

**A MODALITY STUDY ON ENGLISH TRANSLATION OF SŪRAH AL-
WĀQI'AH IN YŪSUF 'ALĪ AND SĀHĪH INTERNATIONAL**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining the Bachelor
Degree in English Literature



By:

Anis Chilyatunnisa

21101050019

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

ENGLISH DEPARTEMENT

FACULTY OF ADAB AND CULTURAL SCIENCES

STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA

YOGYAKARTA

2025

MOTTO

كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ

“Segala sesuatu dimudahkan untuk apa yang sudah diciptakannya”

Menikmati kenikmatan hingga lupa dengan yang memberi nikmat, itu tandanya tidak pantas naik pangkat”

-Bapak K.H. Zaky Muhammad Hasbullah, Lc.



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

DEDICATION

I dedicate my thesis to the following:

My beloved parents,

for endless love, support and prayer.

My spiritual teachers,

for the patience and guidance, sharpened my soul better.

My dear siblings,

for always believing in me and cheering me.

My friends of Ali Maksum's Secondary School, Ndalem Dongkelan and English

Department Chapter 21,

for making my life more colourful.



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
Y O G Y A K A R T A



PENGESAHAN TUGAS AKHIR

Nomor : B-450/Un.02/DA/PP.00.9/03/2025

Tugas Akhir dengan judul : A MODALITY STUDY ON ENGLISH TRANSLATION OF SŪRAH AL-WĀQI'AH IN YŪSUF ʿALĪ AND SĀHĪH INTERNATIONAL

yang dipersiapkan dan disusun oleh:

Nama : ANIS CHILYATUNNISA
Nomor Induk Mahasiswa : 21101050019
Telah diujikan pada : Jumat, 28 Februari 2025
Nilai ujian Tugas Akhir : A

dinyatakan telah diterima oleh Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta

TIM UJIAN TUGAS AKHIR



Ketua Sidang
Dr. Ubaidillah, S.S., M.Hum.
SIGNED

Valid ID: 67cf9d798a0c6



Penguji I
Dr. Dwi Margo Yuwono, M.Hum.
SIGNED

Valid ID: 67c8023a68fdb



Penguji II
Anisah Durratul Fajri, SS., M.Hum.
SIGNED

Valid ID: 67cf93455465e



Yogyakarta, 28 Februari 2025
UIN Sunan Kalijaga
Dekan Fakultas Adab dan Ilmu Budaya
Prof. Dr. Nurdin, S.Ag., S.S., M.A.
SIGNED

Valid ID: 67efad4a7d707



**KEMENTRIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA**

Jl. Marsda Adi Sucipto, Yogyakarta, 55281, Telp./Fax. (0274) 513949
Web: <http://adab.uin-suka.ac.id> Email: adab@uin-suka.ac.id

NOTA DINAS

Hal: Skripsi
a.n. Anis Chilyatunnisa

Yth.
Dekan Fakultas Adab dan Ilmu Budaya
UIN Sunan Kalijaga
Di Yogyakarta

Assalamu'alaikum Wr. Wb

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama : Anis Chilyatunnisa
NIM : 21101050019
Prodi : Sastra Inggris
Fakultas : Adab dan Ilmu Budaya
Judul : **A MODALITY STUDY ON ENGLISH TRANSLATION OF
SŪRAH AL-WĀQI'AH IN YŪSUF 'ALĪ AND SĀḤĪḤ
INTERNATIONAL**

kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami mengucapkan terima kasih.

Wassalamu'alaikum Wr. Wb

Yogyakarta, 02/24/2025
Pembimbing

Dr. Ubaidillah, S.S., M.Hum.
NIP: 19810416 200901 1006

A FINAL PROJECT STATEMENT

I certify that this graduate paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other researcher's opinion or finding included in this research is quoted or cited in accordance with ethical standards.

Yogyakarta, 02/22/2025

The signature,



Anis Chilyatunnisa
NIM: 21101050019


STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

ACKNOWLEDGEMENT

First, I would like to express my eternal gratitude to *Rabb al-Alamein* Allah SWT, who owns the infinite library of knowledge and whom I am nothing without. Secondly, may *Salawat* and *salam* always be upon *al-insan al-kamal* prophet Muhammad SAW for his borderless love. This thesis is not just to fulfil my undergraduate graduation requirements but also a process of understanding life. This thesis was completed with the support and contribution of many people. For this, the author would like to thank you immensely:

1. The Dean of Adab and Cultural Science Faculty, UIN Sunan Kalijaga, Yogyakarta, Prof. Dr. Nurdin, S.Ag., S.S., M.A.
2. The Head of the English Department and also my academic advisor, Dr. Ulyati Retno Sari, S.S. M. Hum. Thank you so much for your dedication, kindness, and guidance.
3. My thesis supervisor, Dr. Ubaidillah, M.Hum. Thank you for all your efforts in guiding, encouraging, and criticising.
4. The rest of English Department Lecturer, Anisah Durrotul Fajri, S.S., M.Hum., Dr. Arif Budiman, S.S., M.A, Bambang Hariyanto, S.S., M.A., Ph.D., Dr. Dwi Margo Yuwono, M.Hum., Febriyanti Dwiratna Lestari, S.S., M.A., Fuad Arif Fudiyartanto, S.Pd. M.Hum., M.Ed., Ph.D., Harsiwi Fajar Sari, S.S., M.A., Dr. Ubaidillah, S.S., M.Hum., Dr. Danial Hidayatullah, SS., M.Hum., Aninda Aji Siwi, S.Pd., M.Pd.
5. All my family members: Ayah, Ibu, AA Farid, and Dede Mumtaz, who always deserve my special space and respect.

