

SPEECH FUNCTION AND MOOD IN ENGLISH VERSION OF SURAH

AL - BAQARAH

SKRIPSI

*Submitted in Partial Fulfillment of the Requirements
for the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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MEDAN
2017**

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CHAPTER I

INTRODUCTION

A. The Background of the Study

Language is structured in accordance to its function in human life. Language is simultaneously used as representation, exchange, and organization of experience (Halliday, 1994: 68). As social beings, human kinds cannot live isolated; they need to interact to each other by using language in order to fulfill their needs. The definition of functional language covers three related meanings. Firstly, language is used or known as text, which is everything that is said or written, forms in context of use which is often referred to as social context. Secondly, functional approach refers to the concept that human beings use language in order to fulfill three functions known as metafunctions, namely (1) to represent, (2) to exchange, and (3) to organize experience. Technically this metafunctions are termed as ideational, interpersonal, and textual function respectively. Thirdly, functional approach implies that each element or unit of language in any level (clauses, phrases, words, morphemes, and so on) is explained by reference to its function in the total linguistic system. In this study, the researcher limited the discussion in the interpersonal function respectively about the speech functions with typical Mood in the clauses, and SPEECH FUNCTION a sits realization found in the Surah of *AL-Baqarah* (the use of capital letters is to differentiate the

MOOD constituent of the clause from the general term, Mood, which describes the overall structure of the clause).

People convey the messages, express thoughts and emotions, transfer the ideas, information, news, etc, to make a balance relationship. Language is the way to communicate with each other; People use either written or spoken language to share or to get the meaning of messages. Gerot and Wignell (1994: 161) state that spoken and written languages are both complex but in different ways. Spoken language tends to be complex grammatically and written language tends to be complex lexically. Spoken language tends to be grammatically intricate whereas written language tends to be lexically dense. The use of language to exchange or to interact to each other is said to perform the interpersonal meaning. The interpersonal meaning has the realization known as the Mood. The reason of the researcher to choose this source in the analysis due to its content which consists of utterances in the conversation. In the consisting of the conversation, the researcher could analyze its speech functions with the typical Mood in the clauses as well. Besides that, the reason of the researcher to choose this material as the object of analysis is because the researcher also could analyze its MOOD and SPEECH FUNCTION elements in the clauses from the interactions of the speakers in the story in which MOOD and SPEECH FUNCTION As conclusion, why the researcher chose this topic is in order that the researcher could present and provide more information concerning with interpersonal meaning and its realization in text. Above all this, the researcher actually would like to appreciate Allah whose works, one of It is *Al-Baqarah*. It is a very good work both in its message and its aesthetic contained. From *Al-*

Baqarah, the researcher could use it in the analysis of interpersonal meaning. Once again, the researcher would like to appreciate more to Allah through his “*Al-Baqarah*”, who has created such great work. And finally, it is hoped that either the readers or the researcher himself could have more understanding about what is meant by interpersonal meaning, Speech Functions, typical Mood

B. The Identification of the Problems

The problems of this study are identified as the following

1. The types of speech function used in *Al-Baqarah*
2. The types of Field are speech function used in surah *Al-Baqarah*

C. Scope and limitation

In order to avoid the wide and unfocused study, the researcher was focused on discourse analysis. It was limited on interpersonal meaning of Mood and Speech function in *Al-Baqarah*.

D. The Formulation of the Problems

The problems of this study are formulated as the following

1. What kinds of speech function used in *Al-Baqarah* ?
2. How field are speech functions used in surah *Al-Baqarah* ?
3. Why are the speech function used as they are ?

E. The Objectives of the Study

The objectives of the study are :

1. to find out kinds of speech function used in *Al-Baqarah*
2. to find out the field of speech function used in surah *Al-Baqarah*
3. to find out the speech function used as they are

F. The Significance of the Study

The findings of this study are expected to give contribution theoretically and practically.

1. Theoretically, this study can give the contribution to SFL theory in enriching the analysis of interpersonal meaning in discourse. And it can also contribute on the method of analyzing data using SFL(Systematic Functional Linguistics)
2. Practically, the findings of the study can be useful for
 - Students in learning realization of speech function and mood, how to make it and understand the meaning of the text. Moreover, it may also be reference for language learners who are interested in the analysis of literary work in terms of short story.
 - Readers who wants to get more information about Mood and Residue.
 - Other researchers, the findings are intended to be an input how to conduct a good research and expected to the other researchers to be or interested in analyzing the other English aspects based on the text in English language.
 - Teachers as a meterial in supporting the teaching learning process.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

1. Analysis

An analysis is the study of student's performances made by second or foreign language of English. Farlex (2007: 49) analysis is the study about language. According John and Heidi (1985: 76) analysis is "the process of the breaking down a sentences in to its to component phrase, and clauses, picking out the principle clauses and relating the other part to it."

Analysis objectives are divided in to three types:

1. Identification or classification of the element of communication.
2. Making explicit the relationship or connection that exist among these element.
3. Recognizing the organizational principles that structures that hold the communication together as whole.

When analysis something, examine it closely so as to learn all we can comprehend it. We look at all of its aspect in and detail to determine its nature use tendencies etc. And analysis in parts of discourse analysis investigation of the language of application of linguistic theory to data of erroneous entrances produced by a learner. From the definition above the researcher take summary that analysis is a process in studying a sentences in a language with a purpose to

get result of good, and then can be made upon which the study. In this research, the relative clause will be tried to examine in order to learn the

2. Funtional of Grammar

According to Eggins (1994: 161) “ the main objective of afunctional grammar is to explain language term of what people do with it, how they use language to live”. Funtion of grammar refers to an approach to language on principle of roles or function played by language in their lives as social being. The nation of functional approach to (or rather functional grammar). Firstly, functional study to languages based on the principal as social being use language in other to fulfill three function known as meta function namely, to represent to exchanges and to organize experience. Thirdly functional approach implies that each element or unit of language in any level is explained by referenceto its function in the total linguistic system. In this tenses, clauses phrase, word,morphemes, and so on are interpreted as functional with respect to whole.

3. Text

According to Halliday (1976: 1-2) a text may be spoken or written, prose and verse dialogue or monologue. It may be anything form a single pro discussion. A text is unit of language in use. It is sometimes envisaged to be some kinds of super sentences, and the grammatical unit that is larger than a sentence is related to a clause, a clause to group, and so on. A text the best regarded to a clause or sentence not by size but by realization, the coding of symbolic system in

another. From what Halliday has stated, we can define text in simple way to understand language lies in the study of text.

