



EXPERIENTIAL FUNCTION IN SURAH AL-FATIHA
(Based on Salah Ed-Din's Book)

A THESIS

***Submitted to the State Institute for Islamic Studies Padangsidempuan
as a Partial Fulfillment of the Requirement for Scholar Degree of
Islamic Education (S.Pd.I) in English***

Written by:

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ENGLISH EDUCATION DEPARTMENT

**TARBIYAH AND TEACHER TRAINING FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDIMPUAN
2015**



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2015

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In -

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Assalamu'alaikum Wr. Wb.

After reading, studying, and giving advice for necessary revise on thesis belong to Sri Heryani Nasuiton, entitle "*Experiential Function in Surah al-Fatiha (Based on Salah Ed-Din's Book)*", we assume that the thesis has been acceptable to complete the requirement to fulfill for the degree of Islamic Education (S.Pd.I) in English Department of Tarbiyah and Teacher Training Faculty in IAIN Padangsidempuan.

Therefore, we hoped that the thesis will soon be examined in front of the thesis examiner team of English Department Tarbiyah and Teacher Training Faculty IAIN Padangsidempuan.

Thank you

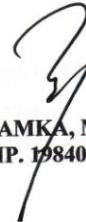
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ABSTRACT

This research discusses about Experiential Function in surah al-Fatiha. Surah al-Fatiha is always read every day in our life. Even it is in praying or the other religion activity. In Salah Ed-din's book, surah al-Fatiha also establishes the foundations of Islam, which is detailed in the Qur'an. It deals with the basics of 'belief,' 'worship' and 'conduct'. Actually it is because the surah al-Fatiha has many mental experiences that cannot be separated from Allah. From the experience, human will know Allah by knowing the meaning of al-Qur'an.

The objective of this research is identifying experiential function in the surah al-Fatiha, finding the dominant experience (process) in surah al-Fatiha and explaining the dominant process in surah al-Fatiha. Solving the problem, the researcher conducts descriptive and qualitative research, by using experiential function structures. The researcher does analysis, calculation and perception for collecting the data. The data source of this research is Salah Ed-Din's book or surah al-Fatiha.

Based on the resulted research, the Experiential Function structure gives more complete understanding and it is more practical in presenting experience. Relational process is used dominantly in surah al-Fatiha because there are many clauses containing the belief of human about who Allah is and identifying process to know their position and Allah's position. Mental process is also used dominantly in the surah al-Fatiha because the experience in the surah is about sensing. It is supported by the surah containing about the basics of 'belief,' 'worship' and 'conduct'.

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This thesis is still so far from being perfect based on weakness of the researcher. Therefore, I expect the constructive criticism and suggestions from the readers to improve this thesis.

Padangsidempuan, May 2015
Researcher

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CHAPTER I

INTRODUNTION

A. THE BACKGROUND OF THE PROBLEM

Language is an important thing in people's life. It is used as a tool of communication to convey them thoughts, feeling and desires. It is arranged and expressed it in oral and written form. Without language, it is impossible for people to interact each other in social interaction.

Every language in the world has a complex system of communication that is related to the several different aspects. These are often referred by linguistics as the theory of the language. There are five theory levels of the language, namely; the level of sounds in phonetic-phonology field, the level of words and forms in morphology field, the level of sentences in syntax field, the level of meaning in semantics field and the level of language use in pragmatics field. One of those fields in syntax fields, it is the field that puts together into sentences according to the rules syntax, what most people mean by the word grammar. A grammar is taught to every language learners. It is the basic knowledge in understanding language.

Language is system of meaning that it is created in oral and written form. It is to say that language as a system of meaning is implicated into two types in the social language in order how language is created and it gives

message to the listener and readers. Meaning, form, and experience are the linguistics' material.

Meaning is studied in semantics and pragmatics. Form is studied in morphology and syntax or what we name grammar. Expression is studied in phonetic and phonology. The researcher is focus on meaning. Meaning is divided into two: first meaning in text and the second is meaning in context. Meaning in text is related to grammatical unit and meaning in context related to society where language plays.

Text and context are two points of language that cannot be separated one and each other of the system to convey meaning. First, text is best regarded as a semantic unit and second, context is best regarded as a pragmatic unit. This is not only talking about the kinds of form of the text but also the meaning of the text functionally related to phrase, clause, sentence and also the coding of symbolist system in another or contextually, so it is to say way a text can be found among the part of a sentence or a clause. Clause as a grammatical is mean of expressing patterns of experience. In integrating message, it is related to linguistic which language is medium of meaning or message; they are sounds, symbols, words, groups, phrases, clauses, sentences, text and context. They are structured in other produce message easier and comfortable.

Text and context also can be found in Surah because surah also has meaning. There is meaning in text and meaning in context. There is a surah

that is read in every religion activity. Every prayer service starts with it and in supplicating the Lord of world, a beginning is made with it. The holy Qur'an opens with it. The surah has many titles. The surah is the nucleus of the al-Qur'an and the mother of al-Qur'an. The surah is Al-Fatiha.

In Salah Ed-Din A.Nefeily's book states that "Al-Fatiha establishes the foundations of Islam, which are detailed in the Qur'an. It deals with the basics of 'belief,' 'worship' and 'conduct'. The first three verses deal with belief in Allah and His attributes. The next two verses deal with the worship of Allah. The last two verses deal with the practical aspect of a Muslim's conduct. These three parts of the surah are related to each other. When a Muslim believes in Allah as the God of mercy, he realizes that he should thankfully worship Him. A Muslim, will, then, follow the instructions of Allah and will discipline his life accordingly".¹

From the explanation above, the meaning of surah Al-Fatiha must be known. If the meaning of Surah Al-Fatiha is understood, the meaning of all the books revealed to the prophets and messengers of Allah will be known. When Allah is the God mercy is believed, will thankfully. And from the explanation, the researcher wants to know why is said the surah establishes the foundations of Islam if it is seen from linguistic side?

¹ Salah Ed-Din A.Nefeily, *Hihlightson The Meaning of Al-Qur'an, the Opening Chapter of the Muslims' Glorious Book, Al-Qur'an*, (Cairo: Dar An-Nashr Liljami'at, 2005), p.4-5.

So, now let me see from linguistic side. Metafunctions are analysis of text and context function. Metafunctions refer to the systematic functional linguistic.² Metafunction of language is the function language in the using of language by the speaker. In every interaction between speaker, speaker uses the language to roll out the experience. By the function in the human's life, the language all at once called function in communication, that is roll out or represented the experience who technically named Experiential function.³

Experiential function is contained in three elements, namely: Process, Participants and Circumstances. Process is the determiner in a unit of experience because process binds the participant and the participant is determined by the process and the circumstance as the choice.

The researcher would like to see the experiential function in the surah of al-Fatiha. Hopefully this analysis will give something new to behave. If the researcher connects experiential function and also apply to the surah of al Qur'an the researcher thinks this research will give a new contribution in experience. So that's why this research is titled "**EXPERIENTIAL FUNCTION IN SURAH AL FATIHA**".

² M.A.K. Halliday, *An Introduction to Functional Grammar Second Edition*, (London: Edward Arnold, 1985), p.21. in Hamka, Theme and Rheme in Children's Song (Unpublished Thesis, UNIMED, 2009).

³ Amrin Saragih, *Bahasa dalam Konteks Sosial*, (Medan: Program Pascasarjana UNIMED, 1999), p.7

B. The Focus of The Research

This research is concerned with the analysis of Surah Al-Fatiha. I want to know what the deep meaning is or the implicit experience in Surah Al-Fatiha. The surah is always read in our sholat or other religion activity. But actually the case is people still have bad behavior even they always read Al-Fatiha every day. As we know, the surah must be said by oral, justified in our heart and do by practice. In the reality, in my society so many people just say by oral and no more. I will connect experiential function and also apply to the surah of al Qur'an.

C. The Definition of the Key Term

1. Experiential Function is a clause that guise as a way of representing pattern of experience.⁴

Experiential Function is to represent experience. A clause serves as the unit of experience. Experience was contained in three elements, namely: Process, Participants and Circumstance.⁵

So, Experience is everything is done every day. Even it is good or bad. In the experience must be passed by process. The experience can be said good or bad from the process. How the process is done. It cannot be said experience if it is has no some processes.

