

# Situational Contexts of Quantity Adverbial Markers in Quran Translation Texts

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This study aims to examine situational contexts of quantity adverbial markers used in Quran translation texts (Indonesian). The research data foci are the situational contexts of the adverbial markers in Quran translation texts, especially in verses containing language ethics. Data collection uses the observation method and the uninvolved conversation observation technique. Data analysis uses the referential identity method and the distributional method (Sudaryanto, 2015). The results of the study found that the contexts of situation include speech participants, verbal actions, impacts of verbal actions, and other situational features. First, speakers who use quantity adverbial markers are: Allah, Muhammad, the infidels, and angels. Speech partners involved with the quantity adverbial markers are: Muhammad, followers of Muhammad, wives of Muhammad, Allah and His Messengers, and humans who replace the word of Allah. Second, verbal actions of the speech participants include: informing, forbidding, commanding, warning, acknowledging, and defying. Third, the impacts of actions include: knowing various things that were told, avoiding what is forbidden, carrying out commands, and not addressing Messengers the same way as other humans. Fourth, other situational features include: the books of Allah besides the Quran, people who replace the words of Allah, the distribution of inheritance, the wives of the Prophet Muhammad required to set a good example, infidels wanting to distinguish obedience to Allah and Messengers, relatives, poor people, infidels who come at the time of the distribution of inheritance, and people who spread false news.

**Key words:** *Quantity adverbial markers, situational context, Quran translation text.*

## **Introduction**

One of the categories in Indonesian language is the adverb. An adverb is a category that can accompany adjectives, numerals or propositions in syntactic construction (Pérez, et al., 2019; Ren et al., 2019; Rozumko, 2019; Vainik & Brzozowska, 2019). Research on the adverb has been carried out by various researchers, with regard to various languages. The languages whose adverbs have currently been studied are Minangkabau, Russian, Japanese, Javanese, and Indonesian and the corresponding research was conducted by Cristiana (2008); Rosdawati (2012); Prihandari (2012); Kartika, and Wini Tardini Karomani (2014), Markhamah, et al. (2019). While research on adverbs has indeed been conducted in several languages, further research on adverb use in Indonesian, especially as used in Quran translation texts, is still needed

To date research about adverb use in Indonesian has examined adverbs in Quran translation texts, such as the adverbial aspect markers (Najihah, 2017; Wiyadi, 2017; Jenaabadi & Shad, 2013), adverbial modality markers (Markhamah, et al., 2018), adverbial forms (Markhamah, et al. (2019) and adverbial denial markers (Sudarmini, et al. 2017). Further, Kridalaksana's (1986) theoretical study of Indonesian adverbs found that there are various types of adverbs, one of which is a quantity marker adverb. Chaer (2015) states that adverbial types include adverbs of addition, adverbs of restriction, and adverbs of quality. However, these studies have not yet examined the context of the situation of adverbial use and the context of the situation is important to determine in full adverbial use. That is why this study examines the context of situation in the use of adverbs, especially the quantity adverbial markers in Quran translation texts.

## **Method of Research**

The type of this research is qualitative research. The data of this study is the situational context of the use of quantity adverbial markers in Quran translation texts, especially in parts which contain language ethics. Data collection uses the observation method and the uninvolved conversation observation technique. As the data is a written document, it does not require the involvement of the researchers in its procurement. The researcher observed the Quran translation texts, identified the lingual unit containing the quantity adverbial markers, and then identified the context of the situation. The Quran edition used is published by the Saudi Kingdom and is an official Indonesian translation.

A quantity adverbial marker is an adverb that marks amount, scope, or limit and explains or adds information to other categories or other words. The data analysis in this research uses the referential identity method and the distributional method (Sudaryanto, 2015). The referential identity method is used to analyze the context of the situation, including in regard

to the effects of verbal action and other features. The marker reading technique is also used in this study, where the researcher reads a marker in the form of a lingual unit that includes an adverb of quantity. For example, markers in the form of verbs mark a particular verbal action, markers in the form of words mark speakers or speech partners in the context of usage in verses.

## Results

Quantity adverbial markers found in Quran translation texts can be grouped into a few categories, namely: quantity markers of number / amount, quantity markers of frequency, quantity markers of limit, quantity markers of freedom / diversity. Their situational contexts are discussed below.

### **1. Situational context of number/amount quantity markers in Quran translation texts**

Quantity adverbial markers of number/amount in Quran translation texts can be grouped into: fixed nominal (countable) markers and uncertain nominal (uncountable) markers. The fixed nominal marker found is *satu* (one). The uncertain quantity markers found are: *seluruhnya*, *segala*, *semua/semuanya* (all/whole). The verses which contain them are:

- (1) *Dan mengajarkan Adam Nama-nama **seluruhnya** (Al-Baqarah (2): 31)*
- (2) *“Jikalau Tuhanmu menghendaki, tentulah beriman semua yang dimuka bumi **seluruhnya**...” (Yunus (10) : 99-100)*
- (3) *“...maka sesungguhnya Allah adalah Maha Mengetahui **segala** apa yang kamu kerjakan.” (An-Nisaa' (4): 135)*
- (4) *“...**segala** yang di langit dan di bumi adalah kepunyaan-Nya”. (An-Nisaa' (4): 171)*
- (5) *“Jikalau Tuhanmu menghendaki, tentulah beriman **semua** yang dimuka bumi seluruhnya. Maka apakah engkau, engkau memaksa manusia supaya mereka menjadi orang-orang mukmin **semuanya**, padahal tidak ada satu jiwaupun akan beriman kecuali dengan izin Allah; dan Allah menimpakan kotoran kepada orang-orang yang tidak mempergunakan akalny.” (Yunus (10) : 99-100)*
- (6) *“Barang siapa yang menghendaki kemuliaan, maka bagi Allah kemuliaan itu **semuanya**...” (Faathir (35): 10)*
- (7) *“...Aku beriman kepada **semua** kitab yang diturunkan Allah, dan aku diperintahkan supaya berlaku adil di antara kamu.” (Asy-Syura (42): 15)*

The group of markers above can be further analyzed based on their coverage. Some markers have whole coverage of the subject in question, some have partial coverage and some have small coverage.

