

MODALITY IN LINGUISTIC BEHAVIOR IN TRANSLATION OF AL-MULK: PRAGMATIC ANALYSIS

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ABSTRACT

This research aims to analyze the modalities contained in the Al-Mulk, using the Pragmatics Leech and Searle in [Rahardi \(2003\)](#) and [Alwi \(1992\)](#) approaches, as well as descriptive analytical methods. Leech proposed four types of illocutionary related to social goals and maintenance of linguistic behavior, while Searle revealed five illocutionaries based on the criteria. The results of the study found that in Al Mulk's there is a modality that refers to what was stated by Leech and Searle, that is convivial behavior in expressive illocutionary of praising propositions, and commissive illocutionary in the offers proposition. Furthermore, conflictive behavior on expressive illocutionary is found in the form of threatening propositions. Next, competitive behavior in expressive illocution is found in the form of warning propositions. On the other hand, competitive behavior also exists in the directive illocutionary in the form of an ordered proposition, then the begging proposition. Collaborative behavior in directive teaching illocutionary is also found.

Keywords: Translation of Al Mulk, Modality, Pragmatics

1. Introduction

The Al Quran is a living guide for Muslims who are endless to explore, interpret, and implement in the daily lives of Prophet Muhammad's people. Since the Al Quran uses Arabic, however, to interpret its contents more deeply, a good and recognized translation is needed. With this translation, we can truly study and understand the contents of the Al Quran. The language of the Al Quran has its own peculiarities. Thus, in translating, accuracy is needed to interpret each element of linguistic behavior in it. In addition, the language of the Al Quran is also full of hidden meanings so it needs to be made explicit when we want to know the meaning of the utterances of each verse contained therein.

One of the Surahs which caught the attention of the writer was Surat Al-Mulk. Because the Surah contains a variety of modalities, such as intentional, epistemic, dynamic, and other modalities that are represented by capability or dynamic modalities, in the form of the word capital "can", as stated in the following verses:

Ayat 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمَلَكُوتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tabāraka-l lazī biyadihi-l mulku wa huwa 'alā kulli syai`in qadīr

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‘Glory to Allah who rules over (all) kingdoms, and He is Almighty over all things. ’

Ayat 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ

Allazī khalaqa-l mawta wa-l hayāta liyabluwakum ayyukum aḥsanu 'amalan wa huwa-l 'azīzu-l-ghafūr

‘Who creates death and life to test you, which of you is better in charity. Then He is almighty and forgiving. ’

Verse 3

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ

Allazī khalaqa sab'a samāwātin ṭibāqān mā tarā fī khalqī-r raḥmāni min tafāwut fa-r ji'i-l baṣara hal tarā min fuṭūr

‘He creates the seven heavens in layers. You will not see something that is not balanced in the creation of God the Almighty. Then look again, do you see anything that is defective? ’

In verses 1, 2, and 3 of the Al-Mulk Surah, there is a modality of ability as well as a modality of desire / intentionality (volition) which means that God is able to control all the kingdoms so that He is able to rule and intend for everything. Conditions bring the implication that no one or anything can hinder Him.

The volition mode, in the form of modal, the word "should", "wants", is also listed in paragraph 23 below:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Qul huwa-l lazī ansya`akum wa ja'ala lakumu-s sam'a wa-l absāra wa-l af'idah qalīlan mā tasykurūn

‘Say," He created you and made you hearing, visioning, and being conscience for you. (However), few of you are very thankful. ’

In verse 23, the modality of desire appears in the statement "(However), you are very little grateful". The implication in this sentence means that it is proper for humans to give thanks and give thanks for all the gifts that God has given.

In Surah Al-Mulk, there are still many other verses which contain the modality category. All of that can be expressed in more detail by using a pragmatic approach through the functions of the Leech and Searle illocutions which emphasize the implicature in each speech. This is what the authors made as the focus of this research.

