Journal of English Language Teaching, Linguistics and Literature

Journal homepage: journal.iainlhokseumawe.ac.id

Textual Metafunction in English Translation of The Noble Qur'an's *Surah 'Abasa*

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ARTICLE INFO

ABSTRACT

The purposes of this research are to identify the types of theme used in translation Qur'an Surah 'Abasa and to derive the dominant type of theme used in translation Qur'an Surah 'Abasa. Here, the researcher applied descriptive qualitative approach. The data of this research were clauses in English translation of Qur'an Surah 'Abasa which collected from Translation of the Meanings of The Noble Qur'an in the English Language by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan. The researcher used documentation technique as data collection technique in this study. In analyzing the data, the Interactive Model Technique of Miles, et. al., (2014) was employed in this study. The results of the research show the frequency and percentage of the types of theme used in the English translation of Qur'an Surah 'Abasa. They are 55 Unmarked Topical Themes (49.55%), 34 Conjunction Textual Themes (30.63%), 20 Marked Topical Themes (18.02%), and 2 Polarity Adjunct Interpersonal Themes (1.80%). This finding showed that Unmarked Topical Theme is mostly used in the English translation of Qur'an Surah 'Abasa because it explained a lot about nominal group and nominal group complex and it has a tendency to use subject as theme.

INTRODUCTION

According to Darwis (2010), Holy *Qur'an* is the book of Allah and it is considered as a medium of communication because the *Qur'an* contains various important messages from Allah for His creatures. This explains about Islamic religion's ideology, rituals, ethics, and laws and it is a book that distinguishes between what is right and wrong (Haleem, 2004). Besides, it also teaches Moslem how to maintain good relations with fellow humans. Furthermore, as a communication medium, language has a function as a conveyor of information, as a creator of actions, and as a builder and maintainer of social relations.

Further, it is regarded as the most effective method of establishing relationships with others. People in social situations require a language in order to interact and share ideas with one another (Tomasello, 2010). Language is used by people to communicate their desires and views. Thus, it is difficult to imagine how humans can cooperate and get along without language. The social settings and the language arranged to suit social functions determine the aims and meanings of language use. Language metafunction refers to three major functional components of language. Halliday & Matthiessen (2014) identified three metafunctions of language in Systemic Functional Linguistic, *i.e.* ideational function, interpersonal function, and textual function.

First, the ideational function, which is concerned with clauses as representations and it is realized by the Transitivity system of language. Second, the interpersonal function, which is concerned with clauses as exchanges and it is realized by the Mood system of language. Then, the textual function, which is concerned with clauses as messages and it is realized by the Theme-Rheme system of language (Martin & Rose, 2007).

It is language-oriented and deals with the production of cohesive and coherent text by organizing and structuring the linguistic information in the clause (Halliday & Matthiessen, 2014).

Therefore, Systemic Functional Linguistics (SFL) or Systemic Functional Grammar (SFG) or also known as Metafunction proposed originally by Halliday (1961), he separates conventional grammar and formal grammar. Both traditional and formal grammar concentrate on rules for constructing correct sentences. Hence, it begins with the inquiry, "How should this sentence be structured?" In the meantime, functional grammar is concerned not only with structures, but also with how those structures produce meaning. The question in functional grammar is, "How is the meaning of this text realized?" Systemic-functional grammar, on the other hand, labels clause elements according to the function they serve in that clause rather than by word class (Gerot & Wignell, 1994; Thompson, 2013). Briefly, we can use this functional linguistic approach in analyzing discourse more deeply because it is concerned not only in one aspect. Because it is not merely focused on the structures but also with how those structures construct the meaning (Van Dijk, 2015; Jannah et al., 2022).

Hence, she decided to analyze an English translation of *Qur'an Surah* named '*Abasa*. *Surah 'Abasa* ("He Frowned") is the 80th surah of the *Qur'an* with 42 ayats. It was revealed in Mecca. The name of the surah is derived from its first verse, عَبَسَ وَتَوَلَّىٰ which means "He (The Prophet Muhammad S.A.W.) frowned and turned away" (Al-Hilali & Khan, 1998). This surah was revealed based on an incident of Prophet Muhammad. To understand about the thematic/theme-rheme structure in the *Surah 'Abasa*, the writer has to use the Systemic Functional Linguistic theory proposed by Halliday as the framework of the discussion. So, the researcher must focus only to the textual metafunction because it is realized by the Theme-Rheme system of language. The usage of theme and rheme in the translation of *Qur'an Surah 'Abasa* is very interesting to be studied without changing the content of *Qur'an Surah 'Abasa*. The researcher just wanted to describe the types of theme used in translation of the *surah*.

