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أ.د. عبد الرحمن الكردي

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ملاحظة: البيانات ملتقطة من المكتبة العامة
THEMATIC PROGRESSION PATTERNS IN THE LEARNING MATERIALS BOOK OF AL-QIRÁ‘AH AR-RÁSYIDAH SYNTAX ANALYSIS
(CASE STUDY IN MAN KARANGANYAR AND MAN 1 SURAKARTA)

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ABSTRACT

The learning materials have significant purposes in the teaching process of Arabic Language. One of the famous learning materials in Arabic language is the book of Al-Qirá‘ah Ar-Rásyidah written by Abul-Chasan ‘Aliy-Al-Chasani. The book was published by United Kingdom Islamic Academy (2003). It has many variant of themes, especially about Arabic Language and Islamic Cultures. By reading the book of Al-Qirá‘ah Ar-Rásyidah, many students can understand deeply and interestingly about the Islamic cultures through the teaching process of Arabic Language.

This research is aimed to answer about the questions what kinds of theme that used in the learning materials book of Al-Qirá‘ah Ar-Rásyidah, the majority of patterns were analyzed based on the information focus constructions, they are theme and rHEME. At the end, themes in the book of Al-Qirá‘ah Ar-Rásyidah will be analyzed based on the thematic progression patterns, and then how are that themes progressed in the text. Finally this research will describe the elements of textual cohesion in the book of Al-Qirá‘ah Ar-Rásyidah.

This paper is based on (1) theme and rHEME theory of Prague School, (2) thematic progression patterns in the Arabic Language based on Sa‘id Chasan Buchairiy, and (3) the elements of textual cohesion theory belongs to M.A.K. Halliday and Ruqaiya Hasan. And the result of analysis theme and rHEME construction in the book of Al-Qirá‘ah Ar-Rásyidah shows that both of theme and rHEME were found in the sentences with verbal predicate and non verbal predicate. Finally, the thematic progression patterns can be found in the texts of Al-Qirá‘ah Ar-Rásyidah, those patterns such as (1) the constant theme pattern, (2) the linear theme pattern, (3) the split rHEME pattern, and (4) derived themes. The elements of textual cohesion in the book of Al-Qirá‘ah Ar-Rásyidah can be divided into (1) reference, (2) substitution, (3) ellipsis, (4) conjunction, and (5) lexical cohesion. The thematic progression analysis pattern can help and develop the skill of student to compose the Arabic text correctly and systematicaly.

Keywords: theme and rHEME, thematic progression patterns, textual cohesion, Al-Qirá‘ah, Ar-Rásyidah.

I. Introduction

Writing is one of the skill that should be practiced. When we write something, there is a theme in every single sentence which is formed well regulated. The theme is an element in a special structural configuration, the theme and rHEME are arranged to convey a message. Thus, from the structural information, a sentence consists of two constituents, the theme and the rHEME (Sajarwa, 2000:v). The sentence with the theme which is formed regulated can make the reader more easy to understand the sentence. A sentence with well organized theme makes the reader understand about the substansional of the text. So that, the text should have the thematic progression.

The thematic progression analysis pattern can help and develop the skill of student to compose the Arabic text correctly and systematicaly (Parera, 2009:21). Kerai (2001:34) also said that the out come of the writing or compition is to express or reveal the facts, feeling or sensation, attitude, the substance of idea and though clearly and effectively to the readers. So that, we have to focus to the problems about how to write or compose more clearly and effectively, especially in Arabic Language. For example, first of all, the writer should have an object to be talked and written. If the writer had found the object, the writer should think and reflect deeply on a object of writing. Then, we need to know the theme in the sentence, and how that theme will be progressed and developed in the text. Finally, we also need to know the textual cohesion in the text.

In fact, many students in MAN Karanganyar and MAN 1 Surakarta can not arrange and reorganize well the theme in the text. It seems so hard and difficult to find the theme in a text, especially in Arabic text. This problem is caused by inexperience in the thematic progression analysis. Other than there is no a material book which is specifically describing about the thematic progression. To understand about the thematic
progression in Arabic Language, we can read comprehensively the book of Al-Qira’ah Ar-Rasyidah, written by Abdul-Chasan ‘Ally Al-Chasanly.