### a. Situational Context of Quantity Adverbial Markers with Whole Coverage

**The Context Of Speech Participant** in adverbial use in Quran translation texts consists of the speaker and the speech partner, as well as the things spoken. The speaker who is involved in the speech using the adverbial marker *seluruhnya* (entirely) in Al-Baqarah (2): 31 and Yunus (10): 99-100, is Allah. As a speaker, Allah was the first to tell us that Adam taught the names of things on earth and that all creatures would have belief. The speech participants in the two utterances were the Prophet Muhammad and all his people as the informed parties. The words spoken are nouns in the form of the names of objects on earth and creatures on earth. Speakers and speech partners are the same in the speech through the use of the adverb *segala* (all) in An-Nisaa '(4): 135 and 171 and the use of the markers *semua* (all) and *semuanya* (all of) in Yunus (10): 99-100 and Faathir (35): 10. The speaker of the utterance that uses marker *semua* in Ash-Shura (42): 15 is the Prophet Muhammad and his speech partners are his people. What he is talking about is the book of Allah and the action of being just.

**The Verbal Intention of Speech Participants** who use the adverbial marker *seluruhnya*, *segala*, and *semua* is to inform. Speakers tell us that: (1) Adam taught the names of objects in Al-Baqarah (2): 31, (2) all who is on earth will believe, (3) Allah knows the things that humans do in An-Nisaa '(4): 135, (4) that which is in the heavens and the earth belongs to Allah in An-Nisaa '(4): 171, (5) all who is on earth will believe in Yunus (10): 99-100, (6) all glory belongs to Allah in Surah Faathir (35): 10, (7) the speaker (Muhammad) believes in the book of Allah in the Asy-Syura (42): 15.

**The Impact of Verbal Actions** on speech that uses quantity adverbial markers is that the speech partners (both Muhammad and his people) have knowledge of the things that are told. However, the ownership of knowledge which is the impact of verbal action here does not only stop with cognitive knowledge, but has consequent follow on. The impact of verbal action on Al-Baqarah (2): 31 is that after knowing that Adam taught the language that began with teaching the names of objects, humans used this knowledge to teach language to children starting with the names of objects from the concrete to the abstract.

Utterance “*Jikalau Tuhanmu menghendaki, tentulah beriman semua yang dimuka bumi seluruhnya....*” (Yunus (10): 99-100) has an impact on the absence of coercion on someone to believe, because if Allah wants everyone on earth to believe, they will all believe.

The impact of verbal action of “*...Allah adalah Maha Mengetahui segala apa yang kamu kerjakan.*” (An-Nisaa' (4): 135) is not just as knowledge, but as knowledge that ensures humans do not lie and do not act in other immoral ways because everything is known by Allah. If humans lie and commit immoral acts, they will be doomed or punished by Allah.

The impact of verbal action of “...*segala yang di langit dan di bumi adalah kepunyaan-Nya*”. (An-Nisaa’ (4): 171) is that after knowing (that all in heaven and earth belongs to Allah), a man is not in his place to be arrogant, to show off his wealth, children, and positions because all of this, belongs to God.

The impact of verbal action of “*Barang siapa yang menghendaki kemuliaan, maka bagi Allah kemuliaan itu semuanya...*”. (Faathir (35): 10) is that after humans know that glory belongs to Allah, if they want glory, humans must ask Allah as the owner of all glory.

Impact of verbal action of “...*Aku beriman kepada semua kitab yang diturunkan Allah*” (Asy-Syura (42): 15) is that Muhammad knew and believed in all the books that Allah revealed and with this knowledge, Muhammad could not deny the existence of books other than the Quran. Muhammad recognized the existence of the Book of Psalms, the Torah and the Gospels as books revealed by Allah. The next impact was that when Muhammad’s people Muhammad knew this also, they then had to believe it.

## b. Context of Use of Quantity Adverbial Markers with Partial Coverage

**The Context of Speech Participant** in the speech is created through the use of quantity adverbial markers with partial coverage consisting of speakers and speech partners. Speakers are: (1) Allah, (2) Messenger, (3) disbelievers. First, when the speaker is Allah, quantity adverbial markers found in speeches are *sebagian* (part) and *sekalian* (all). They are found in: (a) *maka berilah mereka sebagian dari harta itu ...*” (QS An-Nisaa’ (4): 8), (b) *seperti panggilan sebagian kamu kepada sebagian (yang lain) ....*” (QS An-Nur (24): 63), (c) “... kamu *sekalian* tidaklah seperti wanita yang lain, jika kamu bertakwa.” (QS Al-Ahzab (33): 32). *Kedua*, penutur Rasulullah digunakan kata *sekalian*, ““*Sesungguhnya aku hanya memberi peringatan kepadamu sekalian dengan wahyu ...*” (QS Al-Anbiya’ (21): 45). *Ketiga*, penutur orang-orang kafir digunakan kata *sebagian*, pada tuturan “*Kami beriman kepada yang sebagian dan kami kafir terhadap sebagian (yang lain)* (QS An-Nisaa’ (4): 150) dan “*sebagian mereka membisikkan kepada sebagian yang lain...*” (QS Al-An’aam (6): 112).