In addition, a simple definition of Theme in English is the idea represented by the constituent at the beginning of the clause. That might be stated as the message's starting point. The Theme is followed by the realization of the Rheme, which might be described as the remainder of the message (Halliday & Matthiessen, 2014). Hence, to summarize, Theme always starts at the beginning of the clause and is followed by Rheme. For example:

Table 1. Example of Theme and Rheme

Scotland	was worst hit.
Unmarked: Nominal Group	
Theme	Rheme

From the example above, **"Scotland"** as theme because it comes first in the clause. **"Scotland"** was classified as nominal group because it is a country (noun). While **"was worst hit"** is a rheme because **"was"** is an auxiliary verb. Verb or auxiliary verb in a clause will be classified as rheme.

The term theme is divided into three parts. There are three of them: an ideational/topical theme, an interpersonal theme, and a literary theme. First, consider the conceptual or topical theme. It is frequently, but not always, the clause's initial nominal group. Nominal group complexes, adverbial groups, prepositional phrases, and embedded clauses are all examples of topical themes. A key point to remember is that each clause must include only one topical theme. Once you've discovered a topical theme in a clause, you can assign the rheme role to all of the remaining clause constituents (Eggins, 2004). Ideational or topical theme

is divided into two parts. They are unmarked topical theme and marked topical theme. The unmarked topical theme may be nominal group (*e.g.* Jack), nominal group complexes (*e.g.* boys and girls), or embedded clause (*e.g.* (What boys and girls did)). Meanwhile, the marked topical theme may be adverbial (*e.g.* Now), prepositional phrase (*e.g.* Up the hill), or complement (*e.g.* His crown).

Second, the interpersonal theme. When a constituent with a mood label (but not a transitivity label) appears at the beginning of a clause, we refer to it as an interpersonal theme (Eggins, 2004). Before the topical theme, there are interpersonal elements. They may be modal adjuncts (*e.g.* probably, perhaps, usually, *etc.*), vocatives or name used to address someone (*e.g.* Mary, Joe, *etc.*), finite and Wh-elements (*e.g.* did, who, why, *etc.*), or polarity adjunct (no/yes). Third, the textual theme. Textual themes relate the clause to its context. Textual elements also occur before the topical theme. There are three types of textual theme. They are conjunctive adjuncts (*e.g.* meanwhile, moreover, therefore, despite that, *etc.*), continuative adjuncts or words used in spoken dialogue to indicate that speaker's contribution somehow related to what a previous speaker has said in an earlier turn (*e.g.* well, ah, right, ok, *etc.*), and conjunctions (*e.g.* because, but, *etc.*).

However, the element that is typically chosen as Theme in an English clause depends on the choice of Mood. In the other hand, theme interacts with mood which means that Theme in every clause depends on the mood of the clause. Mood is the major interpersonal system of the clause which provides interactants involved in dialogue with the resources for giving or demanding a commodity, either information or goods-&-services (Halliday & Matthiessen, 2014). As far as the writer concerned, most of the examples that have been discussed are declarative mood. However, we also need to consider theme in interrogative, imperative, and exclamative.

Based on the explanations above, it can be known that the Theme is crucial to influence the readers. Theme determines the focus information of the clause. Theme can be found in articles, novel, holy *Qur'an*, textbook, magazine, song lyrics, or speech. The topics of the *surah* in *Qur'an* can vary. It can be about creed, rituals, ethics, reprimand, and laws of the Islamic religion. One of *surah* that mostly theme to be found is the *Qur'an Surah 'Abasa*. Thus, the researcher aimed to identify the types of theme used in translation *Qur'an Surah 'Abasa* and to derive the dominant type of theme used in translation *Qur'an Surah 'Abasa*. To identify these objectives, the researcher explored Halliday's theory, and the clause was thoroughly examined by examining the realization of textual metafunction, and it can be observed how the author ordered their language to achieve their goals.

METHODS

Research Design

In this research, the researcher employed qualitative approach. Qualitative designates any research whose results are captured in words, images, or nonnumeric symbols; for instance, research on dreams (George, 2008). Based on the citation, the researcher applied qualitative approach because it will describe types of theme which found in the translation of *Qur'an Surah 'Abasa.* As for the research result, it is presented descriptively which describes and analyzes the types of theme (Creswell & Creswell, 2017). The technique of collecting data used in this study is documentation technique. Meanwhile, the researcher collected the data through examining documents.