6. My spiritual parents, Bapak K.H. Zaky Muhammad, Lc., Ibu Nyai Hj. Dr. Fatma Zuhrotunnisa, S.Tp., M.P. Thank you for guiding my spiritual better.
7. My friends accompanying me in my academic process are Ning Ratu, Sheima, Tete Qonita, Nadra, Mba Bibah, Wardah, and Mafis.
8. All my friends from the English Department.
9. My big family in Krapyak Islamic boarding school, especially Ndalem Dongkelan and Ummu Sa'adah.
10. Last but not least, for myself. Thank you, Anis, have been survived this process. The journey was hectic but the destination was worth it (AZ).

Yogyakarta, February 20, 2025



Anis Chilyatunnisa

NIM. 20101050019

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

TABLE OF CONTENTS

COVER	i
MOTTO.....	ii
DEDICATION	iii
VALIDATION	iv
APPROVAL.....	v
A FINAL PROJECT STATEMENT.....	vi
ACKNOWLEDGEMENT	vii
TABLE OF CONTENTS	ix
LIST OF TABLES	xi
LIST OF ABBREVIATIONS	xii
LIST OF APPENDICES	xiii
ARABIC-LATIN TRANSLATION GUIDELINES.....	xiv
ABSTRACT	xvii
ABSTRAK	xviii
CHAPTER I	1
INTRODUCTION.....	1
1.1. Background of Study	1
1.2. Research Questions	5
1.3. Objectives and Significances of Study	5
1.4. Literature Review	6
1.5. Theoretical Framework.....	7
1.5.1. Modality.....	7
1.6. Research Methods.....	8
1.6.1. Type of Research.....	8
1.6.2. Data Source	9
1.6.3. Data Collection Technique.....	9
1.6.4. Data Analysis Technique	10
1.7. Paper Organization	11
CHAPTER II	12
THEORETICAL FRAMEWORK	12
2.1. Tense Modalities.....	12
2.1.1. Past Tense (<i>fi 'il mādi</i>).....	13
2.1.2. Present Tense	14
2.2. Negation Modalities	16
2.3. Adverb Modalities	17
2.3.1. Adverb of Quantity (ظَرْفُ الكَمِيَّةِ).....	18
2.3.2. Adverb of Comparison (ظَرْفُ المُقَارَنَةِ).....	18
2.3.3. Adverb of Manner (ظَرْفُ الطَّرِيقَةِ).....	19
2.3.4. Adverb of Affirmation (ظَرْفُ التَّأَكُّيدِ).....	19
2.4. Mood Modalities.....	20
2.4.1. Interrogative Mood	20
2.4.2. Indicative Mood	21
2.4.3. Imperative Mood.....	21
2.4.4. Conditional Mood	22
CHAPTER III.....	23

FINDINGS AND DISCUSSIONS.....	23
3.1. Tense Modality	23
3.2. Negation Modality	26
3.3. Adverb Modality.....	27
3.3.1. Adverb of Quantity	28
3.3.2. Adverb of Comparison.....	29
3.3.3. Adverb of Manner.....	30
3.3.4. Adverb of Affirmation	31
3.4. Mood Modality	32
3.4.1. Interrogative Mood	32
3.4.2. Indicative Mood	34
3.4.3. Imperative Mood.....	36
3.4.4. Conditional Mood	38
CHAPTER IV	41
CONCLUSION AND SUGGESTION	41
REFERENCES.....	45
APPENDICES.....	48
CURRICULUM VITAE	53



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
 YOGYAKARTA

LIST OF TABLES

Table 1.1. Modalities.....	8
Table 3. 1. Tense Modalities.....	23
Table 3. 2. Negation Modalities	26
Table 3. 3. Adverb of Quantity.....	28
Table 3. 4. Adverb of Comparison	29
Table 3. 5. Adverb of Manner	30
Table 3. 6. Adverb of Affirmation.....	31
Table 3. 7. Interrogative Mood.....	33
Table 3. 8. Indicative Mood	35
Table 3. 9. Imperative Mood.....	37
Table 3. 10. Conditional Mood	38
Table 3. 11. Conditional Mood and The Answer	39



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

LIST OF ABBREVIATIONS

No.	Abbreviation	Meaning
1.	SL	Source Language
2.	TL	Target Language



LIST OF APPENDICES

Appendices 1 Tense Modalities.....	48
Appendices 2 Negation Modality	49
Appendices 3 All Adverb Modalities	51



ARABIC-LATIN TRANSLATION GUIDELINES

Common Decision of Religion Affairs Ministry and Educational and Cultural
Ministry

No:158 Year 1987-No:0543 b/u 1987

A. Consonant

No.	Arabic	Name	Latin
1.	ا	Alif	-
2.	ب	ba'	b
3.	ت	ta'	t
4.	ث	tsa'	ṣ
5.	ج	Jim	j
6.	ح	ha'	ḥ
7.	خ	kha'	kh
8.	د	Dal	d
9.	ذ	dzal	ẓ
10.	ر	ra'	r
11.	ز	Zai	z
12.	س	Sin	s
13.	ش	Syin	sy
14.	ص	shad	Ṣ
15.	ض	dhad	ḍ
16.	ط	tha'	ṭ

