

ADVERB IN JAVANESE (Adverbia dalam Bahasa Jawa)

I Dewa Putu Wijana

Faculty of Cultural Sciences Gadjah Mada University
Jalan Nusantara 1, Bulaksumur, Yogyakarta, Indonesia

Pos-el: putu.wijana@ugm.ac.id

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Abstrak

Makalah ini berkenaan dengan bentuk dan makna adverbia di dalam bahasa Jawa yang permasalahannya belum pernah diteliti secara mendalam oleh para ahli bahasa. Dengan menggunakan data yang dikoleksi dari majalah Djaka Lodang, salah satu majalah berbahasa Jawa yang masih terbit di komunitas pemakaian bahasa Jawa, ditemukan bahwa adverbia bahasa Jawa dapat diungkapkan dalam bentuk kata-kata monomorfemik dan polimorfemik. Adverbia polimorfemik dapat dibedakan ke dalam bentuk kata berafiks, kata ulang, dan kata majemuk. Sementara itu, dalam kaitannya dengan masalah makna, adverbia bahasa Jawa dapat digunakan untuk mengungkapkan beberapa makna, seperti waktu, tempat, perturutan, keseringan, jumlah, perulangan dan kesamaan, cara, superlativitas, modalitas, sebab, dan perlawanan.

Kata-kata kunci: bahasa Jawa, adverbia, bentuk, dan makna

Abstract

This paper deals with forms and meanings of adverb in Javanese whose problems have not been profoundly studied by the linguists. By using data collected from Djaka Lodang, one among a few number of Javanese magazines still exist in Javanese community, it is found that formally Javanese adverbs can be expressed in the forms of monomorphemic words and polymorphemic ones. The polymorphemic words can be distinguished into affixed words, reduplicative words, and compounds. Meanwhile, with regard to the meanings, the Javanese adverbs can be used to expressed several meanings, such as time, place, succession, frequency, quantity, repeatedness and similarity, manner, superlativity modality, cause, and contrast.

Keywords: Javanese, adverb, form, and meaning.

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INTRODUCTION

Any language would certainly have several kinds of syntactic category one of which is what the so called adverb. Adverb is part of speech that functions to qualify, describe, or explain the actions expressed by the main verb within the clause. Because a lot of information want to be inform regarding the main verb, it is not surprising that it is quite common that

more than one adverbs exist together in the sentences. For more clearly, see (1) to (5) below:

- (1) Dheweke *jare* arep mudhun Sala
She said will get off Sala
'Said, that she will get off at Sala'
- (2) Sing diaba *nuli* mandeg.
That order then stop
Then Someone (who is) ordered stopped.

- (3) *Semonoa, akeh* gugon tuhon ditampa kanthi cara “membabi buta”.
At that time a lot of “taboos” wa accepted the way like blind pig.
'At that time a lot of taboos was accepted blindly'
- (4) *Pungkasane* dheweke *tansah* ngajak sapa wae supaya pada gelem sinau nulis.
At last she always encourage who just in order want study writing
'Finally, she always encourage everyone in order to love writing'
- (5) Mula Lamdi *banjur* meneng
Therefore Lamdi then silent
As such, Lamdi and then kept silent.
- (6) *Sakwalike uga* ana manungsa kang *tansah* rumangsa uripe sarwa kacingkrangan.
Up side down also there people that always feel life his all trouble
'In the contrary, there are also people who always feel that their life are full of troubles'

Both (1) and (2) have one adverb, *jare* 'said' and *nuli* 'and then' which are respectively expressing modality and time because the action *arep mudhun* 'will get off' in (1) is said by other person instead of the speaker themselves. Meanwhile, the action in (2) *nuli* 'then' happens after the other action is done. Different from (1) and (2), the main verbs in (3), (4), and (5) are accompanied by more than one adverb. Sentence (3), (4) and (5) have two adverbs, i.e. *Semonoa* 'at that time' and *akeh* that express 'time' and 'quantity', *pungkasane* 'finally' and *tansah* 'always' that express 'time' and 'frequency', *mula* 'therefore' and *banjur* 'then' that express 'cause' and 'time'. In (6) there are three adverbs used to

describe the verb *rumangsa* 'feel'. Those are *sakwalike* 'contrary' to express 'contrast', *uga* 'also' to express 'similarity', and *tansah* 'always' to express 'frequency'. From these six examples, there are at least 2 important facts which concern to Javanese adverbs. Firstly, the Javanese adverbs can be expressed by various linguistic forms, and those forms can express varieties of grammatical meanings. The Javanese adverbs might exist in the form of monomorphemic words, such as *nuli* 'then', *akeh* 'a lot of', *tansah* 'always', and *banjur* 'then'. They can also appear in the form of polymorphemic words, such as *jare* 'said' from *jar* 'to say' and {-e}, *samonoa* 'at that long of time' from *mono* 'that much' and {sa-a}, *pungkasane* 'finally' from *pungkasan* 'final' plus {-e}, and *sakwalike* 'in contrast' from *walik* 'upside down, return' and {sa-e}. Regarding the semantic roles, the Javanese adverbs can express various grammatical meanings, such as time, modality, frequency, quantity, contrast, cause, etc. Accordingly, this paper will try to describe the linguistic forms and meanings possibly expressed by Javanese adverbs which have not been satisfactorily discussed by the linguists in Javanese textbooks.