Al-Qira’ah Ar-Rasyidah (QR) is the famous book about Arabic reading. It has three parts of the book, which is called part one or al-juz’ al-awwal (from page 14 – 88), part two or al-juz’ as-su‘ul (from page 89 – 194), and part three or al-juz’ at-salils (from page 196 – 339). QR has many kinds of theme. It is always related with Islamic Cultures and morals/ethics. This research will find out: (1) the characteristic of theme and theme in the learning material book of Al-Qira’ah Ar-Rasyidah (QR), (2) the thematic progression in QR, and (3) the textual cohesion in QR.

II. Analysis and Result

This paper is based on (1) theme and rhyme theory of Prague School, (2) thematic progression patterns in the Arabic Language based on Sa’id Chasan Buchairy and Thomas Bloor and Meriel Bloor adopted from a Hallidayan Approach, and (3) the elements of textual cohesion theory belongs to M.A.K. Halliday and Ruqaiya Hasan. The data of the research is clauses with verbal and non verbal predicate in the book of Al-Qira’ah Ar-Rasyidah part 1, 2, and 3. The method used in this research is distribution analysis (metode Agih) with divided elements directly (bagi unsur langsung) to know the given and new information, the thematic progression, and the cohesiveness in the text of Al-Qira’ah Ar-Rasyidah.

2.1 Theme and Rheme Theory

Before defining theme and rhyme in this research, we have to know about the “function” in The Prague Conception (fonction dans la conception pragoise). The Prague linguistics conception has two designations which are both equally important and both emphasize what is new in the Prague School (Vachek, 2003:81).

First of all, it is structuralism; i.e. the Praguians introduce into linguistics the problem of structure, the problem of how language is shaped, and how its parts are related to each other. Secondly, and this is not to be forgotten, Prague linguistics is functional – where the term function, of course, mean “a task”, not dependence; i.e. Prague Linguistics studies the semiological problems.

The linguists belonging to the Prague School saw an essential feature of language system but also the relations of language systems and language utterances to extra-lingual reality (Vachek, 2003:81). Functional sentence perspective (perspective fonctionnelle de la phrase) besides word order language has other, non-linear means as its disposal which enable both the speaker and the hearer to distinguish between thematic and rhematic elements.

One of such non-linear means of functional sentence perspective in Modern English may be the non-generic signalizes a new element, (and sometimes) even the rhyme proper. The definite article which has the capacity to refer to know entities may in turn signalize the theme (Vachek, 2003:82). We can see this case, in QR, for exemple in this short poem about the time (as-sa‘ah) below.

الوقت واسع

Al-waqtu wasi‘un

The time is extensive

(Al-Chasanly, 2010:23)

From the word al-waqtu we can describe that there is a definite article alif lam which has the capacity to refer to know entities may in turn signalize the theme in the non-verbal predicate sentence. Al-waqtu is the basis (starting point) of an utterance from the point of view functional sentence. And it is a given or known information between the speaker and the hearer. And the nucleus of the sentence is ‘wasi‘un’, what the speaker says about the base. To understand well this example, we can see this table 1 below.

<table>
<thead>
<tr>
<th>Al-waqtu</th>
<th>Wasi‘un</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Predicate – non verbal</td>
</tr>
<tr>
<td>Theme</td>
<td>Rheme</td>
</tr>
<tr>
<td>Given or known information</td>
<td>New information</td>
</tr>
</tbody>
</table>

| Table 1: Theme and Rheme in the non-verbal predicate sentence |
We can also look at the construction of theme and rheme in the verbal predicate sentence. This model was found with the great number in the QR. Especially in an independent clause. An independent clause is a clause that can stand alone. Given and New information is found in both dependent and independent clauses and in combination of the two.

In order for a person to understand what the speaker is talking about. In order to communicate effectively, the speaker must bring to the hearer’s attention some element of shared or ‘mutual knowledge’. This shared information is usually found at the beginning of a clause and is labelled Given information. Most clauses also include information that is the focus of the speaker’s message, information that is considered New. The two elements together make up an information unit (Bloor, 2004:65). Thus, if a writer or speaker expects the interlocutor to know how he or she is doing his/her daily activities, ‘kaif aqalh yahum’, first, the writer tells about his morning activities describing how he was sleeping at night and how is getting up in the early morning.

