in the content of surah *Al-Kahf*. Therefore, this study applied qualitative research for answering the research questions. According to Creswell (2012), qualitative research is the research design that is used to know and to investigate the variables which are not identified yet. The result of the data was analyzed by using content analysis method. Qualitative content analysis is defined as "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (Hsieh and Shannon (2005, p.1278).

B. Material Analysis

This study used the script of the Quran Saheeh International translation as the material of analysis, which analyzed the translation of surah *Al-Kahf*. There are four stories involved in surah *Al-Kahf*, which are the story of *Ashabul-Kahf*, the story of two garden owners, Moses and Khidhr, and Dhul Qarnayn. However, this study only focused on two stories, which are *Ashabul-Kahf* and Moses and Khidr. The story *Ashabul-Kahf* tells the seven of young men who slept in the cave for 309 years (Anas et al., 2016). Another story is Moses and Khidr, which tells about the journey of Moses in seeking knowledge and wisdom from Khidr.

Therefore, this study is concerned with analyzing the transitivity system in the two stories of *Ashabul-Kahf*.

C. Data Analysis Procedure

In collecting and analyzing the data, I used codes or labels in the stories and verses, as coding is part of content analysis. As Gibbs (2007), he states that coding is used to establish a framework of ideas to be analyzed. Therefore, it is important to give code or labels to the text, to make easier to analyze the story.

There were several steps taken to analyze surah of *Al-Kahf*. First, the data were collected by selecting the translation of two stories, which are *Ashabul-Kahf* and Moses and Khidr story. Second, each story was divided into several verses by giving each verse a code. Then, I read each part in order to identify and classify the types of processes out of the six processes, which are mental process, relational process, behavioral process, verbal process, or existential process. The participants and circumstances involved were also analyzed in the stories by labeling them based on their function. Finally, I determined the most dominant process that was involved in the story. To make it easier to understand, the following is the example of data which was analyzedin surah Al-Kahf.

S1V9. *Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?*

or	have you	thought	that the companions of the cave and the inscription were, among our signs, a wonder?
	Senser	Mental	Phenomenon

Figure 3.1:*The example ofanalysis Ashabul-Kahf story (verse 9)*

S2V60. *And [mention] when Moses said to his boy [i.e., servant], "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."*

And	[mention]	When	Moses	said	to his boy [i.e., servant],
	Verbal		Sayer	Verbal	Target

Figure 3.2:The example of *analysis Moses and Khidhr story (verse 60)*

Note:

1. S1 (Story 1) : Story of the Companions of the Cave who were

                         awakened up from their sleep after hundreds of years.

2. S2 (Story 2) : Story of the Prophet Moses as a student of Khidr.

3. V9 : Verse 9.

4. V60 : Verse 60.
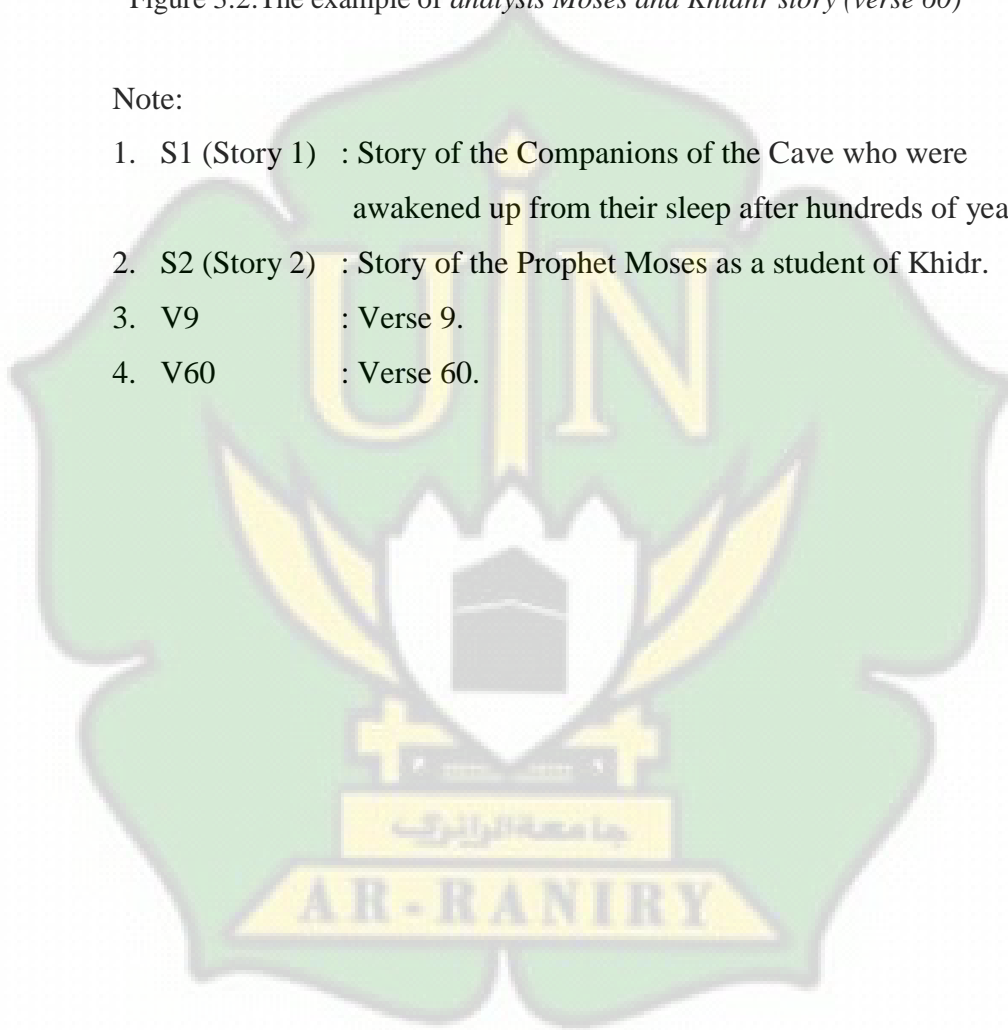
CHAPTER 4

FINDINGS AND DISCUSSION

A. Findings

1. Type of Process

This study was conducted based on Halliday's theory of transitivity analysis. The data were taken from English Translation of Qur'an by Saheeh International, which is the story of *Ashabul-Kahf* and Moses and Khidhr. The story of *Ashabul-Kahf* starts from verses 9 to 26, while Moses and Khidhr start from verses 60 to 78. The total of the two stories is 37 verses.