⁴ M.A.K. Halliday, *An Introduction to Functional Grammar Second Edition*, (London: Edward Arnold, 1994), p.106

⁵ Amrin Saragih, *Bahasa dalam Konteks Sosial*, (Medan: Program Pascasarjana UNIMED, 1999), p.28

2. According to Salah Ed-Din, Surah Al-Fatiha is the opening surah of the Qur'an. Al-Fatiha establishes the foundations of Islam, which are detailed in the Qur'an. It deals with the basics of 'belief,' 'worship' and 'conduct'.⁶

Surah al – Fatiha is the greatest surah of the al – Qur'an, it is not found in the rest of the Book or in the previous scriptures.⁷

So, Surah al-Fatiha is the first chapter of the Qur'an and the key to the understanding of the whole Book. It is a seven-verse surah, which is described by the Prophet Muhammad as the greatest surah of the Qur'an.

D. The Formulation of The Problem

To make the problem to be clear in research is pointed on the formulation of the problems. Based on identification above as follow:

1. How is experiential function in surah al-Fatiha?
2. What process is dominant in surah al-Fatiha?
3. Why is the process dominant in surah al-Fatiha?

E. The Objective of the Research

1. To identify experiential function in the surah al-Fatiha
2. To find the dominant process in surah al-Fatiha
3. To explain why the process is dominant in surah al-Fatiha

⁶ Salah Ed-Din A.Nefeily, *Hihlightson The Meaning of Al-Qur'an, the Opening Chapter of the Muslims' Glorious Book, Al-Qur'an*, (Cairo: Dar An-Nashr Liljami'at, 2005), p.4

⁷ Abu Rumaysah, *The Spritual Cure, an Expalanation to Surah al – Fatiha*, (Birmigham: Daar Us – Sunnah Publisher), p. 17

F. The Significances of the Research

Text and context are two points in language that they cannot be separated one and each other. Furthermore, text and context involve value in them. The meaning of the language is not only conveyed by the language used but also the structure of information used or organized to convey meaning in text reflected to procedure of the language and context.

This research provides to see how the surah Al-Fatiha conveys the meaning in case of structure and meaning. In other words, the analysis will create the answers of the problem in the previous points by using Experiential Function to convey meaning in the Surah. Therefore, the finding of the research expected to be relevant in some respects; especially relevant to students, lecturer and the researcher self.

G. The Outline of the Thesis

The outline of the scrip include in to five chapters, they are:

The first chapter consists of: background of the problem, definition of key term, focus of the problem, formulation of the problem, the aims of the research, the significance of the research, and outline of the thesis.

The second chapter consists of: the theoretical description involve. definition of Experiential function, analysis, al-Qur'an, surah al-Fatiha and review of related finding.

The third chapter consists of research methodology involve: research design, the data source, technique of data collection and technique of data analysis, the fourth chapter consists of analysis of data analysis, finding, and discussion. The fifth chapter consists of conclusion and suggestion.

CHAPTER II

THEORETICAL DESCRIPTIONS

A. THEORETICAL DESCRIPTIONS

1. Experiential Function

A clause serves as the unit of experience. Experience is contained in three elements, namely: Process, Participants and Circumstance. Process is the essence of an experience. The process is determining the participants while circumstance is a choice.⁸

The third aspect of meaning of the clause is meaning as representation. Usually when people talk about what a word or a sentence “means”, it is the kind of meaning they have in mind-meaning in the senses of context.

Now, we focus of clause in the experiential function. The clause is a way to representing pattern of experience. Language enable human beings to build a mental picture of reality, to make sense of what goes on around theme and inside them. The clause plays a central role, because it embodies a general principle for modeling experience-namely, the principle that reality is made up of processes.⁹

⁸ Amrin Saragih, *Bahasa dalam Konteks Sosial*, (Medan: Program Pascasarjana UNIMED, 1999), p.28.

⁹ M.A.K. Halliday, *An Introduction to Functional Grammar Second Edition*, (London: Edward Arnold, 1994), p.106.

So, Experience is everything is done every day. Even it is good or bad. In the experience must be passed by process. The experience can be said good or bad from the process. How the process is done. It cannot be said experience if it is has no some processes. The human or thing that do or received the process can be said participant. The participant is determined by the process and the choice can be said circumstance.

Experience consists of “goings-on” happening, doing, sensing, meaning, being and becoming. They are sorted out in the grammar of the clause. Thus as well as being a mode of action, of giving and demanding goods and service and information , the clause is also a mode of reflection, of imposing order on the endless variation and flow of events. The grammatical system is Transitivity. The transitivity contrasts the world of experience into a manageable set of process types.¹⁰

There are types of process and there is a basic difference, we they are inner and outer experience. The different between inner and outer experience are, the outer is what we experience as going on “out there”, in the world around us, and what we experience as going on inside ourselves, in the world of consciousness and imagination. The prototypical from of the “outer” experience is that of action and events: things happen, and people, or the actors, do things, or make them happen.

¹⁰ M.A.K. Halliday and Christian Mattiessen, *An Introduction to Functional Grammar Third Edition*, (London: Edward Arnold, 2004), p. 170.

And the “inner” experience is harder to sort out; but it is partly a kind of replay of the outer, recording it, reacting to it, and partly a separate awareness of our states of being.¹¹

The grammar sets up a discontinuity between them: it distinguishes rather clearly between outer experience (the process of external world) and inner experience (the process of consciousness). In grammatical categories they are called Material process and Mental process.¹²

So, the difference of material process and mental process is, the material process is the prototypical form of the “outer” experience is that of action and events: things happen, and people, or the actors, do things, or make them happen and mental process is the “inner” experience is harder to sort out; but it is partly a kind of replay of the outer, recording it, reacting to it, and partly a separate awareness of the states of being.

The third is Relational process. Here, the grammar recognizes the processes of a third type, those of classifying and identifying. It can become a coherent theory of experience. It is learned to generalize: to relate one fragment of experience to another: this is the same as that, this is the kind of the other.¹³

¹¹ *Ibid.*

¹² *Ibid.*

¹³ M.A.K. Halliday, *Op.Cit.* p.107.

Material, mental and relational are the three main types of process in the English transitivity system. But we also find categories located at the three boundaries; not so clearly set apart, but nevertheless recognizable in the grammar an intermediate between the different pairs-sharing some features of each, and thus acquiring a character of their own. On the borderline between material and mental are the Behavioral processes: those that represent outer manifestations of inner workings, the acting out of processes of consciousness and physiological states symbolic relationship constructed in human consciousness and enacted in the form of language, like saying and meaning. And on the borderline between the relational and the material are the process concerned with existence, the Existential by which phenomena of all kinds are simply recognized to “be” to exist, or to happen. This closes the circle.¹⁴

From the explanation above, the third process is relational process, where relational process is classifying and identifying process. Material, mental and relational are the three main types of process in the English transitivity system. The next is behavioral process.

Behavioral process is the borderline between material and mental. They represent outer manifestations of inner workings, the acting out of processes of consciousness and physiological states symbolic relationship constructed in human consciousness and enacted in the form of language, like saying and meaning. And on the borderline between the relational and the material are the process concerned with existence, the Existential by which phenomena of all kinds are simply recognized to “be” to exist, or to happen. This closes the circle.

¹⁴ M.A.K. Halliday and Christian Mattiessen, *Op.Cit.* p.107.

a. Processes

Everything happens can be said process. What is the status of process, as set up in the grammar of the clause? The framer work is very simple; it make sense to very young children, who are learning their mother tongue.

A process consists, in principle, of three components:

- 1) The process itself;
- 2) Participants in the process;
- 3) Circumstances associated with the process.

These provide the frame of reference interpreting our experience what goes on. The concepts of process, participant, and circumstances are semantic categories which explain in the most general way how fhenomen of the real world are represented as linguistic structures.

When we come to interpret the grammar of the clause, however, we do not use these concepts as they stand because they are too general to explain very much. We shall need to recognize functions which are more specific than these and which may differ

according to the type of process being represented. Nevertheless they all derive from and can be related to these three general categories.¹⁵

In the other word some experiences can be seen from the process self, participant in the process and the circumstances that is associated with the process, but it shall need to recognize functions which are more specific than these and which may differ according to the type of process being represented.

There are 6 types of labelling processes they are: material, mental, relational, verbal, behavioral and exestencial process.

1) Material process

Material processes are process of “doing”. They express the notion that some entity ‘does’ something-which may be done ‘to’ some other entity.¹⁶Material processes are process in an activity that concerning physical activity and it is done as real by the actor from the case, the material process can be observed by sense.¹⁷

Material process expresses an action or an activity which is typically carried out by an Agent. By Agent we mean any entity that is capable of operating on itself or others,

¹⁵ *Ibid.* p.107-109.

¹⁶ M.A.K. Halliday and Christian Mattiessen, *Op.Cit.* p.110.

