

The Conjunction Analysis of the Indonesian Quranic Translation of Ar-Rahman Surah

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ABSTRACT

This research centered on analyzing a conjunction included in the translation of Ar-Rahman surah. The primary objective of the research was to investigate External and Internal conjunctions through the lens of Systemic Functional Linguistics Theory. This study employed a descriptive qualitative research methodology and applied dependency arrows as a technique for data analysis to know the function and the logical correlation of the conjunctions in the verses. The data were gathered from the Translation of Ar-Rahman surah. In this research, the data would be the conjunctions that exist in Ar-Rahman surah which consisted of 78 verses and 74 conjunctions. The analysis revealed that two types of conjunction exist: internal and external conjunction. The most dominant type was an external conjunction with a percentage of 59.5%, and the least dominant type was an internal conjunction with a percentage of 40.5%. The most dominant sub-type in external conjunction was external causal, and the most dominant sub-type in internal conjunction was internal additives. The least dominant sub-types were internal temporal, internal contrastive, and external sequencing consequence, with the percentage 1.35%. Based on the findings, it is indicated that conjunctions not only sustain the grammatical connection intact but also keep the rhetorical style, link the descriptions, events, and commands which create the more persuasive flow. The results contribute to the development of translation process, discourse analysis of bilingual corpora of religious text.

Keywords: Conjunctions, Quranic Translation, Systemic Functional Linguistics.

INTRODUCTION

As a communication and interaction tool that is only owned by humans, language can be studied internally as well as externally. Internally means that the assessment is done on the internal elements of the language such as, phonological structure, morphology, and syntax. Furthermore, reading is another way to communicate besides speaking. For instance, we can learn things by reading an article, novel, or holy books like the Quran, Bible, Vedas and Tripitaka. As a reader, we have to understand the text, so that the ideas can be communicated without any confusion or ambiguity. Therefore, the texts must have unity or coherent to foster the effective understanding. In order to get a good understanding, it is crucial to possess an extensive comprehension of grammatical cohesion devices, such as conjunction. Conjunction is a mechanism that promotes how sentences or clauses in article relate to each other like A to B, B to A, or even B to C. The study of conjunctions, which function as a fundamental mechanism in a language is crucial. It focuses on cohesive relationship between sentences or phrases. Consequently, it renders the words or clauses become understandable and clearly interpretable.

Halliday and Hasan (1984) asserted that conjunction shows a relationship that tells how the next phrase or clause should be linked to the preceding or

subsequent parts of the sentences. Conjunction connects words or phrases which have same grammatical function in a paragraph. The writers have to convey that their ideas are clear and well-organized in order to make sure that the concepts delivered are conveyed without ambiguity. Therefore, it requires clear coherent identifiers like conjunction for well-interpreted ideas. As Moslem constitute the largest population in Indonesia, it is useful for them to understand the real meaning of the sentence from the Qur'an since the Qur'an can give advises, suggestions, and warning for their everyday life. People can get various kinds of advice in printed media, such as newspapers and magazines, or article but the holy book is the best one to heal with the human soul, to build the faith, be closer with God and other religious goals.

It is important to note the presence of conjunctions as they act as the cohesive element which hold each phrase together. Thus, this study investigates the use of conjunction especially in Ar-Rahman surah which consists of 78 verses. The researcher chooses Ar-Rahman Surah because it is assumed that the surah is one of the famous surahs and most favorite one. Moslem commonly read this chapter very often to finish their reading (Khatam Qur'an). Hence, conjunctions found in these verses are important to be fully understood. Academically, Ar-Rahman was chosen as the research subject due to its extensive linguistic features and cohesive mechanism, especially in the application of conjunctions, rendering it an exemplary candidate for discourse analysis. Ar-Rahman is one of the Qur'an's most rhetorically powerful chapters. It has a lot of parallel structures, repeated ideas and ideas that are linked together. Most of these ideas use conjunctions to make the senses complete.