In this research, I only analyzed the main clause in the stories. Each clause was analyzed based on three elements of the transitivity system, which are process types, participant, and circumstance. The process types are classified into six processes, namely material process, mental process, relational process, verbal process, behavioral process, and existential process. Meanwhile, the participant is associated with the process types. Lastly, the circumstance is divided into nine categories of elements. The distribution of process types is presented below.

Table 4. 1 Distribution of Process and their types.

Type of process	Story		Number of occurrence
	Ashabul-Kahf	Moses & Khidhr	
Material	15	19	34
Mental	8	2	10
Relational	6	0	6
Verbal	17	16	33
Existential	1	0	1
Behavioral	3	0	3
Total	**50**	**37**	**87**

The table above shows that the transitivity process occurs 87 times, including 50 processes in *Ashabul-Kahf* and 37 times in Moses and Khidhr. It indicates that the process types occur more in *Ashabul-Kahf* than in Moses and Khidhr's story. It can be seen from Moses and Khidhr's story; three types of processes do not occur, which are relational process, existential process, and behavioral process.

In the story of *Ashabul-Kahf*, all processes appear, but the most appearing process is the verbal process, which occurs 17 times, followed by the material process 15 times. Other processes also appear in the story, such as mental 8 times, relational processes 6 times, and behavioral processes 3 times. The least occurring process is existential processes, which only occur once.

Meanwhile, in the story of Moses and Khidr, the material process is the most dominant process, which has 19 processes, followed by verbal process 16 times, mental processes 2 times. Nevertheless, none of the three other processes

occurs in the story, which is relational process, existential process, and behavioral process. Furthermore, in analyzing text, I coded the story of *Ashabul-Kahf* as story 1 or 'S1'and the story of Moses and Khidhr as story 2 or 'S2'. Meanwhile, each verse is coded as 'V'. Verse one for V1 and so on. For instance, S1V9 means the story is Ashabul-Kahf and verse nine.

2. *The Analysis of Process Type*

a. Material Process

Material process is process of doing and happening. The participants that generally involved are two, which are actor and goal. But some others possible participant can exist in the clause. The examples of material process in the story are presented below.

S1V12. *Then We awakened them…*

Then	We	**Awakened**	Them
	Actor	Material	Goal

Figure 4.1: *Analysis of Ashabul-Kahf story (verse 12)*

Based on the figure above, it was found that the word "awakened" is material process, which refers to the action verb, and it includes the happening process. This clause is a common example of material process with two participants, namely actor and goal. The participant who is involved in this clause is 'We' (Allah) and them. 'We' (Allah) is usually called as an actor and 'them' as a goal. In this verse, Allah told the Prophet Muhammad what happened to the

youths after they slept in the cave for several years. Another example presents below.

S1V10. *...the youths retreated to the cave....*

When	the youths	**retreated**	to the cave
	Actor	Material	Circ. location

Figure 4.2: *Analysis of Ashabul-Kahf story (verse 10)*

The figure shows that the word "retreated" is material process, which is the process of doing. The participant involved in the clause is the youth, which has the role of an actor. This story told about some young men who tried to save themselves from the pursuit of the army of the cruel king at that time by retreating to the cave.

In some cases, material process has only one participant, and some have more than two participants such as recipient, client and scope. The following presents the example of material process which has three participants.

S2V65. *And they found a servant from among Our servants [i.e., al-Khidhr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.*

And	they	**Found**	a servant from among Our servants [i.e., al-Khidhr]	to whom We had given mercy from Us
	Actor	Material	Goal	Recipient

Figure 4.3: *Analysis of Moses and Khidhr story (verse 65)*

The example above, there are actor, goal, and recipient as participants. The word 'They' is the actor, which refer to prophet Moses and his following, whereas the noun phrase, 'a servant from among Our servants' is referred to

Khidhr as goal. Lastly, the word 'to whom' is recipient which refers to Khidhr, that Allah had given a mercy and thought him a certain knowledge that Moses did not have. Then, the word "found" is the material process, which is process of happening. In this story, Allah mentioned servants which refer to Moses and Khidhr, which Allah told Moses to find Khidhr, and Allah brought them together.

b. Verbal Process

The verbal process is process of saying, which includes sayer as the main participant. Some clauses in the stories have no 'sayer' because it refers to the previous sayer. The other participants involved are the receiver, target, and verbiage.

In analyzing the text, verbal process was found as the most second dominant process which has 33 processes, and the word that frequently appears is 'said'. Mostly verbal process is presented in the story of Moses and Khidhr as they had a lot of conversations about seeking the knowledge. The following are some examples of verbal process that occurred in the text.

S1V26. *Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspect] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."*

Say,	"Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspect] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."
Verbal	Quoted

Figure 4.4 *Analysis of Ashabul-Kahf story (verse 26)*

The figure 4.4 shows that the word 'say' indicates verbal process that has no participant. The participant in this verse is mentioned implicitly, which refers to the previous sayer. However, the reader knows whom the sayer was based on the previous clause. The clause that has double quotations mark ("_") is labeled as quoted, which is not analyzed. Another example of a verbal process, which consists of two participants, is presented below.

S2V66. *Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"*

Moses	**Said**	to him,	"May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"
Sayer	Verbal	Receiver	Quoted

Figure 4.5: *Analysis of Moses and Khidhr story (verse 66)*

The figure 4.5 shows the participants involved in the clause are sayer and receiver, which are Moses as a sayer and 'to him' as receiver. The verbal process which is used in the clause is "said". This story told that the Prophet Moses asked Khidhr to teach him the knowledge by following him.

c. Mental process

The mental process refers to the process of thinking, perceiving, liking and wanting. The participants which include are senser and phenomenon. The mental process occurs 6 times in the story. The following some examples of mental process:

S1V9. *Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?*

or have	You	**thought**	that the companions of the cave and the inscription were, among our signs, a wonder?
	Senser	Mental	Phenomenon

Figure 4.6: *Analysis of Ashabul-Kahf story (verse 9)*

The figure 4.6 shows that the mental process is realized by the word "thought", which is related to the thinking process and it is the most dominant types of mental process in the story. In the story, there are two participants involved: 'you' as a senser and 'that the companions of the cave and the inscription were, among our signs, a wonder?' as a phenomenon. This verse told that the *kuffar* who came to the Prophet Muhammad to ask about the story of companions of the cave.