**The Actions Taken by the Speech Participants** are as follows: commanding, informing, banning, warning and defying. The action or act of commanding is an action carried out by a speaker (Allah), i.e. commanding: (a) *memberi sebagian harta* (QS Al-An’aam (6): 112), and (b) informing: “*kamu sekalian (istri-istri nabi)*” *tidak seperti wanita yang lain* (QS Al-Ahzab (33): 32). Allah forbids humans from addressing Messengers the same way as addressing other humans: “...*Janganlah kamu menjadikan panggilan Rasul di antara kamu seperti panggilan sebagian kamu kepada sebagian (yang lain)....*” (QS An-Nur (24): 63). The Messenger warning his people: “*Sesungguhnya aku hanya memberi peringatan kepadamu sekalian dengan wahyu...*” (QS Al-Anbiya’ (21): 45). Act of defying is seen on: “*Kami*

*beriman kepada yang sebagian dan kami kafir terhadap sebagian (yang lain)” (QS An-Nisaa' (4): 150) and sebagian mereka membisikkan kepada sebagian yang lain perkataan-perkataan yang indah untuk menipu...” (QS Al-An'aam (6): 112).*

**The Impacts of Verbal Actions** in this case are consistent with the actions. The commanding action of Allah will have an effect on His rewards and punishments, depending on whether the humans obey it or not. The act of informing had an impact on knowledge, that is, the wives of the prophet Muhammad knew that they were not the same as other women who were not the wives of the prophet. The implication of this action is actually to set a good example in the sense that the Prophet's wife must be a good example in a variety of behaviors. The impact of forbidding actions is the reward for those who obey, that is for those who do not call the Prophet (Muhammad) with the same call as a fellow human being, and punishment in hell for violating the respective action. This action has an impact on respect for the Prophet by humans who are his people. The impact of the act of warning carried out by Prophet Muhammad is human knowledge and awareness that the Messengers are the bearer of revelation to humans. The continued impact is man's ability to attain Allah's blessings after receiving warnings and revelations from the Messenger.

**Other Situational Features.** The markers *sebagian* (part) and *sekalian* (all) are used to mark a persona or something that is characterized as a persona or non-persona. Persona markers are found in: (1) devil in *sebagian mereka* (QS Al-An'aam (6): 112), (2) the people of the Messenger in “*sebagian kamu kepada sebagian (yang lain)...*”. (QS An-Nur (24): 63) and *kepadamu sekalian.*” (QS Al-Anbiya' (21): 45), (3) wives of the Prophet in *kamu sekalian* (QS Al-Ahzab (33): 32). Non persona markers are found in: (1) faith in “*beriman kepada yang sebagian dan kami kafir terhadap sebagian (yang lain)” (QS An-Nisaa' (4): 150), (2) inheritane in “sebagian dari harta itu” (QS An-Nisaa' (4): 8).*

### c. Situational Context of Quantity Markers with Small Coverage

**The context of speech participant** is discussed in terms of the speaker and other participants. Quantity adverbial markers with small coverage are expressed by markers: *sedikit* (a little), *satu* (one), *sesuatu* (something), and *suatu* (a thing). The speaker is Allah and the speeches express: (1) amount of profit from replacing the words of Allah (marker *sedikit* in QS Al Baqarah (2): 79), (2) number of Muhammad's people who do not betray (marker *sedikit* (QS Albaqarah (2): 79), (3) amount of knowledge in false news (marker *sedikit* (QS An Nur (24): 15-18), (4) number of those who will have faith (marker *satu* (QS Yunus (10) : 99-100), (5) number of justified causes (marker *sesuatu* in QS Al Anam (6): 151), (6) number of people that will be destroyed by Allah (marker *suatu* (Al A'raf (7): 164).

As for the context of other speech participants, namely the speech partners involved, they are: (1) humans replacing the words of Allah (marker *sedikit* (QS Al Baqarah (2): 79), (2) people of Muhammad who do not betray (marker *sedikit* (QS Al Baqarah (2): 79), (3) people who receive false news (marker *sedikit* (QS An Nuur (24): 15-18), (4) those who will have faith and those who do not use their logic (marker *satu* (QS Yunus (10):99-100), (5) people who kill a soul forbidden to kill and the soul that is forbidden to kill (marker *sesuatu* (Qs Al Anam (6): 151), (6) number of people who will be decimated by Allah (marker *suatu* (Al A'raf (7): 164).

**The Impact of Verbal Actions.** The impact of verbal actions / acts of informing is the existence of knowledge for the speech partners and readers. The knowledge in question is: (1) knowledge of human beings who replace the word of Allah (QS Al Baqarah (2): 79), (2) knowledge that there are people who do not know the truth but spread them (QS An Nuur (24), (3) knowledge of at least those who believe or who do not betray (Al Maidah (5): 13)), and (4) knowledge that there will be people who are destroyed by Allah (Surah Al A'raf (7): 164). With that knowledge, the implications are that humans: (1) do not replace the word of Allah with their own, (2) examine the news they receive and do not spread lies that are not known to be truthful, (3) do not betray their faith, (4) try not to include people who will be destroyed by Allah.

Other situational features in this aspect are explained as follows. In *keuntungan yang sedikit dengan perbuatan itu* (Al-Baqarah (2): 79), Allah describes that there are priests who wrote their own words but claimed that it was God's. They think they will benefit from that, but Allah told them that the action was a big misfortune. In the utterance: "...kecuali *sedikit* di antara mereka (yang tidak berkhianat), ..." (QS Al Maaidah (5): 13), there are people who break promises. The form is changing Allah's words, forgetting things that are reiterated. The Prophet Muhammad was betrayed and there were only a few who did not betray him.

## 2. *Situational contexts of frequency quantity adverbial marker*

A frequency quantity adverbial marker is an adverb that states how many times an activity is performed. Based on the frequencies it marks, these can be divided into: high / maximum frequencies, continuity (continuous), low frequencies, and repeat frequency. High / maximum marker found is *sebanyak-banyaknya* (as much as possible). Continuity markers found are *tidak henti-hentinya* (non stop), *senantiasa* (constantly), and *selalu* (always). Low frequency markers found are *pernah* (ever), *sekali-kali* (for once), and the repeat frequency marker found is *kembali* (back).

