

THE USE OF PROCESS IN *JUZ AMMA* OF HOLY QURAN

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Abstract

One aim of this article is to show through a concrete example how speech function and speech role used in Holy Quran. The texts were taken from the verses in *Juz Amma* of Holy Quran. All surahs in *Juz Amma* of Holy Quran were taken as the data by using descriptive qualitative method. The result shows that the six types of process are found in the verses in *Juz Amma* of Holy Quran. Material Process is dominantly used because many surahs in *Juz Amma* of Holy Quran contain about action, activity, things that are doing or happened physically, bodily, and materially.

Keywords: *Juz Amma* of Holy Quran, process, transitivity

INTRODUCTION

Background of the Study

It cannot be denied that language plays an important role for people as human being. It is commonly used to express our feeling, emotion, ideas, and thought in order to be communicated with each other. When people speak or write, they produce text.

In simple word language function is considered as a tool of communication. Communication itself is the activity or process of expressing ideas and feeling or of giving information (Hornby, 2000:225). It means that when people use language, they need not only to interact with others but also to get other persons to understand their thought and feeling.

A text always produces a language. If we can understand the language and the nature of the language, so we can catch and understand much information from a

text. As far as speech and writing are concerned, a text can stand alone as an act of communication (Knapp and Watkins, 2005:29). In a text, there we can find sentences which consist from one or more clauses.

Language has some elements e.g. noun, verb, adverb, etc in which each element has its own role in language. However, when we analyze the language, the element that need to be concerned firstly is the verb, or also known as process in LSF, because we cannot have a sentence or even an independent without them and they clarify the intensity of feeling. Process is the building block of our language. It describes the movements and feelings of life. In relationship with communication, process also gives information about whether they are happening in the present, past, or future. Therefore, process is said as the centre of attention in language.

Holy Quran is an orientation book of life which use language. Holy Quran is read and memorized by many people in this world, especially for Moslem. In Holy Quran, God delivers commands, good news, knowledge, true stories, prohibition, etc. Holy Quran uses language as a tool to convey everything of God words. As the words of Allah, the Holy Quran also contains a great many facts, but many people are unable to understand about what is delivered because of lacking information to comprehend them. So, it will be easier for the readers if they understand about the language that God uses in Holy Quran which is not the same with the way how human delivers language. So, we need the elements of language, especially process to analyze it.

Research Question

This article deals with the analysis of process in *Juz Amma* of Holy Quran. The analysis is focused on the types of process, the most dominant type of process and the most dominant type of process mean in *Juz Amma* of Holy Quran.

Conceptual Framework

Metafunction

In Bloor and Bloor (1995:9), Halliday has classified the ways in which human being use language, which is known as metafunction, into three broad

categories: the ideational function, the interpersonal function, and the textual function.

Each function in metafunctions related to different part of language. The ideational function is in which language is used to organize, understand and express our perception of the world and of our own consciousness. The interpersonal function is in which language is used to enable us to participate in communicative acts with other people, to take on roles and to express and understand feelings, attitude and judgments. The textual function is in which the language is used to relate what is said or written to the real world and to other linguistic events.

The ideational function is to convey new information, to communicate a content that is unknown to the hearer (Wang, 2010:255). It is used to relate what is said (or written) to the real world and to other linguistic events. This involves the use of language to organize the text itself. The ideational function can be classified into two subfunctions: the experiential function and the logical function. The experiential function is concerned with content and ideas. The logical function is concerned with the relationship between ideas.

Transitivity

Transitivity system belongs to experiential metafunction. When we look at the experiential metafunction, we are looking at the grammar of the clause as representation. As with the clause as exchange, we find there is one major system of grammatical choice involved in this kind of meaning. So this is transitivity system or process type. It functions as the way to explore the clause in its aspects, such as who does what, to whom, when, where, why, or how.

Cunanan (2011:73) states that transitivity basically presents how the world is perceived in three dimensions: the material world, the world of consciousness, and the world of relations. It categorizes potential number and the semantic roles assigned to the participants according to the nature of the processes.

In Enggins (2004:214), in analyzing the transitivity system in a clause, there are three aspects of the clause that we are concerned. They are the selection of a process which will be realized in the verbal group of the clause, e.g. *Last year Diana gave blood*, the selection of participants which will be realized in the nominal

groups, e.g. *Last year Diana gave blood*, and the selection of circumstances: circumstantial meanings are expressed through adverbial groups or prepositional phrases, e.g. *Last year Diana gave blood*.

Process

Process is the central of the transitivity (Gerot and Wignell, 1994:54). It is usually represented as by a verb. Verb traditionally has been defined as ‘doing words’. However, there are some words are not doing words at all, they can sometime express the state of being and having.

Types of Process

Process is divided into different types which consist six different types namely material process, mental process, relational process, behavioral process, verbal process and existential process (Halliday: 1994:14),. Each types of process will be explained in the following subsection.

Material Process

Halliday (1994:109) defines the material process as the process of doing. It expresses the notion that some entity does something physically, which may be done to some other entity.