Data and Data Source

The data of this study were clauses in English translation of *Qur'an Surah 'Abasa* which was taken from *Translation of the Meanings of The Noble Qur'an in the English Language* written by Dr. Muhammad

Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan in 1998. This work was published by King Fahd Complex in Saudi Arabia and it is the 80th *surah* of the *Qur'an* with 42 *ayats*.

Data Analysis Technique

In analyzing the data, the Interactive Model Technique of Miles, *et. al.* (2014) was employed in this study to analyse the data. The analysis consists of three concurrent flows of activities: data condensation, data display and data verification/conclusion (Miles, *et. al.,* 2014). To analyze the data, the researcher analyzed the data through the following steps. First, the researcher analysed all of the clauses in English translation of *Qur'an Surah 'Abasa*, the researcher, further, condensed unused data in the translation of *Qur'an Surah 'Abasa*. Second, the researcher displayed those data in short description. She would explain clearly why the data can be classified to each types of theme using Halliday's theory. Third, the researcher drew conclusions from data presented in the form of tables supported by explanations of the types of theme based on Halliday's theory.

RESULTS AND DISCUSSION

Types of Theme Used in Translation Qur'an Surah 'Abasa

The topic to be studied in this research was about Themes contained in English translation of *Qur'an Surah 'Abasa*. Here, the researcher read and comprehended the whole English translation of *Qur'an Surah 'Abasa* by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan to find out the types of theme used in the translation and the most dominant type of theme used in the translation. Then, the researcher analyzed the data by using data analysis technique of Miles, *et. al.* which consisted of three steps, namely data condensation, data display, and data verification/conclusion. It meant that there were three steps had been done by the researcher in analyzing the data in this research. In data condensation, the researcher analyzed all of the clauses in English translation of *Qur'an Surah 'Abasa.* The *surah* consists of 42 *ayats* which were divided into 76 clauses/data. Then, she condensed one of an unuseful data in the translation of *Qur'an Surah 'Abasa.* She found unuseful data which did not fulfill the required criteria. The explanation is as follows:

Data 34 QS. 80: 17:

قُتِلَ الْإِنْسَانُ

Be cursed (the disbelieving) man!

The data above is a minor clause. It has no thematic structure that can classify it into any types of theme. At a glance, it is almost similar to

Data 35 QS. 80: 17:

مَآ اَكْفَرَهُ ۚ

How ungrateful he is!

In the data 35, **"How ungrateful"** is Unmarked Topical Theme. Before the theme was identified, the researcher identified the mood of the data 35. The data 35 was identified as exclamative clause. In exclamative clause, the WH-element will always be a topical theme (Eggins, 2004). It consists of WH-element plus either a nominal group or an adverbial group. So, **"How ungrateful"** is the theme for the data 35 because **"How"** is one of WH- element, while **"ungrateful"** is a nominal group. It was identified as

nominal group because **"ungrateful"** explained an ungrateful man (noun). It is different with the data 34, **"Be cursed (the disbelieving) man!".** Even though it was identified as exclamative clause, it precedes with **"Be cursed"** which it is not a WH- element. So, it is not a Topical Theme, so it could not also be classified into other types of theme, either Interpersonal Theme or Textual Theme. It is an exclamation but it has no mood or transitivity structure. In the other words, they have no thematic structure which meant that the data 34 must be condensed because it did not fulfill the required criteria of any types of theme.

After condensing the data, the researcher displayed those data in short description. The researcher would explain clearly why the data can be classified into each type of theme. Then, in the data verification step, the researcher made conclusions from the result of data condensation and data display in table form. In drawing conclusions, the researcher answered questions of research problems based on the results of data analysis. Specifically, the researcher drew conclusions from data presented in the form of tables supported by explanations of the types of theme based on Halliday's theory.

Based on Halliday's theory, there are three types of theme, in which each types of theme have some small divisions. They are: 1) Topical/Ideational Theme, which is divided into two divisions: (a) Unmarked Theme and (b) Marked Theme, 2) Textual Theme, which is divided into three divisions: (a) Conjunctive Adjunct Theme, (b) Continuative Adjunct Theme, and (c) Conjunction Theme, and 3) Interpersonal Theme, which is divided into four divisions: (a) Modal Adjunct Theme, (b) Vocative Theme, (c) Finite and Wh-elements Theme, and (d) Polarity Adjunct Theme.