17.	ظ	Za	z
18	ع	'ain	'
19.	غ	ghain	g
20.	ف	Fa	f
21.	ق	Qaf	q
22.	ك	Kaf	k
23.	ل	Lam	l
24.	م	Mim	m
25.	ن	Nun	n
26.	و	Wawu	w
27.	ه	Ha	h
28.	ء	hamzah	'
29.	ي	ya'	y

B. Vocal

1. Low Vocal

Sign	Name	Latin	Example
◌َ	<i>fathah</i>	A	فَتَحَ / <i>fataḥa</i> /
◌ِ	<i>kasrah</i>	I	اِفْتَحَ / <i>iftaḥ</i> /
◌ُ	<i>damah</i>	U	يَفْتَحُ / <i>yafṭaḥu</i> /

2. Long Vocal

Sign	Name	Latin	Example
اَ	<i>fathah</i>	ā	قَالَ / <i>qāla</i> /
اِي	<i>fathah and ya</i>	ā	رَمَى / <i>ramā</i> /
اِ	<i>kasrah and ya'</i>	ī	قِيلَ / <i>qīla</i> /
اُو	<i>ḍamah and wawu</i>	ū	يَقُولُ / <i>yaqūlu</i> /

C. Double Consonant

Sign	Name	Latin	Example
اَّا	<i>Syaddah or tasydid</i>	ā	نَزَّلَ / <i>nazzala</i> /

D. Article

Sign	Name	Example
ال	<i>Al-</i>	الْقَلَمُ / <i>alqalamu</i> /

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

A MODALITY STUDY ON ENGLISH TRANSLATION OF SŪRAH AL-WĀQI'AH IN YŪSUF 'ALĪ AND SĀHĪH INTERNATIONAL

By: Anis Chilyatunnisa

21101050019

ABSTRACT

Translating the Holy Qur'ān poses a significant challenge for translators, as it requires conveying the message and meaning as accurately as possible while preserving the essence of the original text. This study examines the English translation of *Sūrah Al-Wāqī'ah* by two renowned translators, Yusuf Ali, and Sahih International, through the lens of Fillmore's Case Grammar theory. According to Fillmore, a sentence consists of modalities and propositions. This research specifically focuses on the element of modalities. This study employs a qualitative approach with case study design that aims to determine the applicability of Case Grammar in translating the Arabic source text into English. This study aims to identify the type of modality present in the English translation of *Sūrah Al-Wāqī'ah* based on Fillmore's theory. Additionally, the research explores how this concept of modality is reflected in the English translations of *Sūrah Al-Wāqī'ah* by two prominent translators, Yusuf Ali and Sahih International. The findings categorize modalities into four types: tense (past, present, future), negation (no, not), adverbs (quantity, comparison, manner, degree, and affirmation), and mood (interrogative, indicative, imperative, and conditional). Based on this theory, there is a difference between Yusuf Ali's translation and Sahih International's in the modality tense section, where Yusuf Ali used Early Modern English in his translation such as the use of 'be' which is still general compared to 'was' in Sahih International's translation. On the other hand, most of the translations in the negation, adverb and mood sections are not much different. This study contributes to translation studies by demonstrating how Case Grammar can be used to analyze linguistic differences in Qur'ānic translations. Future research may explore other linguistic aspects, such as syntactic structures and semantic shifts, to provide a more comprehensive understanding of Qur'ānic translation strategies.

Keywords: *translation, Case Grammar, modalities, Yusuf Ali, Sahih International*

**KAJIAN MODALITAS PADA TERJEMAHAN BAHASA INGGRIS SURAH
AL-WĀQI'AH DALAM TAFSIR YŪSUF 'ALĪ DAN SĀHĪH
INTERNASIONAL**

Oleh: Anis Chilyatunnisa

21101050019

ABSTRAK

Menerjemahkan Al-Qur'an merupakan tantangan yang signifikan bagi para penerjemah, karena harus menyampaikan pesan dan makna seakurat mungkin dengan tetap mempertahankan esensi teks aslinya. Penelitian ini mengkaji terjemahan bahasa Inggris dari Surah Al-Wāqī'ah oleh dua penerjemah terkenal, Yusuf Ali dan Sahih International, melalui lensa teori Tata Bahasa Kasus dari Fillmore. Menurut Fillmore, sebuah kalimat terdiri dari modalitas dan proposisi. Penelitian ini secara khusus berfokus pada elemen modalitas. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus yang bertujuan untuk mengetahui penerapan tata bahasa kasus dalam menerjemahkan teks sumber bahasa Arab ke dalam bahasa Inggris. Penelitian ini bertujuan untuk mengidentifikasi jenis modalitas yang ada dalam terjemahan bahasa Inggris Surah Al-Wāqī'ah berdasarkan teori Fillmore. Selain itu, penelitian ini juga mengeksplorasi bagaimana konsep modalitas ini tercermin dalam terjemahan bahasa Inggris Surah Al-Wāqī'ah oleh dua penerjemah terkemuka, Yusuf Ali dan Sahih International. Temuan penelitian ini mengkategorikan modalitas ke dalam empat jenis: bentuk waktu (lampau, sekarang, masa depan), negasi (tidak, bukan), kata keterangan (jumlah, perbandingan, cara, dan penjelasan), dan modus (interogatif, indikatif, imperatif, dan kondisional). Berdasarkan teori ini, terdapat perbedaan antara hasil terjemahan Yusuf Ali dan Sahih International pada bagian tense modalitas, di mana Yusuf Ali menggunakan tata bahasa Modern English awal dalam penerjemahannya seperti penggunaan 'be' yang masih bersifat umum dibandingkan dengan 'was' pada hasil terjemahan Sahih International. Di sisi lain, sebagian besar hasil terjemahan pada bagian negasi, kata keterangan dan mood tidak jauh berbeda. Penelitian ini memberikan kontribusi pada bidang studi penerjemahan dengan menunjukkan bagaimana tata bahasa kasus dapat digunakan untuk menganalisis perbedaan linguistik dalam terjemahan Al-Qur'an. Penelitian selanjutnya dapat mengeksplorasi aspek-aspek linguistik lainnya, seperti struktur sintaksis atau pergeseran semantik, untuk memberikan pemahaman yang lebih komprehensif tentang strategi penerjemahan Al-Qur'an.