From a linguistic perspective, analyzing the surah's conjunctions provides significant insight into the formation of grammatical and semantic links and the representation in Indonesian translations. Ar-Rahman is also a great surah to look at how conjunctions help with thematic coherence and harmony because it balances divine description, natural phenomena, and human reflection. The latest researches conducted by Purba et al. (2024) analyzed the use of conjunction in a film script, illustrated how several types of conjunctions enhance narrative coherence and promote audience comprehension in cinematic dialogue. On the other hand, Safari and Mahdavi-rad (2024) looked into how conjunctions are used in English Language Teaching (ELT) research papers and discussed that there is a growing trend toward more complex and discipline-specific conjunctions. Sanosi (2024) performed a corpus-based analysis of EFL learners' academic writing, uncovering an extensive misuse of essential conjunctions and an absence in diversity, suggesting an inadequacy in learners' cohesion strategies. Gunas (2025) performed between role and expression: Conjunction analysis and its pedagogical implication in teaching writing, describing how conjunctions are chosen and used in political speeches of Donald Trump and Joe Biden from a discourse-functional perspective. Another relevant study conducted by Nina (2019) focused on the investigating the students' writing quality in terms of their use of conjunctions in narrative text and also specified the errors inside their writing. Nonetheless, the current research exclusively concentrated on investigating the types of conjunctions in the article or others written discourse. However, this research specifically focused on the Al-Qur'an particularly the Indonesian translation of Ar-Rahman Surah. The preceding explanation illustrates that conjunctions in the article or other written discourse are

essential as they connect each sentence. Upon examining the previous studies, it can be seen that conjunction also potentially cause the misinterpretation in understanding the discourse. Thus, to prevent the misinterpretation and misunderstanding, the research about conjunctions from another perspective also need to be explored.

Below is the translation of Ar-Rahman surah in Indonesian.

The Translation of Ar-Rahman Surah (11th-15th Verses)

11. Di dalamnya terdapat buah-buahan **dan** pohon kurma yang mempunyai kelopak mayang.

12. **dan** biji-bijian yang berkulit dan bunga bunga yang harum baunya

13. **maka** nikmat Tuhanmu manakah yang kamu dustakan

14. dia menciptakan manusia dari tanah kering seperti tembikar

15. **dan** dia menciptakan jin dari nyala api tanpa asap

From those sentences we can recognize that there are some conjunctions attach within the sentence with the different function and the different types. The conjunctions show the correlation among the verses and it is important to know it to get the fully comprehension and avoid the misunderstanding. The reader needs to analyze about it deeply because conjunctions look at interconnection between the process adding, comparing, sequencing, or explaining them and the function is to link activities and messages in sequences.

By understanding it deeply in order to avoid the misunderstanding and misinterpretation through the sentence, the reader can understand well the verse without any confusion. There are three big parts of conjunctions according to Martin (2007) such as: internal conjunction, external conjunction, and continuatives which are divided into several types with the different functions.

This study pertains to the previous research conducted by Elviah (2007) entitled *A study on Formal links Used in Ahmad Deedat vs Pastor Stanley Sjoberg's Debate (Is Jesus God)*. The study aimed to investigate the cohesive devices applied in the debate between those subjects. Another relevant study was by Sri Laela (2019) entitled *An-analysis of conjunction in Jakarta Post*. The study aimed to explain the types of conjunction used in typical news from the newspaper. Another related research is conducted by Sulistyaningsih (2018) entitled *an analysis of conjunctions found in Barack Obama's Farewell speech text*. The study focused on the types of conjunction and continuatives found in Barack Obama's farewell speech text-based semantics naming. All the investigations focused on various types of cohesive devices known as conjunction.

However, no studies have specifically analyzed conjunctions in Quranic translation based on internal-external distinction proposed by Martin (2007). Since the function of the external and the internal functions are totally different and have the different segments, it is important to know in order to achieve the fully understanding among the verses.

Nonetheless, the current research is exclusively concentrated on investigating the types of conjunction and its classification in a religious text. This study largely analyzed the Al-Qur'an, specifically Ar-Rahman surah, which is classified as a form of written discourse. This study seeks to examine the types of conjunctions utilized in Ar-Rahman surah. The preceding explanation illustrates that conjunctions in the article or other written discourse are essential as they connect each sentence. Conjunctions make the statement understandable and well-connected one to others.

This study aimed to analyze the conjunction utilized in Ar-Rahman surah. Based on the previous research, the context of the study's results is expected to promote clear definition of conjunctions, including the forms and the most utilized conjunction in Ar-Rahman surah based on systemic Literature Review proposed by Halliday (1984). Furthermore, the research's findings on conjunctions are expected to offer such the signification to English learners, teachers and others academia. Presenting alternative insights for those who interested study on holy book by examining conjunctions, function and its impact to the discourse and human-life. Based on those perspectives, the students might learn more and use what they know or conduct more relevant study.