Text is functional language. It means that language is doing some jobs in some context. Text are preceded by contexts. The surrounding context. A text may be realized by astound, word, phrase, clause, complex, or sentence, or the whole draft a book. Whatever a unit of language may be, as long as it expresses meaning in its context it is considered as a text.

4. Context

According to Halliday and Hasan (1985: 50) "a text that accompanies a text. It means that the text is preceded by another next". In other word we can say that context means something which precedes and comes after the next. Context can be alternatively interpreted as system of social process. This involves the context of a text a semiotic system manifested in whole or in part through language.

5. The Ideational Metafunction

The ideational metafunction relates to the field aspects of a text, or its subject matter and context of use. According to Morley (2000: 11) the ideational function of language is concerned with the communication and interlinking of ideas may itself be broken down into the experiential and logical function. The experiential function concerns with content and ideas. The logical function concerns with the relationship between ideas.

6. The Interpersonal Metafunction

The interpersonal metafunction relates to a text's aspects of tenor or interactivity. Like field, tenor comprises three smaller areas: the speaker/researcher persona, social distance, and relative social status. Social distance and relative social status are applicable only to spoken texts. The interpersonal function refers to a form of action that the speakers or writers perform in doing something to the listeners or readers through the meaning of language.

In order to build an interaction with other people, the four specific forms namely statement, question, offer and command are used. In communication, giving and demanding are called roles. The basic of exchange is giving and demanding for information or goods and services.

7. The Textual Metafunction

The textual metafunction relates to mode the internal organization and communicative nature of a text. This comprises textual interactivity, spontaneity and communicative distance. Textual interactivity is examined with reference to disfluencies such as hesitations, pauses and repetitions. It is also known as language used to relate what is said or written to the real world and to other linguistics events. This involves the use of language to organize the text itself.

8. Interpersonal Meaning

According to Halliday (1994: 68) “language is simultaneously used as representation exchange and organization of experience”. Social being human kinds cannot live isolated. They need to interact with other to fulfill their needs. The use of language to interact is said to perform inter personal function. The interpersonal function is realized at two levels namely at the level of human being perform two roles namely giving and demanding. The commodity exchanged may be either information or goods and services. When the roles and commodities are cross classified, four specific activities or speech functions are derived as summarized in the following table.

9. Speech Functions

Saragih (2013) claims that when the role (giving and demanding) and the commodity (information and good & services) are intersected, four speech function are derived as in the following table.

Roles	Commodity Information	Good and Service
^S Giving	Statement	Offers
^o Demanding	Question	Comand

source : (Saragih, 2013: 18)

In edition, according to Halliday (1994), the two variables are role and commodities exchanged, if taken together; define the four primary

speech function statement, question, offer, and command. Speech function can be defined as the way the speaker shows or expresses his idea in order to make the listener understand the idea.

6.1 Realization of Speech Functions in Mood

The mood in English is realized by the elements of subject and finite. In this case, all the speech function should be coded by three moods namely declarative, interrogative, and imperative. Saragih (2013) states that with reference to the semiotic system the speech functions are analogous to meaning and the mood is to expression. Thus, in their unmarked representations, statement, question and command are respectively realized by declarative, interrogative and imperative moods, while offer does not have an unmarked representation of mood. Offer is potentially coded by any one of the three moods. This means that it can be realized either by the declarative, interrogative or imperative mood.

a. Statement

Grolier (1990:44) states that statement is a way of giving information by starting or the act of starting in speech and writing. Statement can be positive and negative. Its usually began with subject. Followed by verb or auxiliary verb and ended by full stop(.).

b. Question

Grolier (1990:197) states that question is an interrogative question which is used seek confirmation or ask something or an inquiry that invites

or calls for replay. A question begins with auxiliary verb or WH-Question and will be ended with question mark (?).

c. Offer

Grolier (1992:268) states that offer as an expression of willingness to give or do something or put forward for acceptance, rejection. Offer also can be definitude as a way of giving good and service to someone. Offer is usually begun with modal and always ended with a question mark(?).

d. Command

Grolier (1992: 127) states that command is a way to receive information, good or service by forcing the listener to give them. Command also is a way of demanding good and service in form imperative statement wheather in the form of positive and negative command. In command sentences, the subject is omitted. It is begun with the predicate and it is usually ended with exclamation mark(!).

6.2.Mood types

a. Declarative

Declarative clauses can be identified as clauses in which the structural element of subject occurs before the finite element of the clause. Declarative mood has structure can be describe as *subject + finite*. Haliday uses *finite* to refer to the first *auxiliary* in the verb phrase, the part of the verb phrase that carries tense. The part of a sentence that is not involved in determining mood structure is called *residue*.

b. Interrogative

Interrogative clauses are different from declarative, the one that make it different are from the structure of the subject and finite. The declarative clause are realized by subject precedes the finite structure, while interrogative clause are realize by finite precedes subject structure.

c. Imperative

Imperative clause typically do not contain element of subject or finite, but imperatives clause consist of a predicator, any of the non core participant of complement and adjuncts. The imperative mood express direct commands, requests, and prohibitions. An imperative is used to tell someone to do something without argument.