**Context of Speech Participants.** The marker *sebanyak-banyaknya* is used by Allah in "...zikir yang *sebanyak-banyaknya*..." (QS Al-Ahzab (33): 41, Al-Ahzab (33): 70), referring to

frequency quantity of dhikr. The speech partner are the believers who do dhikr. Marker **tidak henti-hentinya**, **senantiasa**, and **selalu** are also used by Allah to refer to inflicted harm, betrayal, and disbelief. The speech partners are various in this case: the believers in "...mereka **tidak henti-hentinya** (menimbulkan) kemudharatan bagimu (QS Ali 'Imran (3): 118" and also the disbelievers are referred there. In marker **senantiasa**, the speech partner is Muhammad, and the third person participants are the infidels "...dan kamu (Muhammad) **senantiasa** akan melihat kekhianatan dari mereka, (QS Al Maaidah (5): 13). In marker **selalu**, the speech partner is the infidels "...dan kamu **selalu** berpaling." (QSAI-Baqarah (2): 83 and "...kamu **selalu** mengatakan terhadap Allah yang tidak benar dan kamu **selalu** menyombongkan diri terhadap ayat-ayat-Nya." (QS Al-An'aam (6): 93)

**Verbal Actions of Speech participants.** First, the verbal actions of the speaker Allah, the actions are to command, forbid, warn and tell. The command is seen on *zikir yang sebanyak-banyaknya*. (QS Al-Ahzab (33): 41, 70). What is forbidden is "... maka **sekali-kali** janganlah kamu mengatakan kepada keduanya perkataan "ah"... " (QS Al-Israa' (17): 23) and "... mereka **tidak henti-hentinya** (menimbulkan) kemudharatan bagimu (QS Ali 'Imran (3): 118). The warning is on "...tidak suka kamu **kembali** memperbuat serupa denganya selama-lamanya;..."(QS An-Nur (24): 15-18). The informing is seen on: (1) "...dan kamu (Muhammad) **senantiasa** akan melihat kekhianatan dari mereka, (QS Al Maaidah (5): 13), (2)".. dan kamu **selalu** berpaling." (QS Al-Baqarah (2): 83, (3) "... kamu **selalu** mengatakan terhadap Allah yang tidak benar dan kamu **selalu** menyombongkan diri terhadap ayat-ayat-Nya." (QS Al-An'aam (6): 93), (4) "sapi betina yang belum **pernah** dipakai untuk membajak tanah (QS Al-Baqarah (2): 71), (5) orang Yahudi "... amat suka mendengar perkataan-perkataan orang lain yang **belum pernah** datang kepadamu" (QS Al-Maaidah (5): 41). Second, the verbal action of the infidels speaker is disbelief, not belief "*Kami **sekali-kali** tidak akan beriman kepada Al Quran ini dan tidak (pula) kepada kitab yang sebelumnya*". (QS Saba' (34): 31).

**Impacts of Verbal Action of Speech Participants.** The impacts can be seen in Table 1 below.



**Table 1:** Speakers, actions, text containing actions, and the impacts of verbal actions

Speaker	Action	Text containing action	Initial Impact	Further Impact	
Allah	Commanding	<i>zikir yang <b>sebanyak-banyaknya</b>. (Al-Ahzab (33): 41, 70</i>	Believers carry out as much dhikr as possible	Maximum reward (from Allah)	
			Believers carry out dhikr not as much as possible	Suboptimal reward	
			Believers not do dhikr at all	No reward	
	Forbidding	<i>maka <b>sekali-kali</b> janganlah kamu mengatakan kepada keduanya perkataan “ah” ...” (Al-Israa’ (17): 23</i>	Son/daughter does not break the prohibition	Reward	
			Son/daughter break the prohibition	Punishment	
	Warning	<i>menjadikan teman orang-orang di luar kalangan Islam QS Ali ‘Imran (3): 118</i>	Believers not making disbelievers friends	Reward	
			Believers making disbelievers friends	Punishment and doom for Islam	
	Informing	<i>kekhiatan yang dilakukan umat Muhammad (Al-Maaidah (5): 13</i>	Muhammad knowing that many of his people betray	-	
			<i>Bani Israil selalu berpaling, ”.. dan kamu <b>selalu</b> berpaling.” (Al-Baqarah (2): 83)</i>	Children of Israeli gets Allah’s wrath	-
			<i>orang-orang kafir yang dibalas dengan siksaan (Al-An’aam (6): 93)</i>	Believers keep faith and loyalty	Reward
Infidels	Informing	<i>orang Yahudi ”... amat suka mendengar perkataan-perkataan orang lain yang <b>belum pernah</b> datang kepadamu” (Al-Maaidah (5): 41</i>	Believers do not spread lies and false news	Believers safe from punishment	
		<i>mereka tidak akan beriman</i>			

**Other Situational Features.** In "*zikir yang sebanyak-banyaknya*". (QS Al-Ahzab (33): 41, Al-Ahzab (33): 70, the other feature is the act of dhikr, which is to remember Allah with one's heart and say His name in various ways. In, "*mereka tidak henti-hentinya (menimbulkan) kemudharatan bagimu* (QS Ali 'Imran (3): 118) the situational feature is the negative consequences that follow when believers make nonbelievers their friends. In "...*sapi betina itu adalah sapi betina yang belum pernah dipakai untuk membajak tanah* (QS Al-Baqarah (2): 71), the feature is a particular cow. It implies that Moses' people have to kill a specific cow.

### 3. Situational Context of Limit Quantity Adverbial Markers

This type of adverbs consist of words that refer to restrictions or a quantity set as a limit of something, such as *melampaui* (beyond), *cukuplah* (enough), *selain* (other than), dan *kecuali* (except).

**Context of Speech Participants.** Speakers found to be using this type of quantity marker are Allah, Muslims, and angels. The speaker **Allah** is seen in: (1) *janganlah kamu melampaui batas dalam agamamu* (QS An-Nisaa' (4): 171), (2) "**Cukuplah Allah sebagai Pemelihara**". (QS An-Nisaa' (4): 171), (QS Al-An'faal (8): 64), (3) *janganlah kamu menyembah selain Allah ...*"(QS Al-Baqarah (2): 83), (4) *jangan menyembah selain Allah....* "(QS Al-Israa' (17): 23), (5) "...**kecuali** sebahagian kecil daripada kamu, dan kamu selalu berpaling." (QS Al-Baqarah (2): 83 and some other utterances that uses the marker *kecuali* such as in (Al Maaidah (5): 13), (QS Al-Baqarah (2): 235), QS At-Taubah (9): 31-32), (QS Al-Kahfi (18): 23-24), QS An-Nisaa' (4): 46), QS An-Nisaa' (4): 171), QS Yunus (10) : 99-100). **The Muslims** as speakers are found to be using the expression *insya Allah*. The speaker as **angels** is found in "...*tidak ada yang Kami ketahui selain dari apa yang telah Engkau ajarkan kepada kami ...*"(QS Al-Baqarah (2): 31 – 32).

