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Metaphors of Modality in the Indoensian Translation of The Qur'an

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DOI:

<https://doi.org/10.24090/celti.2025.1351>

Pages:

121-128

Abstract: This study focuses on the Indonesian translation of the Qur'an, specifically examining how interpersonal metaphors of modality—particularly obligation—are realized within the text. Utilizing Halliday's Systemic Functional Linguistics (SFL), and more precisely the theory of grammatical metaphor, this research investigates the linguistic mechanisms by which obligation is conveyed in the translated Qur'anic clauses. The study aims to (1) describe the metaphorical realizations of obligation in the Qur'anic translation, and (2) explain their communicative functions and intended meanings. Conducted within a qualitative paradigm, the data consists of clauses containing obligation-type modality, analyzed using Halliday's interpersonal metaphor framework (2014). The findings reveal that obligation is often expressed through nominalization and verbalization. In other words, meanings associated with obligation (such as *harus* (must), *bisa* (can), *boleh* (may) are represented in the form of nouns or verbs. Some examples include : *tidak ada kewajiban bagimu* ("there is no obligation upon you"), and *diwajibkan atasmu* ("it is made obligatory upon you"). These expressions demonstrate high obligation values and show how modality is metaphorically encoded. Besides, a verbalization of the Islamic terms like *halal* and *haram* is also commonly found as modulation metaphors, as seen in the verbs like *diharamkan* and *dihalalkan*.

Keywords: *metaphor; obligation; modal; interpersonal; al-qur'an*

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Introduction

Modality in linguistics refers to a grammatical category that describes the speaker's attitude towards the proposition of his/her utterance. This concept is not related to time, but rather to the way the speaker assesses the truth or possibility of a statement. Chaer (Chaer, 1994) explains that modality is a grammatical category that is not related to time, but is related to the speaker's attitude. He distinguishes modality from mode, where mode is a grammatical category that refers to form, while modality refers to meaning. Modality is realized through mode, such as the conditional, imperative, and subjunctive modes in French, as well as the indicative mode which also functions to express modality (Chaer, 1994).

In System Functional Linguistics (SFL), modality is not directly discussed as a separate grammatical category. However, the concept of modality can be integrated with the concept of mode in SFL to understand how language is used to describe interpersonal relationships. In the context of SFL, modality can be interpreted as the different ways of using language in constructing relationships between speakers and listeners. This is related to the three metafunctionalities of language: ideative,

interpersonal, and textual. In interpersonal contexts, modality is used to describe the different ways in which language is used to construct relationships between speakers and listeners (Halliday & Matthiessen, 2004).

Modality is divided into two types: modalization and modulation. Modalization refers to the way language is used to describe the possibility or habit of a statement. This involves the use of words or phrases that indicate the degree of possibility or habit of an event. Meanwhile, modulation refers to the way language is used to describe obligations (directives) or inclinations (commissives). This involves the use of words or phrases that indicate the obligation or tendency of an event.

From the characteristics of the data, the next study (Shi & Peng, 2023) focused on oral data, Joe Biden's speech, by looking at it in terms of interpersonal metaphors. Their findings show that the dominance of modality metaphors chosen by the speaker; the metaphor embodies his assessment of the proposition in the speech. The study of grammatical metaphors in Indonesian is applied to examine its use in scientific articles (Nur ayomi putu, 2021), which include ideational and interpersonal metaphors. The findings show that ideational metaphors are much more dominant in the source text, compared to interpersonal metaphors. The identified mood metaphor is the meaning of a command proposal in the form of a modulated clause with a declarative-imperative mood, in addition the same mood is also found in compound-projection clauses. Meanwhile, the modality metaphor that appears shows the use of hypotactic clauses to reveal the meaning of probability and obligation. In terms of language objects, the research is closest to the study to be carried out, but the genre of the scientific-written text is clearly very different. In addition, the involvement factor in the study text is also a variable that greatly distinguishes the two.

This last study (Suhadi, 2015) uses the same data source, namely the Qur'an, but the data used is different. The data object is the language of the Qur'an itself, namely Arabic, which in its analysis is usually presented with its English translation. The focus of the study is the Mood metaphor, with a quantitative approach by taking a sample of three clauses for each variant of the Mood metaphor. The results conclude that Halliday's interpersonal metaphor theory is an adequate theory. Judging from the object of study, the research is almost the same as the study that will be conducted. However, the object of study, focus, and approach are very different. This study will focus on Indonesian as a translation of the Qur'an, focusing on modality metaphors, which will be carried out with a qualitative approach with the aim of explaining the form of interpersonal metaphors and the function of their context and context, especially the context of participants involved in verbal interactions that contain the use of interpersonal metaphors.