Realization of speech function in moods in summarized as follow

Figure 1

Realization of speech function in Mood

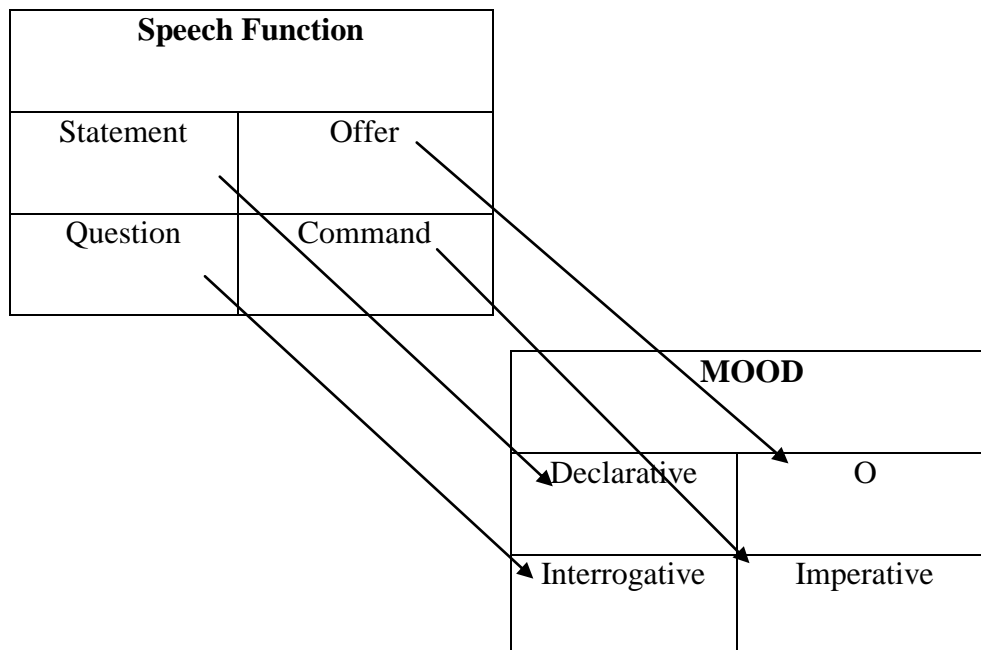


Figure 2
Realization of speech function in Mood
Statement

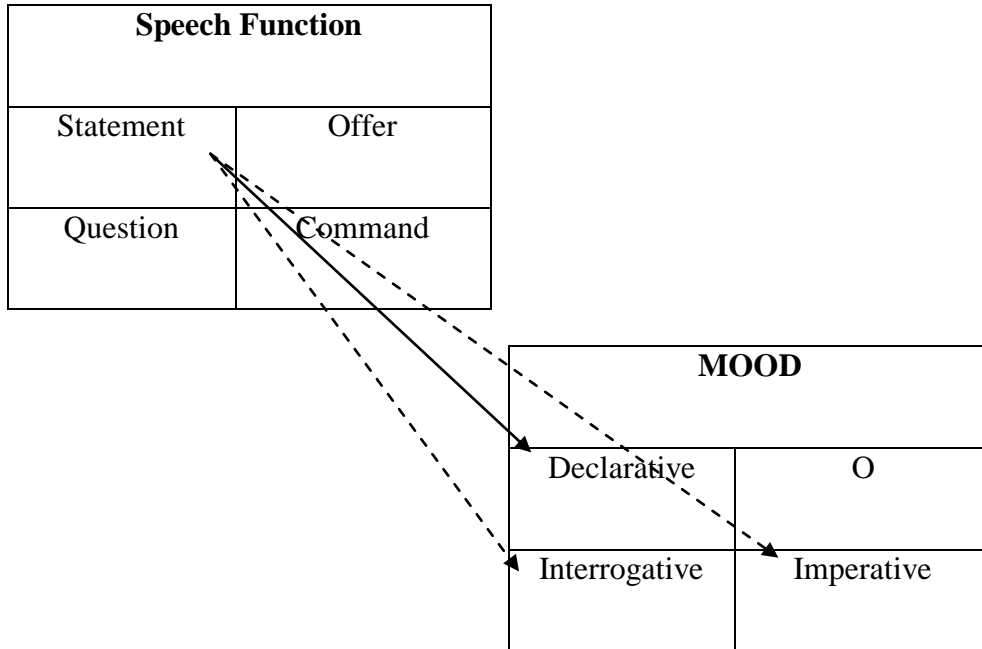


Figure 3
Realization of speech function in Mood
Question

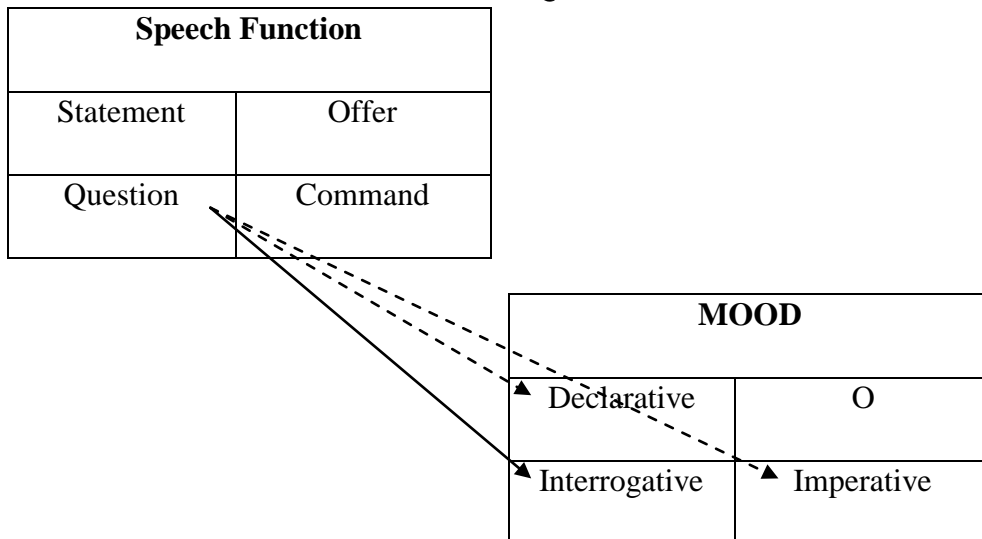
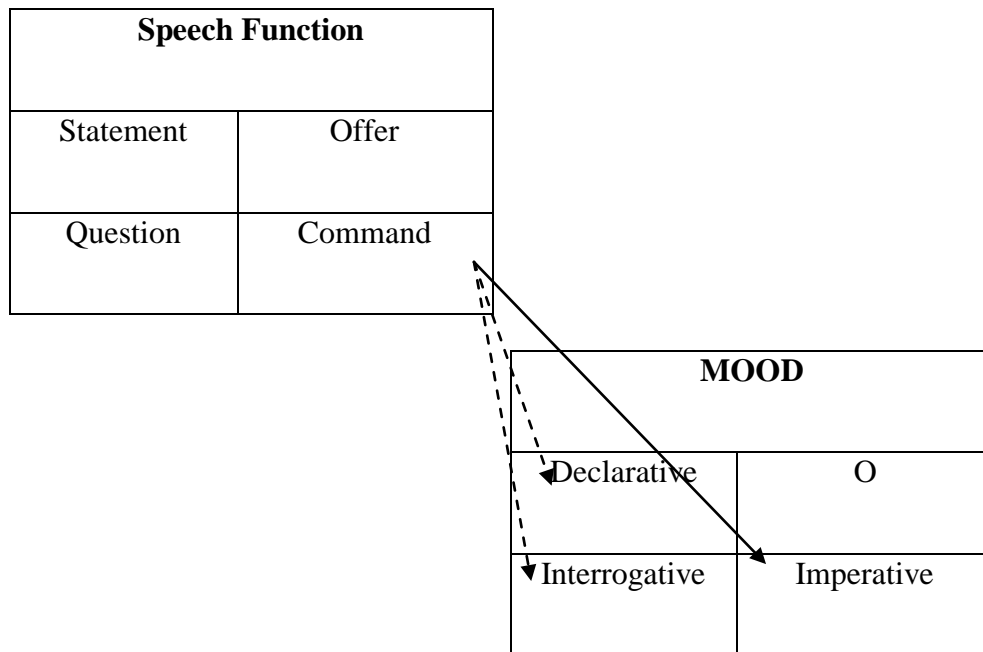


Figure 4
Realization of speech function in Mood
Command



7. Al – Qur’an

Al – Quran , literally meaning “the recitation”; also Romanized Qur’an or Koran is the central religious text of islam, which muslim believe to be a revelation from God. It is widely regarded as the finest work in classical Arabic literature. The Qur’an is divided into chapters (surah in Arabic), which are than divided into verses (ayat). Muslim believe the Qur’an was verbally revealed by God to Muhammad through the angel Gabriel (Jibril), gradually over a period of approximately 23 years, beginning on 22 December 609 CE, when Muhammad was 40, and concluding in 632, year of his death. Muslims regard the quran as the most important miracle of Muhammad, a proof of his prophethood, and the

culmination of a series of divine messages that started with the messages revealed to Adam and ended with Muhammad.