S1V17. *And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left,*

And [had you been present],	You	**would see**	the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left,
	Senser	Mental	Phenomenon

Figure 4.7: *Analysis of Ashabul-Kahf story (verse 17)*

The figure 4.7 shows process of perceiving, which is realized by verb "see". The participants involved: 'you' as senser and 'the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left,' is the phenomenon. This verse told the God's power in managing the rotation of the sun.

S2V77. …, *they asked its people for food, but they refused to offer them hospitality*.

But	They	**Refused**	to offer them hospitality.
	Senser	Mental	Phenomenon

Figure 4.8: *Analysis of Moses and Khidhr story (verse 77)*

The last example above is the word "refused" which refers to process of wanting. The participants involved: 'they', which refers to the people in the village, is as a senser, and 'to offer them hospitality', which is the fact that happened, has function as the phenomenon. This story told about the journey of Moses and Khidhr who arrived in a village but the villagers did not want to offer them hospitality.

d. Relational Process

There are two forms of relational process which are attributing and identifying. The attributing process includes two participants which were carrier and attribute. Meanwhile, the identifying process is followed by token and value as participants. In the story of *Ashabul-Kahf*, the attributing process was found 4 times and the identifying process 2 times, whereas none in the story of Moses and Khidhr. The following are the examples of relational process.

S1V13. *We relate to you [O Muhammad] their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance*.

We	**Relate**	to you [O Muhammad]	their story in truth.
Carrier	Attributive	Cir. Purpose	Attribute

Figure 4.9: *Analysis of Ashabul-Kahf story (verse 13)*

The figure shows the example of attributing which realized by words "relate". In the clause, two participants involved: 'We' as Carrier and 'their story in truth.' is attribute. This verse tells that Allah told to the *Kuffar* the truth story of *Ashabul-Kahf* through Prophet Muhammad.

S1V17. *…, He whom Allah guides is the [rightly] guided,…*

He, whom Allah guides	**Is**	the [rightly] guided,
Token	Identifying	Value

Figure 4.10: *Analysis of Ashabul-Kahf story (verse 17)*

The figure above is an example of identifying, the word which is used is "is" to relate between token and value. The number of identifying which was presented in the story occurs 2 times, which are in verse 17 and 21of *Ashabul-Kahf*'s story and none in Moses and Khidhr's story. This verse told that Allah is the only the rightly guide.

e. Behavioral Process

Behavioral process is a process of physiological and psychological behavior. There is a main participant that includes in the behavioral process, namely behaver. Besides, another possible participant might exist in the clause is behavior. The data shows that 3 processes occur in the story of *Ashabul-Kahf* and none in Moses and Khidhr. An example of behavioral process is presented below.

S1V18. *…, while they were asleep.*

While	They	**were**	asleep.
	Behaver	Behavioral	Behavior

Figure 4.11: *Analysis of Ashabul-Kahf story (verse 18)*

The word 'asleep' in the figure above indicates the behavioral process, which are parts of human behavior. The participant which involved is 'they' as behaver, which refers to the youth. This verse told about the youths who slept for several years when they retreated in the cave.

f. Existential process

The existential process is a process of existing, which has a participant named existent. In the story, the existential process and the existent only appears once in the story of *Ashabul-Kahf* in verse 21and none in Moses and Khidhr. An example of existential process is presented below.

S1V21. *...there is no doubt*.

There	**Is**	no doubt
	Existential	Existent

Figure 4.12: *Analysis of Ashabul-Kahf story (verse 21)*

The example above shows that the existential process is realized by the word "there". As explained in chapter two, that mostly the clause which is started by word 'there' is parts of the existential process. In the clause above, the process is realized by the word "is" and the participant that includes as existent is 'no doubt'.

B. Discussion

The aims of this study are to determine the types of transitivity process using Halliday's theory and to find out the most dominant process that appears in surah *Al-Kahf*. There are two research questions include in this study. Firstly,

what are the transitivity processes involve in surah *Al-Kahf*. Based on the findings, this study found that, there are 87 types of transitivity process which are classified into 6 types of processes that occurred in surah *Al-Kahf*. There are: 34 material processes, 33 verbal processes, 10 mental processes, 6 relational processes, 3 behavioral processes, and 1 existential process.

Second research question is what is the most dominant process type of transitivity that occurs in surah *Al-Kahf*. Based on the data, the most dominant process which appears in story of *Ashabul-Kahf* and Moses and Khidhr are material process and the second dominant process is followed by verbal process. It means in surah *Al-Kahf* there are process of doing and saying.

According to Derewianka (2011), that material process or action verb is mostly found in several genres of text, but particularly in procedure text, recount text, and narrative text. Two stories which analyzed in this study are narrative, which are *Ashabul-Kahf* and Moses and Khidhr. According to Indriati (2015), Narrative is text that telling events in chronological orders. This study is similar to Haitami (2012), who analyzed the Qur'an but in *Juz Amma*. She found material process is a dominant process in the chapter, which contains activity and action. Since this study also includes narrative text, and the previous researcher also conducted narrative text with the same results, it can be concluded that material process is mostly found in the narrative text.

The data show that there is only one point difference between material process and verbal process. This means that the processes that relate to actions, activities and conversations appear mostly in the story. Activities and actions are

type of material process, whereas the conversation or process of saying is related to verbal process (Thompson, 2014). In Moses and Khidhr, the conversations and the actions mostly appeared in the story, but the most dominant process is material process. This is happened because the material process is frequently occurred, but between the material process and verbal process almost equal. The conversations are also happened between Moses and Khidhr, which is Moses asked Khidhr whenever he did something that unreasonable.

In the story of *Ashabul-Kahf*, verbal process is the most dominant process because the conversations happened between the companions of the cave when they were awakened after a long sleep. Meanwhile, the material process in this story is related to what happened to the companions of the cave. In this case, Allah revealed to Prophet Muhammad about the companions of the cave story to answered *Kuffar* question. Then Allah answered it by telling their story, especially some things related to activities, actions, and conversations. It showed that Allah has full control over all affairs and He controls what happens in this universe.