Material process is process about doing, about action, either concrete or abstract. However, any material process has a ‘doer’ which is called as *actor*, even though the actor itself may not actually be mentioned in the clause. In addition, it also has a *goal*. *Goal* is an entity to which the process is extended or directed.

Here are the examples of the material process in sentences.

<u>Marie</u>	<u>is eating</u>	<u>a delicious cake</u>
Actor	Material Process	Goal
<u>The boy</u>	<u>kicked</u>	<u>the ball</u>
Actor	Material Process	Goal

However, a number of verbs can serve in more than one process type, in different senses. For example, the verb make can serve in a material clause in the sense of ‘produce’ and in relational clause in the sense of ‘be’ (or ‘cause to be’).

Thus *it made a good drink* is ambiguous between material ‘it produces a good drink’ and relational ‘it was a good drink’.

Mental Process

Mental process is related to psychological matter. Gerot and Wagnell (1994:58) defines mental process as the process of sensing: feeling, thinking, and perceiving. A mental process involves sense, which is inside the human being. Therefore, the participant that is related to the sense must be a conscious or human being. If in material process the participants are *actor* and *goal*, in mental process the participants are *senser* and *phenomenon*.

Gerot and Wignell (1994: 58) divide mental process in to three types. They are affective or reactive (feeling); cognitive (thinking); and perceptive (perceiving through the five senses). The first type affective includes the processes of feeling such as *like, feel, hurt, love* and so on. The second type cognitive includes the processes of *thinking, believing, understanding, wishing, hoping, remembering, and forgetting*. The third type perceptive includes the process of *seeing, hearing, noticing, tasting, smelling* and other. Here are some of the examples:

<u>The girl</u>	<u>likes</u>	<u>my mother's flowers</u>
Senser	mental: affective	phenomenon

<u>Andi</u>	<u>still</u>	<u>remember</u>	<u>the accident</u>
Senser	mental: cognitive		phenomenon

<u>I</u>	<u>hear</u>	<u>a weird voice</u>
Senser	mental: perceptive	phenomenon

Relational Process

Halliday (1994:119) states that the relational processes could be said to be those of being. This is also including having. In addition, Saragih (2010: 8) states that the relational process occurs outside and inside human being and typically indicates identification, attribution and possession.

The English system operates three main types systematic construction of relational processes; intensive e.g. ‘x is a’, circumstantial e.g. ‘x is at a’ (where ‘is at’ stands for ‘is at, in, on, for, with, about, along, etc’) and possessive e.g. ‘x has a’.

Each of these comes in two distinct modes; attributive e.g. ‘a is an attributive of x’ and identifying e.g. ‘a is the identity of x’.

Gerot and Wignell (1994:67) define identifying process as a process which establish an identity and attributive process as a process which assign a quality. Each has its own characteristics participant roles. In attributive the participants are *carrier* and *attribute*, while in identifying process the participants *token* and *value*.

Examples:

<u>No one</u>	<u>is</u>	<u>stupid</u>
Carrier	relational: attributive	attribute
<u>Tom</u>	<u>is</u>	<u>my brother</u>
Token	relational: identifying	value

There is a difference between the attributive and the identifying mode is that the identifying ones are reversible, so that the *x* and the *a* can be switch around; ‘*Tom is my brother*’ or ‘*My Brother is Tom*’. The attributive ones are not reversible. There is no form ‘*Stupid is no one*’ which is systematically related to ‘*No one is stupid*’.

Behavioural Process

For Halliday (1994:139), behavioural processes are typically human physiological and psychological behaviour, like breathing, coughing, smiling, dreaming, and staring. . Like a *senser*, the participant in behavioural process who is ‘behaving’, labelled *behave*, is a conscious being. But the process is one of doing, not sensing.

Halliday (1994:139) states that the boundaries of behavoiral processes are indeterminate; but it can recognized the following kind as typical, that are processes of consciousness represented as forms of behavior (near mental), e.g. *look, watch, stare, listen, think, worry, dream*; verbal processes as behavior (near verbal), e.g. *cry, chatter, grumble, talk*; physicology processes manifesting states of consciousness, e.g. *cry, laugh, smile, frown, sigh, snarl, whine*; other processes, e.g. *breath, cough, faint, shit, yawn, sleep*; and bodily postures pastimes (near material), e.g. *sing, dance, lie down, sit (up and down)*.

Examples:

<u>She</u> Behaver	<u>walks</u> Behavioral Process	<u>in the rain</u> Circumstance	
<u>He</u> Behaver	<u>threw</u> Behavioral Process	<u>a ball</u> Range	<u>to me</u> Circumstance

Verbal Process

Halliday (1994:140) states that this process is process of saying, as in *what did you say? – I said it's not noisy in here*. But 'saying' has to be interpreted in rather broad sense; it covers any kind of symbolic exchange of meaning, like *the notice tells you to keep quiet, or my watch say it's half past nine*. The grammatical function of *you, I, the notice, or my watch* is that of *sayer*. The *sayer* is the central participant of verbal process– the participant saying, telling, stating, informing, asking, querying, demanding, offering, threatening, suggesting, and so on. It can be a human as in *I said it's not noisy in her*, or human-like speaker, of course; but it can also be any other symbolic source like in *the notice tells you to keep quiet*.

