

**THEME AND RHEME ANALYSIS OF ENGLISH TRANSLATION OF SURAH
AL-HIJR AND ITS CONTRIBUTION TO THE SUBJECT OF DISCOURSE STUDY**

THESIS

Submitted in Partial Fulfillment of the Requirement

for Gaining the Degree of Education Bachelor in English Language Education



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ABSTRACT

This research is aimed to find out the thematic analysis that consist of theme and rheme. This study is a descriptive qualitative research discussed two objectives: first, it is aimed to explain the theme and rheme realized in the English translation of Surah Al-Hijr. Second, it is aimed to explain the types of a theme in the English translation of Surah Al-Hijr. The data of the thesis are from Tafsir Ibn Katsir's book. The theory used framework proposed by Halliday, that is systemic functional linguistics. The step in analyzing the data is: segmenting the data into clauses by using clause complex analysis, identifying theme and rheme for each clause, then, determining the types of a theme in all verses from Surah Al-Hijr. Researcher found that there were 171 data of theme and rheme found in English Translation of Surah Al-Hijr. Specifically, 97 (56,72%) for ideational theme, 48 (28,08%) for textual theme, and 26 (15,2%) for interpersonal theme. It could be concluded that the most dominant of theme and rheme found in English Translation of Surah Al-Hijr was ideational theme. It means that English translation of Surah Al-Hijr can use as an additional references because it consist of written and spoken text, also consist of many types of theme and rheme. It concluded that the Theme can be identified as that element which comes in first position in the clause, and it is one element in a particular structural configuration which taken as a whole, organizes the clause as a message. The most dominant types of theme and rheme was ideational theme with amount 97theme.

Keywords: Theme, Rheme, Surah Al-Hijr

MOTTO

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا.....

Allah tidak membebani seseorang melainkan sesuai dengan kesanggupannya...¹

“Every journey begin with a single step. And you’ll never finish if you don’t start”

- Anonymous -

¹ Q.S. Al-Baqarah(2):286. Add-Ins

DEDICATION

Praise is to Allah SWT, the Most Gracious and the Most Merciful, this thesis is dedicated to:

1. My beloved mother and father (Mrs. Siti Fatimah and Mr. Sulikan) who always support me with material, pray, love and patience. They are the best supporter for my research.
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I realize that I cannot complete this final project without the help of others. Many people have helped me during the writing of the final project, and it would be impossible to mention all of them. I wish, to give my sincerest gratitude and appreciation to:

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10. For all people helping me to finish this thesis, which cannot mention one by one wherever you are who support and pray me.

Semarang, 29 December 2021

The researcher,

A handwritten signature in black ink, appearing to read 'Ainiyatus Solihah'.

Ainiyatus Solihah
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CHAPTER I : INTRODUCTION

This chapter explores some subchapters. It begins with the background study. The next parts are the research questions of the study, the objective of the study, the scope of the research of the study, the significances of the study, and the last is research design. The description of the sub-chapter is present as follows.

A. Background of The Study

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ
الْعَزِيزُ الْحَكِيمُ ء

“Wa mā arsalnā min rasūlin illā bilisāni qaumihī liyubayyina lahum, fa yuḍillullāhu
man yasyaa’u, wa huwa al-‘aziizu al- hakiim

“We didn’t send messenger, except used his (Muhammad) people language, so he can explain them clearly. Then Allah misleads who He wants and gives instruction to who He wants. And He is the almighty God, the most Wise.” (Q.S. Ibrahim:4).²

The verse above explain that this is one form of God's tenderness to His servants that Allah did not send a single messenger but in the language of his people, to explain to them the things they needed, and to enable them to study the treatises he brought. It means that language very important to show and send by direct or indirect message in order to make understand to the people.

Language has an important function in society. One can keep communicating in their daily life by using language. Language is also a very important tool in establishing and preserving relationships among people. Language can be used not only to do something good but also it is possible for people who can convey something bad to others using language. Thus, the meaning in a word can be good or bad. It depends on each individuality because we live in a society where diversity can be seen as the difference these days. There

² <https://tafsirweb.com/4050-surat-ibrahim-ayat-4.html> accessed on October, 15th 2021

are four important aspects of English that must be known by learners, those are speaking, writing, reading, and listening skills. The young learners must have those skills because they will help them to understand English easily.

Learning foreign language is one of the ways to understand others language. People can learn it from expert tutors by taking courses formally and informally or by learning through media by themselves. By learning the language, communication will be easy for two parties. Also, the delivery of the message will have no difficulties anymore. Huda et. al. state that since the growth of science and technology, also the demands of increasingly advanced and modern era, it takes a mastery of foreign language skills, especially English as an International language for communication.³

The another important things so that the student can understand the text is translation. Especially when the text is in Arabic form. Catford⁴ states that “Translation is an operation performed on languages: a process of substituting a text in one language for a text in another”. The statement means that translation is an effort to change the written works of a foreign language into the target language. It is intended for the knowledge and information from the written works can be well-spread around the world. The readers can get knowledge and information without a language barrier.

Newmark⁵ says that “Translation is an art consisting in the effort to replace a written message and/or statement in one language by the same message and/or statement in another language”. It means that translation is meant to express the messages or meaning of language by changing the original language into the target language without distorting the message to make the readers understand them easily. Shieda et. al. Stated that when a

³ Husnul Huda, Nuna Mustikawati Dewi, & Lulut Widyaningrum, (2017), Mengemas kelas bahasa Inggris (EFL) melalui *Joyful learning based social constructivism pedagogy*, *DIMAS 17* (2), p. 239, DOI: 10.21580/dms.2017.172.2428

⁴E-book: J. C. Catford, (1965), *A linguistic theory of translation*, Oxford University Press, p. 1.

⁵E-book: Peter Newmark, (2001), *Approaches to translation*, Shanghai Foreign Language Education Press, p. 7.

translation is not accurate and does not have a good quality, it misleads the readers. It might even cause legal problems. It is important that the translator is faithful to the original text.⁶

As we know that the process of translating is not as easy as it seems. In the process of translating a language, there are things translators should pay attention to make a translation become the good one. They should understand the grammatical structure of the TL since it is different from the SL and also understand their culture. Also, the process of translation is not just transferring each word from the source text to the target text but more than that, it is transferring the message of the language. The translators should choose the equivalence of words from the TL precisely so the message can be conveyed perfectly.

One of the things that important in translating language is the grammatical structure. The grammar in every language is different from each other, so the translators should understand fully about the TLs and their grammar. A good translation is the one that its grammatical structure follows the rules of the TL and in accordance to their culture. By reading a translated work that has a good translation, the readers are expected to fully understand the message that the writers wanted to convey through their writings or works and get some knowledge from them.

The complicated one is translating Arabic form to English translation especially for Indonesian people. They must translate from Arabic then Indonesian after that in to English form. Indonesian people has to have more skill to translate it. Translation is further defined as: reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (Nida and Taber 1969, p. 12); Translation' suggests a better attention to the problem of shared that means and the way it might be evolved. It appears to represent some new epistemological lubricant, facilitating the dissemination of texts and the utility and use of the knowledge and statistics they contain. clearly, translation is probably the important thing to switch.⁷

⁶ Sheida Ronagh Zadeh, Azadeh Nemati, Mohammad Bawali, (2020), *an Analysis of the Persian Translation of the Alchemist by Paulo Coelho, Based on Juliane House's (1997) Quality Assessment Model of Translation*, vol 9 No.2 p.145, DOI: 10.21580/vjv10i17190.

⁷Freeman, R. (2009). *What is 'Translation'?* Evidence & Policy. 5(4). 429-447.

In this research, the researcher will analyze one of the courses in the academic study in English, known as Discourse Analysis. Since discourse introduction to modern science, the term 'discourse' has taken various, sometimes very broad, meanings. To specify which of the numerous senses is analyzed in the following thesis it has to be defined. Originally the word 'discourse' comes from Latin '*discursus*' which denoted 'conversation or speech.

The function of discourse analysis is to interpret grammar appropriately of a sentence or dialogue. It shows more the relationship between the speakers' dialogue and what sort of rules they are following as their converse to one another because every situation will have their formulas and conventions which we follow; for example interview for a job, buying things on shops, conversation in phone, informally discussion in the classroom, etc. The formulas will have different ways of opening and closing the encounter, different roles of relationships, different purposes and different settings. Discourse analysis is interested in all of these different factors and tries to account for them in a rigorously fashion with a separate set of descriptive labels from those used by conventional grammarians.⁸ Discourse analysis discuss three metafunctions named interpersonal, textual, and ideational meaning metafunctions. While, in this research, the researcher focused on the textual meaning. Textual meaning is to arrange message of the clause that recognize with a prime system (the element of clause) standing for a theme and a rheme. So, textual feature is the characteristic served through choosing a topic and rheme. With choosing a topic and rheme, we will understand what the which means of the clause sincerely.⁹ Rebecca (2004:55) stated that we are able to learn about textual meaning via script of spoken text after which discuss it, one among them is theme and rheme.