¹⁷ Amrin Saragih, *Bahasa dalam Konteks Sosial*, (Medan: Program Pascasarjana UNIMED, 1999), p.30.

usually to bring about some change in the location of properties of itself or others.¹⁸

In the simple words, material process is the process of doing. The process is done by the Agent. The process does it to some other entity.

A ‘logical’ element (in this sense) is a function in transitivity structure. The traditional view of transitivity in western linguistic is as follows. (1) every process has an actor. (2) some process but not all, also have a second participant, which we shall call a goal. For example:¹⁹

A		B		
The Lion	Sprang	The Lion	Caught	The tourist
Actor	Process	Actor	Process	Goal

The implication is that in both cases the lion did something; but in (A) the doing was confined to the lion, whereas in (B) it was directed at, or extended to, the tourist. The term goal implies ‘directed at’; another term that has been used for this function is patient, meaning on that ‘suffers’ or ‘undergoes’ the process. We will keep the familiar term Goal

¹⁸ Angela Downing and Philip Locke, *A University Course in English Grammar*, (New York: Prentice Hall International, 1992), p.114.

¹⁹ M.A.K. Halliday, *Op.Cit.* p.109.

in the present analysis, although neither or the two really hits the mark; the relevant concept is more like that of ‘one to which the process is extended’.

The concept of extension is in fact the one that is embodied in the classical terminology of ‘transitive’ and ‘intransitive’, from which the ‘transitivity’ is derived. According to this theory the verb *said* is said to be intransitive (‘not going through’) and the verb *catch* is said to be transitive (‘going through’ -that is, extending to some other entity). This is an accurate interpretation of difference between them; with the proviso that, in English at least, these concepts relate more appropriately to the clause than to the verb.²⁰

From the example above, the verb *said* is said to be intransitive (‘not going through’). It is said intransitive because the verb does not need object or other entity. And the verb *catch* is said to be transitive (‘going through’ -that is, extending to some other entity) or the verb needs object.

Material processes are processes of ‘doing’. They express what the participant ‘does’ or maybe done ‘to’ other participant. So we can ask about such processes, or ‘probe’ them, in this way: *what did the lion do? What did the lion do to the tourist?* Looked at from the tourist’s point of view, on the other hand, the process is not one of doing but one of ‘happening’; so we can also say *what happened to the tourist?*

²⁰*Ibid.*, p.109-110.

Consequently if there is a Goal of the process, as well as an actor, the representation maybe come in either of two forms: either active, *the lion caught the tourist*, or passive, *the tourist was caught by the lion*. like the table below:²¹

Active			Passive		
The Lion	Caught	The tourist	The tourist	Was Caught	By the lion
Actor	Process	Goal	Goal	Process	Actor

2) Mental process

Process is realized by verbs in linguistics side. Mental process is the process on sensing. They are three types process on sensing, they are affective or reactive (feeling), cognitive (thinking), and perceptive (perceiving through the five sense). The participants in this process are called the senser and the phenomenon. The senser is a conscious being who can feel, think, or see. The phenomenon is that which is sensed.²²

These processes differ from material becuse material is process physical, moving and overt doing. Mental processes are mental, covert kinds of goings-on. And the participant involved in mental processes is not so much acting or acting

²¹ *Ibid.* P.110-111

²² Sanggam Siahaan and KisnoShinoda, *Generic Text Structure* (Yogyakarta: GrahaIlmu, 2008), p. 13.

upon in a doing sense, as sensing – having feelings, perceiving or thinking.²³

Thus, the participants in mental processes are sener and fhenomenon. Sener is who can feel, think or see. We can make the second participant to the think that cannot feel, think or see. : e.g. she doesn't like apple.

So, mental process is the process is done from inner or our mental. There is no much acting in mental process and there is no moving here. They are affective or reactive (feeling), cognitive (thinking), and perceptive (perceiving through the five sense). The participant of mental process is called sener and the phenomenon.

The fhenomenon is that which is sensed: felt, thought, or seen.

My mother loves me

Participant: Sener	Process: Mental	Participant: phenomenon
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We can have clauses with sener and phenomenon:

I like new clothes

Sener	Mental:Affect	Phenomenon
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²³ Linda Getot and Peter Wignell, *Making Sense of Functional Grammar*, (Sydney: Tanya Stabler, 1994), p.58.

Senser only:

We	understood
Senser	Mental:Cognitive

Not all situation that we wish to express linguistically centre on who does what to whom.

The processes of mental perception (see, hear, feel and so on), of cognition (know, think, believe, recognize and so on), and affection (like, dislike, love, hate, please and so on) are semantically different from material processes of ‘doing’ and these differences are reflected in the grammar in several ways.²⁴

So, everything that is done with minds is constituted the process of mental process. This process is semantically different from material processes of ‘doing’ and these differences are reflected in the grammar in several ways.

- a) There is typically one participant who is conscious, and can be called the Experiencer; this is the one who sees, feels, thinks, likes, and so on, and is typically human, but may also be an animal. (The reader heard a noise. The horse sensed danger). The use of the noun – conscious entity as Experiencer in a mental process is often exploited for commercial ends.

²⁴ Angela Downing and Philip Locke, *Op.Cit.* p. 125.

Your car knows what it needs.

This airline cares for you.

- b) There is usually a second participant in a mental process, that which is perceive, known, like and so on, and which may be a ‘thing’ realised by a NG, but can also be a fact, a process or an entire situation, realised by a clause. This participant can be called the phenomenon.
 - c) Verbs of mental processes are typically stative verbs and consequently the unmarked tense-aspect form is the non-progressive (I know the answer, not I am knowing the answer). Material processes, on the other hand, are typically dynamic and tke the progressive as their unmarked tense-aspect (what are you doing? I am reading this script, not what do you read? I read this script).
 - d) A mental process cannot be questioned by ‘what did X do?’ as can a material process. Compare: what did Mary do with the gift? She gave it away. She liked it.²⁵
- 3) Relational Process

Relational process is the process of being (including having). It involves with the statement of indentifying something. It also involves with the quality identification of something. In addition to that, it also involves and with the identity identification.²⁶

There are four kinds of participants in the process. The participants in the process of indentifying something and the quality of something are Token and Value. The participants in

²⁵ *Ibid*, p. 125-126

²⁶ Sanggam Siahaan and KisnoShinoda, *Generic Text Structure* (Yogyakarta: GrahaIlmu, 2008), p.19.

the process of identity identification are Carrier and Attribute.²⁷

In other word, relational process is the process that indicate of who is the participant I. The participant in this process can be seen from the process. Is it process of identifying something and the quality of something or process of identity identification.

Fahrul is a fine horn player

Carrier	Attributive	Attribute
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In identifying processes the participant roles are Token and Value.

Fahrul may be the finest living horn player

Token	Identifying	Value
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Relational processes can be further sub-classified according to wether they are: intensive, possesive or circumstantial.

Intensive	Martua is arrogant
Possesive	Martua has dark hair
Cicumstatial	
Circumstance as attribute	The yolk is in the centre
Circumstance as process	Albumen surrounds the yolk

²⁷*Ibid.*, p.19.

This network indicates that all relational processes are neither Attribute or Identifying, and at the same time, are neither intensive, possessive or circumstantial. It gives paradigm of six possibilities.

Book	is	a place to write
Carrier	Attribute:intensive	Attribute

We	have	a book store
Carrier	Attribute:possessive	Attribute

The handphone	is	inside bag
Carrier	Attribute:circumstantial	Attribute

The old man	is	the father of Rani
Token	Identifying:intensive	Value

The singer	is	Afgan
Token	Identifying:possesive	Value

Tuesday	was	the deadline
Token	Identifying:circumstial	Value

Relational process plays a key role in education in subject such as science, geography, mathematics and economics. It is through these processes that these subject create an ordered technical vocabulary, and a way of

classifying the world. They are fundamental in how the above-mentioned subject construct the world.

It is sometimes difficult to tell whether a relationship process is identifying or attribute. Perhaps the easiest way to distinguish between them is that identifying processes are reversible. That is, the clause can be reversed in order and the semantic relationship still holds.²⁸ For example:

Fahrul horn player	may be	the finest living
Token	Identifying:intensive	Value

The finest living horn player Fahrul	may be	
Value	Identifying:intensive	Token

4) Verbal Process

Verbal process is the process of saying or signaling. Verbal process has four participants. The first is the sayer who expresses the notion of source. It does not need to be a conscious being. The second is the receiver who expresses the notion of the one to whom the verbalization is addressed. The third is the target who expresses the notion the one acted upon

²⁸ Linda Getot and Peter Wignell, *Op.Cit.* p.67-69.

verbally. The fourth is the range who is named the verbalization itself.²⁹

From the explanation, verbal process is process of spoken or oral. The participant in this process is divided into four participants. The process in verbal determines where the participant is.