The word “Quran” occurs some 70 times in the text of Qur’an, although different names and words are also said to be references to the Qur’an.

8. Al- baqarah

The cow or Surah Al-baqarah is the second and longest chapter (surah) of Qur’an. It is a Medinah surah (revealed to Muhammad when he was at Medina), with the exception of verse 281 which Muslims believe was revealed during the farewell pilgrimage. It is also considered to be one of the first chapters revealed after the hijrah from Mecca to Medina. The chapter comprises 286 verses (ayat) according to the division of Ali, the most widely accepted count among all Muslim denominations, and includes the single longest verse in the Qur’an (2: 282). The Surah’s name references verses 66-72 which recall the story of a heifer sacrificed by the Israelites.

Surah Al- Baqarah enjoins fasting on the believer during the month of Ramadan. Al- Baqarah addresses a wide variety of topics, including substantial amounts of law, and retells stories of Adam, Abraham and Moses. A major theme is guidance: urging the pagans (Al- Mushrikeen) and the jews of Medina to embrace Islam, and warning them and hypocrites (Munafiq) of the fate God had visited in the past on those who failed to heed his call. The stories in this chapter are told to help the reader understand the theological conception of truth Islam. Condemnation of alcoholic beverages and gambling is also first found in the chapter, and it is one of only four chapters, and it is one of only four chapters in the

Qur'an to refer to Christians as Nazarenes instead of more frequent terms people of the Book or "Helpers of Christ".

B. The Previous of Related Study

Indari, Ayu. Registration Number 082188330123. Realization of Speech Function in Mood in the Susilo Bambang Yudhoyono's (SBY) Speeches. A Thesis. English Applied Linguistics Study Program, Post Graduate School. State University of Medan.2011.

The findings indicate that Speech function in both of the speeches is realized into the form of Mood: declarative, interrogative, and imperative. The dominant speech function is statement in the sentence which is to help the speaker to inform the people about the problem or the issue. The four speech functions in initiating are realized as follows: statement realized by declarative Mood, question realized by interrogative Mood, and command realized by imperative Mood. Speech as the object of the study which realizes in the speech function and mood, it could be dominant using of speech function.

Siska Fauzi. Registration Number C11.2009.01040. Mood and Speech Function of Right Responsibilities in Twitter's Term of Services. This thesis has been approved by Board of Examiners, Strata 1 Study Program of English Language, Faculty of Humanities, Dian Nuswantoro University on October, 2013.

This thesis has two objectives. First is aimed at finding out the mood types realizations of rights and responsibilities in "Twitter's terms of service". Second, it is aimed at finding out the speech functions realizations of rights and responsibilities in each clauses of "Twitter's terms of service". There are 2 clauses found in the text, divided into 143 clauses of Rights and 142 clauses of responsibilities. The mood types found in the text are 278 declaratives and 7 imperatives. The declarative clauses (97.55%) which are divided into 143 declaratives of Rights and 135 declaratives of Responsibilities are major than the imperative clauses (2.45%) which are consist of 7 clauses. The speech functions found in the text are 276 Statements and 9 commands. Statements (96.84%) which are divided into 143 statements of Rights and 133 statements of Responsibilities are major than commands (3.16%) which are consist of 7 congruent and 2 incongruent commands.

C. Conceptual Framework

It is very important to understand about Speech function and mood in Al – Baqarah. Speech function and mood is a special role in carrying out the interpersonal of the clause as exchange in English. *Al- Baqarah* is so important text of Muslim believe. Qur'an or Koran is the central religious text of islam, which muslim believe to be a revelation from God. It is widely regarded as the finest work in classical Arabic literature. The Qur'an is divided into chapters (surah in Arabic), which are than divided into verses (ayat). Muslim believe the Qur'an was verbally revealed by God to Muhammad through the angel Gabriel (Jibril). The researcher focus on analyze mood and residue in surah Al – Baqarah verse and so improve their knowledge and can develop their understand of how mood and residue in Al – Baqarah verse.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

This study was conducted by using qualitative method design. According to Nawawi (2004): 73) “descriptive method is interpreted as the problem solving of the investigation by describing the condition of the object at this moment based on visible facts or as it used to be. This means that this research by not the truth of theory”.

B. Source of Data

The source of data in this research was taken from Al- Qur’an surah *Al-Baqarah*. All of verses were taken as the source of data in this study. It analyzed Speech function and mood.

C. The Techniques of Data Collection

The data was collected by using a documentary technique. Documentary technique means reading some references. The sentences which found in surah *Al-Baqarah* was identified based on theory of speech function.

D. The Techniques of Data Analysis

The data was analyzed descriptively by using the following steps.

1. Identifying the kinds of speech function and mood
2. Classifying the field of speech function
3. Percentage of the Speech function

The percentage of identification types Speech function and mood of is obtained by applying:

$$X = \frac{F}{N} \times 100\%$$

Where X = The percentage of the obtained items

F = The total Speech function and mood of each type

N = The total Speech function all types

4. Finding out the type of speech function and mood, which frequently used in texts or verse Of *Al – Baqarah*.
5. Concluding the result of the research.

CHAPTER IV
DATA ANALYSIS

A. Data Collection

The data were taken from Al-Qur'an surah Al-Baqarah by taking a sample of one sentence in the intervals of 5 sentences/verses in the entire Al-Baqarah with 286 sentences/verses.