Many other studies on the Qur'an with a focus on metaphor (Nazar, 2022) show that the Qur'an uses a metaphorical style of language to describe religious concepts in a unique and interesting way. The results of the study show that the Qur'an has many metaphorical elements that are less visible, but are very important in expressing deeper meanings. This metaphor is a literary metaphor, while the metaphor that is the focus of this study is a grammatical metaphor. A study of literary metaphors (Hasaniyah et al., 2023) focused on the stylistics of the Qur'an, especially the form of metaphorical communication (isti'arah) in Surat Ali Imran. Likewise, another study on metaphors in the Qur'an includes natural, social, and object metaphors (Al-Qattan, 2023).

Method

Specifically, this study is included in the type of embedded research, because the focus of the study has been decided and determined before the researcher collects data; the researcher only makes initial observations to ensure that the data needed is indeed in the selected sources (Sutopo, 2006). This study focuses on the realization of interpersonal metaphors according to Halliday's Functional Grammar theory (Halliday, 1994a; Halliday & Matthiessen, 2004, 2014), including modality metaphors found in the translated text of the Qur'an (TA) into Indonesian, especially the modulation of obligation. The data in this study are in the form of clauses that realize interpersonal metaphors, both Mood and modality contained in the TTA, which will be taken from the official website of the Indonesian Ministry of Religion, Qur'an Kemenag. This source was chosen because it is a standard reference for the majority of Muslims in Indonesia. This means that the data source of this study is the translation document of the Qur'an from the Ministry of Religion, which was published by the Lajnah Pentashihan mushaf Al-Qur'an.

The analysis method in this study is the referential equivalent method to determine the identity of the language unit. Something that is used in the identification process or its "determining tool" is always outside the language itself (Sudaryanto, 1998; Zaim, 2018). In this study, modality is identified with a referential "determining tool", which is based on the "reference reality" that exists in the data source.

Results and Discussion

1. Metaphor of modulation

Modulation metaphors are divided into two types, namely obligation metaphors and inclination metaphors. The term Metaphor in Halliday's conception refers to the incongruence or disharmony between "meaning" (illocution, in the term Speech Acts), with the editorial or form of expression (locution). In other words, the metaphor of obligation can be interpreted as the realization of the meaning of an obligation that is not represented in the form of a modal operator, such as must for example, or a modal adverb, necessarily and others. The obligation itself can be understood simply as "asking someone else to do something" (Bakuro, 2017; Halliday, 1994a; Halliday & Matthiessen, 2014; Wijana, 2021).

In the theory of Systemic Functional Linguistics (SFL) developed by M.A.K. Halliday, the metaphor of modulation (obligation) refers to the use of figurative grammatical constructions to convey the meaning of obligation or necessity without using modal operators such as must or should. The modulation of the obligation reflects the extent to which an action is considered obligatory, necessary, or expected in the interpersonal relationship between the speaker and the hearer (Halliday, 1994a; Halliday & Matthiessen, 2014).

Conventionally, obligations are expressed through modal operators such as must, should, can, and may, each of which represents a different level of obligation, from the highest (must be done), to the lowest (may be done), or can be a free or medium choice (can be done).

You must submit the report tomorrow.

You should finish your homework by tonight.

Dalam bentuk literal ini, kewajiban atau obligasi langsung diungkapkan menggunakan operator modal.

Metafora modulasi terjadi ketika makna "kewajiban" baik tingkat tinggi (high obligation) atau rendah (low obligation) tidak diekspresikan dengan modal operator. "Kewajiban" itu justru diwujudkan

dengan bentuk-bentuk gramatikal lain, seperti nominalisasi, klausa atributif, atau klausa relasional. Hal ini sering digunakan untuk meningkatkan formalitas, menghaluskan makna, atau menghindari kesan otoritatif secara langsung (Halliday, 1994a; Halliday & Matthiessen, 2014).

Nominalization

The meaning of obligation is realized in the form of abstract nouns, such as requirement, necessity, expectation.

- a. It is a requirement to submit the report by tomorrow.
- b. There is a necessity to complete the task today.

The use of this nominalization gives an objective impression, because the force of obligation seems to come from an external party, not directly from the speaker. In other words, the obligation is made as if it is a "norm/rule" that must be carried out by anyone who is bound by the related social contract, for example lectures in this case. The speaker seems to place or distance himself from the act of "obliging".

2. Relational Clause

The obligation metaphor can also be formed by expressing "obligation" through a relational structure, usually with verbs such as be required, be necessary, be expected (Halliday, 1994a; Halliday & Matthiessen, 2014).