Sayer	Verbal process	Recipient	Verbiage
Mida They That Lecturer	Told announced says	Me	a secret the name of the winner 'No entry'

- a) The Receiver is the one to whom the saying is directed; e.g. me, your parents. The receiver may be subject in a clause which is passive
- b) The Verbiage is the function that corresponds to what is said. This may mean one of the two things.
- c) The Target is the entity that is targeted by the process of saying.³⁰

²⁹ Sanggam Siahaan and KisnoShinoda, *Op.Cit.* p.18-19.

³⁰ M.A.K. Halliday, *Op.Cit.* p.141.

5) Existential Process

Existential process is the process of existence. It is expressed by verbs of existing. Such as be, exist, and arise. In this process, the existent can be a phenomenon of any kind.³¹

There is not a participant in this process. The single participant is the Existent, which may refer to a countable entity (there's a good film on in town), an uncountable entity (there's roast lamb for lunch) or an event (there was an explosion).

In other word, existential process is the process which shows the existence of something. As in there are no fairies; there are many kinds of fruits. The participant in this process is single participant. It is called Existent, which may refer to a countable entity.

More frequently ot states the existence of something together with its location in time or place. A third types express an Attribute of the Existent, while a fourth type expands the Existent in some other way:³²

³¹ Sanggam Siahaan and KisnoShinoda, *Op.Cit.* p.22.

³²Angela Downing and Philip Locke, *Op.Cit.* p. 139.

a) With a locate circumstance:

There is a flower in the room

There was a cat at sea

There's not a cloud in the sky

b) With an Attribute characterising the Existent:

There are some page blank

There were few people in favour

c) Expansion of the Existent by the addition of clauses:

There are many people love me

There's a handsome boy outside

There is a wedding announced

By means on expansion in (c), a state of affairs is expressed linguistically as existential, which would in its more basic semantic structure be a process of another type, whether mental (*Few people realise the danger*), material (*someone is waiting*) or verbal (*X announces a wedding*).

The process in existential clauses is typically expressed by *be*. Other intransitive verb which can be used are *stand, lie, stretch, hang and remain*, which express positional states; as well as these there are a few intransitive dynamic verbs which express the notion of 'occurring', 'coming into view' or 'arrival on

the scene' (*occur, follow, appear, arise, emerge, loom*). Both types are illustrate below:³³

There remain many problems.

On the wall there hangs a mirror.

There followed an extraordinary scene.

Existential there may be omitted when a locative or directional Adjunct or a clause is in initial position:

Below the castle stretches a vast plain.

On the wall hangs a mirror.

Standing at the door is a starnge-looking man.

Such clauses are very close semantically to reversed relational processes. However, the addition of a tag question, with *there*, not a personal pronoun (*On the wall hangs a mirror, doesn't there?*), suggests that they are in fact existentials. On the other hand, the same clauses with SPCs order would clearly be analysed as relational, confirmed by *it* in the tag question (*A mirror hangs on the wall, doen't it?*). Clearly, the expanded existential clause is more a textual device than a statement of existence since it shows the interaction of ertain relational processes with the textual function of presenting situation.³⁴

6) Behavioral Proces

Behavioral proces are processes of psychological and psychological behavior, like breathing, coughing, smiling, dreaming, and starting.³⁵ They are least distinct of all the six

³³ *Ibid*,p. 139

³⁴ *Ibid*,p. 139-140.

³⁵ M.A.K. Halliday *Op.Cit.* p. 139.

process types because they have no clearly defined characteristics of their own; rather they are partly like the material and partly like the mental.³⁶

There is no obligatory participant: the Behavior. Like a Senser, the Behavior is conscious being. But the process is one of doing, not sensing. So we can have:

I	live	in Padangsidempuan
Behavior	Behavioural	Circumstance:place

He	walks	slowly
Behavior	Behavioural	Circumstance:manner

We can have the enacted behaviour mentioned:

He	heaved	a great sigh
Behavior	Behavioural	Range

They	push	a car
Behavior	Behavioural	Range

Range specifies the range or scope of the process, defining its coordinates or domain. Range appears in several

³⁶ *Ibid.*,p.139.

guises, so we shall return to it below. But in behavioral processes, range names the behavioral enacted.

Sometimes it is difficult to distinguish Behavioral processes and Range from Material processes with Goal and Range. Several example of each are provided below to illustrate the difference.

He	did	the shopping	He	shopped	
He	took	a nap	He	took	two cases
He	threw	a tantrum	He	threw	a tantrum the spear
He	drew	a ragged breath	He	drew	a picture
He	drove	a hard bargain	He	drove	a Porsche
Behaver	Behavioural	Range	Behavior	Behavioural	Range

In the first set, the processes are psycholocial and the Range element names the actual process. In the second set someone or something is actually acting, sometimes upon someone or something else.³⁷

So, the behavioral process what is usually done in every day. They are partly like the material and partly like the mental. But in behavioral processes, range names the behavioral enacted. Range specifies the range or scope of the

³⁷ Linda Getot and Peter Wignell, *Op.Cit.* p.61-62.

process, defining its coordinates or domain. Sometimes it is difficult to distinguish Behavioral processes and Range from Material processes with Goal and Range.

b. Participant

Process is nucleus that binds all other elements, especially participant. As a core that has an appeal or a tie, the process of potential determines the number of participant that can be bound by the process. So, the process used as the basic of participant labeling in clauses. There are at least two types of participant that do the process (participant I) and (participant II).

There are 6 types of labelling processes and its participants, namely:³⁸

Table 1. Types of Participant

Process	Participant I	Participant II
1. Material	Actor	Goal
2. Mental	Senser	Phenomenon
3. Relational		
a. Identification	Token	Value
b. Attribution	Carrier	Attribute
c. Possession	Possesser	Possessed
4. Behavioral	Behaver	-----
5. Verbal	Sayer	Verbiage
6. Existential	-----	Existence

³⁸Eka Sustris Harida, 2013, *English Journal for Teaching and Learning*, STAIN Padangsidimpunan, Vol.1, p.3.

In any process types there is the possibility of the process being initiated externally. For instance we often find Material clauses like:

The devil made me to do it

Here there is a third participant called the indicator and the participant roles in the clause would be analysed as follows:³⁹

The teacher	buys	the books	for me
Actor	Material	Goal	Client

A similar situation can be found in relational process: Attribute. Here the additional participant is called the Attributor. So we would analyse the following clause as:

Tiwi	drives	me	happy
Attributor	Attributive	Carrier	Attribute

In identifying clauses, the additional participant is called the Assigner (the one who assigns the identity).

They	call	me	Oca
Assigner	Id:	Value	Token

In a mental process the additional participant is called the inducer.

³⁹ Linda Getot and Peter Wignell, *Op.Cit.* p.76-79.

For example:

Mida	made	me	like	her cat
Inducer		Senser		Phenomenon
		Mental		

In each of the examples in the series, the process is ceded having an external cause; i.e. another participant is necessary to bring the process into being.

Which	can exceed	30 m in length
Carrier	Attrib:intens	Attribute: circ.

The catlooks	rather like	panther
Carrier	Attrib:circ.	Attribute

But there are	important differences	in its external structure
Existential	Existent	Circ:matter

This bag	consists of	a book, a pen and a ruler
Carrier	Attrib:intens	Attribute

c. Circumstance

Circumstance is environment nature, and location of the process. Circumstance is beyond the reach of process. Therefore, circumstance label applies to all types of process. It is the equivalent of such information that is commonly used in the traditional grammar. Circumstance consists of extents that can be either distance

or time, location that reached place or time, manner, cause, contingency, accompaniment, and matter.⁴⁰

Circumstance is same with adverb. But in the linguistics side it is called circumstance. Circumstance divided into “simple” and “macro”. Simple circumstances, the most usual are those of time, place, manner-quality and intensity, all of which are circumstances of enhancement. Examples: (*she does the work hardly*) today (locative:time), *increasingly* (manner: intensity), *widespread* (locative:place), *easily, carefully*, (manner:quality).

Macro circumstance are those which are made up of a special type of figure having another participant inside it, for example (circumstance of enhancement): (locative:place /abstract/) in the low to mid 60s. (locative:place) *in the house*, (manner:quality) at 15 to 25 m.p.h, (extent:duration) *for 10-15 minutes*, (manner: means) *with a clean absorbent cloth*.⁴¹

2. Analysis

Hornby says, “The analysis is the study of something by examining its parts and their relationship”.⁴² While in Indonesian Dictionary stated that “Analisis adalah penyelidikan terhadap suatu peristiwa untuk

⁴⁰ M.A.K Halliday and Christian Matthiessen, *Construing Experience Through Meaning, A language-based Approach to Cognition*, (New York: Cornwall, 1999), p. 63.

