

The Ability of the Fourth Semester Students in Identifying the Adjectives and Adjectival Phrases from English Translation of Surah *Al-Mulk*

Dewi Suriyani Djamdjuri
English Education Study Program
Ibn Khaldun University of Bogor

Abstract

It is well known that the Holy Book contains so much knowledge that useful for human life in this world until Hereafter. The knowledge that urges human to learn, study, explore and think deeply to comprehend and understand, so that the knowledge can be applicable in human life. The research that the writer did is about the structure of the language used. As the noble Qur'an has been translated so carefully, it seems interesting to learn its structure, for one of the basic elements in ELT structure is important to master. In addition, the students will be able to comprehend the teaching in surah *Al-Mulk* whenever they analyze it. However the students mostly feel difficult to understand the structure, but the more they interact with the Qur'an the more they will understand. The writer focuses the research on the ability of the students in analyzing surah *Al-Mulk* by identifying the adjectives and the sequences of adjectival phrases. The students were demanded to notice the adjective then the sequence of adjectival phrases in surah *Al-Mulk*. The writer did the research under the title: "The Ability of the Fourth Semester Students in Analyzing the English Translation of Surah *Al Mulk* by Identifying the Adjectives and the Sequences of Adjectival Phrases". Some students succeed in analyzing surah *Al Mulk* but some students still made mistakes by identifying adjectival phrase incorrectly.

Key words: Surah *Al Mulk*, Noble Qur'an, Adjectival phrases, Authentic material

INTRODUCTION

Allah the Almighty has revealed such complete direction to all mankind in His Holy Book. The direction covers all the human needs. It is well known that the Holy Book contains so much knowledge that useful for human life in this world until Hereafter. The knowledge that urges human to learn, study, explore and think deeply, to comprehend and understand, so that the knowledge can be useful in human life. Allah the Almighty says in the Holy Book in Al-Hilali and Khan (1996):

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who

remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of Fire." (QS. Aal-E-Imran:190-191).

Moreover Allah reveals in the Holy Book surah *Al-Jumu'ah*: *"It is He who had sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them and the Book and wisdom-although they were before in clear error-*" (QS. *Al-Jumua*: 2). Likewise in other

verse Allah reveals: “Truly it (the Qur’an) is revelation sent down by the Lord of the worlds.”

Harun Yahya (2001) in his book entitled *Miracles of the Qur’an*, states:

“The matchless style of the Qur’an and the superior wisdom in it are definite evidence that it is the word of God. In addition, the Qur’an has many miraculous attributes proving that it is a revelation from God. One of these attributes is the fact that a number of scientific truths that we have only been able to uncover by the technology of the 20th century were stated in the Qur’an 1,400 years ago. Of course the Qur’an is not a book of science. However, many scientific facts that are expressed in an extremely concise and profound manner in its verses have only been discovered with the technology of the 20th century. These facts could not have been known at the time of the Qur’an’s revelation, and this is still more proof that the Qur’an is the word of God.”

As one of the greatest miracles from the Almighty Allah, and its teaching should be understood by the mankind all over the world, Noble Qur’an has been translated into many languages in order to spread the teaching inside. The translation has been done so carefully, so that the miss interpretation on its meaning will not occur. For that reason, that’s why the translation of the meaning of the Noble Qur’an mostly accompanied by the authentic scripts written in Arabic.

Among the miracles of the Noble Qur’an, is that the language used is written in such beautiful and meaningful language. The language used in the Noble Qur’an mostly attracted the general Islamic scholars to study and analyze. We can find some of the researchers doing its research on this field so called ‘*balaghah*’. *Balaghah* is

an Arabic word means the study of the language emphasize on its beauty.

In ELT, the study of language refers to the English translation of the holy Qur’an are still found less. The language of the Noble Qur’an has its specification that often removed from daily communication. Actually we can say that the vocabulary used in the English translation of the Noble Qur’an is just the same with the language of daily communication when the people used to use the language in their communication. For instance when the people are accustomed to speak in righteous manner, such as in preach or sermon. The difference is that only due to the level of vocabulary. The vocabularies used in the Noble Qur’an are selected vocabulary that has specific meaning due to the messages of its authentic script. In this situation the writer tries to convey the English translation of the Noble Qur’an into the classroom teaching. We have already known about the authentic materials used in ELT. It’s found work better than other materials. The goal is to create or prepare materials that can serve as resources for effective learning, (Richards, 2001, p. 262). But in order to apply the authentic materials in classroom teaching, the creativities of the teachers are demanded.