أنا بيكرا في الليل و أقوم بيكرا في الصباح

ānāmu mubakkiran fil-laili wa aqīmu mubakkran fish-shabāḥi

I am sleeping early in the night and I am waking up in the early morning.

(Al-Chasaniy, 2010:14)

The writer is making assumption that the interlocutor knows who is the subject of the verb ‘ānāmu’, the subject is ‘anā’ (I), and more particularly ‘ānāmu’ can identify the particular verb ‘ānāmu’ referred to. That is to say that they share the knowledge about the verb ‘ānāmu’, and this knowledge is taken for granted in the statement. The main focus of the information (the New element) is ‘mubakkiran fil-laili’ (early in the night), which is found at the end of the clause. The information unit is also found in the sentence with the verbal predicate in the conversation between two persons below, Khalid and Umar.

عَلَلَدْ: وَ ما هذَا المِكْانُ الَّذِي يَأْكُلُ فِهِ النَّاسُ؟

عُمْرُ: هذَا مِكْثٌ يَأْكُلُ فِهِ النَّاسُ.

Khalid : wa mā hadzal-makānu al-adāsī ya'kulu fihī an-nāsu?
Umar : Hadzā math’umun ya’kulu fihī an-nāsu

Khalid : what is a place where is people eating inside it?
Umar : this is a kitchen, a people eats there.

(Al-Chasaniy, 2010:22)

Umar has informed to Khalid that ‘math’umun’ (kitchen) is the place where people can eat. From the phrase ‘hadzā math’umun’, we can analyze that there is demonstrative pronoun ‘hadzā’ (this). This phrase has the capacity to refer to know entities may in turn signalize the theme in the verbal predicate sentence ‘ya’kulu fihī an-nāsu’. Theme in this sentence is ‘hadzā math’umun’ and the rheme is ‘ya’kulu fihī an-nāsu’. In this conversation below, we can see that Umar said to inform the new information that stationer shop is the place to get many school requirements.

عُمْرُ: حَدُزَا دُخْنَانُ وَارْقَيْنِ تِاجِيُدٍ فِي نَائَلٍ عَشُرَّةَ حَمَمَ مَدْرَسَة

Umar: Hadzā dukkānu waraqin tajddu fihī jamīl’u chawa’ijil-madrasah
Umar: this is a stationer shop, you can get there many school requirements.

(Al-Chasaniy, 2010:22)
From the phrase ‘ḥadza dukkan waṣṣa‘in’, we can conclude that the phrase is theme of verbal predicate ‘taṣjidu fihi jam‘u chawā‘ijl-madrasah’. To understand clearly this case, we can look at the table 2 below.

<table>
<thead>
<tr>
<th>Hadza math‘umun</th>
<th>ya‘kulu fihi an-nāsū</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Predicate – verbal – ya‘kulu</td>
</tr>
<tr>
<td>Theme</td>
<td>Rheme</td>
</tr>
<tr>
<td>Given or known information</td>
<td>New Information</td>
</tr>
</tbody>
</table>

Table 2: theme and rhyme in the verbal predicate sentence

So that, theme of a sentence (theme de la phrase) is the basis (starting point) of an utterance from the point of view functional sentence perspective (Vachek, 2003:157). And rhyme of a sentence (rheme de la phrase) is the cor (focus) of an utterance from the point of view of functional sentence perspective (Vachek, 2003:14).

The principal elements of the functional sentence perspective are the base of the utterance (theme), i.e. what is known or at least obvious in the given situation and from which the speaker departs, and the nucleus of the the utterance (rheme), i.e. what the speaker says about the base or with respect to the base (Vachek, 2003:48). We can call this concept with “the actual division of the sentence” (division actuelle de la phrase).

1.2 Thematic Progression Patterns Theory

Every text should have a texture. From the texture we can know the cohesive of a text. Texture is simply the quality of being a text, rather than a set of unconnected bits of language such as one might find in a collection of independent sentences used as exercises in a language textbook (Bloor, 2004:84). There are four general patterns of thematic progression in the text, especially in the book of Al-Qira‘ah Ar-Rasydah.

