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Repetition of Linguistic Units as Cohesion Ties in Quranic Texts

Abstract. This study aims to analyze the function of repetition of linguistic units in forming textual cohesion in Surat al-Baqarah. This research departs from the linguistic approach in analyzing the Qur'anic text as a religious text that has a unique structure, which because of its uniqueness, this text is often considered to have no cohesion and coherence. By using structural linguistic approach to identify the repeated units in the Qur'anic letters and Halliday's functional cohesion theory to look at the function of repetition, this study explores the function of repetition in creating cohesion between parts of the Qur'anic text. The data collected is then analyzed using descriptive-qualitative method, which focuses on the forms of repetition, namely repetition of phonemes, morphemes, words, clauses, sentences, and repetition of topics. The results show that repetition in surah al-Baqarah includes repetition of all these lingual units. The repetition of these lingual units functions to form complex textual cohesion at the level of verses, intra-verse, inter-verse, the whole surah al-Baqarah and even connects surah al-Baqarah with other surahs. This discovery provides new nuances in the study of the Qur'an in general and the linguistic study of the Qur'anic text in particular, especially in understanding the textual cohesion structure of the Qur'an through the repetition of lingual units. This research adds evidence that the Quranic text has coherence and cohesion within itself, not only from a thematic approach, but also through a functional linguistic approach, namely from the repetition function of lingual units in Surah al-Baqarah.

Key words: the Qur'an, repetition, textual cohesion, Quranic linguistics, Halliday's theory

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Повтор языковых единиц как средство связности в кораническом тексте

Аннотация. Цель данного исследования – анализ функций языковых повторов в обеспечении текстовой связности суры «Аль-Бакара». Работа предлагает альтернативный взгляд на лингвистическую структуру коранического текста, который в академической среде нередко характеризуется как лишённый последовательности в силу своей уникальности. В рамках исследования применяется структурный лингвистический анализ для выявления повторяющихся единиц, а также теория функциональной связности М.А.К. Халлидея для определения их роли в организации текста. Собранный материал обработан с помощью описательно-количественного метода, учитывающего различные формы повтора: фо-



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немные, морфемные, лексические, синтаксические (на уровне клауз и предложений) и тематические. Результаты демонстрируют, что повтор в суре «Аль-Бакара» охватывает все указанные уровни языковой структуры и служит средством формирования сложной системы связности. Она проявляется внутри стихов, между соседними стихами, в композиции суры в целом и даже создаёт связи с другими сурами Корана. Это открытие углубляет понимание лингвистической организации коранического текста, внося вклад в изучение его текстовой связности. Исследование доказывает, что Коран обладает внутренней связностью и когерентностью не только на тематическом, но и на функционально-лингвистическом уровне, что подтверждается на примере анализа функций повтора в суре «Аль-Бакара».

Ключевые слова: Коран, повтор, текстовая связность, кораническая лингвистика, теория Халлидея

1. Introduction

The Qur'ān is Scripture arranged in the order in which it is known today, from surah al-Fatihah to surah *al-Nās* [Shalih, 2000]. This arrangement is believed to be a text that has interconnectedness and coherence [Al-Zurqani, 1996]. This view contradicts the theory that the Qur'ān is a book composed in an unorganized structure. Thomas Carlyle said that the Qur'ān is a tiresome, laborious, confusing, jumbled, coarse and uninteresting read [Mir, 1986]. Since the late 20th century the opposite has been true, with many studies revealing that the Qur'ān is a text with textual cohesion [Wild, 1996]. There have been several studies of the Qur'ānic text to date showing the structure of the suras and inferring cohesion in the Qur'ān. One of the most recent studies is Cuypers' (2015) effort as discussed in the article Asnawi et al. (2022) which shows cohesion occurs in layers including lexical and grammatical cohesion. The paper discusses how synonymy, repetition, ellipsis, substitution and reference work together to create cohesion. However, the repetition of text units in modern linguistics has not received attention as a tool for forming relationships or cohesion in the Quranic text.