2. Research Methods

Pragmatics can be defined as the study of the meaning of utterance in particular situations. In a comprehensive program on language studies, as a communication system is complementary (Leech, 1983, Kimberley & Louis, 2018; Taher, Shrestha, Rahman, & Khalid, 2016). Meanwhile, according to Yule (1996: 3), pragmatics is the study of meanings conveyed by speakers and interpreted by listeners. In other words, pragmatics is the study of the intention of speakers. Rahardi (2003: 85) added, in the implicature, the relationship between actual speeches with the specific purpose that is not spoken is not absolute. In addition, an explanation of the implicature includes the development of the theory of the relationship

between the expression, meaning, meaning of the speaker, and the implications of a speech. Therefore, it needs a thorough accuracy to interpret the use of language in the translation of Al-Quran verses.

Previously, research on Surah Al-Mulk was conducted by Muhammad Munib in 2015. The research was titled *Al I'lāl fī Ṣūrah Al Mulk: Dirasah Sharfiyyah*, as can be read on the website <http://digilib.uinsby.ac.id/2501>. In that research, Munib only examined Surat Al-Mulk through the discipline of sharf (Arabic morphology), especially regarding the types of i'lal and its rules.

Research on the Al-Mulk Surah was also carried out by Agus Susanto in 2009. As for Munib, Susanto - in a study entitled *Idhofah and Its Meaning in Surat Al Mulk* (<http://digilib.uinsby.ac.id/7982/>) also disclose the Surah through the Sharf discipline. He only describes the types of idhafah in the Al-Mulk and examines the various meanings contained therein. Thus, the two studies are different from the research that the author did, both in terms of themes and approaches.

In this research, the writer will use qualitative methods through descriptive analysis with synchronous time span. The use of this synchronic descriptive method is considered to focus attention on the characteristics and characteristics of the data naturally to produce actual language data ([Abdullah, Laily Ramli, & Rafek, 2017](#); [Djajasudarma, 1993](#); [Hilao, 2016](#)). In collecting data, the author firstly collects data and then creates and enters the data into the corpus. After that, the authors distribute data in accordance with the function of linguistic behavior. The data of this study were obtained from Al-Mu'asir, the Al-Quran color recitation compiled by Aam Amiruddin (2016).

3. Results and Discussion

The term "modality" comes from the word "modality" (English) which is distinguished by its mood or mode. The first figure to express an understanding of what is now called modality is Aristotle, based on the logical point of view of capital, namely the necessity, possibility, and impossibility ([Alwi, 1992](#); [Pradhan, 2016](#); [Sumingwa, 2018](#)). However, in its development, interpretations of this modality vary from one expert to another.

Manigueneau (check [Alwi, 1992](#): 01) distinguishes "the modality of the mind", that is, the attitude of the speaker who justifies the mind, from the "appreciative modality", that is, which describes feelings of joy and sadness. This is supported by Bally ([Alwi, 1992](#); [Desmit & Machru, 2019](#); [Junnak, & Veerachaisantikul, 2016](#)) which states that modality is "a form of language that describes judgment based on reason, judgment based on taste, or the desire of the speaker in connection with mental perception or disclosure". Thus, the speaker's attitude is not related to judgment based on reason (judgment intelligence) and judgment based on taste (judgment affect), but also with desire (volonte).

In the context of the Indonesian language, [Chaer \(1993: 262\)](#) states that what is meant by modality is information in sentences stating the speaker's attitude towards the thing being discussed, namely regarding actions, circumstances, and events; or also the attitude towards the interlocutor.

[Alwi \(1992: 02\)](#) explains in more detail that the forms that describe the speaker's attitude are lexical elements and some are grammatical elements. The grammatical description of the speaker's attitude is called mode (mood). Meanwhile, lexical expression of the speaker's

attitude means the form of language used is classified as words, phrases or clauses, such as "will", "must", "maybe", "wants", "can", and so on. In English, this is seen in the use of auxiliary verbs, such as "can", "may", "shall", "will", "must", and so on.