(a) The Constant Theme Pattern

Bloor (2004:88) The constant pattern, where a common Theme is shared by each clause and this Theme equates with Given information, is common in short passages of biographical information and sometimes in narratives which focus on the behaviour of one person. It is also frequently found in textbooks of factual information focusing on a particular thing or concept. Buchairiy (2010:75) defined this pattern as /at-tawāli‘ ma‘a ma‘adhu‘at mustanbithah/. We can look at this pattern in the book of Al-Qira‘ah ar-Rasydah, such as (Part 3:240) below.

الإمام أبو حامد الغزالي

ولد أبو حامد محمد الغزالي بطوس سنة 505 هـ وكان والده ينزل الصوف ، ويبيع في دكانته بطوس ، وكان فقيراً صاحباً لا يأكل إلا من كسب يده ، ويتفو على لقافة ومجاسهم ، ويتفق عليهما مما يمكشه ، وكان إذا كامهم يكفي ، و ينزع

(b) The Liner Theme Pattern

(Bloor, 2004:89) The second time we look at in this chapter is the linear pattern. In this type, the Rheme of one clause is taken up as the theme of the subsequent clause. Buchairiy (2010:75) defined this pattern as /at-tawāli‘ al-‘ufiq al-basīl/. We can look at this pattern in the book of Al-Qira‘ah Ar-Rasydah below.

و ما أكلت طعاماً أثناً من طعام ذلك اليوم ، وما كان يوماً أثناً في حياتي من ذلك اليوم.

(Al-Chasaniy, 2010:44)
Diagrammatically, this pattern can be represented as in this figure.

Table 3 The Diagram of The Linear Theme Pattern

(3) The Split Rheme Pattern

The third common type of thematic progression dealt with here is known as the split Rheme pattern. This pattern occurs when the Rheme of a clause has two components, each of which is taken in turn as the Theme of a subsequent clause (Bloore, 2004:89). Buchairy (2010:76) defined this pattern as /at-tawālī b-\-chadītsi muqassamī/, An example about this pattern can be seen in text about 'ashdīqā'ī' below, which is taken from the book of Al-Qira'ah Ar-Rasyidah (2010: 58-59).

أصدقاء

أنا حسن فولد مهيب، لابن: لا. لا يكذب ولا يضعف، أحبه لأدبته وحلمه، وهو رفيق في المدرسة، وحاري في

تحكي، وصديقي منذ أربع سنين، وهو يسكن في حيًا من سنين، في بيته قريب من بيتي، وليس بين بيوتنا إلا بيت واحد. و

لا تتحاصم في هذه المدة مع أنا. يسكن في حي واحد، ونناجا في صف واحد، ونذهب جميعًا إلى المدرسة ونرجع جميعًا. وقد

تتحاصم كثير من الأصدقاء. أن أرى كل يوم بعض الأولاد يتتحاصمون. ويبت أني ورعي حسرة ويفرحون برفقته، لأنه ولد ليس

فيه شر، ويبت أب حسن وبرائي كوله.

 أما قاسم فولد ذكي، نشط تزدهر دائما سعرا، لا أذكر أي رأته فقط محزونا، وهو ذو أخبار وحكايات يسر

أصدقاءه بحاجته، وحكاياته، ويبت أصدقاءه، وهو يرتعد في الدروس لم يرتب في الامتحان.

أما عمر فولد في بعض يسكن في حيًا آخرًا، أنا أعود تكسب بالخاطئة ونتفق على ولدها، ولكن عمر ولد كبير

النفس لا يقبل منها شيئا، تيهاء، عريضة، وتكبها دائمًا نظيفة، يجبه جميع المؤمنين لصلاة، ويدعووه وواجباته. ولم

يرب عمر في الامتحان إلا مرة، حزنا كثيرا، وحزنت أمه لما رسب عمر في الامتحان. وأراد عمر أن يترك المدرسة، ولكن

شعوره أمه وقائلة: أنا أكسب بالخاطئة ولقي عليك، ورجع عمر إلى المدرسة واجتهد كثيرا، ونجح في الامتحان في السنة

الثانية. وبراء في الامتحان.