According to Halliday (1994:64), Theme is the element which meaning is significant and serves as the point of departure of the message; it is that with which the clause is concerned. The theme can be identified as that element that comes in the first position in the clause. The theme is one element in a particular structural configuration which, taken as a whole, organizes the clause as a message. A message consists of a theme combined with a Rheme. In order, a written expression conveys complete meaning or content. Meaning can

⁸ Daviq Rizal. *Discourse Analysis*. (Semarang: CV. Karya Abadi Jaya. 2015). p.2

⁹ Daviq Rizal.(2015). *Discourse Analysis*:p. 33

be created anywhere. Not only on standard written texts but also in written art or literary work such as poetry and song lyrics. Because language not only has a communicative function but also has an imaginative function. It has happened when language is used for composing poetry, in rhyming, song or other kinds of creative work.

This research use the theory framework proposed by Halliday, that is Systemic Functional Linguistic. The systemic Functional Linguistic or Sistemic Functional Grammar views language as a resource of making meaning. They are concerned not only with the structures but also with how those structures construct meaning. In other hand, this SFL marks element of the clause in term of the function each is playing in that clause rather than by word class.

According to SFL, language has 3 metafunctions of ideational, interpersonal, an textual. The ideational function expressing the experiential and the logical content material of the text explains our experience of the outer international within the surroundings; the textual feature is language-oriented and deals with cohesive and coherent textual content production with the aid of organizing and structuring the linguistic records in the clause; and interpersonal characteristic offers with the social and strength family members amongst language customers,It relates participant's situational roles to the discourse produced. (Halliday, 1981: 328).

In this research, researcher take the one of the Surah of Quran as a subject of the study that is Al-Hijr (Stone). The reason is there are many types of theme on that clause of Surah. Besides, it has spoken and written text. The other reason by choosing the Surah of Quran is to add the references of Discourse analysis expecially the thematic analysis, because the researcher find that still a little the writer of the book using the clause of Surah Quran as a referencess.

B. Research Questions:

Based of the background of the study explained above,

1. How are the theme and rheme conducted in the English translation of Surah Al-Hijr?
2. What types of themes are found in the English translation of Surah Al-Hijr?

C. The objective of the Study:

The objective of this study are as follow:

1. To explain the theme and rheme conducted in the English translation of Surah Al-Hijr
2. To find out the types of themes are found in the English translation of Surah Al-Hijr.

D. Scope of the Research

In order to make this research effective, the research makes a clear limitation. The writer limits the research by finding and observing on the thematic analysis of english translation of surah al-Hijr. The implicature theory that the writer used is proposed by Halliday, Systemic Functional Linguistic. Here, the source data is taken from Tafsir Ibnu Katsir as the translation of surah al-Hijr.

E. Significances of the study:

1. Theoretically

This research is expected can to add references to educational institutions that related to thematic analysis of english translation of surah al-Hijr, and also can be used as a comparison in conducting research in the future.

2. Pedagogically

The result of the study is expected to helpful as an additional source in understanding thematic analysis of english translation of surah in Holy Quran.

3. Practically:

- a. For student

It can add knowledge and understanding of the vocabulary, especially in knowing and understanding the meaning of surah al-Hijr and the types of theme of it. Besides, in this study the students can know more about process of English learning developing students knowledge of language variation in vocabulary, especially knowing more about the types of thematic analysis of surah al-Hjr.

- b. For the researcher

The result of this research will help the researchers to add insight and experience in the field especially English in education that related to thematic analysis in surah of Holy Quran.

- c. For society

English language is important to face this modern era. This research is supposed to provide more information and understanding of the society about thematic analysis of surah al-hijr .

F. Research Design

In this chapter, the main point is focused on the method of research used in this study. They are several subchapters, there are: type of research, instrument, data source, technique of data analysis, and research instrument. There are two kinds of research: qualitative and quantitative research.

1. Type of research

Based on the problem and the objectives above, the research is a library research that applied descriptive qualitative as the design of the study. Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter, this means that qualitative researcher study in their natural setting, attempting to make sense of or interpret phenomena in terms of the meanings the people bring to them. Qualitative research involves the studies use, and collection of a variety of empirical materials-case study, personal experience, introspective, live story, interview, observational, historical, interactional, and visual texts-that describe the routine and problematic moment and meaning in individual's lives.¹⁰

2. Data Collection Technique

This study used documentation as the method of collecting data since the data were collected from the written text. The techniques of data collection started from reading the Arabic form of English translation of surah Al-Hijr, then the researcher will write the analysis of theme and rheme.

3. Source of Data

In this research, the source data is thematic text found in english translation of surah Al Hijr in Tafsir Ibnu Katsir.

There are two kinds of data, primary data and secondary data. Primary data is the main data that are relate to this research.the primary data of this research is thematic text of english translation of Surah Al Hijr. While secondary data is the supporting of the

¹⁰ Muhammad, *Metode Penelitian Bahasa*, (Jogjakarta:Ar-ruzz Media), P.30.

main data. for example, journals, thesis, articles, internet resourch, finding of research, etc.

4. Technique of Data Analysis

This research data is obtained from english translation of Suarh Al Hijr on Tafsir Ibnu Katsir text. The research analized data based on Halliday and Matthiessen (2004) as a additional theory. The data will be analyzed by several steps. The first, reading the english translation of Surah Al Hijr on tafsir Ibnu Katsir text book. Then, identifying and classifying the theme and rheme based on the text. And then, coding the theme and rheme. So we will know the classification of the theme and rheme based on the text of Surah Al Hijr. The analysis of thematic structure use Halliday's concept which analyzes theme and rheme in the clause level.

5. Research Instrument

According to Sugiono, the human research is the key instrument in qualitative approach. In this research, the researcher as the planner, analyst, data collector, and final finding of the research. The second instrument was the identifying of data classification the theme and rheme used for collecting and analyzing the data based on the theories used in this research.

CHAPTER II: REVIEW OF RELATED LITERATURE

This chapter presents review of previous studies, some related literatures, and conceptual framework.

A. Review of the Previous Studies

The researcher showed the results of some different studies reviewed. These following studies offered discussion related to the topic discussed in this thesis.

1. Thesis from Afiyatun Nisa' (1403046030) English Education Study Program Faculty of Education and Teacher Training of UIN Walisongo Semarang 2018, entitled *Thematic Analysis of English Translation of Surah Ad-Duha to An-Nas* is a descriptive qualitative research discussed two objectives: first, it is aimed to explain the theme and rheme realized in the English translation of Surah Ad-Duha to An-Nas. Second, it is aimed to explain the types of a theme in the English translation of Surah Ad-Duha to An-Nas. The data of the thesis are from Tafsir Ibn Katsir's book.

The theory used framework proposed by Halliday, that is systemic functional linguistics. The step in analyzing the data is: segmenting the data into clauses by using clause complex analysis, coding, tabulation, identifying theme and rheme for each clause, then, determining the types of a theme in all 22 surahs from Ad-Duha to An-Nas. In this research, found 184 clauses in the 22 surahs. They are topical themes, textual themes, and interpersonal themes. The highest number of types of the theme is a topical theme with 174 or 62%, which describes the subject of the topic discussed in the clause. Then followed by textual theme with 73 or 26%. The interpersonal theme with 36 or 12%.¹¹ My current study differed from the research. The subject is surah al-Hijr is regarded as my research subject. Meanwhile the subject of those research is Surah Ad-Duha to An-Nas. Besides those differences, there is a point of similarity between my current study and this previous one. The point is both studies about thematic analysis.

¹¹ Afiyatun Nisa'. Skripsi: *Thematic Analysis of English Translation of Surah Ad-Duha to An-Nas*. Semarang: UIN Walisongo Semarang. 2018. P.03

2. Publication article from Retno Rahayu (A320130198) English Education Department Program School of Teacher Training and Education of Universitas Muhammadiyah Surakarta 2017, entitled *Analysis of Theme on Selected Taylor Swift's Song Lyrics*. Theme constitutes the main part of the clause because comprehending these may help to understand the whole clause. This article identifies the type of Theme and finds out textual meaning conducted in Taylor Swift's song lyrics. The objectives of this article are to identify the types of a theme in the Taylor Swift's song lyrics and to find out the textual meaning realized in Taylor Swift's songs. This article analyzed by using a descriptive qualitative method. The data are all clauses taken from 10 Taylor Swift's song lyrics, entitled *Love Story, You Belong with Me, Enchanted, You're Not Sorry, Speak Now, Haunted, Blank Space, Forever Always, Fearless and 22*.