Surah al-Baqarah has a special position in the view of Muslim scholars [Al-Baih-aqi, 1998], they recognize surah al-Baqarah as *Fusṭātul Qur'ān* (the peak of the Qur'ān) because this surah compiles the entire contents of the Qur'ān [Ibn Asyur, 1984]. Prophet Muhammad stated that this surah is the pinnacle of the Qur'ān. Textually, Surah al-Baqarah is the longest surah in the Quran. Its verses are very varied, some are very long, even having the longest verse in the Qur'an, but also have medium and short verses. therefore many assume this surah does not have a good textual cohesion. The period of the revelation of surah al-Baqarah also occurred in stages during the early Medina period to the late Medina period [Al-Asqalani, 2001]. On the other hand, the content of surah al-Baqarah has diverse themes and topics [Al-Zuhaili, 1997], so many have sprung up the assumption that this surah lacks cohesion.

This paper attempts to show the function of repetition of lingual units including repetition of morphemes, words, clauses, sentences, and topics as a means of forming textual cohesion in surah al-Baqarah. This study borrows and develops Halliday and Hasan's functional linguistics theory (1976) with a systematic descriptive-qualitative approach, using textual analysis techniques to describe the patterns of cohesion in Surah al-Baqarah. The results of the study are expected to provide new insights into cohesion structures in Quranic texts and pave the way for further research on textual cohesion in the Qur'an.

2. Literature Review

2.1 Relations in Quranic text

Mir (1986) has observed that the classical approach to coherence in the Qur'an is atomistic or partial. The *nazm* approach offers a more holistic perspective although the concept of *nazm* is not entirely new. Boullata (2000) in a collection of writings of a number of scholars, including Angelika Neuwirth, states that the writings in the book do not aim to examine all literary structures in the Qur'an, so there is a gap to further examine how the relationship between the structure of the Qur'an.

Robinson (2003) with a textual analysis approach discusses the coherence of the Qur'an in its structure which has thematic and structural integration. The structure is symmetrical and chiasmic (ring composition), that is, the beginning and end of a surah are often thematically interconnected. He said that themes in the Qur'an are often repeated with certain variations, creating interrelated relationships between different parts. For example,

Surah al-Baqarah has a legal topic related to the story of the Children of Israel. El-Awa (2006) using Sperber and Wilson's Relevance Theory attempted to show the Qur'anic relationships in a pragmatic way. Several suras were analysed in order to identify patterns of relationship between parts of the Qur'anic text. The textual analysis method is based on modern linguistic theory and is systematic and can be logically understood through modern communication theory.

From various approaches, both classical and modern linguistics, the textual connection in the Quranic text is increasingly understood, but from the existing studies, the researchers have not seen the functional linguistic approach that focuses on the repetition of linguistic textual units as one of the cohesion tools that form cohesion in the Quranic text. From the theory of cohesion formed from the repetition of linguistic units in the form of words that show the same semantic meaning, this study develops the repetition of other linguistic units to see their function in forming cohesion in larger sections of Quranic letters.

2.2 The concept of textual relations of the Qur'an

Classical Quranic studies recognize this textual cohesion with the term *'Ilm al-Munāsabah* which was introduced by Abū Bakr al-Naisabūrī (d. 324 AH) and followed by many scholars in their works until this modern era [Al-Zarkashi, 1999]. This term covers the cohesion between verses, namely the cohesion of one surah to another, the cohesion of the name of the surah to its content, one verse to the previous verse, the sentences in one verse, the end of the verse to its content, and the cohesion of the end of the surah to the beginning of the surah [Rahmawati, 2013]. Thus, repetition in classical Qur'anic studies has not been discussed as a tool or element used to create textual cohesion of texts, both in surahs and in the Qur'an.

The concept of textual relations in modern linguistics is related to discourse cohesion. Functional linguistics considers that each language may have many different functions [Kridalaksana, 1993]. This school of linguistics considers that structures are not formed except to provide certain functions, including systemic functions in the text. Systemic functional linguistic theory analyzes language by emphasizing its functions in social communication and the language system itself. One of the functions of language in the language system is to create relations within the text [Halliday, Hasan, 1976]. These relations are the reason for defining a text as a cohesive discourse in any language of the world.