أما محمد فكدأ تجبه بجد جد روز في الامتحان كل سنة، ولد كتاب، جيد الحظ يعرف كتابة الرسائل، وهو

نقد في الصف، ومواظب على الدروس، وجميع أصدقاءه خافشون على الصلوات، ووضعيه على الدرس، ولم يتحاصم قطع

و لم ينسحب. وآهو لا يكون شر الأصدقاء.
Derived Themes

We have looked so far at three common types of thematic pattern that help in the structure of coherent texts, but, as a glance at almost any book will show, they do not account for all the thematic patterns that can be identified.

In a longer text, a variety of topics for discussion might be introduced by an author at, say, the beginning of a chapter. Later in the course of the chapter, the author might refer back to any one of the topics or aspects of the topics and use it as Theme. As a result, we often find texts where two or more independent Themes alternate within the text (Bloor, 2004:91).

In many texts, it can be difficult to analyze thematic progression even where it is fairly straightforward unless we take into account the notion of derived Themes. The term is used to describe expressions in Theme position which are cohesively linked in meaning, but not necessarily in form, to a topic which has been stated earlier in the text. Buchairy (2010:76) defined this pattern as /at-tawâli‘ ma’a musulâtqi‘ mustanbithab. This pattern has (hyperthema – ma’adhub ‘ulwy). The hypertexta from the text is /sâfârul-qitbâri‘ (a train journey), from the part 1 we can conclude that the word /sâfâr al-awwal (my first journey), /ma’sâ’irun (passenger, traveler), /sâ’at-sâfâr (time for journey) refer to hypertexta. In part 2, the word /al-machâth-thâh (station) refers to hypertexta. In part 3, the word /an-nawâli‘ (fare) also refer to the hypertexta. In part 4, the word / tadzikrati‘ (my ticket) refers to the hypertexta. Finally, in part 5, the word /qifurun (our train) refers to hypertexta.

سنفر الفاظ

1) لا أنسى سفرنا الأول، علمت أن نبكل بكرة مع أمي و إمامي، فاستيقظت قبل السحر و غبفت بآثام من السفر.
2) حاتمت زمانها نك، و سلست على أي وقوعي و دعاء، ووصينا إلى الحقن فأخذنا الخانتان الحذاء والمجفف.
3) و ساكن عشي على النزل فقال: إن النول ثلاث ربابا، و ربي و ربي و وصلي عليه.
4) و فلت عشي: أعطيك تقني، فقال عشي: إنك تضع تذكروك، فقلت: لا، سأحلف على كذكروك، إن شاء الله، فأعطاني تذكروك و وضعناه عندي.
5) وكان قطاراً متأخرًا فنزلنا إلى المنظمة و حلينا فقينا، ثم جاء إلى الرسفي لأرى هل جاء القطار ثم رجعت إلى المنظمة.

Chassanly, 2010:30-31)

2.3 Textual Cohesion Theory

Cohesive ties can be classified into four main types: (1) reference (Al-Khul, 1982:238), (2) ellipsis (Al-Khul, 1982:83) and substitution (Al-Khul, 1982:273), (3) conjunction (Al-Khul, 1982:53), and (4) lexical cohesion. In the book of Al-Qira’ah Ar-Rasyidah, the researcher saw all four in operation simultaneously, working together with the thematic and information structure of text, and this is how they are normally used by speakers and writers.

(2.3.1) Reference

As we have seen in the text of the book Al-Qira’ah Ar-Rasyidah, reference can be cohesive when two or more expressions in the text refer to the same person, thing or idea using pronoun (dhimir) of the first person. We can look at this text, the sentences tell us about the writer when he/she was seven years old.

لا بلغت السابعة من عمري أمي أبي بالسلا، و كنت تعلمك كثيرا من الأدبية و حفظت سورا من القرآن الكريم من أمي.

Chassanly, 2010:16)

The term reference, as used by Halliday and Hasan (1976), is an extension of the term as used in philosophy and some types of semantics to mean an act of referring to entities outside the discourse. Reference in this sense is not necessarily textually cohesive. For example when out walking, a person might point to a bird in a tree and say to a companion ‘Look at that’. In this case, that refers to entity is identifiable in the situation of utterance. The word that here is an example of non-cohesive expository reference or reference outside the text.