Kata kunci: *terjemahan, tata bahasa kasus, modalitas, Yusuf Ali, Sahih International*

CHAPTER I

INTRODUCTION

1.1. Background of Study

Translation is essential in transferring messages and meaning from one language to another. However, there are many challenges in the translation process, including achieving equivalency. Equivalence in translation includes the intention of the text author, culture, setting, and even the language style of the source language author (Newmark, 1988, chap.1). As stated by Al-Harabsheh (2021, p.1908), translation can be defined as delivering meaning with the source language's closest natural equivalent. Equivalence should be achieved in both meaning and style. Therefore, translation equivalence is one of the toughest challenges for a translator, especially for two languages with different language systems, such as Arabic and English.

Arabic is the oldest language in the world (Afifah, 2023) and considered one of the most complicated languages, especially compared to English, which has a fixed grammatical system. For example, the placement of the subject in Arabic can be adjusted to the context or the writer's intention; either it is placed in the first sentence that, can be called *mubtada'* (beginner) or after the verb that can be *fā'il* (doer). This is inversely different from English, where the subject is always before the verb because their language structure always prioritizes the subject. Another example of the complexity of Arabic lies in noun placement; determining which noun is the subject and object can be problematic because they can be placed

anywhere. However, the subject and object word can be determined by the sign change (*i'rāb*). The example can be seen below

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

/Izā waqa 'atīl-wāqi 'ah(tu)/

When the Occurrence occurs, (1)

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

/Falau lā izā balagatil-ḥulqūm(a)/

Then why, when the soul at death reaches the throat (83)

The first *āyah* contains the noun after the verb doer (*fā'il*), with the sign change (*i'rāb*) of *marfū'* being *dommah*. Nonetheless, the eighty-three verse does not include the doer (*fā'il*), but directly holding the object and using the abstract *fā'il* (doer) with the sign change (*i'rāb*) of *manshūb* is *fathah*. Their examples are above, underlining *ḥarf* (letter) of Arabic. So, the meaning of the eighty-three verses is appropriated to the context of the *sūrah* by looking at the last or following verses.

Moreover, it is more challenging for a translator to translate the Holy Qur'ān into English. As the holy book of Muslims, the Qur'ān is supposed to be translated as closely as possible to the original (Abdelaal & Md Rashid, 2016, p.2). A translator must carefully preserve the meaning from the source text to the Target Language (TL) in the linguistic aspects (Karimah, 2018), especially in grammatical terms, because grammar transmits meaning in a sentence or text (Newmark, 1988, chap.1). Also, a translator should be more knowledgeable about Arabic and English grammar so that no one can translate the Qur'ān.

As a result, the researcher uses the most well-known translators from their period, Yusuf Ali and Sahih International. It should be noted that the translations of Yusuf Ali and Sahih International differed in their respective translations' publication periods. Yusuf Ali was born in 1872 and has been categorized as Late Modern English from 1700 until now (Ghitreef, 2022) . However, people at the time considered classic English works more acceptable than modern English, so most of Yusuf Ali's translations were in Early Modern English. Besides that, Sahih International used Late Modern English as their translation, reflecting the publication's time with contemporary people who want to understand the Holy Qur'an efficiently (Supriyadi, 2018). Thus, their language settings differ; Yusuf Ali used Early Modern English, and Sahih International used Late Modern English.

According to Supriyadi (2018), these two translations are the best translations of the Qur'an in English and have their characteristics. Although many translators had translated the Qur'an into English, Yusuf Ali's work was the most famous and widely used by English-speaking countries because it was a more interesting translation that could provide a perfect word match and a concise interpretation of each verse (Sihaloho, 2019, para. 9). On the other hand, Sahih International, translated by three American women, is believed to have translation characteristics leaning towards feminism in translating verses that contain controversy about feminism (Zavadski, 2017, para.2). Based on this explanation, the author believes that there are differences and similarities in their works, especially in the theory used in this study.