Table. 4.1 Data Collection Of Speech Function and Mood in English version of Surah *Al-Baqarah*

NO	CLAUSES
1	They alone are on the guidance from their Lord and they are gainers.
2	In their hearts is a disease, so allah has increased their disease and for them is a painful torment, there compense of their lies.
3	Allah mocks at them (benefitting his Dignity) and leaves them to wander about in their contumacy.
4	It so “seems that the lightning, would snatch away the, sights whenever there is some flashing they walk therein and when it is dark, they still, and if Allah willed he would have taken away their ears and sight, surely Allah can do everything.
5	And give glad tidings to those who accepted faith and did good deads, that for them there are gardens underwhich flow streams. Whenever they would be provided with a fruit eat, they would say seeing its shape this is the same substance which we got before and that was given to them resembling in shape, and for them there are oure mates and therein they will abide for ever.
6	And recall when your lord said to the Angels, Iam about to place a vice-generate in the earth. They said”will you place such who will spread disorder and shed blood?”

	And we praise you commending you sanctify you
	He told' I know what you know not
7	O children of yaqoob recall my, that favor which I bestowed upon you and fulfill my covenant, I shall fulfill your covenant and dread me alone.
8	And seek help in patience and prayer, and surely, the prayer is hard indeed save to those, who learn towards me with their hearts.
9	And when we divided the river for you then saved you and drowned pharaoh's people before your eyes
10	And when you said,"O Moses, we shall never believe you, until we see Allah manifestly, then the thunder bolt over took you, while you were looking.
11	And when Moses asked water for his people
	Then we said,"strike this rock with your staff." Atone, there gushed forth twelve springs therefrom.
	Each group knew its drinking place.
	Eat and drink of what Allah has provided and do not wander in the earth raising mischief.
12	And, undoubtedly, you surely know, those among you who rebelled in the matter of Saturday(Sabbath).
	So we said to them," Be apes, despised".
13	They said," Pray to your Lord that he explain clearly to us, what kind of cow is that.
	Certainly, we have become dubious about cows, and if Allah wills, we shall get the guidance.
14	Then O Muslims!
	Do you cover that the Jews would believe you ?
	And one group of them was that which used to hear the words of Allah, then used to pervert it knowingly after having understood.
15	And they said," the fire shall not touch us except for number days",
	Say then," have you taken a promise from Allah, then Allah, will never break his promise.
	Or you say about Allah that which you do not know.

16	Then it is you who began slaying your own people and turn out a group of your own people from their homeland, provide help to (their opponents) against them in sin and transgression, and if they come to you ascaptive, you ransom them, and their expulsion is unlawful for you.
	Do you then have faith on some commandments of God and refuse some other.
	Then whose is the reward of it, savedisgrace in the world, and on the day of resurrection, they shall be driven towards severest torment, and Allah is not unaware of your doings.
17	They sold their souls, for what a miserable price that they deny what Allah has sent down, with jealousy that, Allah of his grace send releivation on whom so ever of his devotees he pleses.
	Thus they become worthy of wrath upon wrath and there is humiliating torment for the infidels.
18	And they will never long for it ever, because of their evil deeds, which they have done before and Allah knows the unjust well.
19	And is it that whatever they enter into a covenant, one party of them throws it out'Nay', most of them have no faith?
20	Those who are infields, whether people of the book or idolaters, do not desire that any good should be sentdown to yo from your Lord and Allah chooses for his Mercy, whomsoever he pleases, And Allah is of seeding bounty
21	And keep up the prayer and pay zakat (poor due) and whatever god you shall send forth your souls, you shall find it with Allah.
	Undoubtedly Allah is seeing your doing.
22	And east and west all is for Allah, then whichever side you turn your face there is the face of Allah (The Mercy of Allah inclined towards you).
	Undoubtedly Allah is all embracing, all knowing.
23	And never the jews an Christians will be pleased with you unless you follow their Din(creed).
	Say then!
	The guidance of Allah is only guidance, (O listener who he may be) if you become follower of their desires, after the knowledge that has come to you, then no one will be your protector from Allah and no helper.

24	And recall!
	When we made this house a place of assembly for the people and place of safety, and made the station of Ibrahim a place of prayer and we enjoined strictly upon Ibrahim and Ismail to purify well my house for those who go around it and those who stay therein for devotion and those who bow down and prostrate.
25	And who will turn his face from the religion of Ibrahim, save one who is foolish in heart, and undoubtedly, we necessarily chose him in the world and surely he is among the people having ability to gain our special proximity in the hereafter.
26	And the people of the Book spoke, "Be Jews or Christians, you will get guidance.
	Say you, "on the contrary, we take the religion of Ibrahim who was away from every falsehood and was not among the polytheists.
27	On the contrary, you say like this, that Ibrahim, and Ismail and Isaac and Ya'qub and his sons were Jews or Christians
	Say then, "have you more knowledge of Allah," and who is more unjust than he who conceals the testimony and Allah is not unmindful of your doings.
28	And even if you should, bring every sign to those people of the Book, they would not follow your Qibla.
	And you follow not their Qibla, and they are not followers of each other Qibla among themselves too.
	And (O Listener, whoever he may be) if you should follow their desires after the knowledge that has been given to you, then at that time, you shall surely be of the transgressors.
29	And O beloved!
	When so ever you come forth turn your face towards the sacred Mosque (Kaaba)
	And O Muslims!
	Turn your faces towards the same, wherever you be, so that people may have no argument against you, but those among them who do injustice, so fear them not and fear me.
	And it is for this that I have perfected my favour upon you and that you may be rightly guided.
30	And necessary, we shall put you to test with something of fear and hunger and with some loss of wealth and lives and fruits, and give glad

	tidings to the patient.
31	But those who repent and amend and make manifest then I shall accept their repentance and I am the only relenting merciful.
32	And some people set some other deities of worship other than they love them as they are to love Allah and the believers love not anyone equal to that of Allah.
	And what would the condition, if the transgressors see the time when the torment would come before their eyes, because all power belongs to Allah and because the torment of Allah is severe.
33	And when it is said to them, 'follow what Allah has sent down, they say, 'Nay we shall follow that whereon we found our fathers
	What!
	Even if their fathers had no sense at all and no guidance?
34	Those are they who purchased error in exchange of guidance and torment for forgiveness.
	Then to what degree is their endurance for fire.
35	Made obligatory on you that when death approaches any of you, if he leaves some property, then he should make a will for his parents and near relatives according to usage.
	This is an obligation on those who fear God.
36	The month of Ramzan in which Quran was sent down, the direction for the people and guidance and clear signs of judgement, that who so of you find this month, necessarily, he should fast in it, and who so is ill or on a journey then same number of fasting in other days, Allah desires facility for you and desires not hardship and for this, that you should complete the counting and speak of the Greatness of Allah, as he guided you and so that you may be grateful.
37	And fight in the way of Allah, those who fight against you and do not transgress, Allah does not love.
38	And spend in the way of Allah, and cast not yourself in destruction with your hand and be good-doers
	No doubt!
	Good doers are the beloveds of Allah.
39	Then when you have completed the act of Haj, remember Allah as you used to remember your fathers, but more than that, and some one says like this, 'O our Lord give us in the world and there is no share of him in