There are some findings has found in some previous studies, such as in figurative language and semantic analysis. In study of figurative language, Kusuma (2019) focused on story of Moses and Khidr. He found that there are 7 kinds of figurative language in surah *Al-Kahf*, which are smile, symbol, synecdoche, metonymy, alliteration, repetition, and antithesis. The most dominant of figurative language is metonymy. Metonymy means the use of something closely related to the thing actually meaning (Perrine, 2011, p.65), for example in surah *Al-Kahf* verse 62 *"Bring us our early meal"*. In figurative language early

meal is considered as figurative language which has closely meaning to breakfast where both of them indicate to the activity of eating at the beginning of the day or in the morning.

Meanwhile, in semantic analysis, Usman (2015) focused on story of *Ashabul-Kahf*. He found that there are some elements of lexical and grammatical meaning in the surah. In lexical meaning he found synonymy, polysemy, ambiguity, hyponymy, meronymy, and antonymy. The most dominant type of lexical is synonymy. The example of synonymy, in verse 15 *"these our people have taken for worship gods other than **Him**: why do the not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invest a falsehood against **God**?"*. The synonymy in this verse is the word Him and God, which is Him is refers to God.

In grammatical meaning he found affixation, derivational element, compounding, and conversions. The most dominant is affixation, for example in verse 9 *"Or dost thou reflect that **the Companions** of the Cave and of the Inscription were wonders among Our Sign"*. The word Companions added by –s in the end of the word, which mean plural. It means the companions are more than one person.

It can be concluded, different methodologies has different functions on finding meaning in surah *Al-Kahf*. The transitivity analysis found the idea of physically action or activities are happened in the story, which relates to who did something, what was done, and the detailed information. Meanwhile, Analysis

figurative language is focused on the language style, which found mostly the words in surah *Al-Kahf*, is presented by distinctive words which has closely meaning, which expresses the though and feeling. The last methodology is analysis of semantic, it found the words has relation to another word by the same the same meaning and the structure of the words show the amount of something.
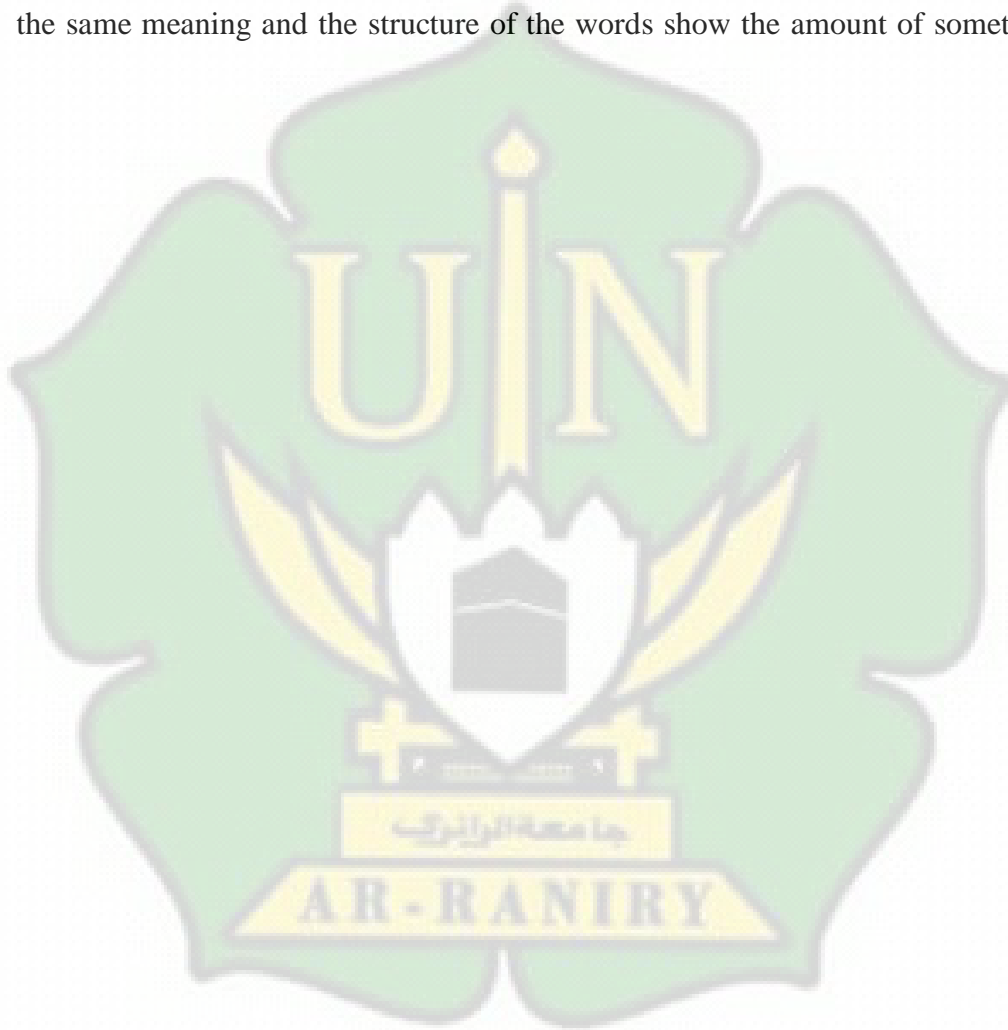
CHAPTER 5

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

This study was conducted to identify the types of transitivity found in English Translation of Qur'an by Shaheeh International in surah *Al-Kahf* and to identify the most dominant process. After doing analysis of six types of process proposed by Halliday (1960), I concluded that all types of processes occurred in surah *Al-Kahf*. The total of processes types occurred is 87 processes, which consists of 34 material process, 33 verbal process, 10 mental process, 6 relational process, 3 behavioral process, and 1 existential process. It indicates that the most dominant process type used in this surah is material process. It means the ideology of process which frequently occurs in this surah is process of doing and happening.