THEORETICAL REVIEW

1. Discourse Analysis

Matthews (2005) defined discourse as the process of making and organizing of language parts which are at both supra-sentential and sub-sentential levels. Language unit can vary in size, being either larger or smaller than a single sentence; however, the meaning conveyed consistently extend beyond the sentence itself. Discourse refers to any usage of language for any purpose, whether it is spoken or written. Discourse also denotes any series of speech events or any arrangement and configuration of written sentences in which successive sentences or utterances are interrelated. Discourse cannot be restricted to a certain limit. it goes beyond the limit of a sentence. In other words, discourse refers to any logical order of sentences whether they are spoken or written.

Analysis is referred to the act of breaking something into its parts to understand their function and its interrelationship. Brown (1983) said that discourse analysis is a comprehensive study of language use in various texts and contexts, examining how speakers, writers, readers, and listeners interact in specific situations framed by social and cultural forms. Discourse analysis focuses on how language is applied in long conversation, spanning multiple sentences, and how the speaker, writer, reader and listener interact one to another in a specific context, and framed by social and cultural forms.

2. Conjunction

Conjunction refers to the process are related to each other, such as adding, comparing, sequencing or explaining. These are the logical connections that link activities and messages in sequences (Martin, 2007). Conjunctions elements demonstrate cohesion not inherently, but through their particular significations. They do not primarily serve as devices to connect to preceding or subsequent text, but also to communicate the meaning that assumes the existence of other elements within the discourse. Halliday (1984) delineated a framework of conjunction consisting of some categories, such as adversative, causal and temporal. He added that it also has two varieties, namely internal and external conjunction which aims to describe, extend, and enhancement the ideas within the discourse.

In term of discourse analysis, according to Martin (2007), types of conjunction are divided into three big elements, namely:

1. Internal conjunction
which aimed to describe conjunctions that are used to organize texts; as this organization is internal to the text,
2. External conjunction

which the goals are to describe conjunctions used to relate activities; as they construe a field beyond the text

3. Continuatives an additional small set of conjunctive resources.

Thus, conjunction is a part of speech which connect words, phrases, or clauses in a sentence, showing how different the ideas and also how the ideas are related and linked within the discourse in order to build a good understanding and avoid ambiguity.

METHODS

This study applied a descriptive qualitative design as described by Miles, Huberman and Saldana (2014) for data analysis. The method used to analyze the data included data condensation, data visualization and the formulation and validation of findings. Creswell and Creswell (2016) characterize qualitative research as a methodical approach to comprehending social or human issues, rooted in several methodological traditions of inquiry. This approach was selected because it aligned with the research objectives, which aims to highlight the types, describe and interpret the use of conjunctions as they occur in the Indonesian translation of Ar-Rahman surah. The research data comprised the sentences within the verses of Ar-Rahman. The source of data in this research were Al-Qur'an and its Indonesian translation. Ar-Rahman consists of 78 verses which would be analyzed. The data of this research were conjunction found in the translation of Ar-Rahman Surah. The data were collected by doing some steps:

1. Observing the verses of Ar-Rahman
2. Focusing on the Surah
3. Paying attention to the verses inside and analyze it
4. Finding the conjunction which attach to the Surah and its verses

The research was carried out several steps in data analysis, namely:

1. Identifying the words which indicated as conjunctions in Qur'an Ar-Rahman surah based on the theory of Systemic Functional Linguistic
2. Labelling the types of conjunction
3. Connecting the messages using dependency arrows
4. Specifying whether the conjunction is external or internal.
5. Classifying the conjunction found based on the internal and external types and its sub-type.
6. Analyzing the conjunction based on its type
7. Finding the majority of conjunction used in verses inside Ar-Rahman surah.
8. Counting the percentage of conjunction used there
9. Taking the conclusion based on the analysis result.

In this research, the researcher used member checking for proof validation. Member-checking is a method of enhancing the credibility of research findings and explanations. Then, after categorizing the types of conjunctions, the researcher asked one of the linguists, who is one of the lecturers of postgraduate school with a background in discourse analysis to check each analyzed item are conjunctions in Ar-Rahman surah.

The researcher followed theory of systemic functional linguistic proposed by Martin (2007) to find out all types, subtypes and function of conjunction by using

dependency arrows. The dependency arrow showed how clauses are logically and semantically related to each other in discourse. It showed how each clause depends on or expands another. This model classified conjunction based on the internal and external types, and their function such as additive, causal, temporal, sequencing, or contrast. This model revealed the cohesive construction of meaning across the verses. This analytical method elucidated the inter-clausal relationship and the cohesive framework that underlies the translation, demonstrated both linguistic and contextual coherence within the text.