	the here after.
40	And when he turns his back then wanders spreading mischief in the land and destroys the crops and lives and Allah agrees not with the mischief.
41	What they are waiting for but for this that the torment of Allah should come in the coverings of clouds and the angles should come down and the affairs be completed and to Allah are all affairs returned.
42	They ask you what they should spend.
	Say: whatever wealth you spend in good, then that is for parents and near relatives and orphans and the needy and the wayfarer.
	And what so ever good you do, no doubt, Allah knows it.
43	The works of the world and the here after.
	And they ask you, the percept about orphans.
	Say you.'To do good to them is better, and if you intermix your and their expenses than they are your brothers, and Allah knowswell the mischief-maker from reformer.
	And had Allah so willed, he would have put you into hardship, nodoubt, Allah is mighty, wise.
44	Allah does not call you to account for your such oaths as they come out from your tongs unintentionally, yes, he calls you to account for what your hearts have done, and Allah is forgiving, for"bearing.
45	Then if she is divorced for the third time, then women will not be lawfull to him, until she lives with another husband, then if that second one divorces her, then there is no sin on the twain if they come together again, if they think that they will observe the limits of Allah, and these are limits of Allah. He explains them for the learned.
46	And there is no sin on, you regarding this, that you sent offer of marriage to women by giving obscure hint or hold it in your hearts.
	Allah knows that you now you will remember them.
	Yes, make not with them secret contract, but say that much only which is known in law.
	And do not resolve wedding-tie until the the written term reaches toits period and kwon that Allah knows what is in your heart, then fear him and know that Allah is forgiving, forbearing.
47	And those of you who die and leave behind them wives, they should be queth for their women to provide them maintenance for a year without

	turning them out, then if they themselves leave, you are not accountable regarding any proper thing which they did in their matters and Allah is dominant, wise.
48	Again when they came across Jalut and his armies, they submitted; O our Lord pour forth stead fastness upon us and make our steps firm, and help us against disbelieving people.
49	Allah is ; none is to be worshiped save him, he is himself Alive and Sustainer of others.
	Slumber seizes Him not, nor sleep.
	To Him belongs whats so over is in the heavens and whatsoever in the earth.
	Who is he that would intercede with him save by his leave.
	Knows he what is before them and what is behind them and they get nothing of his knowledge save what he desires.
	The heaven and earth are contained in his throne and their guarding is not a burden for him and he is only exalted, the supreme.
50	And when Ibrahim submitted, 'O my Lord, show me how you shall give life to the dead.
	Said he, 'then well, talking four birds, make them familiar to you, then put a part of each of them on each hill, there after call them they will come to you running with their feet.
	And know that Allah is mighty, wise.
51	And the examples of those who spend their wealth in seeking the pleasure of Allah and for strengthening their hearts is like that garden which is one an elevated ground, a heavy rain fell upon it brought forth its fruits two fold, again if a heavy rain reaches it not, then dew suffices.
	And Allah is seeing what you do
52	And whatsoever you spend or vows Allah knows it and unjust have no helpers.
53	Those who devour interest shall not stand on the day of judgement, but like the standing of one whom the evilspirit has by touching made mad.
	This is because they said 'the trade too is like interest, 'and Allah made trade lawful and made interest unlawful.
	So he, who received admonition from his lord and refrained, then whatever he took before is lawful to him, and his affairs is with Allah.

	And now whoever shall commit such.
	Fault, they are men of hell, they will live therein for longer period.
54	And if the debtor is a man in hardship then give him time till it easy, and to remit the debt fully is better for you if you know.
55	The messenger believed in that which was sent down to him from Lord and the believers all accepted Allah and his angels and his books and his messenger saying this, 'that we do not differentiate in the matter of having faith in any of his messengers and submitted that we heard and obeyed.
	Let there be your forgiveness.
	O our Lords!
	And to you is our return.

Number of data collection of speech function and mood in English version of surah *Al-Baqarah* were 55 clause.

B. Data Analysis

In analyzing the data, this research follows the step of data analysis; they are describing the data into the realization of speech function, and reasoning for the use of the dominant speech functions. Those steps are describe three problem of this research including the way of realization speech function in mood, the dominant using of speech function and the reason dominant using of speech function. In describing the data into the realization of speech function in mood including: statement, offer, command, and question in mood including declarative, interrogative, and imperative.

Table.4.2 Data Analysis of speech function and mood in English Version of surah *Al-Baqarah*.

NO	CLAUSES	Speech Function				Mood Types		
		1	2	3	4	A	B	C
1	They alone are on the guidance from their Lord and they are gainers.	√				√		
2	In their hearts is a disease, so allah has increased their disease and for them is a painful torment, there compense of their lies.	√				√		
3	Allh mocks at them (benefitting his Dignity) and leaves them to wander about in their contumacy.	√				√		
4	It so “seems that the lightning, would snatch away the, sights whenever there is some flashing they walk therein and when it is dark, they still, and if Allah willed he would have taken away their ears and sight, surely Allah can do everything.	√				√		
5	And give glad tidings to those who accepted faith and did good deads, that for them there are gardens underwhich flow streams.	√				√		
	Whenever they would be provided with a fruit eat, they would say seeing its shape this is the same substance which we got before and that was given to them resembling in shape, and for them there are our mates and therein they will abide for ever.	√				√		
6	And recall when your lord said to the Angels, Iam about to place a vice-generate in the earth.	√				√		
	They said”will you place such who will spread disorder and shed blood?”			√				
	And we praise you commending you sanctify you	√				√		
	He told’ I know what you know not	√				√		
7	O children of yaqoob recall my, that favor which I bestowed upon you	√				√		

	and fulfill my covenant, I shall fulfill your covenant and dread me alone.							
8	And seek help in patience and prayer, and surely, the prayer is hard indeed save to those, who learn towards me with their hearts.	√				√		
9	And when we divided the river for you then saved you and drowned pharaoh's people before your eyes	√				√		
10	And when you said,"O Moses, we shall never believe you, until we see Allah manifestly, then the thunder bolt over took you, while you were looking.	√				√		
11	And when Moses asked water for his people	√				√		
	Then we said,"strike this rock with your staff." Atone, there gushed forth twelve springs therefrom.				√	√		
	Each group knew its drinking place.	√				√		
	Eat and drink of what Allah has provided and do not wander in the earth raising mischief.				√	√		
12	And, undoubtedly, you surely know, those among you who rebelled in the matter of Saturday(Sabbath).	√				√		
	So we said to them," Be apes, despised".				√	√		
13	They said," Pray to your Lord that he explain clearly to us, what kind of cow is that.				√	√		
	Certainly, we have become dubious about cows, and if Allah wills, we shall get the guidance.	√				√		
14	Then O Muslims!				√			√
	Do you cover that the Jews would believe you ?		√				√	
	And one group of them was that which used to hear the words of Allah, then used to pervert it knowingly after having understood.	√				√		
15	And they said," the fire shall not touch us except for number days",	√				√		
	Say then," have you taken a promise from Allah, then Allah, will never			√				