However, in this study, the result showed that there are 4 small divisions of types of theme used in translation of *Qur'an Surah 'Abasa* written by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan. They are: (1) Unmarked Topical Theme, (2) Marked Topical Theme, (3) Conjunction Textual Theme, and (4) Polarity Adjunct Interpersonal Theme. Meanwhile, Conjunctive Adjunct and Continuative Adjunct from Textual Theme and Modal Adjunct, Vocative, and Finite and WH-elements from Interpersonal Theme were not found in this study. The following clauses were the representative clauses found in *Qur'an Surah 'Abasa*:

Unmarked Topical Theme

عَبَسَ

Data 3 QS. 80: 1 (Declarative Clause)	(The Prophet S.A.W.)	frowned
	Unmarked	
	Ideational/Topical	
	Theme	Rheme

In the data 3, **"(The Prophet S.A.W.)"** is considered as theme because it is the starting point of the message. **"(The Prophet S.A.W)"** is classified as nominal group because it is a person (noun). Based on Halliday's theory, nominal group belongs to unmarked topical theme.

وَمَا عَلَيْكَ

Data 15 QS. 80: 7 (Interrogative Clause)	What	does it matter to you?
	Unmarked	
	Ideational/Topical	
	Theme	Rheme

The data 15 is identified as interrogative clause. In this data, **"What"** is determined as theme because it is in initial position. It is classified into unmarked topical theme because WH-elements initiated questions. So then, it would function as topical theme.

ذَكَرَهُ

Data 27 **QS. 80: 12** **(Imperative** **Clause)**	**Let**	**him pay attention to it.**
	Unmarked	
	Ideational/Topical	
	Theme	Rheme

The data 27 is identified as imperative clause. In the data 27, **"let"** is identified as theme because it is in initial position. **"Let"** is classified into unmarked topical theme because it is a predicator. In imperative clause, the clause must begin with a predicator and it should be treated as a topical theme. Therefore, it is classified into unmarked topical theme.

مَآ اَكْفَرَهُ

Data 35 **QS. 80: 17** **(Exclamative** **Clause)**	**How ungrateful**	**he is!**
	Unmarked	
	Ideational/Topical	
	Theme	Rheme

In the data 35, **"How ungrateful"** is determined as a theme. The data 35 was identified as exclamative clause. In exclamative clause, the WH- element will always be a topical theme (Eggins, 2004). It consists of WH-element plus either a nominal group or an adverbial group. So, **"How ungrateful"** is the theme for the data 35 because **"How"** is one of WH- element, while **"ungrateful"** is a nominal group. It is identified as nominal group because **"ungrateful"** explained an ungrateful man (noun). Therefore, **"How ungrateful"** is an unmarked topical theme.

Marked Topical Theme

اَمَّا مَنِ اسْتَغْنٰى

Data 13 **QS. 80: 5** **(Declarative** **Clause)**	**As for him**	**who thinks himself self-sufficient,**
	Marked	
	Ideational/Topical	
	Theme	Rheme

In the data 13, **"As for him"** is a theme because it is in initial position of the clause. It is identified as prepositional phrase because there is **"As for"** as preposition. Therefore, the prepositional phrase belongs to marked topical theme.

فَأَنْتَ لَهٗ تَصَدّٰىٚ

	To him	you attend;
Data 14 QS. 80: 6 (Declarative Clause)	Marked	
	Ideational/Topical	
	Theme	Rheme

In the data 14, **"To him"** is a theme because it is the starting point of the clause. It is also included to prepositional phrase because there is **"To"** as preposition. As well as, the prepositional phrase belongs to marked topical theme.

فَمَنْ شَآءَ

	So	whoever wills,
Data 26 QS. 80: 12 (Declarative Clause)	Marked	
	Ideational/Topical	
	Theme	Rheme

In the data 26, **"So"** is a theme because it is the first message of the clause. It is included to adverbial group. Moreover, the adverbial group belongs to marked topical theme.

ثُمَّ السَّبِيْلَ يَسَّرَهٗ

	Then	He makes the path easy for him.
Data 39 QS. 80: 20 (Declarative Clause)	Marked	
	Ideational/Topical	
	Theme	Rheme

In the data 39, there is only a theme. Here, **"Then"** is a theme which is included to adverbial group. The adverbial group is classified into marked topical theme.