Other speech participants are the speech partners and the parties discussed or the third person participants. Speech participants in the utterances with adverbial markers of the limit quantity are presented in the following, Table 2.

**Table 2:** Limit quantity adverbial marker and the speech participants

No	Adverbial marker	Speech	Speech participants		
			Speaker	Speech partner	Third participant
1.	<i>Melampaui</i>	"Wahai Ahli Kitab, janganlah kamu <b>melampaui</b> batas dalam agamamu (An-Nisaa' (4): 171)	Allah	Scribes / people of the Scripture	-
2.	<i>cukuplah</i>	" <b>Cukuplah</b> Allah sebagai Pemelihara".(An-Nisaa' (4): 171	Allah	Scribes	
		"Hai Nabi, <b>cukuplah</b> Allah bagimu dan siapa yang mengikutimu dari orang-orang mukmin".( Al-An'faal (8): 64	Allah	Muhammad	Believers
3.	<i>Selain</i>	"...tidak ada yang Kami ketahui <b>selain</b> dari apa yang telah Engkau ajarkan kepada kami ..."(Al-Baqarah (2): 31 – 32	Angels	Allah	-
		"...janganlah kamu menyembah <b>selain</b> Allah ..."(Al-Baqarah (2): 83)	Allah	Children of Israel	Allah, mother, father, the poor
		"... padahal Allah enggan <b>selain</b> menyempurnakan cahaya-Nya, walaupun orang-orang kafir tidak menyukai." (At-Taubah (9): 31-32)	Allah	Believers	Unbelievers
		"Dan Tuhanmu telah memerintahkan supaya kamu jangan menyembah <b>selain</b> Allah.... "( Al-Israa' (17): 23)	Allah	Humans	Other than Allah
4.	<i>Kecuali</i>	"...kemudian kamu tidak memenuhi janji itu, <b>kecuali</b> sebahagian kecil daripada kamu, dan kamu selalu berpaling." Al-Baqarah (2): 83	Allah	Children of Israel	Allah, mother, father, the poor
		"... <b>kecuali</b> sedikit di antara mereka (yang tidak berkhianat), ..."( Al Maaidah (5): 13	Allah	Muhammad's people	Unbelievers/ Jews
		"...Allah mengetahui bahwa kamu akan menyebut-nyebut mereka dalam pada itu janganlah kamu mengadakan janji kawin dengan mereka secara rahasia, <b>kecuali</b> sekadar mengucapkan (kepada mereka) perkataan yang ma'ruf. (Al-Baqarah (2): 235	Allah	Muslims who are to propose women in iddah	Women in iddah

	"...; padahal mereka tidak disuruh <b>kecuali</b> menyembah Tuhan Yang Maha Esa; tidak ada tuhan selain Dia..." (At-Taubah (9): 31-32).	Allah	Muhammad	Jew unbelievers
	"Dan janganlah kamu mengatakan terhadap sesuatu "Sesungguhnya aku akan mengerjakan itu besok pagi, <b>kecuali</b> dengan menyebut "Insya Allah"...." (Al-Kahfi (18): 23-24	Allah	Muhammad	-
	"...Mereka tidak beriman <b>kecuali</b> iman yang sangat tipis. (An-Nisaa' (4): 46	Allah	Muhammad	Jew unbelievers
	".... janganlah kamu mengatakan terhadap Allah <b>kecuali</b> yang benar (An-Nisaa' (4): 171	Allah	Scribes	Isa, Maryam
	"..., padahal tidak ada satu jiwapun akan beriman <b>kecuali</b> dengan izin Allah; dan Allah menimpakan kotoran kepada orang-orang yang tidak mempergunakan akalny." (Yunus (10) : 99-100	Allah	Muhammad	People who do not use their logic

**Verbal Actions of Speech Participants.** In this category (limit quantity adverbial markers), there are only 2 verbal actions found: forbidding and informing. The following Table 3 details the verbal actions of each speech participant and their impacts.

**Table 3:** Speaker, action, and impacts of quantity limit adverbial markers

Speaker	Action	Text of speech	Impact	Further impact
Allah	Forbidding	<i>“Wahai Ahli Kitab, janganlah kamu melampaui batas dalam agamamu (An-Nisaa’ (4): 171)</i>	Scribes obeying	Rewards
			Scribes breaking the limit	Punishment from Allah and insults
Allah	Informing	<i>“Cukuplah Allah sebagai Pemelihara”.</i> (An-Nisaa’ (4): 171	Muhammad and believers do not ask protection other than from Allah	-
Allah	Informing	<i>“Hai Nabi, cukuplah Allah bagimu dan siapa yang mengikutimu dari orang-orang mukmin”.</i> ( Al-An'faal (8): 64	Muhammad and believers do not ask protection other than from Allah	-
Kami (Malaikat)	Informing	<i>“...tidak ada yang Kami ketahui selain dari apa yang telah Engkau ajarkan kepada kami ...”</i> (Al-Baqarah (2): 31 – 32	Obedience of angels to Allah	-
Allah	Forbidding	<i>“...janganlah kamu menyembah selain Allah ...”</i> (Al-Baqarah (2): 83)	Muhammad and muslims do not worship any god but Allah	Rewards from Allah
Allah	Informing	<i>“... padahal Allah enggan selain menyempurnakan cahaya-Nya, walaupun orang-orang kafir tidak menyukai.”</i> (At-Taubah (9): 31-32)	The unbelievers get punishments from Allah	-
Allah	Forbidding	<i>“Dan Tuhanmu telah memerintahkan supaya kamu jangan menyembah selain Allah.... “</i> ( Al-Israa’ (17): 23)	Muhammad and muslims do not worship any god but Allah	Rewards from Allah
Allah	Informing	<i>“...kemudian kamu tidak memenuhi janji itu, <b>kecuali</b> sebahagian kecil daripada kamu, dan kamu selalu berpaling.”</i> Al-Baqarah (2): 83	Children of Israeli get punishments from Allah	-
Allah	Informing	<i>“...<b>kecuali</b> sedikit di antara mereka (yang tidak berkhianat), ...”</i> (Al Maaidah (5): 13	The believers do not betray Muhammad	Believers follow Islam and get rewards from Allah