Halliday and Hasan (1976) introduced some elements that can form a relationship called cohesion. They explain that these elements can be divided into two types: grammatical cohesion and lexical cohesion. Halliday (2004) mentions repetition as one of these elements. Grammatical and lexical cohesion should be considered as the basis for building a lexico-grammatical system in the text. Beaugrande (1980) lists almost the same cohesion elements as those mentioned by Halliday and Hasan, namely repetition, definition, co-reference, anaphora, exophora, ellipsis, concatenation (conjunction, disjunction, conjunction, and subordination). Brown and Yule (1983) also mention repetition as one of the cohesion elements and mention two forms of repetition, namely repetition and partial repetition. Alwi (1998) explains that repetition can be in the form of repetition of words, phrases, complete repetition, and partial repetition [Hasan et.al, 1998].

In the context of Arabic, many scholars also explain repetition as an element of cohesion in the text. Khaththābi (1991) explains cohesion from a rhetorical point of view and concludes that in Arabic there are many elements of cohesion. Afifi (2001) also explains many elements of cohesion, which include repetition (*i'ādah al-lafẓ*), collocation (*taḍāmm*), definiteness (*ta'rīf*), reference (*iḥālah*), substitution (*istibdāl*), deletion or ellipsis (*ḥaḍf*), conjunction (*al-rabṭ al-raṣfī*). He divides repetition into several parts, namely: perfect repetition (*takrār kullī*) which consists of repetition with the same reference and repetition with different references, partial repetition (*takrār juz'ī*), synonymy, semi-repetition or repetition of sounds, repetition of phrases/clauses (*jumlah*), and collocation [Afifi, 2001].

The function of repetition is to form textual cohesion that helps in understanding the text. Textual cohesion that occurs through the process of habituating the listener's or reader's memory to refer to constituents that have been mentioned before so that the meaning can be understood easily. This process is the same as that of pronouns which

are used to refer to the meaning of previously mentioned constituents. Such repetition has a significant function in creating cohesion or textual cohesion in a text or discourse, including in Quranic texts [Al-Fiqi, 2000].

2.3 Repetition of the lingual unit in the Qur'an

In classical Quranic studies, Quranic units are commonly known as verses and letters. Whereas modern linguistics recognizes hierarchical linguistic units which include morphemes, words, clauses, sentences, and texts or discourses. Following this theory of lingual units, repetition can consist of repetition of morphemes, words, phrases, clauses, and so on. In discussing Quranic units of repetition, Al-Fiqi expands it to include paragraph repetition and story repetition. He explains that what is meant by repetition (*takrār*) is the repetition of lingual elements including the repetition of letters, words, phrases and clauses, sentences (*ibārat*), and paragraphs or stories (*faqrah aw qasas*) [Al-Fiqi, 2000]. However, the repetition of letters (*harf*) in Al-Fiqi's terms does not rule out the repetition of living letters and the repetition of lingual units larger than sentences which are not always repetitions of stories, but rather topics or themes.

A complete lingual unit in the hierarchy of linguistic units is called a discourse or text. Tarigan (1987) argues that discourse must have cohesion and coherence and have a clear beginning and end. Discourse must be continuous and can be delivered by oral or written means. The position of discourse or text in the hierarchy of lingual units is considered a higher unit, so linguistic studies of text must involve all lingual units, such as phonemes, morphemes, words, phrases, clauses, and so on (Tarigam, 1987). The hierarchy of lingual units can be described in the following table 1 (illus. 1):

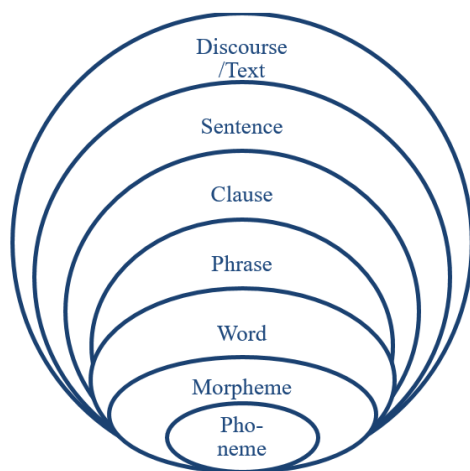
In this article the researchers draw boundaries between the repetition of these lingual units to make the analysis more detailed. Thus, there will be phoneme repetition at the level of verses, topics and even surahs as a whole; there will be morpheme repetition at the level of surahs; there will be word and phrase repetition at the level of verses, topics and surahs; there will be sentence repetition at the level of surahs and even the Qur'an as a whole.