Conjunction Textual Theme

اَنْ جَآءَهُ الْاَعْمٰى

	Because	there	came to him the blind man
Data 5 QS. 80: 2 (Declarative Clause)	Conjunction	Unmarked	
	Textual	Ideational/Topical	
	Theme		Rheme

In the data 5, **"Because"** and **"there"** are considered as themes because they are the first message what speaker going to say. **"Because"** is a conjunction. As well as, conjunction is the textual theme. While **"there"** belongs to unmarked topical theme because it refers to **"the blind man"** which it is a person (noun). Furthermore, noun is classified as nominal group which belongs to unmarked topical theme.

اَوۡ يَذَّكَّرُ

Data 11 **QS. 80: 4** **(Declarative Clause)**	**Or**	**he**	**might receive admonition,**
	Conjunction	Unmarked	
	Textual	Ideational/Topical	
	Theme		Rheme

In the data 11, there are also two themes identified. They are: **"Or"** and **"he".** Similarly with **"but"** and **"and"**, **"or"** is also a conjunction which belongs to the textual theme. Meanwhile, **"he"** is classified as nominal group because it is a singular pronoun. As the same as the previous data, nominal group belongs to unmarked topical theme.

فَاَقۡبَرَهٗ

Data 41 **QS. 80: 21** **(Declarative Clause)**	**and**	**<He>**	**puts him in his grave.**
	Conjunction	Unmarked	
	Textual	Ideational/Topical	
	Theme		Rheme

In the data 41, there are two themes existed. They are: **"and"** and **"<He>"**. In conjunction material, **"and"** is included to one of the conjunction, which is classified as the textual theme. While **"<He>"** is classified as nominal group because it is a singular pronoun which refers to Allah. Here, the researcher put **"<"** symbol because it is an invisible phrase came from the data 40. In the data 40, the clause explained that after creating man, Allah causes him to die. While in this data, the clause explained Allah makes him the inhabitant of a grave. Therefore, the nominal group is the unmarked topical theme.

وَوُجُوۡهٌ يَّوۡمَئِذٍ عَلَيۡهَا غَبَرَةٌ

Data 70 **QS. 80: 40** **(Declarative Clause)**	**And**	**other faces,**	**that day, will be dust-stained.**
	Conjunction	Unmarked	
	Textual	Ideational/Topical	
	Theme		Rheme

In the data 70, there are two types of theme. They are: **"And"** and **"other faces"** in initial position. First, **"And"** is a conjunction. Besides, conjunction is the textual theme. While **"other faces"** is classified as

nominal group complex because it is a noun which refers to some people. Furthermore, nominal group complex belongs to unmarked topical theme.

Polarity Adjunct Interpersonal Theme

كَلَّا اِنَّهَا تَذْكِرَةٌ

Data 24 QS. 80: 11 (Imperative Clause)	*Nay,* (No,)	(do not do	like this);
	Polarity Adjunct	Unmarked	
	Interpersonal	Ideational/Topical	
	Theme		Rheme

In the data 24, *"Nay,"* and **"(do not do"** are considered as themes because they are in initial position. Different from the previous data, this data begins with interpersonal theme. *"Nay,"* means **"No".** Hence, it is identified as a polarity adjunct. Polarity adjunct is grouped into the interpersonal theme. While **"(do not do"** is classified into unmarked topical theme. The data 24 is identified as imperative clause. Imperative clause begins with a predicator. The predicator is labelled for the transitivity function of process, and should therefore be treated as a topical theme (Eggins, 2004). In this data, **"do not do"** is a predicator. Therefore, it is classified into unmarked topical theme.

كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ

Data 44 QS. 80: 23 (Declarative Clause)	*Nay,* (No,)	but	(man)	has not done what He commanded him.
	Polarity Adjunct	Conjunction	Unmarked	
	Interpersonal	Textual	Ideational/Topical	
		Theme		Rheme

In the data 44, there are three types of theme identified. They are: *"Nay,"*,**"but"**, and **"(man)"**. First, *"Nay,"* is a polarity adjunct which belongs to the interpersonal theme. Second, **"but"** is a conjunction which belongs to the textual theme. Third, **"(man)"** is classified as nominal group because it is a person (noun). Moreover, nominal group belongs to unmarked topical theme.