RESULTS AND DISCUSSION

Based on the research findings, there are a total of 74 conjunctions, with 30 of which are internal conjunctions (40.5%), and 44 external conjunctions (59.5%) can be seen in the table below:

Table 1. Types of Conjunctions

No	Types of Conjunction	Total Number
1	Internal Conjunctions	30
2	External Conjunctions	44
	Total	74

From the table above, External conjunctions are dominantly found in the verses. It indicates that in the style of Qur'anic translations of Ar-Rahman, the dominantly used conjunctions are to relate the activities as they construe beyond the text, meaning that one clause and another clause are related to one other briefly. The clauses used are simple clauses. As it could be seen in the verses:

6th Verse

Dan tumbuhan dan pepohonan tunduk (Kepada-Nya)

The conjunction *dan* connects this clause to the previous verse (v.5: "*Matahari dan bulan beredar menurut perhitungan*"). Both verses talk about parts of God's creation that work perfectly: celestial bodies (v.5) and plants (v.6). This conjunction links two distinct processes in the natural world, thereby perpetuating divine order. *Dan* is an external additive marker that links events of creation in the physical world. This is a type of inter-clausal continuity that adds to the thematic flow of divine control and harmony.

7th Verse

Dan langit telah dia tinggikan dan dia telah menciptakan keseimbangan

First "*Dan*" Additive conjunction from the outside

It connects this verse to the one before it (v.6). The Function for bringing in the next act of divine creation (raising the sky). It wanted to connect different parts of creation across verses to make a story about how the universe works.

Second "*Dan*" Internal Additive Conjunction

In the same clause, *dan* connects two divine actions that are related: raising the sky and making balance. The function unites two conceptually related actions into a singular theological concept, both embodying God's creative power and justice. It signs that an internal additive relationship that strengthens the internal unity of the verse; it advances the argument that divine creation is both physical (sky) and moral (balance).

8th Verse

Agar kamu tidak melampaui batas dalam timbangan tu

The word "*agar*" shows the reason or purpose behind the command or idea in the verse before it, which is to create balance (*keseimbangan*). It shows how God's command logically connects to a goal or intention, not to actions outside of it. The function is to give an explanation: the purpose of balance is to keep things fair for people. An internal causal conjunction that tells readers why balance was made, leading them from description (v.7) to obligation (v.8) in the moral dimension of the discourse. The external additive conjunction keeps the rhythm and theme of the verses together in the discourse of divine creation, making it flow and move forward. Its job is to connect real-world events, not ideas within a single clause, because it connects different acts of God, such as raising the sky, creating the world. Thus, it is easy for the readers to find the real meaning because of its related form. It is in line with the functions of Al-Qur'an to create the simple meaning in order to avoid the miss interpretation. As it is shown in the table below:

Table 2. The Analysis of Sub-Types of Conjunction

No	Types of Conjunctions	Total Number	Verses
1	External Causal	35	13, 16, 18, 21, 25, 28, 30, 32, 33, 30, 36, 38, 39, 40, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 75, 77
2	External Addition	8	6, 7, 9, 10, 12, 15, 46, 62
3	External-Sequencing Consequence	1	37
4	Internal Addition	20	5, 6, 7, 9, 11, 12, 17, 27, 29, 31, 33, 35, 39, 43, 44, 54, 58, 74, 76, 78
5	Internal Causal	7	8, 21, 24, 33, 35, 39, 42
6	Internal Sequencing	1	41
7	Internal Contrastive	1	60
8	Internal temporal	1	19
Total		74	74

In the external conjunctions the most dominant sub types are causal conjunctions. In Ar-Rahman surah, it can be clarified by the text's thematic and rhetorical aims. This surah emphasizes the relationship between divine creation, human gratitude, and God's benevolence. Causal conjunctions such as "because" and "so that," are in line with their Arabic equivalent. It links actions to divine reasoning, demonstrating that every event in the universe reflects Allah's will and understanding. From a discourse analysis perspective, causal conjunctions establish logical linkages between clauses, improving text coherence and assisting readers or

listeners in understanding the moral and theological rationale for each argument. Moreover, in sacred scriptures like the Qur'an, causal links highlight divine order and justice, urging followers to recognize the consequences of believing and disbelief. The repeated use of causative conjunctions in Ar-Rahman surah emphasizes its central theme that all creations and blessings are deliberate manifestations of God's generosity and power. The external conjunctions consist of 44 conjunctions, the percentage is 59.5 % from the total of all conjunctions means all the verses connecting events in terms cause-effect relations in the clause, it also suggests as the expression result or outcomes of a preceding event, showing the events or action consequentially related. Theologically, the dominance of external causal conjunctions in surah Ar-Rahman reflects the Qur'an emphasis on the divine principle of cause and effect that governs creation. These conjunctions linguistically connect Allah's action with their outcomes, illustrating that every blessing, consequence, natural order stem from divine wisdom and purpose. The causal links the theological concepts such as divine justice, mercy, the law of God, showing that reward and punishment occur as reasoned result of human faith and deeds. As can be analyzed by seeing the data below:

25th Verse

Maka nikmat Tuhanmu manakah yang kamu dustakan

Maka: External Causal Conjunction; Links this sentence externally to what precedes, signaling consequence or drawing a conclusion.

In this example, External causal conjunction can be found so many times especially in the verses of "*maka nikmat Tuhanmu manakah yang kamu dustakan*". It possessed varies meaning in linguistics. In terms of linguistics, it introduced a resulting or consequential statement and also marked a logical and spiritual consequence. Repetition means different things here. First, it reinforces the main message, which means that each time you say it, it makes you remember God's blessings more strongly. Second, the gradation of discourse structure means moving from worldly blessings (like water, balance, and food) to spiritual and eternal blessings (like paradise). Third, the establishment of causal and spiritual linkage refers to the repetition that connects divine generosity (the cause) to the moral response of gratitude or disbelief.

The less dominant types in external conjunction are sequencing consequence; the total number of the conjunction is only 1 (1.3 %) which means that in the discourse the external sequencing consequence conjunction used is minimum. This indicates that there is little variation in the semantic relationship between events/actions in the verses. It can be seen in the data below:

37th Verse

Maka apabila langit terbelah ,lalu warnanya menjadi merah mawar seperti kilauan minyak.

Maka apabila: sequencing consequence conjunction; it has a function to show the time sequence of event and also the consequence right after it. In the internal conjunction the most dominant sub-type is Addition, the total number of additive

conjunctions are 20 (27.02 %) and it supports the external additives. The example can be seen in the data below:

11-12th Verse

*Di dalamnya ada buah buahan, **dan** pohon kurma yang mempunyai kelopak mayang **dan** biji-bijian yang berkulit serta bunga bunga yang harum baunya .*

From that verse, we can see that the purpose of an internal additive is to add related ideas to a single descriptive frame, which in this case is the different ways that God blesses nature. The conjunctions connect things that are in the same semantic set, such as fruits, palms, grains, and flowers, which adds to the meaning and picture of abundance. It shows Elaboration and Enumeration, which reinforces the idea of God's generosity.

It suggested that the conjunctions support and extend the previous actions/events in the discourse. It also means the conjunctions give the sense of expansion, emphasis or reinforcement in text organization, which provide more and more guidance, advice and explanation about the role of human life and Al-Qur'an as the way of life of Moslem.

The least types in internal conjunction are internal sequencing, internal temporal and internal contrastive with only one conjunction found in each single type. The examples can be seen in the data below:

60th Verse

*Tidak ada balasan bagi kebaikan **selain** kebaikan pula*

It illustrates logical contrast within an argument, rather than between actual events, and underscores divine fairness; it juxtaposes moral outcomes without explicit indicators. In an internal contrast conjunction, this is understood implicitly through parallel but opposing propositions (goodness vs. reward). It also arranges the moral reasoning in the Surah, which helps the reader decide how to judge it.

41st Verse

*Bagi orang yang berdosa mereka dikenali dengan tanda-tandanya **lalu** mereka ditangkap dengan ubun-ubun dan kaki mereka*

In this case, the word "*lalu*" means the next step in a line of reasoning or description, not a time-based event. The verse talks about two steps in showing how God punishes people who recognizes those responsible and their later capture the conjunction *lalu* connects conceptual steps in a logical explanation, not actions that happen in order. The Sequencing conjunction in this verse is used to put ideas in order. It helps the reader follow the logical flow of the argument and shows the next step in God's justice, which helps the text stay together. This is internal sequencing because it organizes how ideas move forward in the same argument, from recognition to punishment, instead of talking about different events in time.

19th Verses

Dia membiarkan dua laut mengalir yang kemudian keduanya bertemu.

The conjunction "*yang kemudian*" (which then) shows a progression of time in the description, showing the logical or natural order of divine acts, starting with the creation of the two seas and ending with their meeting. But this is not external temporal (telling time events), because the text does not talk about physical time. Instead, it shows internal temporal logic, which is the natural, ordered structure of creation shown as a single idea. It makes divine acts flow together and work together; it takes the reader from one idea to the next.