Data are analyzed by using Gerot and Wignell's (1994) theory which includes the type of Theme, then the writer describes the textual meaning realized in the song. The result of the study shows that 4 types of Theme are applied by the author in her song. There are Unmarked and Marked Topical Theme, Textual and Interpersonal Theme. Among the 4 types of Theme used, Unmarked Topical Theme is most frequently used by the author in writing her songs lyrics; that is 59,6 %, the next position is Textual Theme 24,8 %, Marked Topical Theme 8,5 %, and the last one is Interpersonal Themes 7,2 %. After identifying the types of Theme, the writer describes the meaning realized in the song based on the Theme type applied.¹² There is the differentiation between the previous study and the writer's research. The previous one used all clauses taken from 10 Taylor Swift's song lyrics, entitled *Love Story, You Belong with Me, Enchanted, You're Not Sorry, Speak Now, Haunted, Blank Space, Forever Always, Fearless and 22*. While the writer's research used the translation of surah Al-Hijr as a subject of research. The similarities both studies about thematic analysis.

3. A thesis from Anisa Intan Nurfadhilah (12150012) English Department of Faculty of Adab and Cultural Sciences State Islamic University of Sunan Kalijaga Yogyakarta 2016 entitled *THEMATIC STRUCTURE SHIFT IN THE ENGLISH TRANSLATION OF INDONESIAN COMPLEX SENTENCES IN OKKY MADASARI'S MARYAM*. This research discusses the shift of thematic structure in the English translation of Indonesian complex sentences is

¹² Retno Rahayu. Thesis. *Analysis of Theme on Selected Taylor Swift's Song Lyrics*. Surakarta: Universitas Muhammadiyah Surakarta 2017. P. 04.

translated into English. The data sources in this research are Okky Madasary's novels entitled *Maryam* and its translation *The Outcast*. This research uses library research and uses a descriptive qualitative method. This research uses the theory of English to identify the focus of Indonesian complex sentences in the Target Language. Systemic Functional linguistic theory proposed by Halliday is used to analyze the Theme shift in the translation text. The result explains that Indonesian complex sentences are translated into three forms sentences namely simple sentence, compound sentence, and complex sentence. The shift of Thematic structure occurs in two types of shift; the shift in the type of Theme and the shift between Theme and Rheme. The shift Thematic structure occurs because there is a difference in grammatical structure between SL and TL. Although there is a shift in Theme structure, it does not affect the equivalence of Indonesian complex sentences which translated into English.¹³ The writer's current study differed from the research. The previous research used Okky Madasary's novels entitled *Maryam* and its translation *The Outcast* as the subject of the research. While, the writer used *Surah Al-Hijr* as a subject of the research. The point is both of studies also analysis of thematic analysis.

4. The last is Publication Journal of Zaid Alamiri *entitled SFL-Based Analysis of Thematic Structure of the Qur'an (19:41-50): some Reflection*. The Buckingham Journal Of Language And Linguistics. 2018. Volume 10 pp 21-52. The study point of departure is the textual metafunction (of the Sura 19:41-50), focusing principally on thematic structure (Theme-Rheme) for its role first in organizing the linguistic resources of both the experiential and interpersonal meanings in text production; and secondly in message unfolding. The salient results are the followings: the use of the three types of Theme (i.e., textual, interpersonal and topical). The topical Theme, important in message unfolding, it is essentially realized by the verbal group in the declarative clause. By virtue of verbal inflection, the bound pronominal markers, expressing Subject in Mood system and the Participant in the transitivity system, expands Theme boundary to better reflect Arabic clause structure. As to Theme orientation, the semantic aspect of Theme function , it is seen that the interaction of the verbal-locution-projection, modalization of Theme, in particular, and other elements contributed to the saliency of interpersonal meanings. Though the Qur'anic Arabic, of this narrative, lends

¹³ Anisa Intan Nurfadhilah. Thesis. Thematic Structure Shift in the English Translation of Indonesian Complex Sentence in Okky Madasary's *Maryam*. Yogyakarta:UIN Sunan Kalijaga Yogyakarta. 2016. P. ix

itself for SFL analysis, the results should be interpreted as an approximation that needs further studies. That Theme, in this study, is register specific is too early to consider as comprehensive analysis of Qur'ānic narrative register is required to support these results. Finally, analyzing the Qur'ānic Arabic provides a support for SFL universality; and at the same time, SFL, as a sociosemiotic linguistic theory, offers new avenues to better understand the Qur'ānic texts in many ways.¹⁴

This point of previous study was departure is the textual metafunction (of the Sura 19:41-50), focusing principally on thematic structure (Theme-Rheme) for its role, first in organizing the linguistic resources of both the experiential and interpersonal meanings in text production; and secondly in message unfolding. Meanwhile the research's writer is focusing on the translation of Surah Al-Hijr. The similarities is both studies on the structure of Theme and Rheme.

5. International Journal of Arabic-English Studies by Mohamed S. Al-Seghayar from University of Garyounis. In that journal, researcher try and offer a subject matter-rheme typology of English and Arabic clauses with exclamatives in recognition. this is finished via investigating the theme-rheme enterprise of all clause sorts in English and Arabic and displaying that a 3-function machine can assist offer distinctive typologies of clauses in each languages. it's far shown that a [theme-initial, rheme-initial] characteristic system isn't sufficient a machine and that a 3rd function i.e. [transition-initial] is needed for this kind of task. it's also shown that in English, the capabilities [trans-final, theme-final] are needed to differentiate among theme-preliminary kinds of clauses. it's also shown that in Arabic the identical functions, i.e. [trans-final, theme-final], are had to make a difference between differing types of clauses. The evaluation reflects the variations and similarities among clause sorts (if any) among the two languages in question.¹⁵
6. International Journal from Shoufi Nisma Dewi entitled *Theme and Rheme in Mandailing Songs Texts by Odang and Masdani*. There are three capabilities of language which are known as as metafunction of language. There are 3 forms of theme, namely ideational/topical theme, textual theme, and interpersonal theme. The goal of

¹⁴ Zaid Alamiri. 2018. *SFL-Based Analysis of Thematic Structure of the Qur'an (19:41-50): some Reflection* the Buckingham Journal Of Language And Linguistics. Volume 10 pp 21-52.

¹⁵ Mohamed S. Al-Seghayar. 2005. *A Theme-Rheme Analysis of Exclamatives and Clause Typology in English and Arabic*. University of Garyounis. International Journal of Arabic-English Studies. Vol.6.

this research turned into to discover the attention of theme and Rheme in Odang and Masdani's song lyrics. The technique used in this studies changed into descriptive qualitative studies technique. The statistics of this research have been the kinds of subject observed in Odang and Masdani's music Lyrics. There are three songs lyrics because the supply of records. In analyzing the records, the researcher used the framework proposed by Halliday. The statistics were analyzed thru following steps: 1) segmenting the statistics into clauses. 2) figuring out theme and Rheme for each clause. 3) Describing the types of topic within the Lyrics. The consequences found that there had been 70 clauses displaying the 3 types of theme within the tune lyrics. they're topical, interpersonal and textual theme. Unmarked topical themes (60%) are in the main used by the Mandailing music lyrics. followed by means of textual subject matter (22.8%), marked theme (8.5%), and interpersonal theme (8.5%). It seems that the Mandailing song text tend to use subject as Theme.¹⁶

7. International Journal by Wu Zhilei from Department of Foreign Language of Xi'an Shiyou University, Shaanxi, 710065, China entitled Thematic, Rheme Analysis and Translation Studies of Petroleum English discussed Petroleum English, as a special style and branch of scientific and technological English, covers a wide range of fields such as oil drilling English, oilfield development English, petrochemical English and so on. Thematic-rheme theory is an important part of discourse linguistics, which plays a vital role in guiding translation practice. At present, the deepening of economic globalization makes petroleum English increasingly important, and its translation quality is directly related to the national image. From the perspective of Halliday's thematic-rheme theory, this article discusses the two discourse thematic advance modes, as well as the thematic and rheme components in petroleum English and their translation. It is hoped that it will help the translator to grasp the author's intention and analyze the text structure, so as to maximize the textual communication function.¹⁷

B. Literatures Review

¹⁶ Shoufi Nisma Dewi. 2nd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2017). *Theme and Rheme in Mandailing Songs Texts by Odang and Masdani*. Atlantis Press: Universitas Negeri Medan Indonesia.