The Most Dominant Type of Themes Used in Translation Qur'an Surah 'Abasa

After getting the frequencies of types of theme used in translation of *Qur'an Surah 'Abasa*, it was known the percentage of each types of theme. They are 55 Unmarked Topical Themes (49.55%), 34 Conjunction Textual Themes (30.63%), 20 Marked Topical Themes (18.02%), and 2 Polarity Adjunct Interpersonal Themes (1.80%). Based on those percentages, it shows the most dominant types of theme found in the translation of *Qur'an Surah 'Abasa* is Unmarked Topical Theme. To make it clear, the following table displayed the types of Theme found in translation Qur'an Surah 'Abasa:

Table 2. Calculation of Types of Theme in Translation *Qur'an Surah 'Abasa*

Types of Theme		Total
Ideational/Topical	Unmarked	55
	Marked	20
Textual	Conjunctive adjunct	-
	Continuative adjunct	-
	Conjunction	34
Interpersonal	Modal adjunct	-
	Vocative	-
	Finite and Wh-Element	-
	Polarity adjunct	2
Total		111

By considering the result and findings above, it can be concluded that the unmarked topical theme became the most dominant type of theme used in the translation of *Qur'an Surah 'Abasa* because this *surah* explained a lot about nominal group and nominal group complex. This surah depicted several matters. **The first,** it explained about the prophet Muhammad S.A.W. being reprimanded because he frowned at a weak people. **The second,** it explained about the characteristics of *Qur'an.* **The third,** it explained about the refutation against whoever denies life after death. **The fourth,** it explained about the Judgment Day and the fleeing of the people from their relatives during it. **The last,** it explained about the faces of the people of paradise and the people of the fire on the Judgment Day.

In the other words, this *surah* explained a lot about people (Prophet Muhammad S.A.W., the blind man, ungrateful man, disbelievers, and so on), things (admonition, duty, holy *Qur'an*, judgment day, and so on), *etc.,* which they can be identified as nominal group or nominal group complex. Based on the Halliday's theory, nominal group and nominal group complex are classified into Unmarked Topical Theme. In addition, it meant that this translation of *Qur'an Surah 'Abasa* tend to use subject as a theme or as the representative of first information in the clause.

As the same as this research, the research written by Wijayanto (2013) which entitled "An Analysis of Theme in Michael Learns to Rock's Song Lyrics" is also tend to use subject as a theme. However, the research did not explain any implicit phrase that can make the readers think harder and deeper about how to identify the types of theme. Besides that, the subjects used in the song lyrics tend to be repetitive. The researcher found there are so many themes (subject) identified by the use of pronoun in Wijayanto's research, such as: I, You, They, *etc.* Meanwhile, in this research, the readers can find various subjects of unmarked topical theme, such as: disbelievers, admonition, darkness, *etc.*

Furthermore, the findings of Ginting (2013) were identical to those of the current researcher. It was discovered that the most common types of themes employed in song lyrics were ideational/topical themes, interpersonal themes, and textual themes. Further, Akbar (2017) conducted another study that focused on Donald Trump's speech texts. This was discovered that the most common sorts of themes employed in speech texts were ideational/topical themes, textual themes, and interpersonal themes. Hamid (2011) conducted the most recent study, which focused on English advertisements in the Jakarta Post. Also, it was discovered that the most prevalent sorts of theme utilized in commercials were ideational/topical themes, followed by textual themes. However, there is no any interpersonal theme in those clauses.

CONCLUSION

Based on the research finding and data analysis, some conclusions can be drawn from this study. First, there are 4 small divisions of types of theme used in translation of *Qur'an Surah 'Abasa* written by Dr. Muhammad Taqiuddin al Hilali and Dr. Muhammad Muhsin Khan. They are: 55 Unmarked Topical Themes (49.55%), 34 Conjunction Textual Themes (30.63%), 20 Marked Topical Themes (18.02%), and 2 Polarity Adjunct Interpersonal Themes (1.80%). Second, based on those percentages, it shows the most dominant types of theme found in the translation of *Qur'an Surah 'Abasa* is Unmarked Topical Theme because this *surah* explained several matters about people (Prophet Muhammad S.A.W., the blind man, ungrateful man, disbelievers, and so on), things (admonition, duty, holy *Qur'an*, judgement day, and so on), *etc.* which they can be identified as nominal group or nominal group complex. Furthermore, nominal group and nominal group complex are classified into Unmarked Topical Theme. In addition, it meant that this translation of *Qur'an Surah 'Abasa* tend to use subject as a theme or as the representative of first information in the clause.

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