- a. You are required to attend the meeting.
- b. It is necessary for you to complete the project.

This wording transfers the responsibility for the obligation to the system or situation, not to the speaker.

Halliday (Halliday, 1994b) emphasizes that variations of the obligation modulation metaphor are useful in formal contexts, such as legal, academic, or institutional documents, to create a sense of neutrality or objectivity. Martin and White (Martin & White, 2005) add that this metaphor allows for interpersonal flexibility, helping the speaker adjust the level of authority or diplomacy they wish to convey. For example, the sentence "You must attend the meeting" may sound too direct, but with the modulation metaphor, it could become "It is expected that you attend the meeting," which sounds more formal and less intimidating.

The obligation metaphor is an important strategy in SFL that realizes the meaning of obligation figuratively. By using nominalization, relational clauses, or mental/verbal constructions, speakers can adjust the level of authority, formality, or diplomacy in conveying obligations. This shows the flexibility of language in regulating interpersonal relationships and reflecting social norms.

In the context of the translated text of the Qur'an, the meaning of this obligation metaphor can easily be almost the same as the meaning of an order or command, with three levels: high (*harus*), medium (*dapat*), or low (*boleh*). However, this meaning is different from a command which always has a definite meaning, do or don't. Modulation is the meaning between the positive and negative polarity. Several realizations of obligations in the Qur'an are evident from several verbs such as *menghalalkan*, *mengharamkan*, *mewajibkan*, *melarang*, *mensyariatkan* dan *mengizinkan*. In addition, several adjectives and nouns can also be markers of obligations, including the words *wajib* (obligatory) and *kewajiban* (obligation).

Tabel 1

Metafora obligasi dan nilai modalitasnya

No	Metafora obligasi	Tipe
1	8:72. ...maka tidak ada kewajiban sedikit pun bagimu melindungi mereka, sampai mereka berhijrah. ...	Tinggi/-
2	8:72. (Tetapi) jika mereka meminta pertolongan kepadamu dalam (urusan pembelaan) agama, maka kamu wajib memberikan pertolongan...	Non-metafor
3	2:11. Dan bertakwalah kepada Allah,... dan hanya kepada Allah-lah hendaknya orang-orang beriman itu bertawakal.	Medium/+
4	2:183 Wahai orang-orang yang beriman, diwajibkan atas kamu berpuasa sebagaimana diwajibkan atas orang-orang sebelum kamu agar kamu bertakwa.	Tinggi/+
5	2:216 Diwajibkan atasmu berperang, padahal itu kamu benci.	Tinggi/+

If we look closely, the bond metaphor in these data is realized in the form of nominalization *kewajiban* (obligation), and relational clauses, which are realized with the verb “*diwajibkan*”. Besides, there is the adverb *hendaknya*, which is equal to should (*seharusnya*). The adverb *hendaknya* is formed from the base *hendak*, which is synonymous with the words *mau* (want) or *akan* (will). Thus, it cannot not be included in metaphorical obligation, but rather a non-metaphorical realization with medium obligation. Sometimes, *hendaknya* can be replaced with its variants, *hendaklah* (KBBI).

6	2:72. ...maka tidak ada kewajiban sedikit pun bagimu melindungi mereka, sampai mereka berhijrah. ...					
	maka	tidak ada	kewajiban sedikit pun bagimu melindungi mereka			
	Konj.	Pol-/P	S			
6a			kamu	tidak wajib	melindungi	mereka
			S	Pol-/Mod	P	Komp.

It appears that clause 6 uses the nominalization of *kewajiban* (obligation) as a representation of high obligation. The word *wajib* is actually equivalent to the modal meaning of "must", but this word comes from Islamic law, which refers to "something that must be done, and if not done then there is a sanction of sin." As explicitly defined that "Mandatory law in Islam is a command of Allah that must be carried out; leaving it is sinful (An-Nahl: 90; (Al-Qaradawi, 2018; Al-Qardawi, 1995). Therefore, it is too early to classify the word *wajib* as part of the high bond modal operator in Indonesian. Although in terms of meaning, the word in various contexts is very synonymous with the modal *harus* (must).

Modal operators are auxiliary verbs used to express modality, namely the speaker's attitude or view of a statement, such as possibility, obligation, permission, ability, or desire (Halliday, 1994b). Modals have special characteristics that distinguish them from other types of words, both in English, Indonesian, and Javanese. There are several characteristics of modal words, namely they do not stand alone, do not take inflection, express modal meaning, do not have lexical meaning, function as auxiliary words (Alwi, 1992; M. Moeliono et al., 2017).