¹⁷ Wu Zhilei. *Thematic, Rheme Analysis and Translation Studies of Petroleum English*. Department of Foreign Language of Xi'an Shiyou University, Shaanxi, 710065, China. ISSN 2522-6398 Vol. 3, Issue 13: 81-86, DOI: 10.25236/FER.2020.031314.

Some literatures are reviewed to build comprehension and to support the study.

1. Discourse Analysis

According to David Nunan in the book *Introducing Discourse Analysis*, the definition of Discourse is a continuous stretch of (especially spoken) language larger than a sentence, often constituting a coherent unit, such as a sermon, argument, joke, or narrative. Discourse has stretches of language perceived to be meaningful, unified, and purposive. Some people argue that discourse is language in action. Discourse brings together language, the individuals producing the language, and the context within which the language is used.¹⁸ The term discourse analysis is very ambiguous. It can refer to the linguistic analysis of naturally occurring connected spoken or written discourse. Roughly speaking, it refers to the attempts to study the organization of language above the sentence or above the clause, and to study a larger linguistic unit, such as conversational exchanges or written texts. It follows that discourse analysis is also concerned with language use in social contexts and in particular with interaction or dialogue between speakers.¹⁹

2. Systemic Functional Linguistics

SFL is an approach to language developed largely by M.A.K. Halliday and his followers during the 1960s in the United Kingdom, and later in Australia (O'Donnell 2012, p. 1). SFL is built on previous works of some influential linguists such as Bronislaw Malinowski and J.R. Firth. Bronislaw Malinowski was a polish anthropologist who did most of his works based in England (O'Donnell 2012, p. 5). The second linguist is J.R. Firth who established linguistics as a discipline in Britain. He developed Malinowski's theory about the centrality of the context of situation and applied it through his linguistic model. In addition, he developed an approach to phonology called 'prosodic phonology', which enables phonological features to be shared over successive phonemes rather than each phoneme having its own unique features (O'Donnell 2012, p. 6).

Nowadays, the SFL approach is used world-wide, especially in language education, and for a number of purposes like discourse analysis. It has continued to be

¹⁸ David Nunan, *Introducing Discourse Analysis*, (London: Penguin English, 1993), p. 06.

¹⁹ David Nunan, *Introducing Discourse Analysis*, (London: Penguin English, 1993), p. 46.

closely associated with sociology even when a good number of linguistic theories deal with language in the form of mental practice. The Halliday's tradition, as an illustration, is more interested in the manner by which language is utilised in social settings so as to attain a specific target (O'Donnell, 2012, p. 2). SFL, with regards to data, does not tackle the manner of language representation or process in the human brain, but would rather try to see discourses produced in the form of written or oral language and what is contained in the texts that are produced. Because of the concern of SFL with the use of language, great importance is placed on the function of language, such as what language is used for, rather than what language structure is all about and the manner by which it is composed (Matthiessen & Halliday, 1997)

Halliday's SFL (Halliday 1994; Halliday & Matthiessen 2004), emphasizing on semiotics, the code of language and the way the utterances and texts specify all of the meaning potentials, studies the functional and situational business enterprise of language within the social context (Halliday, 1985:eleven). it's miles concerned with how the audio system generate utterances and texts to bring their meant meanings through the "generalized metafunctions that relate language to the outdoor world wherein interactants and their social roles count."²⁰

According to SFL, language has 3 metafunctions of ideational, interpersonal, and textual. The ideational function expressing the experiential and the logical content material of the text explains our experience of the outer international within the surroundings; the textual feature is language-oriented and deals with cohesive and coherent textual content production with the aid of organizing and structuring the linguistic records in the clause; and interpersonal characteristic offers with the social and strength family members amongst language customers,It relates participant's situational roles to the discourse produced. (Halliday, 1981: 328).

- a. *Ideational meanings* are with the way reality is represented and the grammatical resources for construing our experience of the world around us, as to what is going on, who is involved in the going-on, and when, where, and how the goings-on are going on.

²⁰ 2nd International Conference on Humanities, Historical and Social Sciences IPEDR vol.17 (2011) © (2011) IACSIT Press, Singapore. *Halliday's SFL and Social Meaning* Farzaneh Haratyan University Malaya Islamic Azad University, Garmsar Branch

One of its chief grammatical systems is classified as **Transitivity** (Matthiessen & Halliday 1997). Transitivity includes a number of aspects:

- 1) *The processes* [in the verbal group]
 - 2) *The participants* (human/non-human) who are participating in these processes[in the noun group].
 - 3) *The circumstances* in which the processes occur and the when, where, and how they take place [in the prepositional phrase and adverbial group]. For instance: [Circumstance] in the open glade [participant] the wild rabbits [Process] danced [circumstance] with their shadows (Matthiessen & Halliday 1997).
- b. *The interpersonal meanings* are concerned with the interaction between speaker(s) and addressee(s). It is used to establish *the* speaker's role in the speech situation and relationship with others. One of its main grammatical systems is **Mood** and **Modality** (Matthiessen & Halliday 1997).
- c. *The textual meanings* are concerned with the creation of text and the way we organize our meanings into the text that makes sense. One of the main textual systems is *Theme* and *Rheme* (Matthiessen & Halliday, 1997).

3. Theme

The definition of Theme given by Halliday and Matthiessen (2004:64) is the given information serving as "the point of departure of a message". In other words, Theme typically contains familiar, old or given information and provides the settings for the remainder of the sentence. The theme is indicated by its position in the clause. In writing English we signal that an item has thematic status by putting it first. No other signal is necessary. The theme is the element which served as the point of departure of the message, it is that with which the clause is concerned (Halliday 1994:37). At the level of a clause complex (paragraph), the first clause will be taken as the theme (topic sentence), while at the level of a text, the first clause or clause complex will be regarded as the departure of what the author is going to say in the article (Butt et. al., 2000).

The term theme normally often likened his understanding of the topic, but both have different notions. The topics of work are the subject of the talks, while the theme is the central idea that is something that will be fought out in and through the work of

fiction. Realization of the theme in fiction, usually based on reason or motive of action figures. ²¹ Butt et al. (2001:114) states that theme is the starting point or signpost for a speaker, and rheme is a temporary destination. Usually the bit of the message that the writer or the speaker considers interesting or important comes in the rheme. While the first clause or clause complex in a text will probably contain new meanings, the thematic choices for the following clauses should not be unexpected. They should be connected with ideas that we have already met in the theme or rheme of a clause not too far before. Theme represent one of the ways by which writers construct meaningful communicative language or stretches of discourse. It signals the relationship between the thought in the speaker's mind and its expression in the discourse. ²²

According to David Nunan, the theme is a formal grammatical category, which refers to the initial element in a clause. In other words, it is the element around which the sentence is organized, and the one to which the writer wishes to give prominence.²³ According to researcher, theme is more focus on a formal grammatical which the first clause will be taken as the theme (topic sentence).

4. Types of Theme

Nikmah (2010: 8), following Halliday's categorization of theme , maintains that the theme can be classified into three categories; topical theme which consists of marked and unmarked theme, interpersonal theme and textual theme which consists of structural conjunction, relative, conjunctive adjunct and continuative. It is evident from the above context that there are three possible themes are found in English .

1. Topical theme (SVOA elements) which is functioning as the point of orientation for the experiential meanings of the clause.

The cigarettes	contain very harmful materials.
Smoking	causes many diseases

²¹ David Nunan, *Introducing Discourse Analysis*, (London: Penguin English, 1993), p. 45.

²² E-book: Anwar El-Issa, 2016, *Theme as an Index of Genre in Discourse Analysis: A Functional Approach*, Published by AuthorHouse, p.4

²³ David Nunan, *Introducing Discourse Analysis*, (London: Penguin English, 1993), p. 46.

Examination	is a way to test the ability of the examinees.
Topical theme	Rheme

In topical element, there are three points that included topical element:

Circumstance, behaviour, and actor.

2. Interpersonal Theme

The constituents, which can function as interpersonal themes are the unfused finite (in interrogative structures) and all four categories of modal adjunct: mood, vocative, polarity, and comment.

3. Textual Theme

Textual themes has two main types of textual elements, which can call them continuity adjunct and conjunctive adjunct

a. Continuity adjunct used in a spoken dialogue to indicate that the speaker's contribution is related to what a previous speaker has said in an earlier turn.