Allah	Forbidding	"...Allah mengetahui bahwa kamu akan menyebut-nyebut mereka dalam pada itu janganlah kamu mengadakan janji kawin dengan mereka secara rahasia, <b>keculi</b> sekadar mengucapkan (kepada mereka) perkataan yang ma'ruf. (Al-Baqarah (2): 235	Believers do not make marriage promises	-
Allah	Forbidding	"...; padahal mereka tidak disuruh <b>keculi</b> menyembah Tuhan Yang Maha Esa; tidak ada tuhan selain Dia..." (At-Taubah (9): 31-32).	Believers only worship Allah	-
Allah	Forbidding	"Dan janganlah kamu mengatakan terhadap sesuatu "Sesungguhnya aku akan mengerjakan itu besok pagi, <b>keculi</b> dengan menyebut "Insyallah"...." (Al-Kahfi (18): 23-24	Believers say "insyaAllah" before doing something	-
Allah	Informing	"...Mereka tidak beriman <b>keculi</b> iman yang sangat tipis. (An-Nisaa' (4): 46	Believers improve their faith to avoid the curse of Allah	-
Allah	Forbidding	".... janganlah kamu mengatakan terhadap Allah <b>keculi</b> yang benar (An-Nisaa' (4): 171	Believers do not spread lies about Allah	-
Allah	Informing	"..., padahal tidak ada satu jiwapun akan beriman <b>keculi</b> dengan izin Allah; dan Allah menimpakan kemurkaan kepada orang-orang yang tidak mempergunakan akalnyanya." (Yunus (10) : 99-100	Muhammad and believers do not force people to believe in Islam	-

**Other Situational Features.** The marker *melampaui* in "...Wahai Ahli Kitab, janganlah kamu **melampaui** batas dalam agamamu (An-Nisaa' (4): 171) contains a feature of the existence of a limits in religion, related to cursing or name calling from one religion to another. Also a feature is the scribes, who often got involved in the exchange of curses/name calling with muslims at that time.

The marker *cukuplah* in "**Cukuplah** Allah sebagai Pemelihara" (An-Nisaa' (4): 171) dan QS Al-An'faal (8): 64 has other situational features in that there is no other side that exceeds Allah, either as a guardian or as a protector. In both of these verses there is a feature that Allah is the guardian and protector of His people.

The marker *selain* in “...*tidak ada yang Kami ketahui selain dari apa yang telah Engkau ajarkan kepada kami ...*”(QS Al-Baqarah (2): 31 – 32 contains a feature that Allah taught Adam through Gabriel about name of things.

The marker *kecuali* signifies that Adam did not know about name of things unless he was taught by Allah. The marker *selain* in “...*janganlah kamu menyembah selain Allah ...*”(Al-Baqarah (2): 83) dan ( Al-Israa’ (17): 23) contains a feature that there are acts of worship carried out by unbelievers and those worshiped, are not Allah.

The marker *selain* in “... *padahal Allah enggan selain menyempurnakan cahaya-Nya, walaupun orang-orang kafir tidak menyukai.*” (QS At-Taubah (9): 31-32) has a feature of an action taken by Allah, namely the act of perfecting the light of Allah and the actions of unbelievers disliking Allah’s action.

The marker *kecuali* in “...*kemudian kamu tidak memenuhi janji itu, kecuali sebahagian kecil daripada kamu, dan kamu selalu berpaling.*” (QS Al-Baqarah (2): 83) contains a feature about the situation of the Children of Israel who did not fulfill their promises and always turned away from it. Only a small number of the Children of Israel fulfilled their promise. In Al Maaidah (5): 13, there is a feature similar to Al-Baqarah (2): 83, which is the existene of betrayers. The marker *kecuali* in “...*Allah mengetahui bahwa kamu akan menyebut-nyebut mereka dalam pada itu janganlah kamu mengadakan janji kawin dengan mereka secara rahasia, kecuali sekedar mengucapkan (kepada mereka) perkataan yang ma’ruf* (QS Al-Baqarah (2): 235) has the following features: (1) Allah knows about humans who mention those who are to be married by them, (2) Allah forbids these people from making marriage promises in secret, (3) what is permissible is to say good words / makruf.

The marker *kecuali* in “... *padahal mereka tidak disuruh kecuali menyembah Tuhan Yang Maha Esa; tidak ada tuhan selain Dia...*” (QS At-Taubah (9): 31-32) contains features of: (1) Allah does not command to worship other gods, (2) Allah only asks to worship the one Almighty God, and (3) God states that there is no other God, (4) Allah is the only God that must be worshiped.

The marker *kecuali* in “... “...*Mereka tidak beriman kecuali iman yang sangat tipis* (QS An-Nisaa’ (4): 46) has the following features: (1) the hypocrites do not believe, (2) even if they believe, their faith will be very thin.

The marker *kecuali* in “... *janganlah kamu mengatakan terhadap Allah kecuali yang benar*” (QS An-Nisaa’ (4): 171) contains a feature about people who speak lies about Allah, therefore He commands that humans only declare something that which is true about Him.

The marker *kecuali* in “...*padahal tidak ada satu jiwapun akan beriman kecuali dengan izin Allah;....*” (QS Yunus (10) : 99-100), has a feature that humans will believe if they get permission from Allah to believe, and people who do not get permission, will not believe.

#### 4. *Situational Context of Freedom / Diversity Quantity Adverbial Markers*

The adverbial markers of quantity of freedom/diversity found in this study are: *saja* (only), *aneka* (various), dan *kecuali* (except). The marker *saja* refers to freedom, the existence of it, or its limitlessness.