	break his promise.							
	Or you say about Allah that which you do not know.	√				√		
16	Then it is you who began slaying your own people and turn out a group of your own people from their homeland, provide help to (their opponents) against them in sin and transgression, and if they come to you as captive, you ransom them, and their expulsion is unlawful for you.	√				√		
	Do you then have faith on some commandments of God and refuse some other.		√			√		
	Then whose is the reward of it, savedisgrace in the world, and on the day of resurrection, they shall be driven towards severest torment, and Allah is not unaware of your doings.	√				√		
17	They sold their souls, for what a miserable price that they deny what Allah has sent down, with jealousy that, Allah of his grace send revelation on whom so ever of his devotees he pleses.	√				√		
	Thus they become worthy of wrath upon wrath and there is humiliating torment for the infidels.	√				√		
18	And they will never long for it ever, because of their evil deeds, which they have done before and Allah knows the unjust well.	√				√		
19	And is it that whatever they enter into a covenant, one party of them throws it out'Nay', most of them have no faith?	√					√	
20	Those who are infields, whether people of the book or idolaters, do not desire that any good should be sentdown to yo from your Lord and Allah chooses for his Mercy, whomsoever he pleases, And Allah is of seeding bounty	√				√		
21	And keep up the prayer and pay zakat (poor due) and whatever god you shall send forth your souls, you shall find it with Allah.	√				√		

	Undoubtedly Allah is seeing your doing.	√				√		
22	And east and west all is for Allah, then whichever side you turn your face there is the face of Allah (The Mercy of Allah inclined towards you).	√				√		
	Undoubtedly Allah is all embracing, all knowing.	√				√		
23	And never the jews an Christians will be pleased with you unless you follow their Din(creed).	√				√		
	Say then!				√			√
	The guidance of Allah is only guidance, (O listener who he may be) if you become follower of their desires, after the knowledge that has come to you, then no one will be your protector from Allah and no helper.	√				√		
24	And recall!				√			√
	When we made this house a place od assembly for the people and place of safety, and make the station of Ibrahim a place of player and we enjoined strictly upon Ibrahim and ismail to purify well my housefor those who go around it and those who stay therein for devotion and those who bow down and prostrate.	√				√		
25	And who will turn his face from the religion of Ibrahim, savr one who is foolish in heart, and undoubtedly, we necessarily, chose him in the world and surely he is among the people having ability to gain our special proximity in the hereafter.	√				√		
26	And the people of book spoke,"Be jews or Christians, you will get guidance.	√				√		
	Say you,"on the contrary, we take the religion of Ibrahim who was away from every falls-hood and was not among the polytheists.	√				√		
27	On the contrary, you say like this, that Ibrahim, and ismail and ishaque	√				√		

	and Yaqoob and his sons were jews or Christians							
	Say then,"have you more knowledge or Allah,"and who is more unjust than be he who conceals' the testimony and Allah is not unmindful of your doings.		√			√		
28	An ever if you should, bring every sign to those people of the Book, they would not follow your Qibla.	√				√		
	And you follow not their Qibla, and they are not folloers of each other Qibla among themselves too.	√				√		
	And (O Listener,whoever he may be) if you should follow their desires after the knowledge that has been given to you, then at that time, you shall surely be of the transgressors.	√				√		
29	And O beloved!				√			√
	When so-ever you come forth turn your face towards the sacred Mosque(kaaba)		√				√	
	And O muslims!				√			√
	Turn your faces towards the same, wherever you be, so that people may no argument against you, but those among them who do injustice, so fear them not and fear me.				√	√		
	And it is for this that I my perfect my favour upon you and that you may be rightly guided.	√				√		
30	And necessary, we shall put you to test with something of fear and hunger and with some loss of wealth and lives and fruits, and give glad tidings to the patient.	√				√		
31	But those who repent and amend and make manifest then I shall accept their repentance and I am the only relenting merciful.	√				√		
32	And some people set some other deities of worship other that they love them as they are to love Allah and the believers love not anyone equal to that of Allah.	√				√		

	And what would the condition, if the transgressors see the time when the torment would come before their eyes, because all power belongs to Allah and because the torment of Allah is severe.		√			√		
33	And when it is said to them, 'follow what Allah has sent down, they say, 'Nay we shall follow that whereon we found our fathers				√	√		
	What!		√					√
	Even if their fathers had no sense at all and no guidance?	√					√	
34	Those are they who purchased error in exchange of guidance and torment for forgiveness.	√				√		
	Then to what degree is their endurance for fire.	√				√		
35	Made obligatory on you that when death approaches any of you, if he leaves some property, then he should make a will for his parents and near relatives according to usage.				√	√		
	This is an obligation on those who fear God.	√				√		
36	The month of Ramzan in which Quran was sent down, the direction for the people and guidance and clear signs of judgement, that who so of you find this month, necessarily, he should fast in it, and who so is ill or on a journey then same number of fasting in other days, Allah desires facility for you and desires not hardship and for this, that you should complete the counting and speak of the Greatness of Allah, as he guided you and so that you may be grateful.	√				√		
37	And fight in the way of Allah, those who fight against you and do not transgress, Allah does not love.				√	√		
38	And spend in the way of Allah, and cast not yourself in destruction with your hand and be good-doers				√	√		
	No doubt!				√			√