The research that the writer did was about the structure of the language used. As the noble Qur’an has been translated so carefully, it seems interesting to learn its structure, for one of the basic elements in ELT structure is important to master. In addition, the students will be able to comprehend the teaching in *surah* Al-Mulk whenever they analyze it. However the students mostly feel difficult to understand the structure, but the more they interact with the Qur’an the more they will understand.

Considering to the previous statements and after some of the teaching process experienced by the students in

the classroom that have been given by the writer herself, the writer demands to measure the understanding of the students toward the materials that they have been studied for several times. The writer focuses the research on the ability of the students in analyzing *surah* Al-Mulk by identifying the adjectives and the sequences of adjectival phrases. The students were demanded to notice the adjective then the sequence of adjectival phrases in *surah* Al-Mulk. The writer did the research under the title: *“The Ability of the Fourth Semester Students in Identifying the Adjectives and the Sequences of Adjectival Phrases from the English Translation of Surah Al Mulk”*. Due to the issues put forward above, the research question is: How is the ability of the fourth semester students in identifying Adjectives and sequences of adjectival phrases from the English translation of Surah Al Mulk?

REVIEW OF RELATED

LITERATURE

Authentic Material

Authentic materials refers to the use in teaching of the texts, photographs, video selection and other teaching resources that were not specially prepared for pedagogical purposes, (Richards, 2001, p. 252). Kilickaya (2012) states that:

“Authentic materials enable learners to interact with the real language and content rather than the form. Learners feel that they are learning a target language as it is used outside the classroom. Considering this, it may not be wrong to say that at any level authentic materials should be used to complete the gap between the competency and performance of the language learners, which is

a common problem among the nonnative speakers”.

Simple method for using authentic texts (written or spoken) in the ESL/EFL classroom, stated by Linder (2000), they are:

- a. Authentic Texts for Input.
- b. Tasks for Language Practice: Vocabulary, Grammatical Structures, Pronunciation.
- c. Tasks for Text Analysis.
- d. Output Task.
- e. Student Output as Input.

Thornbury (2007) in his book “How to teach grammar” gives some sample lessons. One of them is using an authentic text to teach the passive.

Surah Al-Mulk

In Wikipedia, free encyclopedia, *Surah al-Mulk* is mentioned in a number of *hadith* a few of which are as follows:

Imam Ahmad recorded from Abu Hurayrah that Muhammad said, "Verily, there is a chapter in the Qur'an which contains thirty Ayat that will intercede on behalf of its reciter until he is forgiven. (It is): ‘Blessed be He in Whose Hand is the dominion. (*Surat Al-Mulk* 67)’. Likewise in other *hadist*, Anas ibn Malik reported Muhammad as saying, “There is a *Surah* which will plead for its reciter till it causes him to enter paradise.” More over one of the companions of Rasulullah *sallallahu'alaihi wasallam*, Jabir said it was the custom of not to go to sleep until he had read *Tabarakalladhi Biyadihil Mulk(Al-Mulk)* and *Alif Laam Meem Tanzeel(As-Sajda)*. He used to recite *Surah As-Sajdah* and *Surah Al-Mulk* (in Arabic) before sleeping.

Another of Prophet Muhammad’s companions, Abdullah Ibn ‘Abbas reported that Prophet Muhammad

sallallahu 'alaihi wasallam said, 'It is my desire/love that *Surahatul Mulk* should be in the heart of every Muslim'. As well as Ibn Abbas said that one of Muhammad's companions set up his tent over a grave without realising that it was a grave and it contained a man who was reciting the *Surah Tabarakalladhi Biyadihil Mulk* up to the end. He went and told the Prophet Muhammad *Swallallah o Alaih e Wasallam* who said, 'It is The Defender; it is The Protector which safeguards from Allah Ta'ala's Punishment'.

In other script it was narrated that Abdullah ibn Mas'ud said:

"Whoever reads Tabarakalladhi Biyadihil Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah, we used to call it al-mani'ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well."