They are *oh, ok, and well*.

b. Conjunctive adjunct describe as textual themes when they occur before the first topical theme in a clause.

5. Rheme

Rheme is the remainder of the message in a clause in which Theme is developed (Halliday and Hasan, 2004: 64-65). Rheme includes what the author wants to tell about the Theme, which should be new and interesting to the reader (according to the writer). We can interpret a rheme as the other constituent of clause consists of new information about the point of departure and it is located the next of theme (the rest of theme). Theme and Rheme are always together in connected text. The definition of the Rheme is that it is part of the clause in which the theme developed. the rheme typically contains unfamiliar or new information. In another statement, rheme is simply the rest of the sentence, the part which is no theme. Rheme is the comment of the clause. In other words, rheme is the rest of the message of the clause after the theme. It means that rheme is where the clause moves after the point of departure.²⁴

²⁴ David Nunan, *Introducing Discourse Analysis*, (London: Penguin English, 1993), p. 47

6. Al-Hijr

Al-Hijr (Arabic: حجح ل' *al-Hijr*'; Hegra) is the name of an area in the northern part of the Arabian Peninsula, about 22 km northeast of the city of al-Ula, Medina Province, Saudi Arabia. It is on a path that connects the southern Arabian Peninsula with various cities in the past such as Mesopotamia (Iraq), Sham (Palestine, Syria, Lebanon, and Jordan), and Egypt. The area now known as Madain Saleh (Arabic: مَدَائِنِ صَلَاحِ '*Madā'in Ṣāliḥ*') was the residence of the Samuds, the people of Nabi Saleh. Therefore, the Samuds are also called *aṣḥab al-Hijr* 'inhabitants of the Hijr'. The word *al-hijr* comes from the Arabic ha-jim-ra (ح - ج - ر) which means to put down or forbid. *Hijran mahjūra* (al-Furqān/25:22) means *ḥarāman muḥarraman* 'very forbidden'. One of the forms of this word is *hajjara* (حجج) means 'petrified'. *Hajar* means *ṣakhrāh* 'stone'. The plural form is if the number is a little *ahjār* and if many *hijār* and *hijārah*. *Hijr* means a place surrounded by rocks. *Hijr* Ishmael, a place on the side of the Kaaba, because the place surrounded by stones was used by Hajar, the wife of Prophet Ibrahim, to put his son, Ishmael, to be protected from wild animals.

This surah contains 99 verses, including groups of Makiyyah surah. It is because downgraded in Mecca before migrating. al Hijr is the name of a mountainous area which stayed by Tsamud people and located on the roadside between Medina and Sham (Syria). The name of this surah was taken from the name of a mountain, the destiny of the population that is Tsamud people in the 80 until 84 verses tell that they have been destroyed by Allah SWT because believe Shelah prophet and they turn away from Allah's verses. There is also a history of the people who destroyed be Allah SWT, like Luth people, Su'aib people. Surat al-Hijr includes the surah Makiyah category that explains Islamiyah, that is Allah oneness, prophecy, resurgence, and replying.²⁵

²⁵ AL-HIJR AND ASHAB AL-HIJR - Lajnah Pentashihan Mushaf Al-Qur'an (kemenag.go.id). Accessed on Tuesday, 02-11-2021| 10:19:19

CHAPTER III: GENERAL OVERVIEW OF SURAH AL-HIJR

A. Description of Surah Al-Hijr

This surah was revealed in Makkah, after the revelation of Surah 12, Joseph. The time was a very critical one, falling as it did between the ‘year of sorrow’ when the Prophet lost his wife Khadijah and his uncle Abu Talib and the year when the Prophet migrated to Madinah. The surah thus reflects the needs and requirements of this difficult period.” “It is clear from its topics and style that the period of its revelation is similar to that of Surah 14: Ibraheem (Abraham) as two things are quite prominent in its background. Firstly, it appears from the repeated warnings in this Surah that despite the fact that the Prophet had been propagating the Message for many years his people in general had not shown any inclination towards its acceptance, nay they had become more and more obdurate and stubborn in their antagonism, enmity and ridicule with the passage of time. Secondly by that time the Prophet had begun to feel a little tired of making strenuous efforts to eradicate disbelief and opposition of his people. That is why God has consoled and comforted him over and over again by way of encouragement.

CHAPTER IV: RESEARCH FINDING AND DISCUSSION

A. Research Finding

1. Alif-Lãm-Ra.

These are the verses of the Book; the clear Quran

These are	The verses	Of the book	The clear Quran
Textual	Topical	Topical	Rheme
Theme			Rheme

2. 'The day will come when' the disbelievers will certainly wish they had submitted 'to Allah'

The day	Will	come when' the disbelievers will certainly wish they had submitted 'to Allah'
Topical	Interpersonal	Rheme
Theme		Rheme

3. 'So' let them eat and enjoy themselves and be diverted by 'false' hope, for they will soon know.

So	Let them	eat and enjoy themselves and be diverted by 'false' hope, for they will soon know.
Textual	Textual	Rheme
Theme		Rheme

4. We have never destroyed a society without a destined term.

We	have never destroyed a society without a destined term
Topical	Rheme
Theme	Rheme

5. No people can advance their doom, nor can they delay it.

No people	can advance their doom, nor can they delay it.
Topical	Rheme

Theme	Rheme
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6. They say, “O you to whom the Reminder¹ is revealed! You must be insane!

They	say, “O you to whom the Reminder ¹ is revealed! You must be insane!
Topical	Rheme
Theme	Rheme

7. Why do you not bring us the angels, if what you say is true?”

Why	Do	You	not bring us the angels, if what you say is true?
Topical	Interpersonal	Topical	Rheme
Theme			Rheme

8. We do not send the angels down except for a just cause, and then ‘the end of’ the disbelievers will not be delayed.

We	do not send the angels down except for a just cause, and then ‘the end of’ the disbelievers will not be delayed.
Topical	Rheme
Theme	Rheme

9. It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.

It	is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.
Topical	Rheme
Theme	Rheme

10. Indeed, We sent messengers before you ‘O Prophet’ among the groups of early peoples,

Indeed,	We	sent messengers before you ‘O Prophet’ among the groups of early peoples,
Textual	Topical	Rheme
Theme		Rheme

11. But no messenger ever came to them without being mocked.

But	No messenger	ever came to them without being mocked.	
Textual	Topical	Rheme	
Theme		Rheme	

12. This is how We allow disbelief 'to steep' into the hearts of the wicked.

This is	How	We	allow disbelief 'to steep' into the hearts of the wicked
Textual	Topical	Topical	Rheme

13. They would not believe in this 'Quran' despite the 'many' examples of those 'destroyed' before.

They	would not believe in this 'Quran' despite the 'many' examples of those 'destroyed' before.		
Topical	Rheme		
Theme	Rheme		

14. And even if We opened for them a gate to heaven, through which they continued to ascend,

And	Even if	We	opened for them a gate to heaven, through which they continued to ascend,
Textual	Interpersonal	Topical	Rheme
Theme			Rheme

15. still they would say, "Our eyes have truly been dazzled! In fact, we must have been bewitched."

Still	They	would say, "Our eyes have truly been dazzled! In fact, we must have been bewitched."	
Textual	Topical	Rheme	

Theme	Rheme
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16. Indeed, We have placed constellations in the sky, and adorned it for all to see.

Indeed	We	have placed constellations in the sky, and adorned it for all to see.
Textual	Topical	Rheme
Theme		Rheme

17. And We protected it from every accursed devil,

And	We	protected it from every accursed devil,
Textual	Topical	Rheme
Theme		Rheme

18. except the one protected it from every accursed devil,

Except	The one	protected it from every accursed devil,
Textual	Topical	Rheme
Theme		Rheme

19. As for the earth, We spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance.

As for the earth,	We	spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance.
Textual	Topical	Rheme
Theme		Rheme

20. And We made in it means of sustenance for you and others, who you do not provide for.

And	We	made in it means of sustenance for you and others, who you do not provide for.
Textual	Topical	Rheme

Theme	Rheme
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21. There is not any means 'of sustenance' whose reserves We do not hold, only bringing it forth in precise measure.