2.4 The Structure of Surah al-Baqarah

The Qur'an has 114 surahs which Muslim scholars usually categorise into four groups: (1) Surah *al-Tiwwāl* (long surahs), namely, al-Baqarah, 'Alī Imrān, al-Nisā', al-Mā'idah, al-An'ām, al-A'raf, and Yūsuf. (2) Surah *al-Miun* (a hundred surahs), (3) Surah *al-Matānī* (repeated surahs). (4) Surah *al-Mufaṣal* (separate surahs) [Al-Qattan, 2000]. Surah al-Baqarah is the longest surah and has 286 verses. Surah al-Baqarah is considered a very important surah for many reasons; for example, its location at the beginning of the Mushaf right after surah al-Fātiḥah, Surah al-Baqarah is also considered the quintessence of the entire Qur'an [Muslim, 2010, 20–21].

Al-Alusi (2000) explains some of the cohesion in surah Al-Baqarah, such as the relationship between the naming of the surah and the story of the cow that was ordered to be slaughtered by the Children of Israel. The relationship between the sentences *la ya'lamūn* (in verse: 13) and *la yaṣ'urūn* (in verse: 12), which are consistent with the content of these verses. The relationship between verse 15 and the previous verse which is arranged without using additive conjunctions. The relationship between the theme of fasting and the descent of the holy book that occurs between verses and several other cohesion between verses in surah al-Baqarah, but there is no single relationship explanation regarding the repetition of lingual units as a cohesion tie in the text of surah Al-Baqarah [Al-Alusi, 200, 2/13, 15].

In general, the themes of surah al-Baqarah are not much different from the themes of the Medinan suras, ranging from themes about worship, mu'amalah, criminal law, family



Illus. 1. Hierarchy of the lingual units

law, jihad, social relations, sharia, to the story of the Children of Israel and their prophets. While the central theme of surah al-Baqarah is about the middle people or a just and balanced people (ummah wasaṭan), as found in verse 143 [Robinson, 2003, 125].

Table 2. Themes and topics of the surah

	Themes	Topics	Verses
1	Introduction	Guideline of the Qur'an and humankind as caliphate on the earth	1–39
2	The Children of Israel and their elimination factors from <i>qawāmah</i> (leadership) and from the caliphate on the earth	Warning and reproach of the Children of Israel	40–48
3		Condition of the children of Israel with the prophet Moses	49–74
4		The attitude of the Children of Israel living during Muhammad life	75–123
5		<i>Da'wah</i> (calling) of prophet Abraham and the lying of Jewish-Christian about their propaganda	124–141
6		Turning direction to <i>Qibla</i> and leadership in religion to Muslims	142–162
7	The factors of the Muslim community to become caliph and leader on this earth	Introduction to explain the rules of the Islamic religion	163–177
8		The detailed rules on several issues of the Islamic legacy	178–203
9		Examples of advice guides and humanity	204–230
10		A detailed explanation of family affairs	231–242
11		The histories of life and death, both physical and mental and the lessons of those	243–260
12		<i>Infaq</i> , its rules and who has the right	261–274
13		Keeping our treasure from unlawful and wasted	275–283
12	Closing	Praying	284–286

3. Methodology

This research is based on a descriptive-qualitative approach to analyze the repetition of lingual units in Surah al-Baqarah as a means of forming textual cohesion. Surah al-Baqarah is treated as a lingual unit called text, which must have cohesion and cohesion between sentences or constituents that form it. Primary data is the text of Surah al-Baqarah and secondary data is obtained from literature review, especially Halliday and Hasan's cohesion theory, as well as related research. Data were collected using the documentation method [Mahsun, 2005] with a focus on identifying repetition patterns of phonemes, morphemes, words, clauses, sentences, and topics in the surah.

Data analysis was conducted systematically using textual analysis techniques to identify the types and functions of repetition, as well as thematic analysis to reveal cohesion patterns at various levels, such as intra-verse, inter-verse, to the whole surah. The analysis process was conducted in a controlled manner to ensure the accuracy and validity of the results. Triangulation and expert review were conducted for data validation. This research method is used to show that the repetition of lingual units in Surah al-Baqarah not only forms textual cohesion, but also makes a significant contribution to the linguistic understanding of the Qur'an.