The Qur'ān contains approximately 114 *sūrahs*, one of which is *Sūrah Al-Wāqī'ah*, which mainly contains about the Day of Judgment or future events. Starting from this, the author is interested in researching this *sūrah* because translating something is commensurate in sentence and meaning. For instance, there are discrepancies that the author finds from the *Sūrah Al- Wāqī'ah* English version, especially in the second verse of *Sūrah Al- Wāqī'ah*:

لَيْسَ لَوْفَعْتَهَا كَاذِبَةٌ ﴿٢﴾

/Laisa liwaq'atihā kāzibah(tun)/
There is, at its occurrence, no denial. (2)

The verse essentially contains the tense modality ماضي */mādī/* marked with *fi'il nāqish* which in Arabic case grammar only contains past tense (Al-Jarim & Amin, 1119, chap.3). Yusuf Ali's and Sahih International's translations use different tense modalities. Yusuf Ali used the present tense, while Sahih International used the future tense. Therefore, the researcher wants to examine the results of the two translations more deeply.

As a result, the researcher is interested in examining the results of the English translation of the Qur'ān, especially *Sūrah Wāqī'ah*, using Fillmore's theory. Charles J. Fillmore (1967, p.44), as the originator of Case Grammar theory, in his work "The Case for Case," divides sentences into modalities and propositions. The position of this research is based on the researcher's focus on one of the elements in Fillmore's theory, namely modalities. The researcher only used one part of Fillmore's theory because modality covers more analysis than propositions, so it is expected to get an in-depth and detailed explanation. Fillmore's theory classifies

modalities into tense (past, present, future), negation (no or not), adverbs (frequency, manner, degree, quantity, and explanatory), and mood (desiderative, imperative, indicative, and interrogative) (Basid et al., 2021, p.34). So, the researcher believes that the research object employed using this theory will contribute to the enrichment of the body of knowledge in case grammar by the implementation in the current study.

1.2. Research Questions

Based on the background of the study above, this research will address the question of how the type of modality based on Fillmore's theory is translated into English as *Sūrah Al-Wāqī'ah*.

1.3. Objectives and Significances of Study

This research aims to identify modalities with Fillmore's theory in *Sūrah Al-Wāqī'ah*'s English translation by Yusuf Ali and Sahih International. Its other purpose is to assess the equivalence of the Qur'ān English translations by Yusuf Ali and Sahih International with the source language (Arabic). These aims will be discussed further in the findings and discussion section.

The significance of the study consists of two parts: theoretical and practical. By employing the theory of Case Grammar by Fillmore, it hopes the reader knows the importance of this theory and can apply it in their related research. Meanwhile, this study practically describes the case grammar in Al-Qur'ān translation, brings significance for the researcher to enrich new knowledge about case grammar and translation, the reader who is interested in researching the same topic or object from

this study, or linguist to contribute the advancement of linguistic science, especially in the result of translation.

1.4. Literature Review

This research is inseparable from previous studies used as references for this writing. The researcher classifies these references based on related topics and objects following the discussion:

The researcher found several studies with the same topic but different objects; the first study that analyzed the same aspect but a different object is Fatmawati et al. (2023), which discussed modality in the translated novel "Sayap-Sayap Patah." However, the theory used by Fatmawati et al., (2023) is the same as the current study, which is Fillmore's theory (1967). In addition, four studies have used Fillmore's theory. The first research discussed propositions in the movie "The Gentlemen" (Basid & Maghfiroh, 2021). The second research analyzed the modality and propositions in the actors' conversation in "The Professor and the Madman" (Basid et al., 2021). The third research was written by Muntahana & Al Anshory (2023), which examined proposition and modality in the film "Kena: Bridge of Spirit." These three studies used Fillmore's theory to explore the movie as the object of study.

The subsequent previous research used as a reference in this study is Basid et al. (2022) that analyzed Arabic as the source language, namely from the dialogue of the film *Jinniyāt Jabal Kumang*, which is compared to English as the Target Language (TL). The study's result is that case grammar studies can be used in Arabic sentences, similar to sentence structures in English and Indonesian. The

following research used the short story "Al-Yatîm" by Fatima Mohsen as an object (Hariyani et al., 2022) which uses English as the Target Language (TL) and Arabic as the Source Language (SL). This work becomes one of the researcher's references because it examined Fillmore's theory, both the modality and proposition, which are the focus analyses in the current study.

The position of this research is based on the author's focus on one of the elements in Fillmore's theory, namely modalities. The author believes the research object employed using this theory is new and contributes to Charles J. Fillmore's Case Grammar research findings. This research applies Fillmore's theory in an English translation by Yusuf Ali and Sahih International in *Sūrah Al- Wāqī'ah*. In order to determine if case grammar is appropriate in two translations of Arabic, the source language, into English, the author is interested in investigating this study.

1.5. Theoretical Framework

1.5.1. Modality

Modality is a phenomenon of semantics that refers to how a statement expresses the speaker's attitude or level of understanding regarding a proposition (Frawley, 1992). Fillmore (1967), in his book, divides sentences into two parts, namely modality and proposition. He said that there are times when modality can be ignored. Still, it can also be needed when certain 'cases' are directly related to the modality constituent, such as specific time adverbs or others. The structure of a sentence consists of a modality that contains tense, negation, adverb, and mood (Tarigan, 1990, p. 59).

Depending on (Creswell, 2007), a case study design can provide an in-depth description and develop an understanding of a case that can be studied. This research is classified as an *intrinsic case study* because the case presents an unique or unusual situation. The case in this study is that the grammar in both Arabic and English is different, so this approach is suitable for this study. The Arabic grammar from *Sūrah Al-Wāqī'ah* is compared with Yusuf Ali and Sahih International's translation based on Fillmore's theory.