	Good doers are the beloveds of Allah.	√				√		
39	Then when you have completed the act of Haj, remember Allah as you used to remember your fathers, but more than that, and some one says like this, 'O our Lord give us in the world and there is no share of him in the here after.	√				√		
40	And when he turns his back then wanders spreading mischief in the land and destroys the crops and lives and Allah agrees not with the mist chief.	√				√		
41	What they are waiting for but for this that the torment of Allah should come in the coverings of clouds and the angles should come down and the affairs be completed and to Allah are all affairs returned.		√			√		
42	They ask you what they should spend.		√			√		
	Say: whatever wealth you spend in good, then that is for parents and near relatives and orphans and the needy and the wayfarer.	√				√		
	And what so ever good you do, no doubt, Allah knows it.	√				√		
43	The works of the world and the here after.	√				√		
	And they ask you, the percept about orphans.	√				√		
	Say you. 'To do good to them is better, and if you intermix your and their expenses than they are your brothers, and Allah knowswell the mischief-maker from reformer.	√				√		
	And had Allah so willed, he would have put you into hardship, nodoubt, Allah is mighty, wise.	√				√		
44	Allah does not call you to account for your such oaths as they come out from your tongs unintentionally, yes, he calls you to account for what your hearts have done, and Allah is forgiving, for"bearing.	√				√		
45	Then if she is divorced for the third time, then women will not be lawfull	√				√		

	to him, until she lives with another husband, then if that second one divorces her, then there is no sin on the twain if they come together again, if they think that they will observe the limits of Allah, and these are limits of Allah. He explains them for the learned.							
46	And there is no sin on, you regarding this, that you sent offer of marriage to women by giving obscure hint or hold it in your hearts.	√				√		
	Allah knows that you now you will remember them.	√				√		
	Yes, make not with them secret contract, but say that much only which is known in law.	√				√		
	And do not resolve wedding-tie until the the written term reaches toits period and kwon that Allah knows what is in your heart, then fear him and know that Allah is forgiving, forbearing.				√	√		
47	And those of you who die and leave behind them wives, they should be queth for their women to provide them maintenance for a year without turning them out, then if they themselves leave, you are not accountable regarding any proper thing which they did in their matters and Allah is dominant, wise.	√				√		
48	Again when they came across Jalut and his armies, they submitted; O our Lord pour forth stead fastness upon us and make our steps firm, and help us against disbelieving people.	√				√		
49	Allah is ; none is to be worshiped save him, he is himself Alive and Sustainer of others.	√				√		
	Slumber seizes Him not, nor sleep.	√				√		
	To Him belongs whats so over is in the heavens and whatsoever in the earth.	√				√		
	Who is he that would intercede with him save by his leave.	√				√		

	Knows he what is before them and what is behind them and they get nothing of his knowledge save what he desires.	√				√		
	The heaven and earth are contained in his throne and their guarding is not a burden for him and he is only exalted, the supreme.	√				√		
50	And when Ibrahim submitted, 'O my Lord, show me how you shall give life to the dead.	√				√		
	Said he, 'then well, talking four birds, make them familiar to you, then put a part of each of them on each hill, there after call them they will come to you running with their feet.	√				√		
	And know that Allah is mighty, wise.	√				√		
51	And the examples of those who spend their wealth in seeking the pleasure of Allah and for strengthening their hearts is like that garden which is one an elevated ground, a heavy rain fell upon it brought forth its fruits two fold, again if a heavy rain reaches it not, then dew suffices.	√				√		
	And Allah is seeing what you do		√			√		
52	And whatsoever you spend or vows Allah knows it and unjust have no helpers.	√				√		
53	Those who devour interest shall not stand on the day of judgement, but like the standing of one whom the evilspirit has by touching made mad.	√				√		
	This is because they said 'the trade too is like interest, 'and Allah made trade lawful and made interest unlawful.	√				√		
	So he, who received admonition from his lord and refrained, then whatever he took before is lawful to him, and his affairs is with Allah.	√				√		
	And now whoever shall commit such.	√				√		

	Fault, they are men of hell, they will live therein for longer period.	√				√		
54	And if the debtor is a man in hardship then give him time till it easy, and to remit the debt fully is better for you if you know.	√				√		
55	The messenger believed in that which was sent down to him from Lord and the believers all accepted Allah and his angels and his books and his messenger saying this, 'that we do not differentiate in the matter of having faith in any of his messengers and submitted that we heard and obeyed.	√				√		
	Let there be your forgiveness.				√	√		
	O our Lords!				√			√
	And to you is our return.	√				√		
TOTAL		95	9	2	18	100	4	8

Note:

Speech Function

1. Statement were 95
2. Question were 9
3. Offer were 2
4. Command were 18

Mood Types

- A. Declarative were 100
- B. Interrogative were 4
- C. Imperative were 8

Table 4.3 The percentage of speech function in English version of surah *Al-baqarah*

No	Speech Function	Number	Percentage
1	Statement	95	76.6%
2	Question	9	7.26%
3	Offer	2	1.62%
4	Command	18	14.52%
TOTAL		124	100%

The table above shows that speech function of statement was in the amount of 95(76.6%), Question in the amount of 9 (7.26%), Offer in the amount of 2(1.62%), Command in the amount of 18(14.52%).

Table 4.4 The percentage of mood types in English version of surah *Al-baqarah*

No	Mood Types	Number	Percentage
1	Declarative	100	89.29%
2	Interrogative	4	3.57%
3	Imperative	8	7.14%
TOTAL		112	100%

The table above shows the percentage of Mood types are declarative, Interrogative and Imperative. Declarative in the amount of 100(89.29%), Interrogative in the amount of 4(3.5%), and Imperative in the amount of 8(7.14%)

C. Findings

The findings of this study showed that.

2. There were 95(76.6%) statement used in surah Al-Baqarah
3. There were 9(7.26%) question used in surah Al-Baqarah
4. There were 2(1.62%) offer used in surah Al-Baqarah
5. There were 18 (14.52%) command used in surah Al-Baqarah
6. There were 100(89.29%) declarative used in surah Al-Baqarah
7. There were 4(3.5%) interrogative used in surah Al-Baqarah
8. There were 8 (7.14%) imperative used in surah Al-Baqarah

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Having analyzed the data conclusions can be stated as following

1. The Kinds of speech function found in surah *Al-baqarah* were
 - a. Statement in the amount of 95 (76.6%)
 - b. Question in the amount of 9 (7.26%)
 - c. Offer in the amount of 2 (1.62%)
 - d. Command in the amount of 18 (14.52%)
2. The field of speech function of mood were
 - a. Declarative in the amount of 100 (89.29%)
 - b. Interrogative in the amount of 4 (3.5%)
 - c. Imperative in the amount of 8 (7.14%)
3. The speech function used as they are statement has realized declarative in the amount of 100 (89.29%). It was has found that the verses of *Al-Baqarah* is almost using statement has realized declarative which is to help muslim to adhere the content and command in form of statement (Metaphor) delivered by surah *Al-Baqarah* .

B. Suggestions

In relation to the conclusions, Suggestions can be stayed as the following

1. The teacher should enlarge their knowledge not only in the educational field but also in other fields as well to provide students ability in analyzing the function of clauses by using types of moods which found in Al-Qur'an.
2. Students in learning realization of speech function and mood to make it and understand the meaning of the text. Moreover, it may also be reference for language learners who are interested in the analysis of literary work in terms of short story.
3. For the language author, to publish more references about speech function. It will help the researcher to find many theories about speech function.

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