There is not	Any means of sustenance	whose reserves We do not hold, only bringing it forth in precise measure.
Interpersonal	Topical	Rheme
Theme		Rheme

22. We send fertilizing winds, and bring down rain from the sky for you to drink. It is not you who hold its reserves.

We	send fertilizing winds, and bring down rain from the sky for you to drink. It is not you who hold its reserves.	
Topical	Rheme	
Theme	Rheme	

23. Surely it is We Who give life and cause death. And We are the 'Eternal' Successor.

Surely	It	is We Who give life and cause death. And We are the 'Eternal' Successor.
Interpersonal	Topical	Rheme
Theme		Rheme

24. We certainly know those who have gone before you and those who will come after 'you'.

We	Surely	know those who have gone before you and those who will come after 'you'.
Topical	Interpersonal	Rheme
Theme		Rheme

25. Surely your Lord 'alone' will gather them together 'for judgment'. He is truly All-Wise, All-Knowing.

Surely	Your Lord alone	will gather them together 'for judgment'. He is
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		truly All-Wise, All-Knowing.
Interpersonal	Topical	Rheme
Theme		Rheme

26. Indeed, We created man from sounding clay moulded from black mud.

Indeed	We	created man from sounding clay moulded from black mud.
Textual	Topical	Rheme
Theme		Rheme

27. As for the jinn, We created them earlier from smokeless fire.

As for the jinn	We	created them earlier from smokeless fire.
Topical	Topical	Rheme
Theme		Rheme

28. 'Remember, O Prophet' when your Lord said to the angels, "I am going to create a human being from sounding clay moulded from black mud.

Remember	O Prophet	When	Your Lord	said to the angels, "I am going to create a human being from sounding clay moulded from black mud.
Textual	Topical	Textual	Topical	Rheme
Theme				Rheme

29. So when I have fashioned him and had a spirit of My Own 'creation' breathed into him, fall down in prostration to him."

So	When	I	have fashioned him and had a spirit of My Own 'creation' breathed into him, fall down in prostration to him."
Textual	Textual	Topical	Rheme
Theme			Rheme

30. So the angels prostrated all together

So	The angels	prostrated all together
Textual	Topical	Rheme
Theme		Rheme

31. but not Iblis, who refused to prostrate with the others.

But	Not iblis	Who	refused to prostrate with the others.
Textual	Topical	Textual	Rheme
Theme			Rheme

32. Allah asked, “O Iblis! What is the matter with you that you did not join others in prostration?”

Allah	asked, “O Iblis! What is the matter with you that you did not join others in prostration?”
Topical	Rheme
Theme	Rheme

33. He replied, “It is not for me to prostrate to a human You created from sounding clay moulded from black mud.”

He	replied, “It is not for me to prostrate to a human You created from sounding clay moulded from black mud.”
Topical	Rheme
Theme	Rheme

34. Allah commanded, “Then get out of Paradise, for you are truly cursed.

Allah	commanded, “Then get out of Paradise, for you are truly cursed.
Topical	Rheme
Theme	Rheme

35. And surely upon you is condemnation until the Day of Judgment.”

And	Surely	Upon you	is condemnation until the Day of Judgment.”
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Textual	Interpersonal	Topical	Rheme
Theme			Rheme

36. Satan appealed, “My Lord! Then delay my end until the Day of their resurrection.”

Satan	appealed, “My Lord! Then delay my end until the Day of their resurrection.”		
Topical	Rheme		
Theme	Rheme		

37. Allah said, “You will be delayed

Allah	said, “You will be delayed		
Topical	Rheme		
Theme	Rheme		

38. until the appointed Day.”

Until	The appointed Day		
Textual	Topical		
Theme			

39. Satan responded, “My Lord! For allowing me to stray I will surely tempt them on earth and mislead them all together,

Satan	responded, “My Lord! For allowing me to stray I will surely tempt them on earth and mislead them all together,		
Topical	Rheme		
Theme	Rheme		

40. except Your chosen servants among them.”

Except	Your	chosen servants among them.”	
Textual	Topical	Rheme	
Theme		Rheme	

41. Allah said, “This is the Way, binding on Me:

Allah	said, “This is the Way, binding on Me:
Topical	Rheme
Theme	Rheme

42. you will certainly have no authority over My servants, except the deviant who follow you,

You	will certainly have no authority over My servants, except the deviant who follow you,
Topical	Rheme
Theme	Rheme

43. and surely Hell is their destined place, all together.

And	Surely	Hell	is their destined place, all together.
Textual	Interpersonal	Topical	Rheme
Theme			Rheme

44. It has seven gates, to each a group of them is designated.”

It	has seven gates, to each a group of them is designated.”
Topical	Rheme
Theme	Rheme

45. Indeed, the righteous will be amid Gardens and springs.

Indeed	The righteous	will be amid Gardens and springs.
Textual	Topical	Rheme
Theme		Rheme

46. ‘It will be said to them,’ “Enter in peace and security.”

It	will be said to them,’ “Enter in peace and security.”
Topical	Rheme

Theme	Rheme
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47. We will remove whatever bitterness they had in their hearts.¹ In a friendly manner, they will be on thrones, facing one another.

We	will remove whatever bitterness they had in their hearts. ¹ In a friendly manner, they will be on thrones, facing one another.
Topical	Rheme
Theme	Rheme

48. No fatigue will touch them there, nor will they ever be asked to leave.

No fatigue	will touch them there, nor will they ever be asked to leave.
Topical	Rheme
Theme	Rheme

49. Inform My servants 'O Prophet' that I am truly the All-Forgiving, Most Merciful,

Inform	My servants 'O Prophet'	that I am truly the All-Forgiving, Most Merciful,
Textual	Topical	Rheme
Theme		Rheme

50. and that My torment is indeed the most painful.

And that	My torment	is indeed the most painful.
Textual	Topical	Rheme
Theme		Rheme

51. And inform them 'O Prophet' about Abraham's guests

And	inform them 'O Prophet' about Abraham's guests
Textual	Rheme
Theme	Rheme

52. who entered upon him and greeted 'him with', "Peace!" He 'later' said, "Surely we are afraid of you."

Who	entered upon him and greeted 'him with', "Peace!" He 'later' said, "Surely we are afraid of you."
Topical	Rheme
Theme	Rheme

53. They reassured 'him', "Do not be afraid! Surely we give you good news of a knowledgeable son."

They	reassured 'him', "Do not be afraid! Surely we give you good news of a knowledgeable son."
Topical	Rheme
Theme	Rheme

54. He wondered, "Do you give me good news despite my old age? What unlikely news!"

He	wondered, "Do you give me good news despite my old age? What unlikely news!"
Topical	Rheme
Theme	Rheme

55. They responded, "We give you good news in all truth, so do not be one of those who despair."

They	responded, "We give you good news in all truth, so do not be one of those who despair."
Topical	Rheme
Theme	Rheme

56. He exclaimed, "Who would despair of the mercy of their Lord except the misguided?"

He	exclaimed, "Who would despair of the mercy of their Lord except the misguided?"
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Topical	Rheme
Theme	Rheme

57. He 'then' added, "What is your mission, O messenger-angels?"

He	'then' added, "What is your mission, O messenger-angels?"
Topical	Rheme
Theme	Rheme

58. They replied, "We have actually been sent to a wicked people.

They	replied, "We have actually been sent to a wicked people.
Topical	Rheme
Theme	Rheme

59. As for the family of Lot, we will certainly deliver them all,

As for the family of Lot	We	will certainly deliver them all,
Topical	Topical	Rheme
Theme		Rheme

60. except his wife. We have determined that she will be one of the doomed."

Except	His wife	We	have determined that she will be one of the doomed."
Textual	Topical	Topical	Rheme
Theme			Rheme

61. So when the messengers came to the family of Lot,

So	When	The messengers	came to the family of Lot,
Textual	Textual	Topical	Rheme
Theme			Rheme

62. he said, "You are surely an unfamiliar people!"

He	said, “You are surely an unfamiliar people!”
Topical	Rheme
Theme	Rheme

63. They responded, “We have come to you with that ‘torment’ which they have doubted.

They	responded, “We have come to you with that ‘torment’ which they have doubted.
Topical	Rheme
Theme	Rheme

64. We come to you with the truth, and we are certainly truthful.

We	come to you with the truth, and we are certainly truthful.
Topical	Rheme
Theme	Rheme

65. So travel with your family in the dark of night, and follow ‘closely’ behind them. Do not let any of you look back, and go where you are commanded.”