Likewise he is reported to have said, 'A man will be approached in his grave from his legs and from his chest and then from his head. And each time this Surah will defend him by saying, 'You cannot do anything to him, he used to recite Surah Mulk'. Abdullaah ibn Mas'ud further states, 'It is called, '*Al-maani'ah*'. For it protects from the punishment of the grave. 'Ibn Umar said that once that Muhammad recited verse 2 (the One Who created death and life so that He may test you as to which of you is better in deeds) and when he reached the words "better in deeds", he stopped and explained that 'better in deeds' is the person who abstains most from the things Allah has forbidden and is always ready to obey Him."

From the previous *hadith* narrated by the companions of *Rasulullah* Muhammad *salallahu 'alaihi wa sallam*, we can get so many evidences about the noble of *surah* Al-Mulk. Big reward from the Almighty Allah will be blessed to Muslims that often interact with this *surah*.

Related to the language used in *surah* Al-Mulk, according to Islamic point of view, the language of religion can be defined in general and specific terms. In general, the language of religion is the language used by human itself, whether based on some verses from the Revelation of the Almighty Allah, we can also define the language of religion specifically by its used and the level of vocabulary.

Islam signifies a religion of right-thinking, right-speaking, and right doing, founded on divine love, universal charity and human brotherhood, (Alwaye, 1990, p.6). It is characterized by absolute submission to the will of Allah. As Allah the Almighty revealed in *surah* Al-An'am ayah 162: "Truly my prayer and my service of sacrificed, my life and my death, are (all) for Allah, the *Rabb* (only God, cherisher and sustainer) of the world." In Muslim's belief, the sake of Allah is the highest motivator in doing any activities in this world.

From the *sunnah* of Prophet Muhammad *Salallahu 'alaihi wasallam* in Al Hilali and Khan (1996, p.940), narrated Hudhaifah: I heard the Prophet Muhammad *Salallahu 'alaihi wasallam* saying, "A *Qattat* will not enter paradise." (sahih Bukhari, vol 8, Hadith no. 82). A *Qattat* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity among them. Allah *Ta'ala* does not like that evil should be uttered in public except by him who has been wronged as

Allah stated in surah An-Nisa':148, surah Al-Hujurat: 12, Al-Qalam: 10-11, and so on.

We can also define the language of religion in specific point of view. Based on some verses from the Revelation of the Almighty Allah, we have already known about sermon and preaching. In both conditions, human are demanded to speak in righteous ways about religious teachings or moral subjects. Allah, the Almighty says in the noble Qur'an, states in the English translation in Mababaya (1998):

"Invite all to the way of your Rabb (only God, Cherisher and Sustainer) with wisdom and beautiful preaching; and argue with them in ways that are best, and most gracious, for your Rabb know best who have strayed from His path, and who received guidance." (QS. An Nahl: 125).

To conclude, we can say that in specific, the language of religion is the language used in sermon and preaching, however in general communication human is also demanded to speak in righteous way.

The English Translation of surah Al-Mulk

Below is the English translation of Surah Al-Mulk:

1. "Blessed is He, in whose hand is the Kingdom, and He is able to do all things."
2. "Who created death and life that He might try you which of you is best in deeds, and He is the mighty, the forgiving."
3. "Who created the seven heavens alike, you see no imperfection in the creation of the merciful, and then look again, Can you see any disorder?"
4. "Then turn your eyes again and yet again, your gaze turns back dazed and tired."
5. "And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame."
6. "And for those who disbelieve in their Lord is the torment of hell, and the most terrible place to return."
7. "When they are cast therein, they will hear a loud moaning of it as it heaves."
8. "Almost bursting in rage, whenever a group is thrown into it, its keepers ask them: did not a warner come to you?"
9. "They say: yes, a warner came to us, but we denied and said God has revealed nothing you are only in great error."
10. "And they say: if we had listened or pondered, we would not have been among the inmates of the burning fire."
11. "Thus they will confess their sins, but far removed (from mercy) are the dwellers in the flames."
12. "Those who fear their Lord in secret, for them is surely forgiveness and a great reward."
13. "And hide your word or manifest it, He knows what is in the hearts."
14. "Does the one who created all things not know all about them? and He is the knower of subtleties, the aware."
15. "He it is who made the earth subservient to you, so go about in the spacious sides thereof, and eat of His sustenance, and to Him is the rising (after death)."
16. "Do you feel secure that He who is in the heaven will not make the