However, the description of the speaker's attitude - both lexically and grammatically - does not mean that it does not cause problems. Because, in addition to the semantic problem, there are also syntactic problems in the use of expressing modalities, such as "can", "must", and "wants". The words "can" and "must" can only be used as limiting verbs, while "want" can be used as limiting verbs or main verbs.

The subcategory of modality also has differences, depending on the point of view of the experts who raise the issue of modality. [Quirk, et al \(1972: 97\)](#), for example, divide the modality based on the following categorization:

1. Ability: ability mode ("can", "can").
2. Permission: permission mode ("may", "can", "can").
3. Volition: desire mode ("will", "wants", "wants", "wants").
4. Possibility: mode of possibility ("maybe", "may be").
5. Bond and logical necessity: must mode ("must", "must").

Meanwhile, [Alwi \(1992: 36\)](#) shares Indonesian modalities in more detail, as follows:

1. Intensional Modalities: desires ("wants", "wants", "wants", "will"); hope ("hopefully", "hopefully", "should"); and invitations and omissions ("come", "come on", "let").
2. Epistemic Modalities: possibilities ("can", "can", "may", "maybe", "maybe"); tardiness ("guess", "taste", "guess"); must ("must", "must", "mandatory", "necessary", "proper"); and certainty ("sure", "trust").
3. Deontic Modalities: Permits ("may", "can", "can"); command ("prohibited", "do not", "may not").
4. Dynamic Modalities: Ability ("can", "can", "able", "able").

To discuss the modalities contained in the translation of this Al-Mulk Surah, a pragmatic study of the speech illocutions is needed. Thus, the purpose of speech in the verses of the Surah can be understood.

3.1 Modalities in the translation of Surat Al-Mulk

3.1.1 Modalities in Competitive Linguistic Behavior

The expressive category on illocution warns:

(1) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Wa qālu law kunnā nasma 'u aw na 'qilu mā kunnā fī aṣ-ḥābi-s sa 'ir

'And they said," If (before) we listened or thought (of that warning) we would certainly not be among the fiery inhabitants of hell. "

Data (1) is verse 10 of Surat Al-Mulk. There, the illocution warns that if only humans would follow His commands and listen to what His Messenger, the Apostle of Allah, said, they would not go to hell and would become inhabitants of heaven. This illocution is a type of modality that states an order so that it is included in the deontic modality in declarative form because the second person, as the actualizer of the event, states explicitly as the subject of the

sentence (Alwi, 1992: 208). Therefore, it should be, the revealing of his orders and the implicature of the verse is that humans must carry out God's commands.

3.1.2 Category Directives on Illocutionary Ordered

(2) وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Wa asirru qawlakum awi-j haru bihi innahu 'alimun bi zati-s sudur

'And keep your word or reveal it. Truly, He is All-Knowing of all hearts. '

Data (2) is verse 13 of Surat Al-Mulk. There, there is an illocution ordered. This illocution aims to produce an effect in the form of actions taken by the speaker. This statement implies that God commands humans not to say anything that will hurt someone or a bad word. However, if the words are good, then state them. Allah is All-Knowing what is in the hearts and minds of men. Illocutionary order is included in the deontic modality in declarative form because the second persona is the actual perpetrator of the event.

3.2 Modalities in Convivial Linguistic Behavior

3.2.1 Expressive Category on Illocution Inviting

(3) هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

Huwa-l lazī ja'ala lakumu-l arḍa zalulan famsyu fi manākibihā wa kulu mi-r rizqihī wa ilaihi-n nusyur

'He is the one who made the earth for you easily explored, so explore in all directions and eat some of His sustenance. And only to Him do you (return after) be resurrected. '

In data (3), there are invitation modalities that fall into the intentional modality (volition) category. The party who is the actualizer of the event is the speaker together with the interlocutor or others (Alwi, 1992: 66). The data does not contain the word "let's" or "come on". However, the speech "explore" implies an invitation so that humans can enjoy the beauty of the earth to the fullest extent. That is because the earth produces a variety of foods that can be enjoyed until the end of human life so that in time humans will return to the Creator. The linguistic behavior of this speech has a pleasant social purpose.