⁴¹ *Ibid.*

⁴² AS. Hornby, *Oxford Advanced Learner's Dictionary* (New York: Oxford University Press, 1995), p. 38.

mengetahui keadaan yang sebenarnya”.(*Analysis is a research concerning about some event to know the real situation*).⁴³ So the analysis is the activity that is done to know the truth.

3. Al Qur’an

Al Qur’an is holy book of Islam. Muslims believe that al Qur’an is the top and cover relation of God intended for human and part of the pillars of the faith delivered to the Prophet Muhammad Sallallahu ‘alaihiwasallam, through an intermediary angel Jibril and as the first revelation that received by Nabi Muhammad as in surah al ‘alaqayat 1-5.

The Qur’an is the word of God is unmatched, revealed to the Prophet Muhammad Seal of the prophets and apostles, by the hand of the Angel Gabriel and written on the Manuscripts-Manuscripts are then forwarded to us mutawatir, as well as reading and study is worship, which starts with surah Al-Fatihah and closed with a letter of An-Nas.

With this definition, as Muslims believe, the word of God revealed to the Prophet apart from the Prophet Muhammad, the Quran is not named as the Torah which was revealed to the people of Moses or the Gospel revealed to the people of Prophet Isa. Similarly, the word of God revealed to the Prophet Muhammad who read it are not considered as worship, as Hadith Qudsi, not including the Quran.

⁴³Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001), p. 43.

4. Surah al-Fatiha

Salah Ed-Din says in his book that, Surah Al-Fatiha is the opening chapter' of the Qur'an. Al-Fatiha establishes the foundations of Islam, which are detailed in the Qur'an. It deals with the basics of 'belief,' 'worship' and 'conduct'.⁴⁴

Surah al – Fatiha is the greatest chapter of the al – Qur'an, its like its not found in the rest of the Book or in the previous scroptures.⁴⁵

The Surah (Chapter) Fatiha has many titles. The first of these is Fatiha-tal-kitab. It has been given this name because the Holy Quran opens with it. Every prayer service starts with it and in supplicating the Lord of lords, a beginning is made with it. It is so called because Allah, the Supreme, has made it an index for the Quran; and all the verities and spiritual insights set out in the Quran by Allah, the Bountiful, are embedded in it and it comprehends all that man needs to know concerning his origin and his end (life here and in the here after); for instance, all the reasoning in support of the Existence of the Creator, and the need of Prophethood and Khilafat among His servants.⁴⁶

Its chief import is that it furnishes tidings concerning the time of the Promised Messiah and the days of the Promised Mahdi, a subject we propose to deal with by the grace of the Loving Allah, in its proper place. Also in the intelligence unfolded in this Surah there is an indication of the age of the contemporary world. We shall write about that also with the help of the divinely bestowed faculty⁴⁷

⁴⁴Salah Ed-Din A.Nefeily, *Hihlights on The Meaning of Al-Qur'an, the Opening Chapter of the Muslims' Glorious Book, Al-Qur'an*, (Cairo: Dar An-Nashr Liljami'at, 2005), p.4.

⁴⁵Abu Rumaysah, *The Spritual Cure, an Expalanation to Surah al – Fatiha*, (Birmigham: Daar Us – Sunnah Publisher), p. 17.

⁴⁶ Sir Muhammad Zafrulla Khan, *Commentary on The Holy Quran Volume I SURAH FATIHA*, (London: Islam International Publications LTD, 2004), p.1.

⁴⁷ *Ibid.*.

In other words, Al-Fatiha always read in every activity of religion. When we want to pray must be stated from read al-Fatiha. Because in surah Al-Fatiha, we praise, thank and begged to the almighty Allah.

Surah Al-Fatiha has many names, which indicate its nature. It is known as 'the treasure' for it includes all the elements of righteousness and truthfulness. It is also known as 'the protective sura' for it includes all the basics, which guarantee that a person will live rightly and be saved in the After-life.

Al-Bay'haqi quotes Al-Hasan who said "whoever understands the meaning of Surah Al-Fatiha, will know the meaning of all the books revealed to the prophets and messengers of Allah. It sums up the Qur'an and the Qur'an sums up all the books revealed to the prophets and messengers before the prophet Muhammad."⁴⁸

Al-Fatiha establishes the foundations of Islam, which are detailed in the Qur'an. It deals with the basics of 'belief,' 'worship' and 'conduct'. The first three verses deal with belief in Allah and His attributes. The next two verses deal with the worship of Allah. The last two verses deal with the practical aspect of a Muslim's conduct. The three parts of the surah are related to each other. When a Muslim believes in Allah as the God of mercy, he realizes that he should thankfully worship

⁴⁸ Salah Ed-Din A.Nefeily, *Op.Cit.* p.4.

Him. A Muslim, will, then, follow the instructions of Allah and will discipline his life accordingly.⁴⁹

From the explanation above, the meaning of surah Al-Fatiha must be known. If we understand the meaning of Surah Al-Fatiha, will know the meaning of all the books revealed to the prophets and messengers of Allah. When we believe Allah is the God mercy, we must thankfully.

Al-Fatiha might also be divided into two equal sections. The first section is a praise of Allah and the second is a supplication to Allah to Guide human beings to the right way. It is a supplication, which gets an immediate response from Allah. It is recommended that we read the sura's verses separately so that we enjoy Allah's response to each of the verses, as Omar Ibn Abdel Aziz, the great Muslim leader, used to do. The Prophet Muhammad narrates that Allah responds bountifully to the verses of Al-Fatiha. When a Muslim reads the first part of the chapter, Allah will say: "My servant has praised, thanked and glorified Me". When a Muslim reads the second part of the chapter, which is a supplication to Allah to guide him to the right way, Allah will respond positively to the supplication.⁵⁰

So, Al-Fatiha is the nucleus of the AL-Qur'an. Al-Fatiha is the mother of Al-Qur'an. It means in Al-Fatiha can be found the purpose of all sura in Al-Qur'an. In Al-Fatiha we has praised, thanked and glorified to Allah. And also ask Allah to guide us to the right way. If the purpose of surah Al-Fatiha can be applied, so the life will be passed goodly.

In other book, Surah al – Fatiha is said that it is a light that was granted to Prophet Muhammad which had not been granted to any other

⁴⁹ *Ibid.* p.5.

⁵⁰ *Ibid.*

prophet or Messenger before him. It hold a central position in the daily prayer and hence the daily life of the Muslim.⁵¹

The feature of the inclusiveness of Sura Al-Fatiha is noticed by Ibn Ajiba who points out that this sura includes different kinds of knowledge. It deals with theology in the two verses:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾

“ Thanks and praise be to Allah, Lord of All beings. The All and Ever-Merciful, the Compassionate”.

Information about the After-life is included in the verse:

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

“King and possessor of the Day of Judgment”.

Religious rites are included in the verse:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

“You only do we worship” and religious submission is included in the verse “You only do we beseech for help”.

History and teachings taken from past nations are referred to in the verse:

⁵¹ Abu Rumaysah, *Op.Cit.* p. 17.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧٠﴾

“The way of those upon whom You have bestowed Your Grace and Favors, not of those who have incurred Your wrath or those who have gone astray”.

As quoted by Ibn Ajiba, Al-Ghazali refers in his book Renovation of Theology, to the inclusiveness of the sura. He says: “If you read:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

‘In the name of Allah the All and Ever-Merciful, the Compassionate’

you will understand that all life is owing to Allah. You then will realize that you will thank and praise Him for being the loving and compassionate God He is. When you read:

الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾

“the All and Ever-Merciful, the Compassionate”.

you will realize that He is so Merciful in this life and in the afterlife. You will think of Him as:

مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾

“the Master and Possessor of the Day of Judgment”.

Once you realize that He is so loving and compassionate you will attest to His right to be worshipped. You will say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١٥٦﴾

“You only do we worship”.

You will also realize that you need His help and support to worship Him, and so you say: “You only do we beseech for help”. You will also realize that you need to be in His companionship and seek the way, which brings you closer to Him. You ask Allah to lead you to the right way, the shortest way to Him. You ask Him to keep you away from the way of those who have incurred His wrath or those who have gone astray.⁵²

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿١٥٧﴾

In every verse of surah Al-Fatiha has deep purpose. We can read it in every situation. Like when we feel thank or need guidance from Allah. In the seven verse has been contains what we need to ask to Allah. No doubt in the surah. Al-Fatiha is the amazing surah.