- earth to swallow you up, the while it shakes?"
17. "Or do you feel secure that He who is in the Heaven will not send on you a violent wind? Then you shall know how (truthful) was My warning."
 18. "And those before them denied, then how (terrible) was the retribution."
 19. "Do they not see the birds above them spreading and contracting (their wings)? No one upholds them save the beneficent; surely He is seer of all things."
 20. "Or who is it that will be a host for you to help you against the beneficent? The unbelievers are only in delusion."
 21. "Or who is this who will provide for you if He withholds His provision? No, but they persist in disdain and aversion."
 22. "Is, then, he who goes prone upon his face better guided or he who walks upright on a straight path?"
 23. "Say: it is He who brought you into being and made for you ears and eyes and hearts, little thanks you give."
 24. "Say: it is He who scattered you in the earth and to Him you will be returned."
 25. "And they say: when will this promise take place, if you are truthful?"
 26. "Say: the knowledge is with God only, and I am only a plain warner."
 27. "When they see the torment approaching, the faces of the unbelievers will blacken and they will be told: this is what you wanted."
 28. "Say: Have ye considered whether God destroy me and those with me, or whether we obtain mercy, yet who will protect the unbelievers from painful torment."
 29. "Say: He is the beneficent, we believe in Him and on Him do we rely, you will soon know who is in clear error."
 30. "Say: have you considered if your water should dry up, who then could bring you flowing water?"

Adjective Phrases

Sargeant (2007) described that phrases can be used like single adjectives to describe nouns and pronouns. Phrases that are used in this way are called “**adjective phrases**”. The positions are as follow:

Most adjective phrases come after the word they describe.

Look at these examples. The adjective phrases are in **bold** and the nouns they describe are in *italic*.

Who is the *girl* **with long hair**?

This is the *road* **to Toledo**.

The *lady* **in the bookshop** is a friend of mine.

Some adjective phrases come before the word they describe.

The words in these phrases are often joined with hyphens.

a long-legged bird

an eight-year-old child

a well-dressed lady

a ten-cent coin

Adjective Endings

Furthermore Sargeant (2007) stated that adjectives have many different endings.

Some adjectives end in -ful.

These adjectives describe noun or pronouns that are full of something or have a lot of something.

a skillful player	a useful book	colorful clothes
a beautiful face	a painful injury	a careful student

Some adjectives end in -ous.

a humorous film	a generous gift
a dangerous job	a poisonous snake

Some adjectives end in -y.

an easy test	a lazy worker	juicy fruit
a muddy path	a sunny day	stormy weather

Some adjectives end in -less.

These adjectives describe a person or thing that does not have something.

a joyless song	seedless grapes
a careless driver	homeless people

Some adjectives end in -al.

a coastal town	medical equipment
electrical goods	magical powers

Here are some adjectives that end in -ic, -ish, -ible, -able, -ive and -ly.

stylish clothes	valuable advice	a lively cat
childish talk	suitable colors	an elderly man
a selfish act	a likeable child	friendly teachers

Many adjectives end in -ing.

a boring story	chattering monkeys
a smiling face	an exciting ride
a gleaming car	shocking news

Words like smiling, caring and flashing are present participles of verbs. They are formed by adding *ing* to the verbs. Many present participles can also be used as adjectives.

Many of adjectives end in -ed.

a painted wall	excited students
reduced prices	invited guests

Semantic Classes of Adjectives

According to Downing and Lock (2006), when discussing modifiers of nouns, adjectives in use fall into two broad groups: those that describe the referent

(descriptors) and those that sub-classify it (classifiers). Here are the subtypes and examples of each, with the reminder that many adjectives have both uses. Furthermore, there are words outside

these two groups that can function as pre-modifiers.

Descriptors

Such adjectives express the following types of meaning:

- **size, weight, extent:** (note that these are often paired as opposites): big/ little, large/small, heavy/light, long/short, tall/short, wide/narrow, deep/shallow
- **color:** black, white, red, blue, green, yellow
- **meanings related to time:** young, old, new, recent, early, late, weekly, daily
- **evaluative:** pretty, beautiful, good, bad, nice, awful, dreadful, shocking
- **an active or passive process** (participial adjectives): frightening, surprising, soothing, tired, exhausted, refreshed
- **general qualities:** hot, cold, full, empty, sweet, sour, hard, soft, strong, weak, bright, dull
- **a temporary state:** asleep, alone, awake, ajar (with predicative function only).

Classifiers

These are of three types:

Restrictive

They restrict the referent of a noun in relation to another referent: average, additional, chief, complete, entire, final, following, initial, main, only, particular, primary, public, single, standard.