There are three other participants that may be incumbent upon verbal process; receiver which is the one to whom the saying is directed, e.g. *me* in *tell me the truth*, verbiage which is the function that corresponds to what is said, e.g. *a question* in *let me ask you a question*, and target which is the entity that is targeted by the process of saying, e.g. *him* in *she always praised him to her friends*.

Existential Process

Halliday (1994:142) states that the existential process represents that something exists or happens. We can identify this process easily because the process is preceeded by 'there'. Actually, the 'there' has no representational function: it is required because of the need for a subject to signals the process type.

Examples:

There	<u>is</u> Existential Process	<u>someone</u> Participant	<u>at the door</u> Circumstance
There	<u>was</u> Existential Process	<u>a robbery</u> Participant	

Juz Amma of Holy Quran

Holy Quran text can be regarded as a source of information. Holy Quran is read and memorized by many people in this world especially for Moslem. It is easier for the reader if he understands the language function in Holy Quran. Holy Quran uses language as a tool to convey everything of God words and the principle of Islam. Furthermore, Chaabani (2011:79) in his journal states that although the Qur'an is mainly considered as being a religious book of Islam, it contains countless verses relating to the nature and the universe. The Holy Quran is divided into 30 chapters, 114 surahs and 6666 surahs.

A surah may consist of some verses. A verse is a sentence of the Qur'an also known as *ayah*. Yusof, Zainuddin, Baba and Yusoff (2010:41) found that as in all languages, an *ayah* can contain many words. In the English language and Malay for example, a token can be found equivalent to a word in a sentence but never present as a phrase which consists of several words.

Juz amma is the last chapter of Holy Quran which consists of 37 surahs, which are An-Naba', An-Naziat, 'Abasa, At-Takwir, Al-Infithar, Al-Muthaffifin, Al-Insyiqaq, Al-Buruj, Ath-Thariq, Al-A'la, Al-Ghasiyah, Al-Fajr, Al-Balad, Asy-Syams, Al-Lail, Adl-Dluha, Asy-Syarh, At-Tin, Al-A'alaq, Al-Qadr, Al-Bayyinah, Az-Zalzalah, Al-Adiyat, Al-Qariah, At-Takatsur, Al-'Ashr, Al-Humazah, Al-Fil, Quraisy, Al-Maun, Al-Kautsar, Al-Kafirun, An-Nashr, al-Lahab, Al-Ikhlash, Al-Falaq and An-Nas. It is usually read by Moslem people when they pray, especially during Ramadan when the entire Qur'an is recited in the Tarawih salat; reciting approximately one juz a night.

METHODOLOGY

This paper is intended to give an illustration about the form use of process in *Juz Amma* of Holy Quran. The primary data for this qualitative descriptive method consisted of (1) identifying the process used in the verses in *Juz 'Amma* of Holy Quran; (2) classifying the types of process used in the verses in *Juz 'Amma* of Holy Quran; (3) counting the percentage of process; and (4) finding the most dominant type of process used in the verses in *Juz 'Amma* of Holy Quran. All surahs in *Juz Amma* of Holy Quran were used as the data.

RESULTS AND DISCUSSION

After analyzing the data, determining the types of process, and counting their frequency of occurrences in *Juz Amma* of Holy Quran, it was found that *Juz Amma* of Holy contains 638 clauses which have 638 processes. It was also found that the six types of process are occurred in the text with the occurrence and percentage as follows: Material Process 346 (54,2%), Mental Process 111 (17,4%), Relational Process 134 (21), Behavioural Process 5 (0,78), Verbal Process 35 (5,5), and Existential Process 7 (1,1%). Material Process is the dominant one because it indicates activities or events that happen in the outside world of human beings. It means that many surahs in *Juz Amma* of Holy Quran contain about action, activity, things that are doing or happened physically, bodily, and materially. So the physical or action verbs are mostly used as the representation.

Conclusion and Suggestions

Conclusion

Through considering the analysis and determining the types of process in *Juz Amma*, it can be concluded that the six types of process are used in *Juz Amma* of Holy Quran. They are Material Process, Mental Process, Relational Process, Behavioural Process, Verbal Process and Existential Process and material Process is the most dominant type used in *Juz Amma* of Holy Quran. It means that many surahs in *Juz Amma* of Holy Quran contain about action, activity, things that are doing or happened physically, bodily, and materially.

Suggestions

In relation to the conclusions of this article, it is suggested that the students should have a good knowledge of the use of process because by analyzing the process it is easier to comprehend the clause and other researchers who want to make a further research on the same topic are suggested to to compare the findings between Holy Quran using English meaning and Indonesian meaning. However, this article can be taken as a reference.

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