The researcher examines the repetition of linguistic units in the form of phonemes, morphemes, words, phrases, clauses, and topics or themes of surat al-Baqarah

while looking at the scope of the limits of the repetition of these units, in the Qur'an as a whole, in surat al-Baqarah as a unit, in the topics of surat al-Baqarah, in the verses of surat al-Baqarah, and in the sentences of the surat al-Baqarah. Through the network of repetitions, the research then draws conclusions regarding the function of repetition in forming cohesion in the Quranic text.

4. Results and Discussion

4.1 Repetition of lingual units in the surah al-Baqarah

There are many forms of repetition in surah al-Baqarah according to the lingual unit, starting from the smallest unit to the largest unit. This study classifies the repetition of lingual units into three levels, namely (1) repetition of phonological units, (2) repetition of grammatical units, and (3) repetition of textual units. The first level includes the repetition of phonemes and syllables, the second level includes the repetition of morphemes, words, phrases, clauses, and sentences, and the third level includes the repetition of the topic or theme of surah al-Baqarah. Phoneme repetition includes the repetition of consonants, vowels, and syllables that appear between verses and intra-verses of surah al-Baqarah, especially at the end of the verse, where all syllable forms are CV:C (consonant, long vowel, and consonant). In surah al-Baqarah, the repetition of the consonants *mīm* and *nūn* occurs mostly at the end of the verse. The syllable CV:C is repeated at the end of the verses of the surah from the beginning to the end of the surah. Phoneme repetition also occurs in the repetition of vowels, consonants, and syllables between verses that give rise to verse rhyme (*fawāṣil*), and between verses that give rise to assonance and alliteration.

The level of grammatical repetition includes repetition of morphemes, words, phrases, clauses and the level of textual repetition includes repetition of sentences, and topics of the surah. Morpheme repetition forms reduplication (*taẓ'īf*) in words, and word repetition between verses occurs in all word classes: nouns (*ism*), verbs (*fi'l*), and particles (*ḥarf*). The types of words that experience repetition include repetition of nouns, adjectives, adverbs, prepositions, verbs, and conjunctions. Repetition of verbal, nominal, numeral, and adverbial phrases occurs at the inter-verse level. Repetition of nominal clauses (*jumlah ismiyyah*) and verbal clauses (*jumlah fi'liyyah*) occurs at the inter-topic level of surah al-Baqarah. Repetition of sentence lingual units occurs at the inter-topic level, including repetition of single and compound sentences which include coordinative, subordinative, and complex compound sentences. In addition, repetition of topics also occurs at the surah level by forming paraphrases except on some topics, such as topics about changing the direction of Qibla, protecting property by paying attention to obligations, and other topics that are detailed legal laws (*shari'ah*).

4.2 Repetition as textual cohesion tie: inter-verses

This section will discuss the repetitions in the surah that provide textual cohesion. The textual relation formed by the repetition of lingual units is one of the functions of repetition found in surah al-Baqarah. This study found that these relations include the repetition of words, phrases, clauses, sentences, at the inter-verse and intra-verse levels, as well as the repetition of the same topic in this surah. In surah al-Baqarah, this study found a lot of repetition that functions as a tool of textual cohesion, especially the repetition of words that are similar in form or lexical meaning. The repetition of words occurs at the level of verses, the topic of the surah and even the Qur'an as a whole.

In the verses of al-Baqarah, including the longest verse, namely verse 282, this study found many repetitions of lingual units that connect between verses in a cohesive manner, such as the repetition of the verb *قَالَ* /*qāla*/ and its derivations and inflections that are often found in the verses of surah al-Baqarah, especially the verses that narrate dialogues. For example, in verse 30, we can see how the repetition of the word *قَالَ* /*qāla*/ can connect meaning at the verse-by-verse level. Repetition of words that function as elements of forming textual cohesion also occurs in verse 60, such as the repetition of the word *مَشْرَب* /*maṣraba*/ which is repeated in its derivative form, the verbal word *اشْرَبُوا* /*iṣrabu*/. See verse 60 of surah al-Baqarah.