B. Review of related findings

Related to this research, some researches had been done by the other researcher, they are; First, by Hamka entitled “Theme and Rheme in Children,s Song Textbook: Getting Started in English”. The concluding of his research

⁵² Salah Ed-Din A.Nefeily, *Op.Cit.* p.5-7.

that Language is unique included children's song. However language can be analyzed based on the text and social context.⁵³

The second, by Defi Anggraini entitled "A Sytactical Analysis in the English Song Lyrics of "Thank You Allah" Album by Maher Zain". The kind of the research is Qualitative Descriptive research. The research found the result of the analysis of types of sentence in the English song lyrics of Thank You Allah Album by Maher Zain shows that there are 144 declarative sentences, 15 Interrogative sentences, 1 Exclamatory sentences and 23 Imperative sentences. The conclusion are: the sentences used in the song lyrics state a statement and give the information to the listener about the truth the result of the analysis of syntactical rules in the English song lyrics of Thank You Allah Album are so many syntactical rules of the sentences in the English song lyrics.⁵⁴

The last, a script of Ahmad Surur entitled, "*Experiential Function in Barrack Obama's Speech on General Election Company of 2012*". The kind of the research is Qualitative Research. The conclusion is there are 5 types of process in the *Barrack Obama's Speech on General Election Company of*

⁵³Hamka, Theme and Rheme in Children's Song (Unpublished Thesis, UNIMED, 2009), p.46.

⁵⁴Defi Anggraini, A Syntactical Analysis in the English Song Lyrics of "Thank You Allah" Album by Maher Zain, (Script Muria Kudus Jawa Tengah, 2012).

2012. They are Material, Mental, Relational, Existential and Behavioural. The dominant process used is Material.⁵⁵

⁵⁵ Ahmad Surur, *Experiential Function in Barrack Obama's Speech on General Election Company of 2012*, (Script of a Teacher in Medan, 2012).

CHAPTER III

RESEARCH METHODOLOGY

A. METHODOLOGY OF THE RESEARCH

1. Research Design

The researcher applies library research. Library research is a research that analyses a document, books and so on. The purpose of this research is to collect the data and information by the material helping.⁵⁶ Some of the data of library research is collected by historic descriptive research.⁵⁷

States official documents data include memos, minutes for meetings, newsletters, policy documents, books, proposals, codes of ethics, student's records, statement of philosophy, news releases and the like.⁵⁸ Based on statement, surah Al-Fatiha is available to be researched.

⁵⁶ Mardalis, *Metode Penelitian, Suatu Pendekatan Proposal*, (Jakarta: Bumi Aksara, 2007), p.28.

⁵⁷ Nana Sudjana, *Tuntunan Penyusunan Karya Ilmiah, Makalah, Skripsi, Thesis, Disertasi*, (Bandung: Sinar Baru Algesiko, 2003), p.53.

⁵⁸ Bogdan and Biklen, *Qualitative Research in Education, An Introduction to Theory and Method*, (Boston: Allyn & Bacon, 1982). P. 304.

2. The Data Source

The research will involve Salah Ed-Din's book or surah al-Fatiha as the subject. This research uses library research. The surah of al-Fatiha is contain of seven verse. They are:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝
 مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

3. Technique of Data Collection

Documentary study is a technique of data collection by muster and analyses the documents, even written document, picture and electronic.⁵⁹

This research is written document. So the documentary study can be used for this research. The steps for documentary study are:

- a. Analysis is to describe Experiential Function
- b. Calculation is to decide description of process and percentages
- c. Perception is to perceave and explain the point of view on the result of the research

⁵⁹ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2010), p. 221.

4. Technique of Data Analysis

Experiential function will realize in the four of surah. The analysis data will be administered in the following steps, they are:

a. Identifying experiential function in surah Al-Fatiha

First, the researcher makes the surah al-Fatiha into English.

Second, the researcher makes in the sentence in clause division. The

last is the clause is analysed by using experiential function.

b. Finding the dominant in surah Al-Fatiha

After the clause is analysed, the researcher find the dominant in surah al-Fatiha.

c. Explaining the process dominant in surah Al-Fatiha

The last is the researcher makes the explanation of the result of the research.

CHAPTER IV

DATA ANALYSIS, FINDING AND DISCUSSION

A. Data Analysis

The data were found in Salah Ed-Din's book and specified based on the aim at describing the Experiential Function. The language was changed in to English (see Appendix B). Next, the sentence was made in the division of clause (see Appendix C). The number of clause was divided in to the division of clauses in the following table.

Table 2. Description of Clause Number

No	Verse	Clause number	Clauses
1.	1	4 clauses	- [We say] the name of Allah - [He is] the all Merciful - [He is] the Ever Merciful - [He is] the Compassionate
2.	2	2 Clauses	- All praise is due to Allah - [He is] the lord of all beings
3.	3	3 clauses	- [[He is] the all Merciful - [He is] the Ever Merciful - [He is] the Compassionate
4.	4	2 clauses	- [He is] the master of the Day of Judgment - [He is] the possessor of the Day of Judgment
5.	5	2 clauses	- We do worship only to you - We do beseech for help only to you
6.	6	2 clauses	- [You] guide us to the right way - [You] keep us on the right way
7.	7	4 clauses	- The way of people you have bestowed your grace - The way of people you have bestowed your favors - Not the way of people you have given your wrath - Not the way of people have gone astray.
	Total		19 Clauses

The verses of the surah are seven verses. A verse can be two or more clauses. Like in the table above, the first verse was divided in to four clauses. The second verse was divided in to two clauses. The third verse was divided in to three clauses. The fourth verse was divided in to two clauses. The fifth verse was divided in to two clauses. The verse sixth was divided in to two clauses. And the last verse or the seventh verse was divided in to four clauses. The total numbers of the clauses were fifteen clauses.

B. Finding

1. Description of Experiential Function

The clauses were analysed by using experiential function. Process, participants and circumstances were analysed in every clauses. The data were described in the following point.

Table 3. Description of process

No	Clause	Process
1.	[We say] the name of Allah	Verbal
2.	[He is] the all Merciful	Relational
3.	[He is] the Ever Merciful	Relational
4.	[He is] the Compassionate	Relational
5.	All praise is due to Allah	Relational
6.	[He is] the lord of all beings	Relational
7.	[He is] the all Merciful	Relational
8.	[He is] the Ever Merciful	Relational
9.	[He is] the Compassionate	Relational
10.	[He is] the master of the Day of Judgment	Relational
11.	[He is] the possessor of the Day of Judgment	Relational
12.	We do worship only to you	Mental

13.	We do beseech for help only to you	Mental
14.	[You] guide us on the right path	Mental
15.	[You] keep us on the right path	Mental
16.	The way of people you have bestowed your grace	Mental
17.	The way of people you have bestowed your favors	Mental
18.	Not the way of people you have given your wrath	Mental
19.	Not the of people have gone astray.	Behavioral
Total	19 clauses	19 processes

The clause of division was made based on principle that every clause contained only one process in all clause. Based on the table, the processes that were used in the clauses are Mental process, Relational Process, Verbal Process and Behavioral process.

The process in the clause of number one was *say* and it used verbal process because verbal process is the process of saying or signaling. The process in the clause of number two was *is* and it used relational: attribution process. The process was named relational: attribution because *is* was show the characteristic of Allah (the all Merciful). The clause of number three and four were same with number two. *Is* was showing the characteristic of Allah (the Ever Merciful and Compassionate). The process of number five was *is*. It used relational: possession. *Is* was showing the position of all praise just due to Allah.

The process of number six was *is* and it used relational: attribution. *Is* was showing who was Allah (he is the lord of the world). The process

of number seven, eight and nine was *is*. They were same with number two, three and four. The process of number ten and eleven was *is*. It used relational: Identification. *Is* was used to identify who is He or Allah. The process of number twelfth was *whorship*, number thirteen was *beseech*, number fourteen was *guide*, number fifteen was *keep*, number sixteen *have bestowed*, number seventeen was *have bestowed* also, number eighteen was *have given* were mental process because thats all is done by sensing. And the last was number nineteen. The process was *have gone*. It used behavioral process. *Have gone* was physiological behavior process. The analysing was done in table form (see Appendix D).

