

CHAPTER I

INTRODUCTION

This chapter contains background of research, statement of problem, research objective, research significance, and definition of key terms.

1.1 Background of Research

The Qur'an, the only true guidance for humanity, was revealed to the best human, Prophet Muhammad. In the Qur'an there are so many stories as good examples and guidance for human especially for Muslim. Through Prophet Muhammad, Allah made it possible for people to understand how to live the Qur'an morality by giving examples from Prophets and other Muslim's lives (Yahya, 2005). One of the interesting stories in the Qur'an is Maryam story. Allah introduces Maryam as an ideal Muslim woman. Maryam's characters are noted in some verses in the Qur'an, for the example in these verses:

“And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: ‘O my Lord! Build for me, in nearness to thee, a mansion in the garden, and save me from Pharaoh and his doings, and save me from those that do wrong’. And Mary the daughter of ‘Imran, who guarded her chastity; and We breathed into (her body) of Our spirit: and she testified to the truth of the words of her Lord and of his revelations, and was one of the devout (servants)” (at-Tahreem: 11-12).

This research will focus on Maryam story in Surah Maryam translation by Abdullah Yusuf Ali. Abdullah Yusuf Ali is one of the famous translators of the

Qur'an. He was a quite popular figure among Indian Muslims and European scholars. On the other hand, Abdullah Yusuf Ali was a connoisseur of Persian literature and classical English literature. He was born on April 14th 1872 in Bombay, India. *The Holy Qur'an: Translation and Commentary* is the most phenomenal work of Abdullah Yusuf Ali, it was first published in 1934.

The Holy Qur'an: Translation and Commentary was written in unrhymed verse or in rhythmic prose. The translation focuses on employing semantic and literal approaches. The semantic approach ignores the target reader, who needs a more communicative translation to understand the message of the scripture. Moreover, Abdullah Yusuf Ali employed a literal translation technique, sometimes using footnotes to clarify the original text, and a translation style that seemed overly poetic and romantic. The language of the same surah from Abdullah Yusuf Ali's English Translation is commonly referred to as Classical English, adult language, religious-class, and educated language. Other features of the translation are its highly sophisticated writing style, word choice close to the original meaning, and academic notes and comments.

Ibrahim (2020) compared between two books of translation of meaning of the Holy Quran conducted by Abdullah Yusuf Ali and Muhammad Assad. The study concluded that Ali uses outdated words and sentences, he writes in the language written by Shakespeare and other ancient English poets, whereas Mohammad Assad uses contemporary English. Mohammad Assad offers a more narrative prosaic style, while Abdullah Yusuf Ali offers a more poetic style.

Some researchers analyzed some surah in *The Holy Qur'an: Translation and Commentary* by Abdullah Yusuf Ali such as Sa'diyah (2019) who analyzed *Mood System, Theme-Rheme and Transitivity Process Used on Surah Al-Waqi'ah Translated*. Besides, Zainab (2019) analyzed *Mood System and Transitivity Analysis on English Translation of Surah Yasin*.

Surah Maryam is one of 114 surahs in the Holy Qur'an which has 98 verses. It has a meaning "Mary" (Mother of Isa al-Masih). In Indonesia, Surah Maryam is often read by *muslimah* who are pregnant and it became tradition. The Surah tells us about the struggle of Maryam when she was giving birth to Isa al-Masih. Therefore this Surah gives a power to pregnant women and has proved by a research. Asnita and Setiowati (2020) have analyzed "*Effect of Surah Maryam Murottal Al-Qur'an Therapy on Anxiety Levels in Trimester III Pregnant Women*", the research stated that the *murottal* of Surah Maryam can reduce the level of anxiety in third semester pregnant women after administering *Murottal Al-Qur'an*.

There are some previous studies that discuss Surah Maryam. One of them is research conducted by Anita (2012) entitled "Figurative Language Used in Yusuf Ali's English Translation of Surah Maryam". The research has found that the Yusuf Ali's translation of Surah Maryam contains 18 different figurative languages. They are Parable, Symbols, Euphemism, Exclamation, Oxymoron, Understatement, Alliteration, Hysteron Proteron, Onomatopoeia, Irony, Eponym/Allusion, Tautology, Personification, Rhetoric, Hyperbole, Simile, Paradox, and Synecdoche. This study

explained the contextual meaning of each verse, including the stories of the Prophet, guidelines, and life philosophies from Allah.