3.2.2 The Commissive Category on Illocution Offers

(4) قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ

Qul ara`aitum in ahlakaniya-l lahu wa man ma'iya aw raḥimanā fa man yujiru-l kāfirīna min 'azābin alīm 'Say (Muhammad)," Do you know if Allah kills me and those who are with me or gives us mercy, (then we will go to heaven), then who can protect unbelievers from painful punishment? "

The modality of wealth inherent in the speech "going to heaven" contains certain temporal and modality characteristics. That is because the will, as expressed through the words "shall" or "will" implies the element of prediction of the speaker for a non-sexual event. Actually, Keakan belongs to intentional modality, but has a semantic meaning. The implication of this verse states that people who do good deeds, as exemplified by the Apostles, will be the ones who will go to heaven. Conversely, those who behave badly will surely go to a bad place. God has offered humans so that, in the end, all decisions are in themselves.

3.3 Modality in Conflicting Linguistic Behavior

3.3.1 Expressive Category on Threatening Illocution

(5) وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسْأَلُونَ

Wa li-l lazīna kafarū bi rabbihim ‘azābu jahannama wa bi`sa-l maṣīr

‘And those who disobey God will get the punishment of Hell. And that's the worst place to come back to. ’

The epistemic modality of certainty describes the attitude of the speaker who feels certain or convinced that the proposition he expressed is true (Alwi, 1992: 123). In this case, data (5) is paragraph 6 of Surah Al-Mulk and is included in the intraclausal certainty, includes the form "feel certain" and can be followed by the word "will". It is clear that the implicature of the verse states that those who violate the commands and rules set by God will certainly be rewarded hell. The threat of God is addressed to people who disbelieve and do not want to repent even though they have been given a warning.

3.3.2 Directive Category on Asking Illocution

(6) فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

Fa lammā ra`awhu zulfatan sī`at wujūhu-l lazīna kafarū wa qīla hāza-l lazī kuntum bihī tadda`un

‘So when they saw the doom (on the Day of Judgment) was near, the faces of the disbelievers became grim. And it was said (to them), "This is the (doom) you were asking for."

The modality of request included in the intentional modality category describes the attitude of the speaker who wants the interlocutor or someone else to do something. The will of the interlocutor to act as the actualizer of the event also characterizes the 'command', but this is different from the meaning of the command in the deontic modality (Alwi, 1992: 71). The data narration (6) in verse 27 implies that human demands for good behavior will produce a path to heaven. However, those who behave badly will surely get bad results.

3.4 Modalities in Collaborative Behavior

Directives Category on Teaching Illocutionary

(7) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Qul huwa-l lazī ansya`akum wa ja`ala lakumu-s sam`a wa-l abṣāra wa-l af`idah qalīlan mā tasykurūn

‘Say," He created you and made hearing, vision, and conscience for you. (But) you are lack of gratitude. "

The speech implication in the data (7) in verse 23 illustrates the teachings of the Almighty through the Muslim Apostle,

Prophet Muhammad, to mankind to give thanks for all the favors that have been given by Him (in the form of senses and

conscience) because humans are always negligent and forgetful. Therefore, the Apostle did not tire of teaching that Muslims always to be grateful. The purpose of this illocution is not ignoring social goals, but aims to produce an effect in the form of actions taken by the speaker. The modality contained in the verse is an appeal and is included in the intentional modality.

4. CONCLUSION

Based on the results of the study, it can be concluded that the modalities contained in the translation of Surah Al-Mulk can be in the form of:

- 1) Deontic modalities in the expressive category on illocutionary warnings; competitive category on ordered illocution; and collaborative categories on teaching illocution
- 2) Intentional modalities in the convivial category of illocutionary asking, appealing, righteousness, inviting
- 3) Epistemic modality, in the conflictive category of threatening illocution, certainty.
- 4) Dynamic modalities in the conflictive category of threaten and punish illocution.

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