Tabel 2

Modal in Indonesian and Javanese

Modal	Bahasa Indonesia	Bahasa Jawa
Kemampuan	<i>Bisa, dapat</i>	<i>Bisa, iso</i>
Kewajiban	<i>Harus, mesti</i>	<i>Kudu, mesthi</i>
Izin	<i>Boleh</i>	<i>Oleh</i>
Larangan	<i>Tidak boleh</i>	<i>Ojo</i>
Kemungkinan	<i>Mungkin</i>	<i>Mbok menawa</i>

The second modal metaphor of obligation is in the form of a verb, *diwajibkan* (is required), which is equivalent to the phrase “is required to”. The meaning of the obligation is evident from the fact that “*diwajibkan*” (it is required for you to) can also be equated with *kamu wajib* (“you are required”). This means that the meaning of the obligation is realized not with a modal word, so it falls into the category of metaphor, an incongruent realization. The word *wajib* (mandatory) which then becomes *diwajibkan* (is required to) shows that the word *wajib* takes inflection (affix). In addition, *wajib* also has lexical meaning, and the addition of the inflection changes the word class of mandatory into a verb. The data 8 shows a clause with a high obligation using the word *wajib*, which has the same meaning as the Indonesian modal word, *harus* (must), with the meaning of a high obligation.

7	<i>Diwajibkan</i> <i>atasmu berperang, padahal itu kamu benci.</i>			
	<i>Diwajibkan</i>	<i>atasmu</i>	<i>berperang</i>	
	<i>Pol+/P</i>	<i>S</i>	<i>P</i>	
7a	<i>kamu</i>	<i>wajib</i>	<i>berperang</i>	
	<i>S</i>	<i>Mod.</i>	<i>P</i>	
8	<i>maka kamu wajib memberikan pertolongan</i>			
	<i>kamu</i>	<i>wajib</i>	<i>memberikan</i>	<i>pertolongan</i>
	<i>S</i>	<i>Mod.</i>	<i>P</i>	<i>C</i>

8:72. ..(Tetapi) jika mereka meminta pertolongan kepadamu dalam (urusan pembelaan) agama, maka kamu wajib memberikan pertolongan kecuali terhadap kaum yang telah terikat perjanjian antara kamu dengan mereka....

To show the meaning of modality from several examples of clauses above, here are some comparisons of clauses with metaphorical obligations with their non-metaphorical or congruent realizations. This means that the verbs *mengharamkan* (forbidding) and *menghalalkan* (allowing) have the same meaning as *boleh positif* (permitting), “*boleh*” and *boleh negatif* (forbidding), “*tidak boleh*”, which are congruent realizations of modality. From here, we can further observe that *menghalalkan* “making permissible” is included in the category of low obligation or allowing, while *mengharamkan* is a negative high obligation. As can be seen from Table 3, the verbs *menghalalkan* (allow) and *mengharamkan* (prohibit) have the same meaning as the modals *boleh* (may) and *idak boleh* (cannot). This means that the verbalization of the terms *halal* and *haram* is a form of modulation metaphor that embodies positive and negative high bonds - or “commands” and “prohibitions”.

Tabel 3

Perbandingan metafora vs non-metafora

No.	Data asli	Tipe	Data rekaan
8	2: 275 ... Padahal Allah telah menghalalkan jual beli dan mengharamkan riba.	Metafora modalitas	Kamu boleh jual beli dan tidak boleh riba.
9	18:86 Wahai Zulkarnain! Engkau boleh menghukum atau berbuat kebaikan (mengajak beriman) kepada mereka	Modalitas kongruen	
10	9:83 Kamu tidak boleh keluar bersamaku selama-lamanya dan tidak boleh memerangi musuh bersamaku.	Modalitas kongruen	

Conclusion

Based on the analysis, the metaphor of obligation in the Qur'an is widely realized with three basic words of Islamic terms, namely *wajib*, *haram*, and *halal*. Each of these words has the potential to become various word classes through the affixation process and form various ways of expressing prohibition (negative high obligation) or command (positive high obligation). In addition, there are several meanings of metaphorical obligations expressed with verbs (*mengizinkan*, allow) or adverbs (*hendaknya*, should). The word *wajib* can be translated into "mandatory" or "must". Hence, it is both an adjective like *halal* and *haram*, and an auxiliary verb or modal operator that is equal to *harus* (must). With affixation, *wajib* can be changed into noun *kewajiban* (obligation), verb "*diwajibkan*" (be required to). The other two can be verbs, *menghalalkan* dan *mengharamkan*. Thus, with these potentials, these words provide sources of obligation metaphors in Al-Qur'an translation of Indonesian version.

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