Table 4. Description of Participants

Clause	Process	Participant
1. [We say] the name of Allah	Verbal	Sayer and Verbiage
2. [He is] the all Merciful	Relational	Carrier and Attributive
3. [He is] the Ever Merciful	Relational	Carrier and Attributive
4. [He is] the Compassionate	Relational	Carrier and Attributive
5. All praise is due to Allah	Relational	Possesser and Possessed
6. [He is] the lord of all beings	Relational	Carrier and Attributive
7. [He is] the all Merciful	Relational	Carrier and Attributive
8. [He is] the Ever Merciful	Relational	Carrier and Attributive
9. [He is] the Compassionate	Relational	Carrier and Attributive
10. [He is] the master of the Day of Judgment	Relational	Token and Value
11. [He is] the possessor of the Day of Judgment	Relational	Token and Value
12. We do worship only to you	Mental	Senser and Phenomenon
13. We do beseech for help only to you	Mental	Senser, Phenomenon and Receiving
14. [You] guide us on the right path	Mental	Senser, Phenomenon and Receiving

15. [You] keep us on the right path	Mental	Senser, Phenomenon and Receptant
16. The way of people you have bestowed your grace	Mental	Senser, Phenomenon and Receptant
17. The way of people you have bestowed your favors	Mental	Senser, Phenomenon and Receptant
18. Not the way of people you have given your wrath	Mental	Senser, Phenomenon and Receptant
19. Not the of people have gone astray.	Behavioral	Behaver
19 clauses	19 processes	45 participants

The process determines the participant in the clause. Every clause must have participant because the participant is the agent of the process. Every process had different participant. The participants in the surah were 45 participants. The kinds of participants were sayer, verbiage, carrier, attribute, possessor, possessed, token, value, senser, phenomenon, receptant and behaver.

Table 5. Description of Circumstances

Clause	Process	Participant	Circ-
1. [We say] the name of Allah	Verbal	Sayer and Verbiage	
2. [He is] the all Merciful	Relational	Carrier and Attributive	
3. [He is] the Ever Merciful	Relational	Carrier and Attributive	
4. [He is] the Compassionate	Relational	Carrier and Attributive	
5. All praise is due to Allah	Relational	Possessor and Possessed	
6. [He is] the lord of all beings	Relational	Carrier and Attributive	Location :spatial
7. [He is] the all Merciful	Relational	Carrier and Attributive	
8. [He is] the Ever Merciful	Relational	Carrier and Attributive	
9. [He is] the Compassionate	Relational	Carrier and Attributive	
10. [He is] the master of the Day of Judgment	Relational	Token and Value	Contingency

11. [He is] the possessor of the Day of Judgment	Relational	Token and Value	Contingency
12. We do worship only to you	Mental	Senser and Phenomenon	Manner
13. We do beseech for help only to you	Mental	Senser, Phenomenon and Receptant	Manner
14. [You] guide us on the right path	Mental	Senser, Phenomenon and Receptant	
15. [You] keep us on the right path	Mental	Senser, Phenomenon and Receptant	
16. The way of people you have bestowed your grace	Mental	Senser, Phenomenon and Receptant	
17. The way of people you have bestowed your favors	Mental	Senser, Phenomenon and Receptant	
18. Not the way of people you have given your wrath	Mental	Senser, Phenomenon and Receptant	
19. Not the of people have gone astray.	Behavioral	Behavior	Extent: Spatial
19 clauses	19 processes	45 participants	

Circumstance is environment nature, and location of the process.

Circumstance is beyond the reach of process. Therefore, circumstance label applies to all types of process. The circumstances were used in the clauses are Location, Contingency, Extent and Manner.

2. The Dominant Process

After the all of clause analysed, the processes were accounted and made the percentages every clause. The percentages were described in the following table.

Table 6. Description of Percentages

No	Types of Process	Total clauses	Percentages
1.	Material process	-	-
2.	Mental process	7	37%
3.	Relational Process	10	53%
4.	Verbal Process	1	5 %
5.	Existential Process	-	-
6.	Behavioral Process	1	5 %
	Total	19 Clauses	100%

Based on the table above, the process of material and existential was not used in the surah. There were seven the process of mental (37%), there were ten the process of relational (53%), there was a process of verbal (5%) and there was a behavioral process (5%). From the percentages and the total of clauses could be found that the dominant process were relational and mental process.

3. The Reason of the Dominant Process

The relational process is dominant. It is supported because there are many clauses containing the belief of human about who is Allah. From the relational process could be identified who is Allah. If we see from the religion opinion, surah al-Fatiha was a surah with seven verses and it was repeated systematically. The surah also talked about human and God or Allah. So it must be there were the relation between Allah and human.

If the human known their relation with Allah, they will know their position and Allah's position. It can be find from relational process. for example in the process of number six was *is* and it used relational: attribution. *Is* was showing who was Allah (he is the lord of the world). The human will know who Allah is. It can be seen from verse ten. The process was *is* and it used relational:identification. *Is* was show who Allah is (He is the Master of the day of Judgment).

Relational process is the process of being (including having). It involves with the statement of identifying something. It also involves with the quality identification of something. In addition to that, it also involves and with the identity identification.⁶⁰Human being is depending on Allah logically. So, could be concluded that relational process also dominant in the surah.

The process of mental was dominant because the surah was containing about the basics of 'belief,' 'worship' and 'conduct'. The first three verses deal with belief in Allah and His attributes. The next two verses deal with the worship of Allah. The last two verses deal with the practical aspect of a Muslim's conduct. These three parts of the sura are related to each other.

⁶⁰Sanggam Siahaan and KisnoShinoda, *Generic Text Structure* (Yogyakarta: GrahaIlmu, 2008), p.19.

When a Muslim believes in Allah as the God of mercy, he realizes that he should thankfully worship Him. A Muslim, will, then, follow the instructions of Allah and will discipline his life accordingly.⁶¹ Most of those all was done by mental sense. Allah and the sense of people is boundle. Allah has relation with people by sense. Allah knows the contents of the people's heart. That all is experience because experience is everything is done every day. In the experience must be passed by process.

Now we see back to the meaning of mental process. The process of mental is the process on sensing. They can be classified into three types, they are affective or reactive (feeling), cognitive (thinking), and perceptive (perceiving through the five sense). In process of mental there is no movement.

From the meaning of mental process and the containt of the surah, the experience in the surah was about sensing. It is supported by the surah was containing about the basics of 'belief,' 'worship' and 'conduct'. So, it can be concluded that mental process was the dominant process in the surah.

⁶¹Salah Ed-Din A.Nefeily, *Hihlightson The Meaning of Al-Qur'an, the Opening Chapter of the Muslims' Glorious Book, Al-Qur'an*, (Cairo: Dar An-NashrLiljami'at, 2005), p.4-5.

C. Discussion

By seeing the finding above, the Experiential Function structures gave contribution to see what was going on in the text based on the context. This research found the elliptical semantic unit of process and participant by using the Experiential Function structures. The following discussion would elaborate the deviation between theory and finding of Experiential Function in surah al-Fatiha.

From the Experiential Function structures, the researcher knows how the experience in the surah is. The clause that is divided from the verse of the surah analysed because the clause serves as the unit of experience. Process is the essence of an experience. The process is determining the participants while circumstance is a choice. Every clause was determined what process was used. The process were used in the surah are Mental process (37%), Relational Process(53%), Verbal Process(5%) and Behavioral process (5%).

The dominant process was relational process. The relation of Allah and human is very tight. The human who know Him will never reluctant with their position and Allah's position. In the surah, it had been showed who Allah is. And it was used relational process to show it. It is supported by the surah also containing about belief of human about who is Allah.

The second dominant process was mental process. The experience in the surah was about sensing. The feeling and the mind of human is bound with Allah. Because of that if the human knows who is Allah, they will believe, thanks be to Allah and worship Him. The believing is done by sense. It is supported by the surah was contain about the basics of 'belief,' 'worship' and 'conduct'.

The researcher had found the difficulties when determined the process. The researcher sometimes was confusing in identifying it was the relational or mental process. Relational and Mental are the two main types of process in the English transitivity system. But the researcher saw back to the meaning of the surah from context. In the last the researcher find the relational process was the dominant process. The other dominant was mental process.

If the human believe Allah and know who Allah is, they will obedient to the command of Allah. When a Muslim believes in Allah as the God of mercy, he realizes that he should say thankfully and worship Him. A Muslim, will, then, follow the instructions of Allah and will discipline his life accordingly. They also will know their relation with Allah and their position in this world. That's all is done by identifying and sensing. So, most of the process of the surah was used mental process.