The transitivity used is different from *Tafseer*. Transitivity is used to analyze the whole clause includes participants, process, and circumstances. For example in verse 9

"Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?"

or	have you	thought	that the companions of the cave and the inscription were, among our signs, a wonder?
	Senser	**Mental**	**Phenomenon**

The participant involve is you as a senser who has the feeling. Meanwhile, the process that is involved is thought because it is process of thinking which includes mental process. The last one is the clause of 'that the companions of the cave and the inscription

were, among our signs, a wonder?' includes phenomenon, which is what is someone thought.

In *Tafseer* the words are explained deeper, for example in *Tafseer* Ibn Kathir the meaning of this verse is explained word by word, such as the word of 'the cave'. Ibn kathir giving coment :

> "Al-Kahf (the cave) refers to a cave in a mountain, which is where the young men sought refuge. With regard to the word Ar-Raqim, Al- Awfi reported from Ibn Abbas: 'it is a valley near Aylah'. This was also said (in another narration) by Atiyah Al-Awfi and Qatadah. Ad-dahak said: 'As for Al-KAhf , it is a cave in the valley, and Ar-Raqim refers to theirbuildings…"(Tafseer Ibn Kathir, chapter 18, p.13)

From the example above it can be seen that *Tafseer* is giving more details explanation which is the meaning refers to several scholars. It can be concluded that since transitivity is not giving the deepest explanation in meaning of the words, it can be used as the additional meaning to the previous methodology.

B. Suggestions

Since transitivity mostly find on general text, such as song, novel, news, political discourse, speech and so on, the resources related to transitivity in Holy Qur'an is rarely found, particularly in surah *Al-Kahf*. I expect the future researchers can carry out further studies related to transitivity in Holy Qur'an and some religious theme, such as in Hadits and some of scholars speech, and so on Furthermore, as I did not discuss all stories in surah *Al-Kahf* and only chose two of the four stories, I also expect future researcher to analyze all stories of *Al-Kahf*. They can also conduct transitivity analysis in other surah or chapter of Al-Qur'an. They can also use other English translations of holy Qur'an as the data to

be analyzed to identify the types of transitivity process used in the translation of Al-Qur'an.

Moreover, the result of the analysis is expected to give theoretical and practical contribution for readers. I hope this study can be a supporting reference in analyzing works of discourse through transitivity frame work. In addition, I suggest lecturers to use this study as additional material in discourse analysis, linguistic, grammar and communication and English for Islamic Study (EFIS) in Islamic college. Furthermore, the English students and literature enthusiasts can widen their knowledge and insight about transitivity.
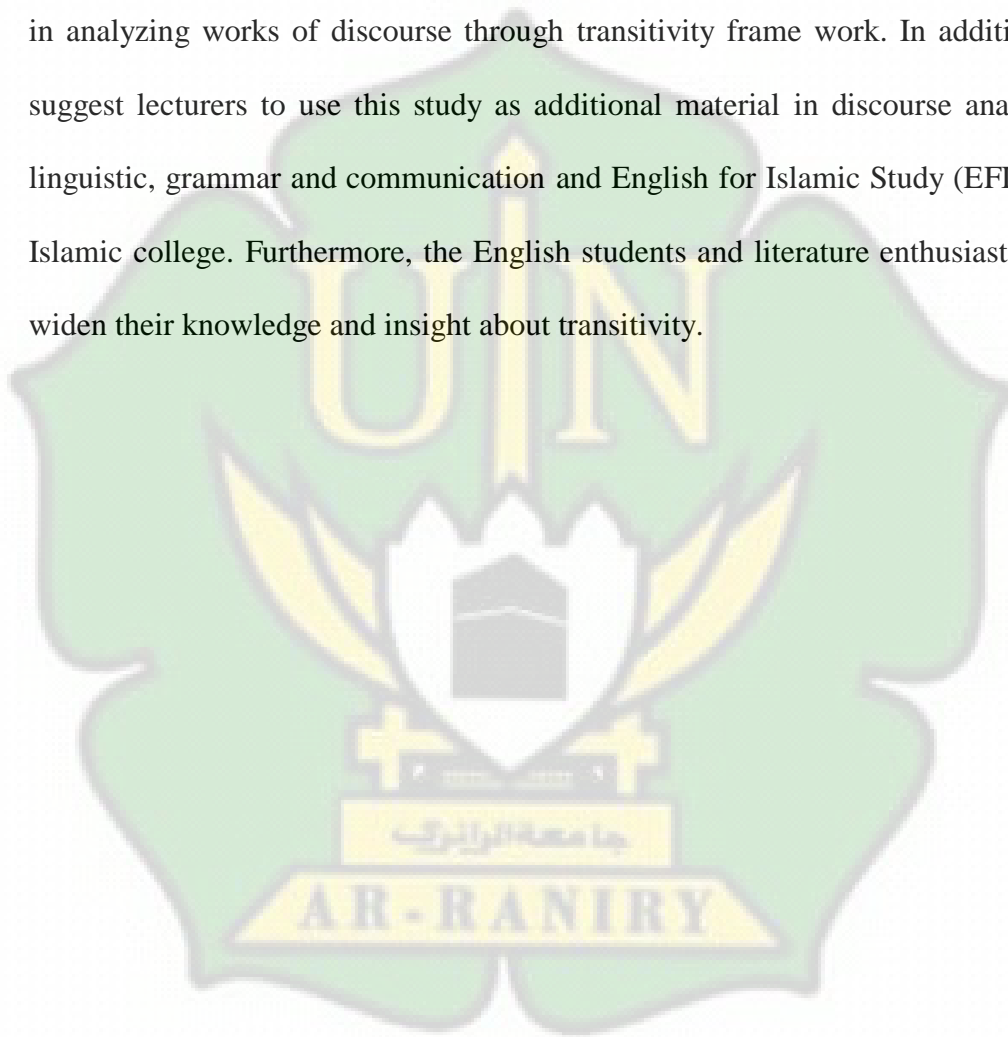
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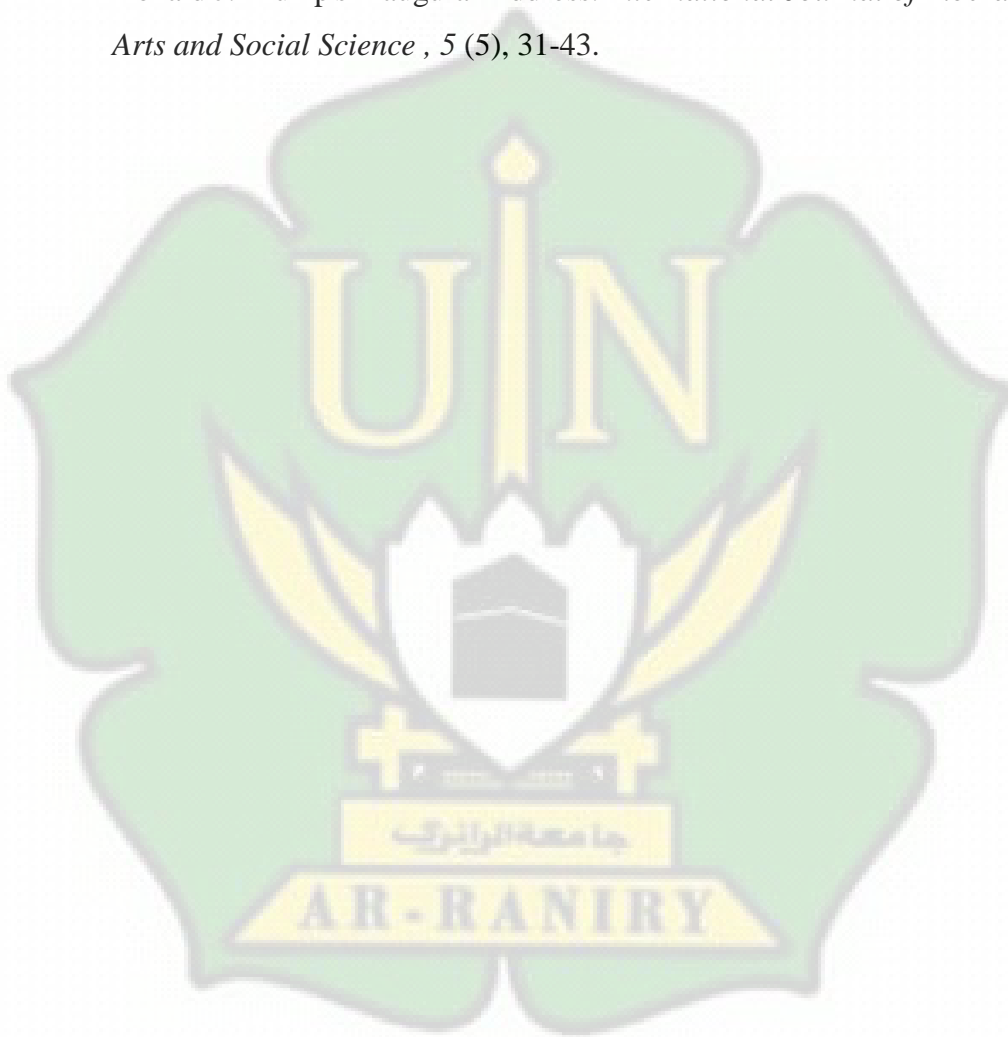
APPENDICES