Another research that analyzes Surah Maryam entitled “A Psycholinguistics Study of QS Maryam’s Verses on Education of Prenatal and Postnatal Children”. This research was conducted by Masniati (2017). The research showed the communication of psychology-linguistics that played directly by Prophet Zakariya and Maryam as a guide for humans in childbirth and educate children into qualified children, such as: physical and spiritual education, intellectual intelligence education, worship, *zikr* and prayer, compassion, joy and good naming as prenatal child’s education in Surah Maryam, and education with *azan* and *iqamah*, doing *tahnik*, *aqiqah*, learning about *kitab*, pray and do good to both parents as a postnatal education. It studied psychological aspects as well as emotion, cognition and desire in the context of revelation as language and parole.

From the previous studies above, there is still a gap of theory used that will be fulfilled in this research. It is from functional linguistic theories and one of them is transitivity. There are three types in conveying meaning: the interpersonal, the ideational and the textual are known as the metafunctions and transitivity is a part of them. The ideational strand of meaning in fact involves two components: experiential meaning in the clause, and logical meaning between clauses. Everything in this world such as an event, feeling, relationship and dialogue can only be realized with language that is structured of clauses. The clauses represent experiences. Experiential meaning is expressed through the system of Transitivity (Eggins, 2002: 206).

Transitivity patterns represent the world; describe the events and states of the world (real and unreal world).

There are some stories in Surah Maryam; they are Zakariya's story and his son Yahya, Maryam's story and Prophetess's story (Abraham, Moses with Aaron, Ismail and Idris). The most interesting story of them is the Maryam story. In verse 16 to 40 it said that Maryam the mother of Jesus was maligned by her people, but Jesus comforted her and was good to her. Allah immortalized the name of Maryam in the Qur'an as an ideal Muslim woman. There are some characters of Maryam that show the role of religion especially in this surah for a woman or a mother. By analyzing the transitivity of Maryam's story in Surah Maryam, it can be explained how the field of events is being constructed and describe the story is being talked about in the Surah. Moreover, the transitivity can explain the experiences of Maryam which will then shows some good characters as an ideal woman. This study is important to conduct because transitivity could reflect the ideational meaning of experiential of the story in the Surah. Therefore, based on the background research above this research will be conducted under the title **“Transitivity Analysis of Maryam's Story in the Translation of Surah Maryam by Abdullah Yusuf Ali”**.

1.2 Statement of Problem

The Holy Qur'an: Translation and Commentary by Abdullah Yusuf Ali is a phenomenal work and the most widely used by Muslims in English version.

Surah Maryam is one of the surahs in Al-Qur'an that has some interesting stories especially about Maryam. Then, through transitivity analysis, the ideational meaning (experiential) could be found in the surah. Therefore, the researcher formulates the problems as follows:

1. What process types are found to realize Maryam's story?
2. What ideational meaning is represented by those findings?

1.3 Research Objective

Regarding statement problems, the aim of the study is to identify the transitivity processes and to understand the ideational meaning of Maryam's story in the translation of Surah Maryam by Abdullah Yusuf Ali.

1.4 Research Significance

Theoretically, this research offers new knowledge about transitivity analysis of Maryam's story in the translation of Surah Maryam by Abdullah Yusuf Ali. The end of the study results records on understanding about functional grammar in ideational that means within the Surah. This study is also expected to be beneficial for the students of education of the English language and those who have interest in transitivity analysis. This research is able to enrich the study of linguistics especially on transitivity in the English translation of Holy Qur'an.

Practically, the readers of *The Holy Qur'an: Translation and Commentary* by Abdullah Yusuf Ali know references of some words which use. On the other hand, this research can contribute to systemic functional grammar learning especially for the students in English Literature Department. The researcher expects the future researchers can do further research on this study to make it better and perfect.

1.5 Definition of Key Terms

- Transitivity** : It is one major system of grammatical choice that represents the encoding of experiential meaning: meaning about the world, experience, how we perceive and experience what is going on (Egins, 2004).
- Processes** : It is central to transitivity and realized by verbs. It can be classified into material process, mental process, relational process, verbal process, behavioral process, and existential process (Gerot & Wignell, 1995: 54).
- Ideational meaning** : It is one of the three functional components of meaning. The ideational strand of meaning in fact involves two components: experiential meaning in the clause, and logical meaning between clauses. Experiential meaning is expressed through the system of Transitivity (Egins, 2002: 206).

Translation : It is defined as the replacement of textual material in one language (SL) by equivalent textual material in another language (Catford, 1965:20).

Surah Maryam : It is the nineteenth surah in Al Qur'an which has 98 verses and is included in *makkiyah* category. According to Abdullah Yusuf Ali (1989: 852), it was revealed before the first resort of the batch of Muslims to Abyssinia, say seven years before the Hijrat.