So	travel with your family in the dark of night, and follow ‘closely’ behind them. Do not let any of you look back, and go where you are commanded.”
Textual	Rheme
Theme	Rheme

66. We revealed to him this decree: “Those ‘sinners’ will be uprooted in the morning.”

We	revealed to him this decree: “Those ‘sinners’ will be uprooted in the morning.”
Topical	Rheme
Theme	Rheme

67. And there came the men of the city, rejoicing.

And	There	came the men of the city, rejoicing.
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Textual	Interpersonal	Rheme
Theme		Rheme

68. Lot pleaded, “Indeed, these are my guests, so do not embarrass me.

Lot pleaded	Indeed	These are my guess	So do not embarrass me
Textual	Interpersonal	Topical	Rheme
Theme			Rheme

69. Fear Allah and do not humiliate me.”

Fear Allah	And	Do not humiliated me
Topical	Textual	Rheme
Theme		Rheme

70. They responded, “Have we not forbidden you from protecting anyone?”

They	responded, “Have we not forbidden you from protecting anyone?”
Topical	Rheme
Theme	Rheme

71. He said, “O my people! Here are my daughters¹ ‘so marry them’ if you wish to do so.”

He	said, “O my people! Here are my daughters ¹ ‘so marry them’ if you wish to do so.”
Topical	Rheme
Theme	Rheme

72. By your life ‘O Prophet’, they certainly wandered blindly, intoxicated ‘by lust’.

By	Your life ‘O Prophet	They	certainly	wandered blindly, intoxicated ‘by lust’.
Textual	Topical	Topical	Interpersonal	Rheme

Theme	Rheme
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73. So the 'mighty' blast overtook them at sunrise.

So	The mighty	blast overtook them at sunrise.
Textual	Topical	Rheme
Theme		Rheme

74. And We turned the cities 'of Sodom and Gomorrah' upside down and rained upon them stones of baked clay.

And	We	turned the cities 'of Sodom and Gomorrah' upside down and rained upon them stones of baked clay.
Textual	Topical	Rheme

75. Surely in this are signs for those who contemplate.

Surely	In this	Are signs for those who contemplate.
Interpersonal	Topical	Rheme
Theme		Rheme

76. Their ruins still lie along a known route.

Their mins	still lie along a known route.
Topical	Rheme
Theme	Rheme

77. Surely in this is a sign for those who believe.

Surely	In this	is a sign for those who believe.
Interpersonal	Topical	Rheme
Theme		Rheme

78. And the residents of the Forest were truly wrongdoers,

And	The residents of the Forest	were truly wrongdoers,
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Textual	Topical	Rheme
Theme		Rheme

79. so We inflicted punishment upon them. The ruins of both nations still lie on a well-known road.

So	We	Inflicted punishment upon them. The ruins of both nations still lie on a well-known road.
Textual	Topical	Rheme
Theme		Rheme

80. Indeed, the residents of the Stone Valley also denied the messengers.

Indeed	the residents of the Stone Valley	also denied the messengers.
Textual	Topical	Rheme
Theme		Rheme

81. We gave them Our signs, but they turned away from them.

We	gave them Our signs, but they turned away from them.	
Topical	rheme	
Theme	Rheme	

82. They carved their homes in the mountains, feeling secure.

they	carved their homes in the mountains, feeling secure.	
Topical	Rheme	
Theme	Rheme	

83. But the 'mighty' blast overtook them in the morning,

But	The mighty	blast overtook them in the morning,
Textual	Topical	Rheme
Theme		Rheme

84. and all they achieved was of no help to them.

And	All they	achieved was of no help to them.
Textual	Topical	Rheme
Theme		Rheme

85. We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously.

We	Have not	created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously.
Topical	Interpersonal	Rheme

86. Surely your Lord is the Master Creator, All-Knowing.

Surely	Your Lord	is the Master Creator, All-Knowing.
Interpersonal	Topical	Rheme
Theme		Rheme

87. We have certainly granted you the seven often-repeated verses and the great Quran.

We	Have	Certainly	granted you the seven often-repeated verses and the great Quran.
Topical	Interpersonal	Interpersonal	Rheme
Theme			Rheme

96. Who set up 'other' gods with Allah. They will soon come to know.
Interpersonal rheme
97. We certainly know that your heart is truly distressed by what they say.
Topical rheme
98. So glorify the praises of your Lord and be one of those who 'always' pray,
interpersonal rheme
99. and worship your Lord until the inevitable comes your way.
Textual topical rheme

B. Discussions

In analyzing the data, this research follows the step of data analysis. They were data condensation, data display and verification and conclusion. In data condensation, the first step was data selection. The data were selected from all utterance by utterance which contains theme and rheme. The researcher tried to select whether utterance by utterance was theme and rheme or not. After that, the researcher focused on classifying types of theme and rheme from the data that have been selected in order to make sure that it was really suitable as the data. Next, the researcher simplified kinds of theme and rheme in English Translation of Surah Al-Hijr which given some codes in order to make them easier to be classified in each category.

1. Types of Theme

Theoretically, there were three types of theme and rheme, namely ideational theme, interpersonal theme, and textual theme.

a. Ideational Theme

Theoretically, the ideational or topical Theme is usually but not always the first nominal group in the clause. In the English Translation of Surah Al-Hijr above, there are many clauses using topical theme, it is because every clause has a subject, but there is 11 clauses that not consist of topical theme . There are 97 clauses of topical clause that reseacher find in every verse of Surah al-Hijr, such as:

We	have never destroyed a society without a destined term
Topical	Rheme
Theme	Rheme

From example above, it showed ideational theme in source stage. *We* is the first element that comes in this clause. This example was nominal group as theme included unmarked topical theme. Meanwhile *have never destroyed a society without a destined term* referred to dependent clause which needed other clause. That is why, it showed rheme which followed theme.

b. Textual Theme

Theoretically, textual themes can be continuatives and/or conjunctive adjuncts and conjunctions. The difference is that conjunctive adjuncts are more free to move in a clause whereas conjunctions adjuncts pretty well restricted to being at the beginning. In this concept, there were 48 textual theme in every verse. It is conduct continuity adjunct and conjunctive adjunct, such as:

<u>And</u>	<u>say, "I am truly sent with a clear warning</u>
Conjunction	rheme
Theme	rheme

From the example above, It showed textual theme in the sentences where conjunctive adjuncts tend to *and*. In addition, it was also showed conjunction at the beginning of the clause and signal that a new move is beginning. Then, *say, "I am truly sent with a clear warning* called rheme because it is located the next of theme.

The another example:

But	The mighty	blast overtook them in the morning,
Conj.	Topical	Rheme
Theme		Rheme

From the example above, it showed textual theme in the sentences where conjunctive adjunct tend to *but*. Then, *the mighty* can called topical theme. While, *blast overtook them in the morning* called rheme because it is located the next of theme

c. Interpersonal theme

Theoretically, thematic are also the topical theme before occurring interpersonal elements. They may be modal adjuncts, vocatives, finite or WHelements. In the each verse of surah Al-Hijr, the interpersonal theme find about 26 clauses. That consisting of finite, mood, vocative. While, polarity was not found in the clause. The example:

Surely	In this	is a sign for those who believe.
Interpersonal (Comment Adj.)	Topical	Rheme
Theme		Rheme

From example above. it was used Comment adjunct in the sentence. *Surely* showed comment adjunct in interpersonal theme which have meaning adverbial expression of attitude in which the attitude is related to the entire clause. *In this* was became topical theme because it is the next of comment adjunct. *is a sign for those who believe* called rheme which referred to dependent clause.

From clarification above, it concluded that, theme was the beginning of a clause is in which we put statistics which hyperlinks the clause to what has come before. meanwhile, rheme became support sentences in growing the information or statistics. Rheme can't unbiased, it wished the first records to link the subsequent sentences.

To know the dominant types of theme and rheme found in , it could be seen in this table below
The Percentage of Types of Theme and Rheme

No.	Types of Anomaly	Amount	Percentage
1.	Ideational	97	56,72%
2.	Textual	48	28,08%
3.	Interpersonal	26	15,2%
	Total	171	100%

From table above, it found that there were 171 data of theme and rheme found in English Translation of Surah Al-Hijr. Specifically, 97 (56,72%) for ideational theme, 48 (28,08%) for textual theme, and 26 (15,2%) for interpersonal theme. It could be concluded that the most dominant of theme and rheme found in English Translation of Surah Al-Hijr was ideational theme. It means that English translation of Surah Al-Hijr can use as an additional references because it consist of written and spoken text, also consist of many types of theme and rheme.

CHAPTER V: CONCLUSION AND SUGGESTION

In this chapter, the researcher presents the conclusion after analyzing the data in the previous chapter and suggestion

A. Conclusion

Based on the result and discussion that has presented in the previous chapter, there are some points that can be conclude :

In the English Translation of Surah Al-Hijr above, found that there were 171 data of theme and rheme found in English Translation of Surah Al-Hijr. Specifically, 97 (56,72%) for ideational theme, 48 (28,08%) for textual theme, and 26 (15,2%) for interpersonal theme. It could be concluded that the most dominant of theme and rheme found in English Translation of Surah Al-Hijr was ideational theme. It means that English translation of Surah Al-Hijr can use as an additional references because it consist of written and spoken text, also consist of many types of theme and rheme.