**Context of Speech Participants.** In “*Tinggallah di negeri ini dan makanlah darinya di mana saja kamu menghendaki...*” (QS Al-A'raf (7): 161-162), the speaker is Allah and the speech partner is humans especially Muhammad. The same speaker and speech partner are seen in: “*Katakanlah: “serulah Allah atau serulah Ar-Rahman. Dengan nama yang mana saja kamu seru..*” (QS Al-Israa’ (17): 110), Ar-Ra’du (13): 10, “*Apakah kamu menyuruh orang melakukan aneka kebajikan dan kamu melupakan diri kamu sendiri* (QS Al-Baqarah (2): 44).

**Verbal Actions of Speech Participants** in “*Tinggallah di negeri ini dan makanlah darinya di mana saja kamu menghendaki...*” (QS Al-A'raf (7): 161-162) is commanding. The command is to feed and the marker signifies a location that is free in that regard. The verbal action in “*Katakanlah: “serulah Allah atau serulah Ar-Rahman. Dengan nama yang mana saja kamu seru..*” (QS Al-Israa’ (17): 110) is a command to spread the word of Allah. The verbal action in “*Sama saja (bagi Tuhan) siapa diantaramu yang merahasiakan ucapannya dan siapa yang berterus terang dengan ucapan itu dan siapa yang bersembunyi di malam hari dan yang berjalan di siang hari* (QS Ar-Ra’du (13): 10) is informing in that Allah knows about honesty of people. The verbal action in “*Apakah kamu menyuruh orang melakukan aneka kebajikan dan kamu melupakan diri kamu sendiri* (Al-Baqarah (2): 44) is to question/criticize/warn people who ask others to do good but forget to do it themselves.

**Impacts of Verbal Actions.** The impacts of verbal actions are different as dependent on action and are shown in the following Table 4.



**Table 4:** Details of freedom/diversity markers found

Marker	Speech	Verbal action	Impact
<i>Saja</i>	"Tinggallah di negeri ini dan makanlah darinya di mana <i>saja</i> kamu menghendaki..." (QS Al-A'raf (7): 161-162)	Commanding	Carry out the command
	"Katakanlah: "serulah Allah atau serulah Ar-Rahman. Dengan nama yang mana <i>saja</i> kamu seru.." (QS Al-Israa' (17): 110)	Commanding to spread word of Allah	Carry out the command
	"Sama <i>saja</i> (bagi <i>Tuhan</i> ) siapa diantaramu yang merahasiakan ucapannya dan siapa yang berterus terang dengan ucapan itu .... (QS Ar-Ra'du (13): 10)	Informing	Being informed
<i>Aneka</i>	"Apakah kamu menyuruh orang melakukan <i>aneka</i> kebajikan dan kamu melupakan diri kamu sendiri (QS Al-Baqarah (2): 44)	Questioning/ warning	Answering by doing good

## Findings

The findings of situational contexts of quantity adverbial markers in Quran translation text are presented in Table 5 below.

**Table 5:** Adverbial marker, speech participants, verbal action, impact, and other features

Group	Marker	Speech participant		Verbal action	Impact of verbal action	Other feature
		Speaker	Speech partner			
Marker of number/a mount - whole coverage	<i>seluruhnya</i> in QS Al-Baqarah (2): 31 and Yunus (10) : 99-100)	Allah	Muhammad and his people	Informing	Knowing various things and react to them properly	Mark the nouns as a whole, nothing is left out
	<i>segala</i> in An-Nisaa' (4): 135 dan 171				Knowing what was told, followed by not lying, not committing immorality, not arrogant	
	<i>semuanya</i> pada Yunus (10) : 99-100 dan Faathir (35): 10				Not forcing anyone to belief	

	<i>semua</i> in QS Asy-Syura (42): 15	Muhammad	Muhammad's people	Informing	Knowing and believing in other Books before Quran	There are Books revealed by Allah before Quran
Marker of number/a mount - partial coverage	<i>Sebagian</i> in (QS An-Nissa' (4): 8)	Allah	Muhammad and his people	Commanding	Carry out the command and then get the reward	The command applies during the split of inheritance
	<i>Sebagian</i> in (QS An-Nur (24): 63)	Allah	Muhammad's people	Forbidding	Avoiding what is forbidden and get the reward	Marking a persona or something personified like a demon
	<i>Sekalian</i> in (QS Al-Ahzab (33): 32)	Allah	Wives of Messengers	Informing	Not behaving like other women	Wives of Messenger must set good example
	<i>Sekalian</i> in (QS Al-Anbiya' (21): 45)	Muhammad	Muhammad's people	warning	Tidak menggunakan panggilan Rasul sama dengan panggilan untuk orang lain	Ada umat Muhammad yang menggunakan panggilan untuk rasul yang sama dengan panggilan untuk orang lain
	<i>sebagian (yang lain)</i> in (QS An-Nisaa' (4): 150)	Unbelievers	Allah and His Messenger	defying	Get the wrath of Allah	Unbelievers wanting to differentiate between obedience to Allah and Messenger

	<b>sebagian (yang lain)</b> in (QS Al-An'aam (6): 112).	Allah	Muhamma d and his people	command ing	Be generous, get the reward of Allah	Relatives, poor people, infidels who come at the time of the distribution of inheritance
Marker of number/a mount – small coverage	<b>sedikit</b> (QS Albaqarah (2): 79)	Allah	Humans who replace the words of Allah	informing	Being informed	Allah's words being replaced
	<b>sedikit</b> (QS An Nuur (24): 15-18),	Allah	People who receive false news/lies	Informing	Having knowledge	People who spread false news/lies
	<b>satu</b> (QS Yunus (10) : 99-100)	Allah	Those who will believe and those who do not use their logic	Informing	Having knowledge	Some people do not believe yet
	<b>sesuatu</b> (QS Al Aam (6): 151)	Allah	People who kill others without justification	Forbiddin g	Not killing people who are not allowed to be killed	There are people who may not be killed
	<b>suatu</b> (Al A'raf (7): 164)	Allah	A people who is to be destroyed by Allah	Informing	Having knowledge	There is a people who is to be destroyed by Allah
Frequenc y marker – high/maxi mum	"... <i>zikir yg sebanyak-banyaknya</i> (QS Al-Ahzab (33): 41, 70)	Allah	Believers who do dhikr	command ing	Believers do as much dhikr as possible	Some believers do not do dhikr
	<b>tidak henti-hentinya,</b> (QS Ali 'Imran (3): 118"	Allah	The believers	Forbiddin g	Believers not making nonbelievers friends	Leadership in Islam