If, on the other hand, the speaker says ‘Look at that bird’ and the companion replies, ‘I can’t see it’ or ‘where is it?’, with it referring to the previously mentioned bird, co-referentiality is established between the
pronoun it and the bird, and cohesion is established. The latter is known as endophoric reference or reference to something within the text.

Strictly speaking, of course, it is speakers or writers who refer to entities, using expressions for the purpose, but as a shorthand device we often talk about words or expressions referring to each other and say that endophoric reference occurs when two or more expressions refer to the same entity.

Endophoric reference is classified into cataphoric and anaphoric reference. Cataphoric is ‘forward pointing’, in the sense that in a text the unnamed expression, usually a pronoun or demonstrative, appear first and the named expression appears second. Ba’albaki (1990:172) said that endophoric pronoun is *dhaniyrat-talmich* (ضمير التمثيل) and endophoric reference is *talmich* (التمثيل). Cataphoric reference is *Ilmāʾ* (العلم) (Ba’albaki, 1990:84), to see the example of cataphoric we can look at the bold type (Bloor, 2004:94).

'To see how it works, type VER and press ENTER. You will see this on your screen: MS-DOS Version 6.00.' (Al-Chasaniy, 2010:21)

The second type of endophoric reference, and by far the most common, is called anaphoric reference. Anaphoric pronoun is *dhaniyrul-ichālah* (ضمير الإحاله) and anaphoric reference is *ichālah* (الإحاله) (Ba’albaki, 1990:45). This type is ‘backward looking’ in the sense that the named item appears first and the pronoun appears second. We can see the example of endophoric reference in the book of al-Qira’ah ar-Rasyidiyah below.

أما قاسم فولد ذكى نشيط تراه دائما مسروبا، لا أذكى أي رأيته كثير عمرو، وهو ذو نفخ الصقع، وهو صحيح في الدروس لم يمص في الامتحان (Al-Chasaniy, 2010:59)

(2.3.3) Substitution & Ellipsis

Substitution is used where a speaker or writer wishes to avoid the repetition of a lexical item and is able to draw on the grammatical resources of the language to replace the item. In the same cohesive class as substitution, we find *ellipsis* or the omission of words, groups, or clauses. Ellipsis take place in similar grammatical environments to substitution. Thus, we have nominal, verbal, and clausal ellipsis. To know about the substitution in the book of Al-Qira’ah Ar-Rasyidiyah, we can read this sentences in the conversation between Khalid and Umar about the market (as-sūq), the phrase ‘hadzal-ākkhar’ refers to the same thing ‘a shoes’ (chidzāi), to avoid the repetition of a lexical item the speaker is using the phrase ‘hadzal-ākkhar’.

عمر: فنصلك أخرج لحذاء مطبق
صاحب الذكاة: هذا حذاء جلد و مزين
عمر: نعم! ولكنه ومع ليه.
صاحب الذكاة: هذا الآخر مطبق ألم.

(Al-Chasaniy, 2010:21)

In the same cohesive class as substitution, we find ellipsis, or the omission of words, groups or clauses (substitution by Zero). Ellipsis takes place in similar grammatical environments to substitution. Thus we have nominal, verbal and clausal ellipsis. The grammar of nominal ellipsis permits the omission of Head nouns in a nominal group as in this sentence, where the phrase ‘bi-sitti rubbiyāttn’ in the first clauses means ‘huwa’ or ‘al-chidā’; Al-Qira’ah Ar-Rasyidiyah (2010:21).

عمر: بكم هو؟
صاحب الذكاة: بست ريات (هو بست ريات)

From the clausal ellipsis we can look at the sentences below in the book of al-Qira’ah ar-Rasyidiyah (2010:20).

عائد: هل زيت سوق هذا البلد يا صديقي؟
عائد: لا، يا أخي، فإنه غير جديد في هذا البلد لا يعرف الطريق.
(2.3.3) Conjunction

Conjunction is the term used to describe the cohesive tie between clauses or sections of text in such a way as to demonstrate a meaningful relationship between them. It is also possible to perceive this process as the linking of ideas, events or other phenomena. This 'linking' or 'joining' is achieved by the use of conjunctive Adjuncts, which are sometimes called cohesive conjunctives (for example, then, for this reason, on the other hand). These are words or expressions that have two textual functions: they indicate conjunction and, at the same time usually indicate the type of relationship that operate between the elements being joined. To know the conjunction in the book of al-Qira’ah ar-Rasyidah we can look at from this text.