A. Story of *Ashabul-Kahf* (verse 9-26)

9. Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

or	have you	Thought	that the companions of the cave and the inscription were, among our signs, a wonder?
	Senser	**Mental**	**Phenomenon**

10. [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

[Mention]	when	the youths	retreated	to the cave
Verbal		**Actor**	**Material**	**Circ. location**

and	said	"Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."
	Verbal	**Quoted**

11. So We cast [a cover of sleep] over their ears within the cave for a number of years.

So	We	cast [a cover of sleep]	over their ears	within the cave	for a number of years
	Actor	**Material**	**Circ. location**	**Cir. location**	**Cir. duration**

12. Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

Then	We	awakened	Them
	Actor	**Material**	**Goal**

that	We	might show	which of the two factions was most precise in calculating
	Actor	**Material**	**Goal**

what [extent]	they	had remained	in time.
	Actor	**Material**	**Cir. time**

13. We relate to you [O Muhammad] their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

We	Relate	to you [O Muhammad]	their story in truth.
Carrier	**Attributive**	**Recipient**	**Attribute**

Indeed,	They	Were	youths who believed in their Lord,
	Carrier	**Attributive**	**Attribute**

And	We	increased	them	in guidance
	Actor	**Material**	**Recipient**	**Cir. condition**

14. And We bound their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression

We	Bound	their hearts	when they stood up and
Actor	**Material**	**Goal**	**Circ. Condition**

.

	Said	"Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression
	Verbal	**Quoted**

15. These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"

These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"
Quoted

16. [The youths said to one another], "and when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you affair facility."

[The youths	said	to one another],
Sayer	**Verbal**	**Receiver**

"and when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you affair facility."
Quoted

17. And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the sign of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray-never will you find for him a protecting guide.

And [had you been present],	You	would see	the sun when it rose, inclining away from their cave on the right,and when it set, passing away from them on the left,		
	Senser	**Mental**	**Phenomenon**		

while	they	were	laying	within an open space thereof	
	Behaver	**Behavioral**	**Behavior**	**Cir. Loc**	

that	was	from the sign of Allah.	He,	whom Allah guides	
	Attributive	**Carrier**	**Token**	**Cir. condition**	

is	the [rightly] guided,	but	he	whom He leaves astray-	
Identifying	**Value**		**Recipient**	**Cir. condition**	

never will you	Find	for him	a protecting guide	
Actor	**Material**	**Client**	**Cir. Role**	

18. And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them. You would have turned from them in flight and been filled by them with terror.

And	You	would think	them awake,	
	Senser	**Mental**	**Phenomenon**	

While	they	were	asleep.	
	Behaver	**Behavioral**	**Behavior**	

And	We	turned	them	to the right and to the left,
	Actor	**Material**	**Goal**	**Cir. Condition**

while	their dog	stretched	his forelegs	atthe entrance.
	Behaver	**Behavioral**		**Cir. loc**

If	You	had looked	at them	
	Senser	**Mental**	**Phenomenon**	

You	would have turned	from them	in flight
Carrier	**Attributive**	**Attribute**	**Circ. Condition**

and	(you) been filled	by them	with terror.
	Material	**Actor**	**Cir. Accompaniment**

19. And similarly, We awakened them that they might question one another. Said a speaker from among them, How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you

And similarly,	We	awakened	them	that
Cir. Manner	**Actor**	**Material**	**Goal**	

They	might question	one another.
Sayer	**Verbal**	**Receiver**

Said	a speaker from among them,	How long have you remained [here]?"
Verbal	**Sayer**	**Quoted**

They	Said,	"We have remained a day or part of a day."
Sayer	**Verbal**	**Quoted**

They	Said,	"Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you
Sayer	**Verbal**	**Quoted**

20. Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, than-ever."