	<i>senantiasa</i> , (QS Al Maaidah (5): 13)	Allah	Muhamma d	Informing	Muhammad knowing that many of his people betray their faith	Many of Muhammad 's people do not obey
	<i>selalu</i> (QS Al-Baqarah (2): 83	Allah	The infidels	informing	Children of Israel getting the wrath of Allah	Children of Israel not following the Messenger
Frequenc y marker – low	<i>Pernah</i> (QS Al-Baqarah (2): 71)	Allah	Moses' people	informing	Choosing a particular cow	Requiremen ts of the cow to cut
	<i>Belum pernah</i> (QS Al- Maaidah (5): 41	Allah	Muhamma d	informing	Believers disregarding lies/false news and not spread them	There were lies/false news about the wife of Muhammad
	<i>sekali-kali</i> QS Saba' (34): 31)	The infidels	Muhamma d	Informing	The infidels getting punishments from Allah	The infidels defying the Messenger
Limit marker	<i>Melampau</i> i ( QS An-Nisaa' (4): 171)	Allah	The scribes	Forbiddin g	Not crossing the limit in religions	There were people who break the limit in religions
	<i>Cukuplah</i> (QS An-Nisaa' (4): 171	Allah	The scribes	Informing	Muhammad and his people not asking for protection except to Allah	Allah is the Most Nurturing
	<i>Cukuplah</i> ".( Al-An'faal (8): 64	Allah	Nabi (Muhamma d)	informing	Muhammad and his people not asking for help except to Allah	There were actions of asking help to other than Allah

	<i>Selain</i> ...”(Al-Baqarah (2): 31 – 32)	Angels	Allah	Confessing	Not being arrogant	Allah has taught angels about name of things
	<i>Kecuali</i> in Al-Baqarah (2): 83	Allah	Children of Israel	Informing and reproaching	Children of Israel knowing their conditions	There are people who disbelieve and worship idols
	<i>Kecuali</i> (Al-Baqarah (2): 235	Allah	Believers who were to marry women in iddah	Commanding	The believers obey the command	Women in iddah

## Discussion

The results of the study are not consistent with the research findings of Kridalaksana (1986). Adverbial type exposure by Kridalaksana (1986) is used as a basis for determining words / markers which include quantity adverbial markers. This study investigated further the context of situation of the use of quantity adverbial markers in Quran translation texts. Kridalaksana states that quantity explains the frequency or amount of occurrence of an action, event, condition, or nature. Further, Chaer's (2015) research does not divide adverbial markers of quantity into smaller parts. Both researchers did not study the context of the situation of adverbial use as this study does. In contrast, this study divides the quantity into: quantity adverbial markers, frequency markers, and boundary markers.

Other studies that have examined adverbials have not examined the context of the use of quantity adverbial markers. The research in question includes: (1) Damayanti (2012) which examines modalities, (2) Devi (2014) which examines the purpose of using adverbial, (3) Mudrikah (2015) which examines Javanese adverbial forms in stories, (4) Cristiana (2008) who examined adverbials from several aspects, but did not examine the context of the situation, (5) Rajabova (2014) compared adverbial between Azerbaijani and English, (6) Daniel, Wiechmann and Elmakersz, (2013) (7) Prihandari (2012) examined adverbial clauses in English. Research by Beck, Sigrid, and Arnim Von Stechow (2007) also does not involve the context of situation in the use of adverbials, rather, the results are related to adverbial plurality in English, that pluralization gives an immediate effect on events and slots of argument in predicate.

## Conclusion

Quantity adverbial markers found in Quran translation texts (Indonesian) are grouped into quantity marker of number/amount, quantity marker of frequency, quantity marker of limit, and quantity marker of freedom/diversity. Quantity markers of number/amount have different coverage: whole coverage, partial coverage, and small coverage. Quantity markers of frequency consist of: high / maximum frequency marker and low frequency markers. The context of situation includes the speech participants, the verbal actions of the speech participant, the impacts of verbal action, and other situational features. Further analysis of the situational context of the quantity adverbial markers can be stated as the following.

Speech participants that use the quantity adverbial marker with whole coverage are: Allah, Prophet Muhammad, infidels, and angels. In the context of speakers other than Allah, their speeches appear to contain direct quotes, as if it was the speech of the Prophet Muhammad, infidels, and angels. The speech partners that use quantity adverbial markers are: Muhammad and all his people, Muhammad's people, Muhammad's wives, Allah and His Messengers, humans who replace the word of Allah, people who receive false news, a people whom Allah will destroy, the infidels, and the people of Moses.

Further it was found that overall the verbal actions of speech participants found in the speeches containing quantity adverbial markers are: informing, forbidding, commanding, warning, acknowledging, and defying. Also, the impacts of verbal actions of the speech participants depend on the verbal actions, including: knowing the various things that are informed and then followed up with other actions, avoiding prohibitions, carrying out orders, and not addressing the Messenger the same way as other humans. Another point of note is that situational features of the speeches with quantity adverbial markers features found include: there is a book revealed by Allah in addition to the Quran, there are people who replace the word of Allah, there is the distribution of inheritance, the wives of the Prophet Muhammad have to set a good example, infidels want to distinguish obedience to Allah and Messengers, relatives, poor people, infidels who arrive at the time of the distribution of inheritance, and people who spread false news.

It can be concluded that the quantity adverbial markers found in Quran translation texts (Indonesian) can be classified into different groups and each of the markers may have different situational contexts relating to the speech participants, verbal actions, impact of verbal actions, and other situational features. This indicates that there are rich linguistic features contained within the Holy Quran in general.



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