B. Suggestion

After drawing the conclusions, then the researcher offers some suggestions :

1. For the Students

For the tenth grade of high school, the students can understand English translation of surah al Hijr to learn. they relate it to enriching and developing new vocabulary in the discourse subject. The students can understand well, especially in making and understanding discourse subject

2. For the Teacher

It recommended the source data of this research to facilitate the learning process as a media source. The subject of this study can contribute to teaching English learning by arranging stimulus material with surah al Hijr that we often encounter around us. That expect it they can use this research as a reference and give a contribution to the teaching and learning process, especially in discourse subject.

3. For the next Researcher

For those researchers who are interested to conduct research that related to English translation. they can use this research as a reference to ease their assignment in conducting their research. I expect this research to give information about the theme and rheme in surah Al-Hijr. The researchers who want to analyze the word-formation should seek the other theory or comparing both theories in order to make this analysis will be done thoroughly.

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APPENDIX

This is the translation of 99 ayah of Al-Hijr:

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرَّانٍ مُّبِينٍ ﴿١﴾ رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
مُسْلِمِينَ ﴿٢﴾ ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ وَمَا أَهْلَكْنَا
مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَعْجِرُونَ ﴿٥﴾ وَقَالُوا
يَأْتِيهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٧﴾ مَا نُنزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ
خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا
إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا
لِلنَّظِيرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ
مُبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾
وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشَ وَمَنْ لَسْتُمْ لَهُ بِرَزَقِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ
وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ

وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا
الْمُسْتَفْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ
عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ
مِنْ نَّارِ السَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَكِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
﴿٢٨﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَكِكَةُ كُلُّهُمْ
أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا
تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ
مَّسْنُونٍ ﴿٣٣﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾ قَالَ
رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾
قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمْ
الْمُخْلِصِينَ ﴿٤٠﴾ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا
مَنْ أَتْبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ
مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾
وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا
هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ

الْأَلِيمِ ﴿٥٠﴾ وَنَبَّأَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ
وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ
فِيمَ تَبَشِّرُونَ ﴿٥٤﴾ قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِن
رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ
مَّجْرِمِينَ ﴿٥٨﴾ إِلَّا عَالِ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا أَمْرًا تَهُوَ قَدَرْنَا إِنِّهَا لَمِنَ الْغَيْبِينَ ﴿٦٠﴾
فَلَمَّا جَاءَ عَالِ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا
فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ
دَابِرَ هَوٰٓءَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰؤُلَاءِ
ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوا أَوْ لَمْ نَنْهَكَ عَنِ الْعَلَمِينَ ﴿٧٠﴾
قَالَ هَٰؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذْتَهُمْ
الصَّيْحَةَ مُشْرِقِينَ ﴿٧٣﴾ فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سَجِيلٍ ﴿٧٤﴾ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لِبَسَائِلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِنْ
كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾ فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ
أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾ وَعَاتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يَنْحِتُونَ

مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذْتَهُمُ الصَّيْحَةَ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا
 يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ
 فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾ وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ
 الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾ لَا تُمَدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ
 عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنْزَلْنَا عَلَىٰ
 الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا
 يَعْمَلُونَ ﴿٩٣﴾ فَأُصْدِعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾
 الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا
 يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّجْدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

1. *Alif-Lam-Ra*. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

These are the Verses of the Book, and a plain Qur'an.

2. Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to Allah's Will in Islam Islamic Monotheism, this will be on the Day of

Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

4. And never did We destroy a township but there was a known decree for it.

5. No nation can anticipate its term, nor delay it.

6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'an) has been sent down! Verily, you are a mad man.

7. "Why do you not bring angels to us if you are of the truthful ones?"

8. We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!

9. Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'an) and surely, We will guard it (from corruption) .

10. Indeed, We sent Messengers before you (O Muhammad ﷺ) amongst the sects (communities) of old.

11. And never came a Messenger to them but they did mock him.

12. Thus do We let it (polytheism and disbelief) enter into the hearts of the *Mujrimun* [criminals, polytheists, pagans, etc. (because of their mockery at the Messengers)].

13. They would not believe in it (the Qur'an), and already the example of (Allah's punishment of) the ancients (who disbelieved) has gone forth.

14. And even if We opened to them a gate from the heaven and they were to continue ascending thereto,

15. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.

17. And We have guarded it (near heaven) from every outcast *Shaitan* (devil).

18. Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.

19. And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

22. And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

23. And certainly We! We it is Who give life, and cause death , and We are the Inheritors.

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

26. And indeed, We created man from sounding clay of altered black smooth mud.

27. And the jinn, We created aforetime from the smokeless flame of fire.

28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

30. So, the angels prostrated themselves, all of them together.

31. Except *Iblis* (Satan), - he refused to be among the prostrators.

32. (Allah) said: "O *Iblis* (Satan)! What is your reason for not being among the prostrators?"

33. [*Iblis* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud."

34. (Allah) said: "Then, get out from here, for verily, you are *Rajim* (an outcast or a cursed one)."
[*Tafsir At-Tabari*]

35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

36. [*Iblis* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

37. Allah said: "Then, verily, you are of those reprieved,

38. "Till the Day of the time appointed."

39. [*Iblis* (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

40. "Except Your chosen, (guided) slaves among them."

41. (Allah) said: "This is the Way which will lead straight to Me."

42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghawin* (*Mushrikun* and those who go astray, criminals, polytheists, and evil-doers, etc.).

43. "And surely, Hell is the promised place for them all.

44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.

45. "Truly! The *Muttaqun* (pious and righteous persons - see V.2:2) will be amidst Gardens and water-springs (Paradise).

46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'

47. "And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.

48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

49. Declare (O Muhammad ﷺ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

50. And that My Torment is indeed the most painful torment.

51. And tell them about the guests (the angels) of Ibrahim (Abraham).

52. When they entered unto him, and said: *Salaman* (peace)! [Ibrahim (Abraham)] said: "Indeed! We are afraid of you."

53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

54. [Ibrahim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones."

56. [Ibrahim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

57. [Ibrahim (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

58. They (the angels) said: "We have been sent to a people who are *Mujrimun* (criminals, disbelievers, polytheists, sinners).

59. "(All) except the family of Lout (Lot). Them all we are surely going to save (from destruction).

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

61. Then, when the Messengers (the angels) came unto the family of Lout (Lot).

62. He said: "Verily! You are people unknown to me."

63. They said: "Nay, we have come to you with that (torment) which they have been doubting.

64. "And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

68. [Lout (Lot)] said: "Verily! these are my guests, so shame me not.

69. "And fear Allah and disgrace me not."

70. They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the *'Alamin* (people, foreigners, strangers, etc. from us)?"

71. [Lout (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly.

73. So *As-Saihah* (torment - awful cry, etc.) overtook them at the time of sunrise;

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

75. Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah).

76. And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now) .

77. Surely! Therein is indeed a sign for the believers.

78. And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib () was sent by Allah), were also *Zalimun* (polytheists and wrong-doers, etc.).

79. So, We took vengeance on them. They are both on an open highway, plain to see.

80. And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

81. And We gave them Our Signs, but they were averse to them.

82. And they used to hew out dwellings from the mountains (feeling themselves) secure.

83. But *As-Saihah* (torment - awful cry etc.) overtook them in the early morning (of the fourth day of their promised punishment days).

84. And all that which they used to earn availed them not.

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. [This was before the ordainment of *Jihad* holy fighting in Allah's Cause].

86. Verily, your Lord is the All-Knowing Creator.

87. And indeed, We have bestowed upon you seven of *Al-Mathani* (the seven repeatedly recited Verses), (i.e. *Surat Al-Fatiha*) and the Grand Qur'an .

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

89. And say: "I am indeed a plain warner."

90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

91. Who have made the Qur'an into parts. (i.e. believed in a part and disbelieved in the other).

92. So, by your Lord (O Muhammad ﷺ), We shall certainly call all of them to account.

93. For all that they used to do.

94. Therefore proclaim openly (Allah's Message Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikun* (polytheists, idolaters, and disbelievers, etc. - see V.2:105).

95. Truly! We will suffice you against the scoffers.

96. Who set up along with Allah another *ilah* (god), they will come to know.

97. Indeed, We know that your breast is straitened at what they say.

98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).

99. And worship your Lord until there comes unto you the certainty (i.e. death).

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