1.6.2. Data Source

This study used primary data sources. Primary data sources are the sources of data from which the researcher obtains the data directly (Tokan, 2016). The study's primary data source was an English translation of the Qur'ān by Yusuf Ali and Sahih International in *Sūrah Al-Wāqī'ah* that can be accessed at <https://tanzil.net/#trans/en.sahih/56:77> (Zarrabi-Zadeh, 2007). The researcher took this *sūrah* because it provides rich data cases, as suggested by Patton (2002, p. 169). The author found interest in two translators, a classic (the Indian scholar Abdullah Yusuf Ali) and a modern (the three American women, Sahih International), out of the many who translated into English.

1.6.3. Data Collection Technique

In this research, the researcher applied a documentation technique and five steps in collecting data by Creswell (2013, p.205). According to (Abubakar, 2021, p. 114), the documentation technique is a way of collecting data by reviewing written sources such as books, reports, diaries, and so on that contain the necessary data or information. Meanwhile, the five steps in collecting data by Creswell (2013,

p.205), identify the English translation of *Sūrah Al-Wāqī'ah* by Yusuf Ali and Sahih International as the site that will be studied more using Fillmore's theory. Second, the data gained from the website can be accessed at <https://tanzil.net/#trans/en.sahih/56:77> to search for the information. Third, finding the verses that contain modality based on Fillmore's theory by seeing the first verse until the last verse from Yusuf Ali's version, then the Sahih International version. Fourth, simultaneously, the researcher designed a collecting instrument by visual-record and taking documents categorizing the verses under the type of modalities and using orthographic transcription to research the clause, phrase, or sentences related to modality (Sudaryanto, 1988, p.58). Finally, the researcher needs to administer the data collection by purposive sampling. Purposive sampling is a type of sampling that selects samples for a specific purpose, which improves transferability (Teddlie & Yu, 2007). The author chooses one sample from each category of modality to be representative and reach an in-depth understanding of the analysis.

1.6.4. Data Analysis Technique

The selected data were elicited based on study aims focusing only on the modality. Modality includes tense (past, present, future), negation (not or not), adverbs (adverbs of number, comparison, manner, and affirmation), and mood (interrogative, indicative, imperative, and conditional). This study used a domain analysis technique that comprehensively obtained an overview or understanding (Abubakar, 2021, p. 124). To realize the technique, the steps are based on Miles and Huberman (2018), that the data analysis method consists of three steps: data

reduction, data presentation, and conclusion. First, data reduction is accomplished by simplifying, categorizing, and sorting data from the data collection. This part is conducted in the table with three columns containing translations by Yusuf Ali, Sahih International, and the source language (Arabic) to make it easier for readers to understand the findings. Second, data presentation displays data related to modality in the table. Next, the researcher analyses the bottom of the table by comparing two data (Yusuf Ali and Sahih International's translation) with the source language (Arabic). Third, the conclusion summarizes the research results from the modality data found and suggests further research.

1.7. Paper Organization

This research consists of four chapters, each covering a distinct issue. As usual, the first chapter contains an introduction that gives readers a quick outline of the research, such as the background of the study, theoretical framework, the objective of the study, the scope of the study, significance of the study, literature review, research methods, and paper organization. Knowing the research problem, it needs to explain the theoretical framework related to the topic, particularly in Arabic and English grammar, which is shown in the second chapter. After understanding the problem and the theory that is expected to solve the problem, the third chapter presents the findings and discussion. The study's conclusion and suggestions for further research are displayed in the last chapter.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

Depending on the result of the research in the English translation of the Qur'ān, especially *Sūrah Al-Wāqī'ah* based on Fillmore's Case Grammar theory, in particular about modality that has been discussed before, the researcher can conclude that:

1. Even though there is scholars say that tenses only consist of past (ماضي) */mādī/* and present (مضارع) */muḍarī' /*, the researcher infers that the future tense cannot be separated from the time of the sentence. So, the three tenses above have been the standard analysis to discuss deeply the English translation of *Sūrah Al-Wāqī'ah* compared with the source language. According to the explanation above, the tense modality data from one to three are translated differently with the tense of Source Language (SL) because the translators keep the context of meaning rather than translating the verses literally. Moreover, there is a difference between Yusuf Ali's translation and Sahih International's in the tense modality, where Yusuf Ali used Early Modern English in his translation such as the use of 'be' which is still general compared to 'was' in Sahih International's translation.
2. All the translations of both Yusuf Ali and Sahih International are similar in the part of negation. Negation translated *no/not* in English with the Arabic form of */laisa/ لَيْسَ*, */mā/ مَا*, and */lā/ لَا*. The word */laisa/ لَيْسَ* is part of *fi'il*

nāqiṣ which is the verb only containing past tense, also /*mā*/ مَا, and /*lā*/ لَّا meant disappearance.