The study found many other examples of repetition that make the relations in the surah text, such as word repetition in verse 91 where the verbal word *أَمَنَ* /*āmana*/ is repeated with its derivations and inflections; in verse 93 (repetition of the verbal noun *سَمِعَ* /*sami'a*/ 'hear'); in verse 102 (repetition of the word *عَلِمَ* /*'alima*/ along with its derivations

and inflections); in verse 43 (the word كَانْ /kāna/ is repeated in several derivations); in verse 170 (the word اِتَّبِعُوا /ittabi'ū/ is repeated in its inflected form); in verse 187 (the word بَاشِرُو /bāshirū/ and the word تَبَيَّنْ /tabayyana/ are repeated in their inflected forms); in verse 199 (the word أَفَاضْ /afāḍa/ is repeated in its inflected form). Not only the repetition of word lingual units that can form textual relations at the level inter-verses in the surah, but also the repetition of other lingual units, such as the repetition of phrases, both the repetition of nominal phrases and verbal phrases, such as the phrase اَبْصَارُهُمْ /abṣārihim/ 'their vision' in verse 20; the phrase بَارِئُكُمْ /bāri'ikum/ 'God who created you' in verse 54; and so on. Through the repetition of these phrases, a cohesion is established between the constituent parts of the verse. In addition, there are also clausal repetitions, such as the repetition of verbal clauses that also provide a connection inter-verses, such as the repetition of the clause يَسْأَلُونَكَ /yas'alūnaka/ in verse 219.

This study also found several kinds of repetition of lingual units in the longest verse in surah al-Baqarah (verse 282) that form textual cohesion in the surah. This lingual unit repetition includes word repetition, such as the repetition of the verbal word يُمْلِلْ /yumlil/ 'dictate' and also phrase repetition. Other repetition units that form textual cohesion in this longest verse are clausal repetition, such as the repetition of the clause وَاسْتَشْهِدُوا /waštashhidū/ which is repeated with a slight change and the repetition of the clause أَنْ تَكْتُوبَهُ /an taktubūhu/ which functions as a cohesion tie. This study also found several other repetitions of lingual units that serve to provide textual cohesion in this longest verse.

4.3 Repetition as textual cohesion tie: intra-verses

In addition to inter-verse repetition, the researchers also found repetition of words, phrases, and clauses that provide textual relationships between verses collected in certain topics of surah al-Baqarah. The topics in this surah have various textual relationships, one of which is formed by the repetition of lingual units. In the topics of this surah, repetition functions as a textual relation-forming element in the topics, such as the repetition of the word اللَّهُ /Alla:h/ 'Allah' found in all the topics of surah al-baqarah, starting from the first topic to the last topic. The repetitions in the topics can eventually form textual relations in the surah so that the surah gets its textual cohesion as an independent surah, namely the text of surah al-Baqarah.

While repetition that has the function to form a relationship between the topics in surah Al-Baqarah does not only occur through the repetition of words, but also through the repetition of larger lingual units, such as the repetition of the relative clause الَّذِينَ آمَنُوا /al-ladzîna âmanû/ 'those who believe' and its modified forms. This repetition occurs from the first topic to the last topic and the end of the surah.

The repetition of sentences in surah Al-Baqarah also has a function to show the textual relationship between topics, such as the repetition of the sentence عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ /lahum ajruhum 'inda rabbihim wa la: khaufun 'alaihim wa la: hum yachzanu:n// "there is no fear for them nor shall they grieve". This sentence is mentioned in the topic of 'infaq, the topic of rules and who is entitled', which is found in verse 262 and then repeated in verse 274.

The function of textual relationship in the topic is also provided by the repetition of the sentence وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ /wa idz akhadzna: mi:tsa:qa Bani: Isra:i: la/ 'And remember, indeed We have taken a covenant from the Children of Israel' which is repeated in the form وَإِذْ أَخَذْنَا مِيثَاقَكُمْ /wa idz akhadzna: mi:tsa:qakum/ 'And remember, indeed We have taken a covenant from you' where the pronoun kum refers to the Children of Israel. The repetition of this sentence occurs three times in the topic of 'the attitude of the Children of Israel who lived at the time of Muhammad'. The repetition forms a cohesive relationship within this topic. Thus, the Children of Israel are reminded of their promises to worship Allah alone, to support orphans, and so on. In the second repetition, they are also reminded not to kill innocent people and not to drive out their own brothers. In the third repetition, they are reminded again to adhere to the book of Allah that was revealed to them. Look at these repetitions in the verses: 83, 84, and 93.