Indeed, if they come to know of you, they will stone you or return you to their religion. And never would you succeed, than-ever."
Quoted

21. And similarly, We caused them to be found that day [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That

was] when they disputed among themselves about their affair and [then] said, "construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

And similarly,	We	caused	them	to be found	that day
Circ. manner	**Actor**	**Material**	**Recipient**	**Material**	**Cir. time**

[who found them]	would known	that	the promise of Allah	is	truth
Senser	**Mental**		**Token**	**Identifying**	**Value**

And	that of the Hour	there		is	No doubt
	Cir. matter			**Existential**	**Existent**

[That was] when	they	disputed	among themselves	about their affair and [then]
	Actor	**Material**	**Goal**	**Cir. Matter**

Said,	"construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."
Verbal	**Quoted**

22. They [i.e., people] will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog – guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."

They [i.e., people]	will say	there were three, the fourth of them being their dog; there were five, the sixth of them being their dog –	And
Sayer	**Verbal**	**Quoted**	

They	will say	there were five, the sixth of them being their dog	guessing	at the unseen;
Sayer	**Verbal**	**Quoted**	**Mental**	**Phenomenon**

they	will say	there were seven, and the eighth of them was their dog.
Sayer	**Verbal**	**Quoted**

Say,	[O Muhammad],	"My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."
Verbal	**Sayer**	**Quoted**

23. And never say of anything "Indeed, I will do that tomorrow."

and never	Say	of anything	"Indeed, I will do that tomorrow."
	Verbal	**Cir. Matter**	**Quoted**

24. Except [when adding], "If Allah wills." And remember your Lord when you forgot [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

Except [when	adding],	"If Allah wills."	And	Remember	your Lord	when
	verbal	**Quoted**		**Mental**	**Phenomenon**	

you	forgot	[it]	and	say,	"Perhaps my Lord will guide me to what is nearer than this to right conduct."
Sanser	**Mental**	**Phenomenon**		**Verbal**	**Quoted**

25. And they remain in their cave for three hundred years and exceeded by nine.

And	They	remain	in their cave	for three hundred years and exceeded by nine
	Actor	**Material**		**Cir. time**

26. Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspect] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

Say,	"Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspect] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."
Verbal	**Quoted**

B. Story of Moses and Khidhr (verse 60-82)

60. And [mention] when Moses said to his boy [i.e., servant], "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

And	[mention]	when	Moses	said	to his boy [i.e., servant],
	Verbal		**Sayer**	**Verbal**	**Target**

"I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."
Quoted

61. But when they reached the junction between them, they forget their fish, and it took its course into the sea, slipping away.

But	when	they	reached	the junction between them,
		Actor	**Material**	**Circ. loc**

they	forget	their fish
Senser	**Mental**	**Phenomenon**

and	it	took	its course	Into the sea, slipping away.
	Actor	**Material**	**Goal**	**Circ. loc**

62. So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

So	when	they	had passed	beyond it
		Actor	**Material**	**Cir. extent**

[Moses]	said	to his boy,	"Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."
Sayer	**Verbal**	**Target**	**Quoted**

63. He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan- that I should mention it. And it took its

course into the sea amazingly."

He	Said,	"Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan- that I should mention it. And it took its course into the sea amazingly."
Sayer	**Verbal**	**Quoted**

64. [Moses] said, "That is what we were seeking." So they returned, following their footprints.

[Moses]	said,	"That is what we were seeking."
Sayer	**Verbal**	**Quoted**

So	They	returned,	following their footprints.
	Actor	**Material**	**Cir. condition**

65. And they found a servant from among Our servants [i.e., al-Khidhr] to whom We had given mercy from Us and had taught him from Us a [certain] knowledge.

And	they	found	a servant from among Our servants [i.e., al-Khidhr]	to whom We had given mercy from Us
	Actor	**Material**	**Goal**	**Recipient**

and	had taught	him	from Us	a [certain] knowledge
	Material	**goal**	**Actor**	**Cir. matter**

66. Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"			
Moses	said	to him,	"May I follow you on [the condition] that you teach me from what you have been taught of sound judgment?"
Sayer	**Verbal**	**Target**	**Quoted**

67. He said, "Indeed, with me you will never be able to have patience.

He	said	"Indeed, with me you will never be able to have patience.
Sayer	**Verbal**	**Quoted**

68. And how can you have patience for what you do not encompass in knowledge?"

And how can you have patience for what you do not encompass in knowledge?"
Quoted

69. [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

[Moses]	said,	"You will find me, if Allah wills, patient, and I will not disobey you in [any] order."
Sayer	**Verbal**	**Quoted**

70. He said, "Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]."

He	Said,	"Then if you follow me, do not ask me about anything until I make to you about it mention [i.e., explanation]."
Sayer	**Verbal**	**Quoted**

71. So they set out, until when they had embarked on the ship, he [i.e., al-Khidhr] tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

So	they	Set out	until when	they	had embarked	on the ship,
	Actor	**Material**		**Actor**	**Material**	**Cir.loc**

he [i.e., al-Khidhr]	Tore	it open.
Actor	**Material**	**Goal**

[Moses]	Said,	"Have you torn it open to drown its people? You have certainly done a grave thing."
Sayer	**Verbal**	**Quoted**

72. [Al-Khidhr] said, "Did I not say that with me you would never be able to have patience?"

[Al-Khidhr]	said,	"Did I not say that with me you would never be able to have patience?"
Sayer	**Verbal**	**Quoted**

73. [Moses] said, 'Do not blame me for what I forgot and do not cover me in my matter with difficulty.''