3. Based on the theory, modality has an adverb as the mark of modality in a sentence. There are many types of adverbs, such as the adverb of quantity, explaining the intensity or quantity of an action, trait, or state in a sentence; the adverb of comparison, used to compare levels or degrees of a sentence; the adverb of manner, described how an action is performed; and adverb of affirmation used to express affirmation, agreement, or confirmation of a statement. One of the new insights of Arabic terms is mentioning the definition from the adverb of comparison, namely, *isim tafḍil*, which means *isim* (noun) showing a position with a higher level than the one being compared.
4. The last part is mood modalities, which consist of interrogative, indicative, imperative, and conditional moods. The brief explanation of them is: (a) Interrogative mood means to ask questions or request information identified by the Arabic term of the letter (*ḥarf*) مَا /*ma*/ and *alif istifham* (أ) based on the obtained data; (b) Indicative mood is the most common mode and is used to state facts, events, or opinions tagged by *ulāika* /أُولَئِكَ/ and *hādza* /هَذَا/ as the part of *isim isyarah* (demonstrative pronoun); (c) Imperative mood is used to give orders, requests, or advice and defined in Arabic as *fi'il amr*; (d) Conditional mood conveys the idea of a possibility, necessity, or outcome that will happen if a specific condition is met. In Arabic, based on the data, the term 'if' is mentioned by the letter (*ḥarf*) لَوْ /*law*/ and then

followed جَوَابُ الشَّرْطِ /*jawābu asy-syarthi*/ either contained in one verse or separated in two verses. Moreover, in verses 65 and 70, Yusuf Ali used ‘were’ instead of ‘if,’ but in other verses, he applied ‘if,’ which is the same as Sahih International.

In conclusion, the author believes that both translators have tried translating as much as possible to obtain a meaning suitable for their readers especially in the modality section.

4.2. Suggestion

According to the result of the analysis which has done, the author has any suggestions for those who people or what thing mentioned below:

1. It is recommended that readers of Qur'ānic translations not only rely on one version but also study several versions to gain a broader understanding. This is important given the different interpretations that arise from a linguistic perspective.
2. Based on the analysis of case grammar in the translation of *Sūrah Al-Wāqi'ah*, it is suggested that scripture translators pay more attention to the linguistic and cultural context in every word choice. An in-depth understanding of Case Grammar theory can help produce more accurate and relevant translations.
3. Future researchers are advised to expand this Case Grammar study by analyzing more *sūrahs* or involving more translated versions of the Qur'ān. In addition, other linguistic approaches, such as pragmatic or semantic analysis, may provide a more in-depth perspective.

Therefore, the researcher hopes that other researchers will develop and expand this research with the same theory and different objects or vice versa.



REFERENCES

Book

- Abubakar, R. (2021). *Pengantar Metodologi Pengertian*. SUKA-Press UIN Sunan Kalijaga.
- Al-Jarim, 'Ali, & Amin, M. (1119). *Nahwu Wadhih*. Daarul Ma'arif.
- Alwi, H. (1998). *Tata Bahasa Baku Bahasa Indonesia*. Perum Balai Pustaka.
- Anwar, K. H. MOCH. (2010). *Ilmu Nahwu Terjemahan Matan Al-Ajurumiyah dan Imrithy Berikut Penjelasannya*. Sinar Baru Algensindo.
- Chaer, A. (2012). *Linguistik Umum* (Revisi Keempat). Rineka Cipta.
- Collins, P. (2015). *Grammatical Change in English World-Wide*. John Benjamins Publishing Company.
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design_ Choosing among Five Approaches* (2nd ed.). SAGE Publications.
- Creswell, J. W. (2013). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (Fourth Indian edition). PHI Learning Private Limited.
- Creswell, J. W., & Clark, V. P. (2007). *Choosing a mixed methods design*. In *Designing and conducting mixed methods research* (pp. 53-106).
- Fillmore, C. J. (1967). *The Case for Case*. Chemistry & Industry.
- Frawley, W. (1992). *Linguistic Semantics*. Routledge.
- Greenbaum, S., & Quirk, R. (1990). *A Student's Grammar of The English Language*. Longman.
- Griffiths, P. (2006). *An Introduction to English Semantics and Pragmatics*. Edinburgh University Press.
- Halliday. (2013). *Introduction to Functional Grammar*.
- Harmer, J. (2010). *How to teach English*. Buch (New ed., 6. impr). Pearson/Longman.
- Ibnu Malik, M. B. (1978). *Alfiyyah Ibnu Malik*. Maktabah Darul Fajr.
- Kerl, S. (1861). *Comprehensive Grammar of the English Language*. the Clerk's Office of the District Court of the Southern District.
- Lyons, J. (1994). *Linguistic Semantics*. Cambridge University Press.
- Meyer, C. F. (2009). *Introduction English Linguistics*. Cambridge University Press.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications.
- Newmark, P. (1988). *A Textbook of Translation*. Prentice Hall International.
- Patton, M. (2002). *Qualitative research and evaluation methods* (3rd ed.). SAGE.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. SAGE.
- Sudaryanto. (1988). *Metode Linguistik Bagian Pertama ke Arah Memahami Metode Linguistik* (2nd ed.). Gadjah Mada University Press.
- Tarigan, H. G. (1990). *Pengajaran Tata Bahasa Kasus*. Angkasa.
- Teddle, C., & Yu, F. (2007). *Withdrawn - Mixed Methods Sampling: A Typology With Examples*. Journal of Mixed Methods Research, 1(1), NP1–NP1. <https://doi.org/10.1177/2345678906292430>

Tokan, P. R. Ile. (2016). *Manajemen Penelitian Guru Untuk Pendidikan Bermutu*. PT Grasindo.