كأن يوم الثلاثاء الماضي يوم عطلة في المدرسة. جاء إلى داود صباحًا وقال: اليوم يوم العطلة، إلا تخرج إلى بستان، أو مكان في ضواحي المدينة نزف وعلم.

(Al-Chasanly, 2010:24)

(2.3.4) Lexical Cohesion

Lexical cohesion refers to the cohesive effect of the use of lexical items in discourse where the choice of an item relates to the choices that have gone before. In short, lexical cohesion involves meaningful connection in the text that are created through the use of lexical items and that do not intrinsically involve reference, substitution, ellipsis or conjunction.

One important type of lexical cohesion, probably the one with the strongest cohesive force, is repetition (or reiteration) of the same item. Synonyms and near synonyms can have the same effect as can other words which refer to the same person. In the text with the title ‘man yamnna’uka minni’, we can conclude that sometimes the writer is using the word ‘rasulullah’ and ‘an-nabiyyu’ which is referring to Muhammad the last prophet of Islam.

خرج رسول الله صلى الله عليه وسلم في غزوة 1 هل تعرفون ما هي الغزوة؟ لم تعلمتم أن المسلمين كانوا يخرجون للجهاد في سبيل الله؟ وكم كان ي чтان المشرين و الكفار لوجه الله تعالى، و لم تعلمتم فضيلة الجهاد في سبيل الله؟ وكان النبي صلى الله عليه وسلم يخرج أحياناً مع المسلمين و أحياناً ي_ETHAAH في المدينة نزف وعلم وبحث جداً من المسلمين. فغزوة ما خرج فيها رسول الله صلى الله عليه وسلم في جهد من المسلمين للجهاد في سبيل الله.

(Al-Chasanly, 2010:27)

In this research of IbM (Iptek bagi Masyarakat) at MAN Karanganyar and MAN 1 Surakarta, supported by LPPM UNS Surakarta, we consider how this type of patterning works in longer stretches of discourse and how the thematic choice made by a language user can help to make a text coherent. In addition, this chapter seeks to explain how other elements of the language – cohesive devices – are combined with structural elements to give a sense of continuity to discourse.

In this chapter, there are basic definitions that followed by the analysis of text and texture in Arabic language. Such as, coherent, cohesive, and discourse. Ba’albaki (1990:97) said that the term cohesive has the same meaning with the word mutamamkun (تمامًا) and cohesion is tamasukun (تماسك).

Texture is simply the quality of being a text, rather than a set of unconnected bits of language such as one might find in a collection of independent sentences used as exercises in a language textbook (Bloore, 2004:34). Halliday identifies the textual component of the grammar of English (and hence texture) as consisting of the features associated with two groups of resources: the structural and the cohesive.
Table 4. General conclusion of Structural and Cohesive Component

III. Conclusion

This research has tried to make the case that texts in the book of Al-Qira’ah Ar-Rasyidah have texture as a result of a complex interaction of linguistic resources which are used by writers and speakers to construct coherence. This resources include the information structure (organization of Given and New information) and the thematic structure (theme and rhyme) at clause level and also the way in which thematic patterns (thematic progression) are built up from clause to clause through a text. The thematic structures of the text is supported by the cohesive component of the grammar, which consists of reference, ellipsis, and substitution, conjunction and lexical cohesion. Although we may analyze each of these elements separately, there is likely to be a blending of many cohesive elements in any stretch of genuine discourse except in very short or abbreviated texts.

The result of analysis theme and rhyme construction in the book of Al-Qira’ah Ar-Rasyidah shows that both of theme and rhyme were found in the sentences with verbal predicate and non verbal predicate. Finally, the thematic progression patterns can be found in the texts of Al-Qira’ah Ar-Rasyidah, those patterns such as (1) the constant theme pattern, (2) the linear theme pattern, (3) the split rhyme pattern, and (4) derived themes. The elements of textual cohesion in the book of Al-Qira’ah Ar-Rasyidah can be divided into (1) reference, (2) substitution, (3) ellipsis, (4) conjunction, and (5) lexical cohesion.

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