4.4 Repetition as textual cohesion tie: in the surah

The intra-verse repetition in surah al-Baqarah above indirectly contributes as well as forms the textual relation in the whole surah, because the cohesion of the whole surah can be formed by the repetition of lingual units found among the topics in surah al-Baqarah, such as

the repetition of the word **اللَّهُ** /*Allāh*/ and the repetition of the relative clause **الَّذِينَ آمَنُوا** /*al-ladhīna āmanū*/ which is spread throughout the topics of the surah. The repetition of the sentence **وَإِذْ أَخَذْنَا مِيثَاقَكُمْ** /*wa iz akhadna*/ found in two topics of the surah can also form textual cohesion. It is found in verse 63, in the topic ‘the attitude of the Children of Israel’ and then repeated three times in the next topic, in the topic ‘the Children of Israel who lived at the time of Prophet Moses’. This sentence is part of verse 63 and is then repeated in verses 83, 84 and 93, as explained above.

Textual cohesion between one topic and another in surah al-Baqarah can also be formed by the repetition of the last sentence of the verse, which consists of the word **اللَّهُ** /*Allāh*/ ‘Allah’ as the subject and His attributes as the predicate, such as the repetition of the sentence **اللَّهُ غَفُورٌ حَلِيمٌ** /*Allahu ghafur chalim*/. See this repetition in two verses, namely verses 225 and 235. Verse 225 is about ‘examples of advice, guidance and humanity’, and verse 235 is about ‘a detailed description of family affairs’. These two verses are close together, but each has a different topic although they have a textual connection, a connection formed by the repetition of the same sentence that closes both verses at the end.

4.5 Repetitions as textual cohesion in the *Qur'an*

If this research is continued to other surahs besides surah al-baqarah, it can be said that the repetition of topics from surah al-Baqarah in other surahs can form cohesion in the *Qur'an* as a whole. In other words, textual cohesion in the *Qur'an* can be formed by the repetition of some topics or elements of surah al-Baqarah which are repeated in several surahs of the *Qur'an*. Textual cohesion that connects a text with another text (surah with another surah) is sometimes called inter-textual cohesion. This kind of cohesion occurs, especially if each surah in the *Qur'an* is considered as a lingual unit of the *Qur'an* itself.

Textual cohesion in the *Qur'anic* text can be formed through conceptual cohesion between surahs in which some elements or units of each surah are repeated for some specific functions, such as the repetition of the topic ‘*Qur'an* as a guide’ in surah al-Baqarah which connects it with surah Ali Imran, al-A'raf, Yunus, Yusuf, and surah an-Naml. The repetition of the topic ‘the attitude of the Children of Israel who lived at the time of Prophet Muhammad’ is also found in surah al-Maidah: 68-82 and surah al-Hasyr: 11-17. The researchers found that other topics from surah al-Baqarah are repeated in many surahs of the *Qur'an*, except for two, namely the topic of ‘guarding wealth from haram and waste’ and the topic of ‘facing the Qibla when praying’.

5. Conclusion

Based on the study of the forms of repetition in surah al-Baqarah from the perspective of systemic-functional linguistics, it is known that repetition is a potential tool to form textual cohesion. There are many levels of cohesion formed through the repetition of lingual units. The repetition in surah al-Baqarah that occurs in many levels of surah has shown that surah al-Baqarah has textual cohesion within itself. In other words, surah al-Baqarah has used repetition as a device or tool to form relations and cohesion. In addition, the topics of surahs that are repeated in other surahs in the *Qur'an* are also evidence that shows that repetition can form inter-textual cohesion between surahs in the *Qur'an*. This fact can support the theory that the *Qur'an* is a cohesive text and a coherent discourse as claimed by the classical theories of Muslim scholars.

Finally, this study recommends further research with the same approach on other suras in the *Quran*. Thus, the theory of *Qur'anic* textual relationships becomes more convincing. In addition to the research results on this surah, the researcher also recommends further analyses to conduct deeper studies on other cohesion elements such as textual cohesion formed from conjunctions, lexical references, anaphora, ellipsis, and so on.

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