Examples: an *only* child, the *standard* size, the *main* reason, the *entire* novel, the *previous* page, his *former* boss, my *old* school, her *current* boyfriend, your *left* leg, my *right* hand

A sub-type relates the noun referent to time or place: old, new, previous, former, right, left;

Relating to groups

This is such as nationalities, religions, politics: Brazilian, Christian, Muslim;

Examples: *Greek* sculpture, the *Western* powers, *African* music

Category-specific meanings

It is associated with culture, technology, science, and so on.

Examples: a *nuclear* plant, a *medical* student, *parliamentary* debates

Degree emphasisers

Certain adjectives can function as degree emphasisers with a strongly emotive tinge, in addition to these two main types. Of these *mere* and *utter* have no other meaning as adjectives; the others can be used as descriptors (a *sheer* cliff, a *true* story, *pure* water): *sheer* nonsense; *mere* repetition; *utter* rubbish; a *real* mess; a *true* genius; *absolute* folly; a *perfect* fool; *pure* ignorance.

The words *sheer*, *mere*, *utter*, *only*, *previous*, *main*, *chief*, *sole* cannot function as predicative Complements. The words *real*, *true*, *absolute*, *perfect*, *pure* can be used predicatively when they have qualitative (not emphatic or restrictive) meaning, as in *pure water* – *this water is pure*.

RESEARCH METHODOLOGY

Design of the Research

The writer used descriptive qualitative approach in this research. In Wikipedia, free encyclopedia, **Descriptive research**, is used to describe characteristics of a population or phenomenon being studied. It does not answer questions about how/when/why the characteristics occurred. Rather it addresses the "what" question (What are the characteristics of

the population or situation being studied?). The characteristics used to describe the situation or population, are usually some kind of categorical scheme also known as descriptive categories. Furthermore, the writer described and explained the result of the students by identifying worksheets of the students. The students' worksheets were checked, and then the score were classified into the level of Excellent, Very Good, Good, Fairy Good, Fair, Poor, Very Poor.

Population and Sample

The population is taken from the fourth semester students of English department in FKIP, University of Ibnu Khaldun Bogor in academic year 2013/2014. This population consists of students that spread in three classes namely class A, B and C. Each class is divided into two groups namely group 1 and 2. The writer chose 20 students from class C, they were 10 students from group 1 and 10 students from group 2 as the sample of the research.

Instrument of Collecting data

The instrument of collecting data was a written test. The students were given a text of English translation of

surah Al Mulk. Verses 1-15 were addressed to class C group 1, while verses 16-30 were addressed to class C group 2. The students were asked to; 1) Determine the entire adjective in the *surah*, then to **circle** them, and mark the Adjective by writing Q=quality, S= size, C= color, O= origin, S= substance, (QS-COS/ SQ-COS) if they occur. 2) Analyze each of the verses by **underlining** each of the adjectival phrases that they found.

FINDINGS AND DISSCUSSION

The Adjectives and Adjectival Phrases in *Surah* Al-Mulk

Sargeant (2007) described that phrases can be used like single adjectives to describe nouns and pronouns. Phrases that are used in this way are called **adjective phrases**. Most adjective phrases come after the word they describe and some adjective phrases come before the word they describe.

Below is the identification of the adjectival phrases in *surah* Al Mulk (The Dominion). The entire adjectives in this *surah* are in **bold**, the nouns they describe are in *italic* and each of the adjectival phrases are underlined.

1. **Blessed** is *He* in whose hand is *dominion*, and *He* is over all things **competent** -
2. [He] who created death and life to test you [as to] which of *you* is best in deed - and *He* is the **Exalted in Might**, the **Forgiving** -
3. [And] who created **seven** *heavens* in layers. You do not see in the creation of the **Most Merciful** any inconsistency. So return [your] *vision* [to the sky]; do you see any breaks?
4. Then return [your] *vision* twice again. [Your] *vision* will return to you **humbled** while *it* is **fatigued**.
5. And We have certainly beautified the **nearest** *heaven* with stars and have made [from] them what is thrown at the devils and have prepared for them the *punishment* of the Blaze.
6. And for those who disbelieved in their Lord is the *punishment* of Hell, and **wretched** is the *destination*.
7. When they are thrown into it, they hear from it a **[dreadful]** *inhaling* while it boils up.

8. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"
9. They will say, "Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.' "
10. And they will say, "If only we had been listening or reasoning, we would not be among the *companions of the Blaze*."
11. And they will admit their sin, so [it is] alienation for the *companions of the Blaze*.
12. Indeed, those who fear their Lord **unseen** will have forgiveness and **great reward**.
13. And conceal your speech or publicize it; indeed, *He is **Knowing** of that within the breasts*.
14. Does He who created not know, while *He is the Subtle, the Acquainted*?
15. It is He who made the *earth tame* for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.
16. Do you feel secure that He who [holds *authority*] in the heaven would not cause the earth to swallow you and suddenly it would sway?
17. Or do you feel secure that He who [holds *authority*] in the heaven would not send against you *a storm of stones*? Then you would know how [severe] was *My warning*.
18. And already had those before them denied, and how [terrible] was *My reproach*.
19. Do they not see *the birds above them* with *wings outspread* and [sometimes] folded in? None holds them [aloft] except the **Most Merciful**. Indeed He is, of all things, Seeing.
20. Or who is it that could be an army for you to aid you other than the **Most Merciful**? The disbelievers are not but in delusion.
21. Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.
22. Then is *one* who walks fallen on *his face* better guided or one who walks erect on a **straight path**?
23. Say, "It is He who has produced you and made for you hearing and vision and hearts; **little** are *you grateful*."
24. Say, "It is He who has multiplied *you throughout the earth*, and to Him you will be gathered."
25. And they say, "When is this promise, if *you* should be **truthful**?"
26. Say, "The knowledge is only with Allah, and I am only a clear warner."
27. But when they see it approaching, the *faces of those* who disbelieve will be distressed, and it will be said, "This is that for which you used to call."
28. Say, [O Muhammad], "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the *disbelievers* from a **painful punishment**?"
29. Say, "*He is the **Most Merciful***; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."
30. Say, "Have you considered: if your *water* was to become sunken [into the earth], then who could bring you **flowing water**?"

From the previous identification, the adjectival phrases seem occur mostly after the noun they describe but some of them are before the noun they describe.

To make them clear, below are the classifications of adjectives and adjectival phrases in *surah Al Mulk* in the table. The entire adjectives in this

surah are in **bold**, the nouns they describe are in *italic* and each of the adjectival phrases are underlined.

Findings on the Students' Analyses

The frequency and classifications of the students' analyses from class C group 1 on the adjectives in English translation of surah Al-Mulk

The students firstly noticed on the adjectives occur in *surah*, and then identified the adjectives. We can see in the first verse, there are two adjectives that occur, namely 'blessed' and 'competent'. None of the ten students noticed 'blessed' as adjective but eight of ten students noticed 'competent' as adjectives. This is might be caused by the students were unfamiliar yet with the word 'blessed' as adjective. In this verse the students didn't make any error in identifying the adjectives.

In the second verse it was found three adjectives namely "best", 'Exalted', and 'Forgiving'. There were nine of ten students identified correctly on 'best', eight of ten students noticed 'Exalted' as adjectives and six of ten students noticed Forgiving as adjective. Based on the context of this verse, Exalted and Forgiving are two of attributes of the Almighty Allah, so that Allah is named as The Exalted in Might, The Forgiving; these two words (Exalted and Forgiving) functioning as adjectives in this verse.

In the third verse, it was found 'seven' and 'Merciful' as adjective. There were four out of ten students noticed 'seven' as adjective, and there were nine of ten students noticed 'Merciful' as adjectives. It seems that 'Merciful' is familiar adjective to the students. Let us notice the table.

In the verse four, it was identified 'humbled' and 'fatigued' as adjective because of their function to describe

noun. These adjectives ('humbled' and 'fatigued') described *vision*. There were five of ten students noticed 'humbled' and three of ten students noticed 'fatigued' as adjectives. In the verse five it has been noticed 'nearest' as adjective. Six of ten students identified this word correctly. In the verse six, 'wretched' was identified as adjective, there were six students noticed this.

In the verse seven, it was found 'dreadful' as adjective, there were all students identified this word as adjective while in the verse eight none of adjectives occur, but two of ten students made mistake by identify 'Rage' as adjective. 'Rage' in this context functioned as noun or adverb. In the ninth verse we see 'Great' occurs and could be identified by all students. It seems that the word 'Great' was familiar to the students as adjective. In the tenth and eleventh verse, there was no adjective found, and none of the students made mistake identification.