Article Journal

- Abdelaal, N. M., & Md Rashid, S. (2016). *Grammar-Related Semantic Losses in the Translation of the Holy Quran, with Special Reference to Surah Al A'araf (The Heights)*. *SAGE Open*, 6(3), 215824401666175. <https://doi.org/10.1177/2158244016661750>
- Al-Harashseh, A. (2021). *The rhetorical feature of chiasmus in the Quran and its translation into English*. *An-Najah University Journal for Research - B (Humanities)*, 35(11), 1905–1924. <https://doi.org/10.35552/0247-035-011-006>
- Basid, A., Arzaqi, A. Z., & Afiyanto, A. M. (2021). Case grammar in film “the Professor and the Madman” based on Charles J. Fillmore’s Perspective. *KEMBARA Journal of Scientific Language Literature and Teaching*, 7(1). <https://doi.org/10.22219/kembara.v7i1.15870>
- Basid, A., & Maghfiroh, D. L. (2021). *Case Grammar in the Movie “The Gentlemen” Based on the Perspective of Charles J. Fillmore*.
- Basid, A., Neng Sumiyati, Nadya Nafisah, & Ely Fauziah. (2022). Fillmore’s Case Grammar Analysis of “Jinniyat Jabal Kumang” Film Dialogues. *Leksema: Jurnal Bahasa Dan Sastra*, 7(1), 73–83. <https://doi.org/10.22515/ljbs.v7i1.5021>
- Fatmawati, F., Zaini, H., & Ngarifah, I. (2023). Divergensi modalitas Charles J. Fillmore dalam novel terjemah “Sayap-Sayap Patah” karya Kahlil Gibran. *LingTera*, 9(2), 35–46. <https://doi.org/10.21831/lt.v9i2.57735>
- Hariyani, N. N., Abyad, H., Maula, S. Z. H., & Rofidah, N. (2022). Fillmore’s Case Grammar in the Short Story Al-Yatîm By Fatima Mohsen. *ELOQUENCE : Journal of Foreign Language*, 1(3), 153–165. <https://doi.org/10.58194/eloquence.v1i3.357>
- Mohamed, E. A. A.-Al. (2021). Semantic Problems of the Usage of Archaic Morphological Features: Surat Al-Humza (Traducer) as a Model. *International Journal of Linguistics, Literature and Translation*, 4(2), 138–145. <https://doi.org/10.32996/ijllt.2021.4.2.17>
- Muntahana, N., & Al Anshory, A. M. (2023). Tata Bahasa Kasus dalam film Kena: Bridge of Spirit Berdasarkan Perspektif Charles J. Fillmore. *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, 6(1), 95–112. <https://doi.org/10.30872/diglosia.v6i1.572>

Thesis

- Afifah, W. (2023). *Comparative Analysis of Translation on Harf Jar Lam In Surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall* [State Islamic University of Sunan Kalijaga]. <http://digilib.uin-suka.ac.id/id/eprint/66157>
- Karimah, I. (2018). *A Comparative Study of Translation Procedure Toward شَهِيدَة /Syahida/ Noun Derivation Found in English Quran Translation by Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Pickthall* [State

Islamic University Sunan Kalijaga]. <http://digilib.uin-suka.ac.id/id/eprint/32478>

- Supriyadi. (2018). *A Syntactic Analysis On Sahih International And Abdullah Yusuf Ali's English Translation Of Verses Of Al-Qur'an Related To Skills In Language By Using Tree Diagrams*. UIN Antasari Banjarmasin.
- Suyuti, M. H., & Asy'ari, H. (2021). Menakar Kembali Konsep Kala pada Fi' il Māḍī Menurut Nuḥāt (Kajian Reflektif untuk Pembelajaran Bahasa Arab). *Alsina : Journal of Arabic Studies*, 3(1), 55–80. <https://doi.org/10.21580/alsina.3.1.10884>

Website

- Dhansaputra. (2011, March 21). Negasi. *Tutorial Bahasa Arab*. <https://tutorialarab.wordpress.com/2011/03/21/negasi/>
- Ghitreef, M. (2022). *Abdullah Yusuf Ali (1872-1953): A Genius Who Translated the Holy Quran into English and Succumbed To Amnesia Wandering In the Snowy Terrain of London | Dr. Mohammad Ghitreef, New Age Islam*. <https://www.newageislam.com/islamic-personalities/dr-mohammad-ghitreef-new-age-islam/abdullah-yusuf-ali-1872-1953-genius-translated-holy-quran-english-succumbed-amnesia-wandering-snowy-terrain-london/d/128634>
- Sihaloho, M. R. (2019, November 18). Abdullah Yusuf Ali, Penerjemah Pertama Al-Qur'an ke Bahasa Inggris. *TAJDID.ID*. <https://tajdid.id/2019/11/18/abdullah-yusuf-ali-penerjemah-pertama-al-quran-ke-bahasa-inggris/>
- Zarrabi-Zadeh, H. (2007, 2023). *Al-Waqi'a [56:1]—Yusuf Ali—Tanzil Quran Navigator*. <https://tanzil.net/#trans/en.yusufali/56:1>
- Zavadski, K. (2017, March 26). How Three American Women Translated One of the World's Most Popular Qurans. *The Daily Beast*. <https://www.thedailybeast.com/articles/2017/03/25/how-u-s-women-created-isis-s-favorite-quran>

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA