TEXTUAL METAFUNCTION ANALYSIS IN SURAH MARYAM AND THE GOSPEL OF LUKE: A COMPARATIVE ANALYSIS

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Abstract
This study aims to analyze and compare the Textual Metafunction in Surah Maryam and The Gospel of Luke. The texts were analyzed using Halliday and Matthiesen's type of Themes theory and Danes' thematic progression theory. There are three types of themes, namely topical, interpersonal, and textual themes. Also, there are three types of thematic progression, which are simple linear, constant continuous, and derived hyper-theme progression. While the data from this research is in the form of text. This study focused on comparing the theme types and thematic progression found in both texts. In analysis, both of the texts are mostly using an unmarked topical theme which aims to make the information conveyed in the text clear and easily understood by the reader. For the thematic progression, both of the texts also mainly use derived hyper-theme progression which focuses on a single Theme.

Key words: Systemic Functional Linguistics, Textual Metafunction, Surah Maryam, The Gospel of Luke, Comparative Analysis

A. INTRODUCTION

Systemic Functional Linguistics (SFL), which was first introduced by Halliday, introduced a new way to see the meaning behind the language. According to Gerot and Wignell (1995), SFG focuses on text and its settings to describe language as it is used. Thus, SFG is concerned about language and context. It focuses on both structure and the way those structures create meaning

Systemic Functional Linguistics sees language as choices made in context. It helps connect the message to the context. Halliday & Matthiessen (2004) stated that three possible meanings could be employed when one used a language. First is experiential metafunction, which is how language is used to talk about the writer's experience, which includes the world in the writer's mind, the event, or even the entities that contribute to that event. The second is called interpersonal metafunction, which is how the language is used to interact with others, including

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how the writer influences and expresses his viewpoint of things in the world. The last one is textual metafunction, which is how language is used to organize the message into an unfolding language and fit it with the other messages (Thompson, 2013).

Textual metafunction uncovers how writers or speakers build their messages in a way that makes them flow naturally into the unfolding language event (Thompson, 2013). It aims to determine how the authors structure the message they want to convey to the reader. The way the message is worded indicates to the reader how the current section of their message fits with other parts when they are interacting with them. It studies how the clauses relate to the other message while still being considered a message in one context.

In textual metafunction, a clause has two main functional parts, namely "Theme" and "Rheme" (Fontaine, 2013). The Theme is identified as the message's starting point, which contextualizes and leads the clause (Halliday & Matthiesen, 2004). The purpose of each clause will be determined by a different Theme (Thompson, 2013). As a result, textual metafunction is crucial because there would be no text without frameworks like Theme. The process of meaningful communication depends on contextual factors (coherence) and internal properties (cohesion). An effective text should be made up of clauses that have been carefully planned and put together. The clauses are also cohesive and relevant to the context. Meanwhile, the rest of the clauses, which are not all deemed subjects, are referred to as Rheme (Halliday & Matthiesen, 2004). Thus, it can be concluded that the Theme is the point of the message, while Rheme is the remainder of the message.

Each Theme and Rheme in a paragraph has its own pattern, which is called Thematic Progression (Thompson, 2013). It has the function of keeping the paragraph coherent and making sense to the reader. Reiterating an element is one simple way to keep a text coherent. Cohesion can be effectively produced by repetition. One way to do it is by using the element that is presented as the Theme of clause 1 and promoting it to become the theme of clause 2 in a zigzag pattern, which is called thematic progression. Thematic progression could be analyzed in any kind of text, such as conversation, speech, prose, and even religious text.

The Qur'an and the Bible are two collections of religious texts that are held sacred in Islam and Christianity. The Holy Qur'an is the book of Allah, and according to Darwis (2010), it serves as a channel of communication because it conveys many significant messages to Allah's creations. This book defines what is right and evil and discusses the doctrine, rituals, ethics, and rules of the Islamic religion (Haleem, 2004). Meanwhile, the Bible is said to be a particular kind of discourse that serves as a bridge for communication between celestial and terrestrial beings and serves as God's revelation to man (Hasel, 2001). Therefore, the Bible acts as a communication mediator between two groups (God and man) who are experimenting with various codes and symbols. God is said to communicate with man through language, and the man replies to God's inquiries into the language since language is not merely a philosophical concept but also a means of expressing feelings, thoughts, and intentions to particular recipients in spoken or written form. These points make it crucial for languages to be studied

from different angles. One of them is the meaning of religious text languages such as the Qur'an and the Bible and their textual metafunction in the form of Thematization and Thematic Progression.