The internal conjunction is less dominant than the external conjunction. It is in line with the function and definition of internal conjunction that is used to organize the text. This is a little bit different from the external focus to relate activity to another activity instead to organize within the text and to give the correlation with other verses inside. The less dominant type is different from the ones in internal conjunction and it also supports the external conjunction the less dominant is the differ. This is because the verses in Al-Qur'an built one meaning, not to contrast each other but to relate one another.

The examination of conjunctions in the Indonesian translation of Ar-Rahman indicates that both internal and external conjunctions are crucial in establishing textual cohesion and enhancing the discourse structure of the discourse. Many external conjunctions, especially the word "*dan*," are used to link different acts of divine creation and natural events. These conjunctions connect the verses and keep the story going about the power and order of Allah's creation. They work at the level of the text to create a smooth and logical picture of the universe, from celestial bodies to the earth and all living things.

On the other hand, internal conjunctions like "*dan*," "*agar*," and others work within verses to connect ideas, arguments, or moral lessons. They express logical relationships like addition, cause, sequence, and contrast within the same clause or the reasoning structure of the discourse. Internal conjunctions help the surah's flow of interpretation and argument by taking the reader from God's description to human reflection and moral responsibility. The use of internal and external conjunctions in Ar-Rahman surah shows a high level of cohesion and rhetorical harmony overall. Through these conjunctions, the translation preserves the original Qur'an rhythm and emphasizes the unity between cosmic balance and moral balance illustrating that both the universe and human conduct are bound by divine order and justice. The overall theme of Ar-Rahman surah is that Allah's mercy and balance are present in all parts of creation and human life. This cohesive structure supports that theme.

This research has the same focus with corpus based study conducted by Philip and Alicia (2012) Conjunctions in Malaysian Secondary School English Language Textbook and also in line with Sianturi (2021) discussed Conjunction in descriptive text of English Textbook used in Tenth grade of senior High School, which is to identify the conjunction but, actually the result was totally different because this research analysis divide the conjunction based on 2 types they are the

external and the internal conjunction and its sub types. Then, in the previous article, it only talked about the old types of conjunction such as coordinate conjunction, subordinate conjunction etc. Thus, those segments make this research different from another research, this research data is Al-Qur'an. The Moslem is the highest number of societies in some countries so the linguistics study about it still needs more development.

CONCLUSION

Two types of conjunction were found in Ar-Rahman surah, namely internal and external conjunctions. External Conjunctions is the dominant type exist in this discourse. In External Conjunction there are several types found within the discourse they are causal, addition, sequencing-consequence. In internal conjunction there are several types found within the discourse they are addition, causal, sequencing, contrastive, temporal. The most dominant types are external conjunction with the percentage 59.5 % and the less one is the internal conjunction with the percentage 40.5% The most dominant sub type in each type in external conjunctions is external causal conjunction with the percentage is 47.2%, the most dominant sub-types in internal conjunction are internal addition with the percentage 28.37 %. The less sub-types in each conjunction are external sequencing consequence, internal contrastive and internal temporal. This means that each verse in the Al Qur'an especially the translation of Ar-Rahman surah provides more and more explanation, advice and elaboration in one verse to another verses.

The result of this study practically contributes for translators, language teacher and lecturer, and linguists. To keep the meaning and rhetorical power of the original Arabic text in translation, translators need to know how conjunctions are used in Q.S. Ar-Rahman. The correct translation of conjunction ensures that the Qur'anic discourse's conjunctions are clearly communicated, keeping both theological depth and the beauty of the verses. This study offers language teacher a significant resource for demonstrating the role of conjunction in creating meaning and coherence in intricate texts, especially in religious discourse. For linguist, this study offers empirical insight in to the use of conjunction within a religious discourse framework, thereby enhancing broader discussion on cohesion textual and semantic connection within the translation process from Arabic to other languages.

This study examines comprehension in translation, education and linguistics, while also at the same time introduces new approach to investigate the impact of cohesive devices on the comprehensibility and communication of religious text. This study focused solely on conjunctions found in the Indonesian translation of Ar-rahman surah. Therefore, the findings may not represent the overall patterns of conjunction usage in the entire Qur'an or in other sacred texts. Due to the limited scope of this study, future research could explore the conjunction analysis or other aspects of discourse analysis in another surahs, and its comparison with English, or other language translation.

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