In the twelfth verse, 'Unseen' and 'Great' were found. Eight of ten students noticed on the word 'Unseen' and nine of ten students noticed 'Great' as adjectives. One of the students made mistake by identifying 'fear' (noun) as adjectives. As well as in the verse thirteen, 'Knowing' was identified as adjective. From the context; *He is **Knowing** of that within the breasts*, we noticed that 'Knowing' as one of the attributes of Allah, so it should be in the form of adjective.

We can see in the verse fourteen, it was noticed 'Subtle' and 'Acquainted' as adjectives. 'Subtle' was noticed by nine of ten students, and 'Acquainted' noticed only by one student. It seems that 'Subtle' is well known while 'Acquainted' was unfamiliar yet. From the context; while *He is the Subtle, the Acquainted?*, we can see that Subtle and Acquainted are attributes of Allah, it

means that these words belong to adjectives. The last from this class C group 1, we see in the verse fifteen, 'Tame' was identified as adjective. There were eight of ten students noticed 'Tame' as adjective, it seems that 'Tame' is familiar enough to the students.

The frequency and classifications of the students' analyses from class C group 2 on the adjectives in English translation of surah Al-Mulk

These are the students' analysis from class C group 2. The students firstly were also asked to notice on the adjectives occur in *surah*.

It can be noticed that in verse sixteen 'secure' was identified by seven of the students as adjective. The writer put marker *) because the word 'secure' can be functioned as adjective and adverb. But in this verse the function of 'secure' as adverb. We see from the context; 'Do you feel secure that...', in this context, 'secure' describes verb ('feel'), not describe any noun. The writer classify the answer into correct because 'secure' itself can functioned as adjective. The mistake made by one student that classified 'heaven' and 'earth' as adjectives. It has been clear that 'heaven' and 'earth' are nouns.

In verse seventeen 'secure' was also identified by seven of ten students, and 'severe' was identified by five students. 'Heaven' was identified incorrectly by one of ten students as adjective whether it is noun. In verse eighteen 'terrible' was noticed by five students.

In verse nineteen 'merciful' was noticed by four students and none of ten students noticed 'seeing' as adjectives, whether three students made mistake by identifying 'Aloft' as adjective. From the context; 'None *holds* them [aloft] except...' we see that 'aloft' describes *holds* and functioned as adverb.

We see in verse twenty 'merciful' was noticed by seven students as adjective. Three students made mistake by identifying 'Disbelievers' and 'delusion' as adjective whether they are noun. In twenty-first verse we notice no adjective occur. There were three of ten students noticed 'Persisted' as adjective. We can see in this context; 'But they have persisted...', 'persisted' is an adverb. Next, in twenty-second verse, 'Better' was identified by all students, but two of the students made mistake by identifying 'Erect' as adjective. From the context we see; 'or one who *walks erect* on...' the word 'erect' describes 'walks' which functioned as adverb. The 'Straight' was found by six of ten students. In twenty third verse, it was noticed 'Little' and 'Grateful' as adjectives. Six of ten students notice 'Little' as adjective and nine of ten student noticed 'Grateful' as adjective.

We couldn't find any adjective in twenty fourth verse. Two of ten students made mistake by identifying 'Gathered' and four of ten students by identifying 'Earth' as adjective. 'Gathered' is a verb and 'earth' is a noun in this verse. In twenty fifth verse, 'Truthful' was identified by nine students, and in verse twenty six 'Clear' was identified by five students whether in this verse, one students made mistake by identifying 'knowledge' as an adjective.

Verse twenty seven shows there was no adjective occur in this verse, four of ten students made mistake by identify 'Disbelieve' as adjective whether it is verb. In verse twenty eight, 'painful' was noticed by seven of ten students as adjective whether two students made mistake by identifying 'Mercy' as adjective, but it is noun. Two of the ten students noticed 'Considered' (verb) as adjectives and three of the ten students noticed 'disbelievers' as adjective, whether it is noun. We can see in verse twenty nine, 'Merciful' was identified by seven students, 'clear' was identified by

five students, 'error' was identified by one student and 'believed' was identified by two of ten students. 'Merciful' and 'clear' are adjectives but 'error' is a noun and 'believed' is a verb.