Several verses in the Qur'an and the Bible discuss the same topic, such as the reason pigs are forbidden to eat (Al-Baqarah verse 173 and Leviticus Chapter 11 verse 7) and the story of the prophet Isa A.s in the Quran (Surah Maryam verse 16–22), or Jesus Christ in the Bible (the Gospel of Luke Chapter 1 verse 26–38). As a result, the researcher chose Surah Maryam and the Gospel of Luke, Chapter 1, as the data. The researcher was interested in analyzing and comparing the textual metafunction of two religious texts from different religions that tell the same story, which is about a woman who has never been touched by a man before and was notified that she will be carrying a boy in her womb.

The researcher used two different theories to analyze the data. The theory of Halliday & Matthiesen (2004) was used to analyze the types of Themes, and the theory of Danes (1974) to find out the thematic progression of the data. The theories were used because they were very suitable for this research as they explain the Theme-Rheme and Thematic progression well..

B. RESEARCH METHOD

In this study, the researcher used the qualitative comparative method proposed by Ragin (1984). The texts were compared to determine the similarities and differences between the two groups as the data, and no numerical calculations are required (Kasiram, 2008). The data of this study are Surah Maryam verses 16-22 and the Gospel of Luke Chapter 1 verses 26-38. Meanwhile, the sources of the data were the Al-Qur'an English Translation translated by Dr. Mustafa Khattab, and The Bible New International Version (NIV). In this study, the researcher used the table as an analysis model

C. RESULT AND DISCUSSION

1. Research Finding

Based on the data analysis, the research findings are shown in the table. The table was categorized into two parts to answer the research questions. The first finding is about the types of Theme contained in Surah Maryam and The Gospel of Luke. The second finding is about the Thematic progression used in Surah Maryam and the Gospel of Luke. The third finding is about the similarities and differences between Surah Maryam and the Gospel of Luke at the level of thematicity.

1.1.   Types of Theme

Based on the results of the data analysis, it was found that there were four types of Themes used in both religious texts. There are simple unmarked Theme, simple marked Theme, multiple unmarked Theme, and multiple marked Theme. The following table shows the types and frequency of Theme used in Surah Maryam and the Gospel of Luke.

No	Types of Theme	Surah Maryam		The Gospel of Luke	
		F	%	F	%
1	Simple Unmarked Theme	11	57,9%	17	54,8%
2	Simple Marked Theme	3	15,8%	3	9,7%
3	Multiple Unmarked Theme	5	26,3%	10	32,2%
4	Multiple Marked Theme	-	0%	1	3,2%
	TOTAL	19	100%	31	100%

Table 1 The Types of Theme and Frequency in Surah Maryam and The Gospel of Luke

Based on the table above, it can be seen that a simple unmarked theme is a dominant type of theme used in both of the texts, with a percentage of 57,9% in Surah Maryam and 54,8% in The Gospel of Luke. Followed by multiple Unmarked Theme with a percentage of 26,3% from Surah Maryam and 32,2% from the Gospel of Luke. Also, both of the texts rarely use multiple Marked Theme with 0% from Surah Maryam and 3,2% from The Gospel of Luke.

In general, unmarked themes dominate both of the religious texts. This type of theme relates to "what" or "who" is being reported. This can be proven by the number of participants in the texts.

For the element of the Theme, it was found that seven elements were used in both of the religious texts, which can be seen in the table below:

The Element of Theme	Surah Maryam		The Gospel of Luke	
	F	%	F	%
Continuative	-	0%	-	0%
Conjunction	7	63,6%	10	66,6%
Conjunctive	-	0%	-	0%
WH-Relative	-	0%	1	6,6%
Finite	2	18,2%	2	13,3%
Polarity	-	0%	2	13,3%
Comment Adjunct	2	18,2%	-	0%
Vocative	-	0%	-	0%
Mood Adjunct	-	0%	-	0%
TOTAL	11	100%	15	100%

Table 2 The Element of Theme and Frequency in Surah Maryam and The Gospel of Luke

Based on the table above, it can be seen that both of the texts mostly used conjunction in their Theme with a percentage of 63,6% from Surah Maryam and 66,6% from The Gospel of Luke, followed by finite with 18,2% from Surah

Maryam and 13,3% from The Gospel of Luke. Both of the texts did not use continuative, conjunctive, vocative, or mood adjuncts in their text.

1.2. Types of Thematic Progression

Based on the result of the data analysis, it was found that there were three thematic progressions used in both religious texts: simple linear, constant continuous, and derived hyper-theme thematic progressions. The following table shows the types and frequency of thematic progression used in Surah Maryam and the Gospel of Luke.

No	Types of Thematic Progression	Surah Maryam		The Gospel of Luke	
		F	%	F	%
1	Simple Linear	7	38,9%	13	43,3%
2	Constant Continuous	-	0%	4	13,4%
3	Derived Hyper-Theme	11	61,1%	13	43,3%
	TOTAL	18	100%	30	100%

Table 3 Types of Thematic Progression and Frequency in Surah Maryam and The Gospel of Luke

From the table above, it can be seen that Surah Maryam mostly used derived hyper-theme as its thematic progression with a percentage of 61,1%, and this text did not use constant continuous in any of its clauses. Meanwhile, The Gospel of Luke mostly used both simple linear and derived hyper-theme with a percentage of 43,3% and rarely use constant continuous as its thematic progression with a percentage of 13,4%.

2. Discussion

From the explanation above, it can be seen that there are four types of Themes found in both of the texts, namely simple unmarked, multiple unmarked, simple marked, and multiple marked. Both of the text are dominantly used simple unmarked as their theme which indicates that the texts were focused on the participant of the clause.

Meanwhile, not all elements of the theme were found in the texts. The texts only used conjunction, comment adjunct, finite, polarity, and WH-relative. The rest of the elements are nowhere to be found, which are the continuative, conjunctive, vocative, and mood adjunct. The dominant element that was used was conjunction which indicated that the text was trying to be coherent as it was easier for the reader to understand the content of the text.

All of the types of thematic progression were used in the texts. The types were simple linear, constant continuous, and derived hyper-theme. The dominant type that was used was the derived Hyper-Theme, which indicated that the texts were mainly focused on one Theme..

D. CONCLUSION AND SUGGESTIONS

1. Conclusion

Based on the findings and discussion, there are several conclusions related to the analysis of theme and thematic progression in Surah Maryam and The Gospel of Luke. There are several types of theme found in Surah Maryam and The Gospel of Luke, which is the simple unmarked theme, multiple unmarked themes, simple marked theme, and multiple unmarked theme. The dominant type that was used in both Surah Maryam and The Gospel of Luke is the simple unmarked theme. So, it can be concluded that the texts emphasized the participant of the clause. The unmarked theme aims to make the information conveyed in the text clear and easily understood by the reader. Then, the elements of the theme used in both of the texts are conjunction, comment adjunct, finite, polarity, and WH-relative. The dominant theme element in both of the texts is conjunction. Thus, it can be concluded that the texts are written using coherent sentences to make it easier for readers to read the texts. The dominant type of thematic progression that was used in Surah Maryam is derived hyper-theme, and in The Gospel of Luke is both derived hyper-theme and simple linear. Thus, it can be concluded that both of the texts mostly focus on one theme.

The similarities that were found in both of the texts are the dominantly used theme and thematic progression. On the other hand, the differences that were found in both of the texts are some elements were not found in Surah Maryam but could be found in The Gospel of Luke, such as WH-relative, polarity, multiple marked theme, and constant continuous thematic progression. On the other hand, there is an element, too, that could be found in Surah Maryam but could not be found in The Gospel of Luke, which is the comment adjunct.

2. Suggestion

This study focused on the similarities and differences in textual metafunction in two kinds of religious texts, which are Surah Maryam from the Qur'an and The Gospel of Luke from the Bible. Further researchers are advised to conduct research on textual metafunction from one religious text but from two kinds of translation or a different source. This will help the further researcher find the data to compare, as the texts do not have much difference in word length and have the same topic.

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