[Moses]	said,	'Do not blame me for what I forgot and do not cover me in my matter with difficulty.''
Sayer	**Verbal**	**Quoted**

74. So they set out, until when they met a boy, he [i.e., al-Khidhr] killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

So	they	set out,	until when	they	met	a boy,
	Actor	**Material**		**Actor**	**Material**	**Goal**

he [i.e., al-Khidhr]	killed	him.
Actor	**material**	**goal**

[Moses]	said,	"Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."
Sayer	**Verbal**	**Quoted**

75. [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

[Al-Khidhr]	said,	"Did I not tell you that with me you would never be able to have patience?"
Sayer	**Verbal**	**Quoted**

76. [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

[Moses]	said,	"If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."
Sayer	**Verbal**	**Quoted**

77. So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so he [i.e., al-Khidhr] restored it. [Moses] said, "If you wished, you could have taken for it payment."

So	they	set out,	until when	they	came	to the people of a town,
	Actor	**Material**		**Actor**	**Material**	**Goal**

They		asked		its people		for food,
Sayer		**Verbal**		**Receiver**		**Cir. purpose**

But	they	refused	to offer		them	hospitality
	Senser	**Mental**	**Material**		**Goal**	**scope**

And	they	found		therein a wall		about to collapse
	Actor	**Material**		**Goal**		**Cir. matter**

So	he [i.e., al-Khidhr]	restored		it
	Actor	**Material**		**Goal**

[Moses]		said,	"If you wished, you could have taken for it payment."
Sayer		**Verbal**	**Quoted**

78. [Al-Khidhr] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

[Al-Khidhr]	said,	"This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.
Sayer	**Verbal**	**Quoted**

79. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force
Quoted

80. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

Quoted

81. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy

So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy

Quoted

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

Quoted
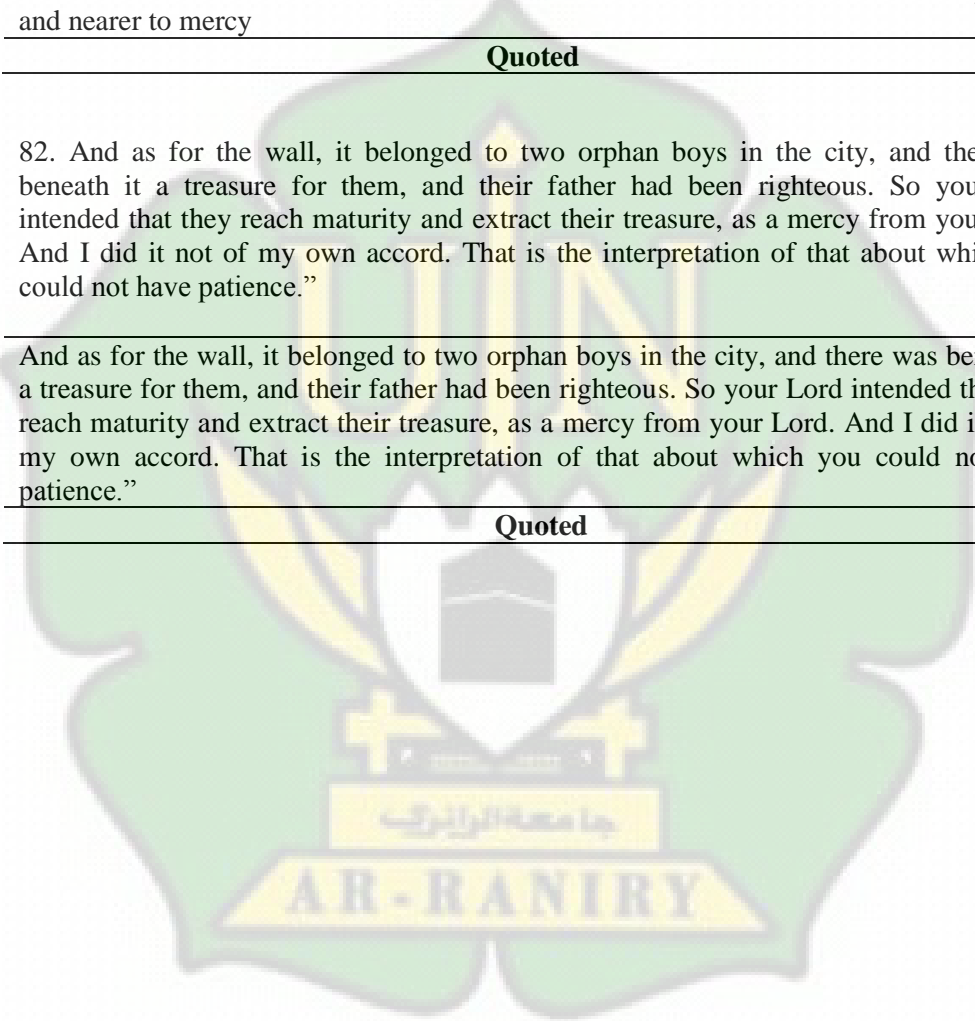
SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY
Nomor : B-3726/UN.08/FTK/KP.07.6/03/2020

TENTANG
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN
UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

Menimbang	:	a.	bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;
		b.	bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.

Mengingat	:	1.	Undang-undangNomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;
		2.	Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;
		3.	Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;
		4.	Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;
		5.	Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
		6.	Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;
		7.	Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
		8.	Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;
		9.	Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;
		10.	Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;
		11.	Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;

Memperhatikan	:	Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 14 Februari 2020

MEMUTUSKAN

Menetapkan	:	
PERTAMA		Menunjuk Saudara:

1. Dr.phil. Saiful Akmal, MA — Sebagai Pembimbing Pertama
2. Fera Busfina Zalha, MA — Sebagai Pembimbing Kedua

Untuk membimbing Skripsi :

Nama	:	**Nurmalia Ilyasa Kobat**
NIM	:	**150203144**
Program Studi	:	**Pendidikan Bahasa Inggris**
Judul Skripsi	:	**An Analysis of Transitivity in Surah Al-Kahf**

KEDUA	:	Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Tahun 2019; No.025.04.2.423925/2019 tanggal 5 Desember 2019.
KETIGA	:	Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2020/2021
KEEMPAT	:	Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh
Pada Tanggal: 06 Maret 2020
An. Rektor
Dekan,

Muslim Razali

Tembusan
1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;
5. Arsip.