In the last verse, thirty verse, none of ten students notice 'Flowing' as adjective, but five students made mistakes by identifying 'Sunken' as adjective and one student noticed 'considered' as adjective. One student was also noticed water as adjective whether it is a noun.

Analyzing adjectival phrases should be based on the context of the sentences. As a phrase of course it cannot stand alone. In *surah Al-Mulk*, the type of the sentences can be various. They might be compound sentences, complex sentences or compound complex sentences. This research is aimed at knowing student's ability in analyzing adjectival phrases in *surah Al Mulk*. The students' ability in identifying adjectives from this *surah*, doesn't mean they will easily find the adjectival phrases in the verses because adjectival phrases do not always contain adjectives. we have to notice from the context of the sentences. The function of adjectival phrases are the same with adjective itself, namely describing noun.

CONCLUSION AND SUGGESTION

Based on the research findings and discussion in the previous chapter, the researcher has come to the following conclusion:

1. Some students succeed in analyzing *surah Al Mulk* by identifying adjectival phrases correctly but some students still made mistakes by identifying adjectival phrase incorrectly.
2. Some mistakes made by the students because the students

didn't understand enough about the structural form, function and position of adjectival phrase in sentence. They still found some difficulties in differentiating between noun phrase and adjectival phrase.

3. Some of the students were also didn't understand enough about the structural form of clauses (adjectival clauses, noun clauses, and adverbial clauses).
4. The use of *surah Al Mulk* as media in analyzing structural form of adjectival phrase can shows the ability of the students.
5. The unfamiliar words from *surah Al-Mulk* will reduce as well as the students interact more with the English translation of the noble Qur'an.

Deals with suggestions in relation to the improvement of the students' ability in analyzing adjectival phrase, it has been proven that *surah Al Mulk* can be used as media in English language teaching. This is also the same with all *surah* in the Noble Qur'an. So that, it is recommended to use any part of the Noble Qur'an as teaching media deals with structure, writing, reading, speaking and listening. Using English translation of Noble Qur'an will make students learn about the content and learn about the language.

REFERENCES

- Al Hilali, M.T., & Muhammad, M.K. (1996). *Translation of the Meanings of The Noble Qur'an In The English Language*. Madinah: King Fahd Complex for the

- Printing of the Holy Qur'an.
- Depdikbud. (2006). *Petunjuk Pelaksanaan Proses Belajar Mengajar dan Petunjuk Pelaksanaan Sistem Penilaian*. Jakarta: BSNP.
- Downing, A., and Locke, P. (2006). *English Grammar, A University Course Second Edition*, New York: Routledge.
- James, C. (1998). *Errors in language Learning and Use*. New York: Longman
- Kilickaya, F. (2012). Authentic Materials and Cultural Content in EFL Classrooms. Paper. (<http://www.metu.edu.tr/~kilickaya>). Ankara, Turkey: Middle East Technical University. (Retrieved on Thursday, June 14, 2012 at 2.08 pm from <http://iteslj.org/Techniques/Kilickaya-AuthenticMaterial.html>)
- Linder, D. (2000). Authentic Texts in ESL/EFL. *From the column of the TESOL Materials Writers Interest Section*. *TESOL Matters* Vol. 9 No. 6 (December 1999/January 2000). (Retrieved on June 14, 2012, from <http://iteslj.org/Techniques/Kelly-Authentic.html>).
- Mababaya, N.D. (1998). *Da'wa According to the Qur'an and the Sunnah*. Riyadh: Darussalam Publisher and Distributors.
- Richards, J.C. (2001). *Curriculum Development in Language Teaching*. UK: Cambridge University Press.
- Richards, J.C. (2005). Materials Development and Research. *Paper TESOL Convention, San Antonio*, (retrieved on June 15, 2012 from <http://www.pdfbook4u.com/developing-materials-for-language-teaching.html>)
- Thornbury, S. (2007). *How to Teach Grammar*. England: Longman
- <http://en.wikipedia.org/wiki/Al-Mulk> (retrieved on 19/3/2014 07.29 am.)
- http://ori.hhs.gov/education/products/sdsu/res_des1.htm (retrived on 19/03/2014 at 8.10 am.)
- http://en.wikipedia.org/wiki/Descriptive_research (retrieved on 19/03/2014 at 8.14 am.)
- http://en.wikipedia.org/wiki/Educational_research#Quantitative_research (retrieved on 19/3/2014 8.29 am)