From the all explanation above could be found why Salah Ed-Din said that “Al-Fatiha establishes the foundations of Islam, which are detailed in the Qur’an. It deals with the basics of ‘belief,’ ‘worship’ and ‘conduct’. From the linguistic side, every statement or clause, sentence, or surah was made from the experience previously. So, the surah was made because of it had been happen. And the experience was passed by process. Then, the surah was always read because we had known what was the meaning or purpose and we had experienced it.

From the Experiential Function structures, the surah was explain that the surah was made from the identifying and sensing experience. If we did or experienced everything in the surah by identifying or sensing not just knowing, we would be boundle with Allah. If the feeling had been felt, we would realize that we should thankfully worship Him. A Muslim, will, then, follow the instructions of Allah and will discipline our life accordingly. So, we will understand the meaning of the Al-Qur’an because the surah “Al-Fatiha establishes the foundations of Islam, which are detailed in the Qur’an.

The findings were enrichment to the previous study. Those enrichment with variations of process by using elliptical semantic unit of process and participant. There were the elliptical semantic of participant also. The elliptical semantic unit was found actually after analysing the data.

Ellipsis was found from the social context of language. That social context was the reconstruction of linguistic element previous and after. This social context determined what the meaning of the elliptical linguistic element was. Normally, ellipsis was very close to the linguistic element previous and after that tailed to be a meaning, and the meaning was not far away from the constructed linguistic element.

The ellipsis gave help the researcher's difficult thing in the analysis. If the ellipsis was not known, the researcher could not determine the process. The ellipsis that was found in the clauses were elliptical of word. From the elliptical semantic, the analysis of Experiential Function in the clauses could be finished.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. The Conclusion

The conclusion of this research is drawn based on the data analysis, findings and discussion as the following.

1. Language is unique included surah al-Fatiha. However, language can be analysed based on the text and social context. Experiential Function structures are the analysis of experience in a text and social context. Experiential Function structure give more complete understanding and it is more practical in presenting experience. The processes those are used in the clauses are Mental process, Relational Process, Verbal Process and Behavioral process.
2. The dominant process is relational process. Relational process is the process of being (including having). It involves with the statement of identifying something. From the meaning of relational process, that's true if there are many clauses contain the belief of human about who Allah is. From the process, it can be identified who is Allah. Mental process is also used dominantly in the surah al-Fatiha. It is known that the experience in the surah is about the basics of 'belief,' 'worship' and 'conduct'. When a Muslim believes in Allah as the God of mercy, he realizes that he should thankfully worship Him. A Muslim, will, then, follow the instructions of

Allah and will discipline his life accordingly. That's all was done by sense.

3. The dominant process is relational process. It is supported because there are many clauses containing the belief of human about who is Allah. From the relational process could be identified who is Allah. Human being is depending on Allah logically. They must know who Allah is. So, could be concluded that relational process also dominant in the surah. The experience in the surah is about sensing. It is supported by the surah is containing about the basics of 'belief,' 'worship' and 'conduct'. So, can be concluded that mental process was the dominant process in the surah.

B. Suggestion

1. The researcher feels that describing the experience in the surah al-Fatiha is a challenge. The analysis gives some good experience. For example to understand it in creating the experience need the deepen language ability. For example in string up the clauses because in the clauses are many linguistic element that is hidden or called the elliptical element. The problem is, the researcher just analyse the surah al-Fatiha and it is not enough. To test my language ability and bring into reality the surah al-Fatiha, certainly it is expected to the next researchers to do the research of the next surah in the Qur'an.
2. The domination of experience are mental process and relational process. They give the describing that surah al-Fatiha dominantly string up the

process of sensing that involve mental or feeling and thinking of human being are boundle with God or Allah Swt. It is proved from the domination of analysis in surah al-Fatiha. The researcher hopes the next analysis of experience in surah of al-Qur'an can be done base on the experiential function. The researcher believes beside increase the knowledge of language ability, it will increase the faith of how perfect the Qur'an in connecting human's faith that Allah and human are boundle.

3. The reason of the domination of relational process and mental process in surah al-Fatiha, It is the absolute boundling the relationship between feeling and thinking of human being with Allah proof how useful if after the human understand the surah al-Fatiha and they can do it. We know that in a day we read surah al-Fatiha until seventeen times. Certainly, it is become a duty to do it in our life. The researcher believes that the human will be wake from the group of the people Allah has given His wrath and the human have gone astray. The meaning, to the next researcher and me to bring into reality the experience that containing from the language theory side especially theory systematic linguistic functional.

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Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar*

Bahasa Indonesia Jakarta: Balai Pustaka, 2001.

Sudjana, Nana, *Tuntunan Penyusunan Karya Ilmiah, Makalah, Skripsi,*

Thesis, Disertasi, Bandung: Sinar Baru Algesiko, 2003.

Appendix A

Surah al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ
الْدِّينِ ﴿٤﴾ إِلَهِكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Appendix B

The Translation of Surah al-Fatiha by Division of Verses (based on Salah Ed-Din's book)

1. In the name of Allah, the all and Ever Merciful, the Compassionate.
2. All praise is due to Allah, the lord of all beings.
3. The all and Ever Merciful, the Compassionate.
4. Master and possessor of the Day of Judgment.
5. You only do we worship and You only do we beseech for help.
6. Guide us to and Keep us on the right way.
7. The way of those upon whom you have bestowed Your Grace and Favors, not of those who have incurred your wrath or those who have gone astray.

Appendix C

Division of Clause

1. [We say] the name of Allah
2. [He is] the all Merciful
3. [He is] the Ever Merciful
4. [He is] the Compassionate
5. All praise is due to Allah
6. [He is] the lord of all beings
7. [[He is] the all Merciful
8. [He is] the Ever Merciful
9. [He is] the Compassionate
10. [He is] the master of the Day of Judgment
11. [He is] the possessor of the Day of Judgment
12. We do worship only to you
13. We do beseech for help only to you
14. [You] guide us to the right way
15. [You] keep us on the right way
16. The way of people you have bestowed your grace
17. The way of people you have bestowed your favors
18. Not the way of people you have given your wrath
19. Not the way of people have gone astray.

Appendix D

Analysis of Experiential Functions Structures

1. [We say] the name of Allah

[We	Say]	the name of Allah
Part I: Sayer	Process: Verbal	Part II: Verbiage

2. [He is] the all Merciful

[He	is]	the all Merciful
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive

3. [He is] the ever Merciful

[He	is]	the ever Merciful
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive

4. [He is] the Compassionate

[He	is]	The Compassionate
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive

5. All praise is due to Allah

All praise	Is	due to Allah
Part I: Possessor	Process: Relational: Possession	Part II: Possessed

6. [He is] the lord of all beings

[He	is]	the lord	of all beings
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive	Circumstance: Location: Spatial

7. [He is] the all Merciful

[He	is]	the all Merciful
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive

8. [He is] the ever Merciful

[He	is]	the ever Merciful
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive

9. [He is] the Compassionate

[He	is]	The Compassionate
Part I: Carrier	Process: Relational: Attribution	Part II: Attributive

10. [He is] the Master of the Day of Judgment

[He	is]	The master	of the Day of judgment
Part I: Token	Process: Relational: Identification	Part II: Value	Circumstance: Contingency

11. [He is] the Possessor of the Day of Judgment

[He	is]	The Possessor	of the Day of judgment
Part I: Token	Process: Relational: Identification	Part II: Value	Circumstance: Contingency

12. We do worship only to you

We	Do	Worship	Only	to you
Part I: Senser	Circums- Man-	Process: Mental	-tance: -ner	Part II: Phenomenon

13. We do beseech for help only to you

We	Do	Beseech	for help	only	to you
Part I: Senser	Circums- Man-	Process: Mental	Part II: Phenomenon	-tance: -ner	Part III: recipient

14. [You] guide us on the right path

You	guide	us	on the right path
Part I: Senser	Process: Mental	Part III: Recipient	Part II: Phenomenon

15. [You] keep us on the right path

You	keep	us	on the right path
Part I: Senser	Process: Mental	Part III: Recipient	Part II: Phenomenon

16. The way of people you have bestowed your grace

The way of people	You	have bestowed	your grace
Part III: Recipient	Part I: Senser	Process: Mental	Part II: Phenomenon

17. The way of people you have bestowed your favors

The way of people	You	have bestowed	your favors
Part III: Recipient	Part I: Senser	Process: Mental	Part II: Phenomenon

18. Not the way of people you have given your wrath

Not the way of people	You	have given	your wrath
Part III: Recipient	Part I: Senser	Process: Mental	Part II: Phenomenon

19. Not the way of people have gone astray

Not the way of people	have gone	astray
Part I: Behaver	Process: Behavioral	Circumstance: Extent: Spatial