Adverb in linguistic account is commonly regarded as a non-primary category. Accordingly, there are not much research can be found to specifically discuss this part of speech. Uchlenback (1982) in his research on Javanese Part of Speech, focuses on Javanese adjective. And its transposition to become noun and verb. He still regard that derivation of adjectives into adverbs like *pedes* 'spicy' to be *sepedes-pedese* 'the hottest of', *lara* 'sick' to be *salara-larane* 'how fainful' is still regarded as adjectives.

Many of studies concerning Javanese adverbs define this category as part of speech shared with many

subcategories, such as *aspect* isih 'still', *durung* 'not yet', negative, such as *ora* 'not', *dudu* 'not', preposition, such as *saka* 'from', *liwat* 'passed', modality, such as *kudu* 'must', even sometime it is confused with the verb itself, such as *ngulon* 'going westward', *ngetan* 'going eastward', etc. This condition can be found in Setiyadi (2020) in trying to compare Javanese intimate forms “ngoko” and their “krama” polite equivalents. The same condition is found in the study done by Subroto (1991). Some types of Javanese adverbs expressed by reduplication have been discussed by Wijana (2021). Even though they have completely described the morphological forms of the Javanese adverb, they have not done the varieties of semantic role can be performed by these adverbs. This research is also different significantly with one done by Arifin et al. (1990) concerning Javanese clause types. All adverbials in this work constitute subordinative clauses filled various adverbs, such as adverb of time, location, cause, condition, and concessiveness. Concerning other languages, a work done by Wijana (2022) constitutes research about sentential adverbs in Indonesian. Alwi (1992) concerns with modality in Indonesian, and some of the modality expressions are adverbs in character. Meanwhile, Teguh (2022) analyzes Indonesian adverb as words used to qualify verb in phrase level. Accordingly, he found Indonesian adverbs which function for expressing aspect, modality, quantity, quality, and frequency. Kurniawati (2014) concerns with types, function, and position of English adverbs found in Yak Magazine.

THEORETICAL FRAMEWORK

Crystal (1980) states that adverb is a heterogenous group of items in word

classification whose most frequent functions is to specify the mode of action of the verb. In English a lot of adverbs (by no means all) are marked using *-ly*, such as *quickly*, *rarely*, etc. Furthermore, he states that the adverbs can be related to questions, such as *how*, *where*, *when*, and *why*, and accordingly they semantically can be classified into adverb of manner, place, time, etc. As consequence, such as, the existence of adverb phrase and adverb clause, such as *in five minutes*, *when the bel rang*, etc. cannot be avoided. As an heterogenous category, adverb is often mixed with adverbial, an element of clause structure a long with subject, predicate, and object. It can also be confused with sentence connectors, such as *however*, *moreover*, etc., as well as with other syntactic categories with very different substitution, such as what has been widely known as qualifier (*very*, *more*, etc.), negative (*not*, *never*, etc.).

Most of adverbials constitute sentential constructions than lexical ones (Givon, 1984; Kaswanti, 1986). In this regard, Alwi et al. (2010) differentiates between phrase level adverb, clause level adverb, and sentence level adverb. This paper will focus its attention only on sentential adverb that belongs to specific category along with verb, adjective, etc. which is expressed by single words either monomorphemic or polymorphemic ones. This type of adverb does not depend on any sentence element in which it occurs. It has characteristics of free mobility to other places within the sentence. Any other kinds of categories which are commonly included in discussion concerning adverbials, such as sentence connectors, qualifier, negative, etc. are outside the scope of this paper because they belong to very distinct word classes, like what has been done by Quirk et al., (1972).

RESEARCH METHOD

This research begins with data collection which is conducted by extracting sentences of articles placed on *Djaka Lodang*, one of Javanese magazines that is still published in Yogyakarta. Firstly, for ease of analysis, sentences containing adverbs are gathered, and they are simplified in such way by omitting the unnecessary syntactic elements, but still maintaining their grammaticality. For example, sentences (7) and (8) are simplified to become (9) and (10) below:

- (7) Kanthi ndaplangake tangan minangka tandha akon mandheg bus kuwi, sing diaba
By giving hand as sign to ask stop bus that, which be *nuli* mandheg, lan ngunggahake dheweke sing nunut tekan Madiun
Ordered then stop and getting on her which will join arrive Madiun.
'By raising hand as sign of stopping the bus, the ordered than stop, and getting on her to join until Madiun.
- (8) Bojone sing turon ana kamar *ujug-ujug* nyuwara.
Wife his who sleeping in room suddenly answering
His wife who was sleeping lightly in the room suddenly responded.
- (9) Sing diaba *nuli* mandeg.
That order then stop
Someone (who is) ordered then stopped.
- (10) Dheweke *ujug-ujug* nyuwara
She suddenly answering
'She suddenly responded'

Further the readily simplified data are classified based on linguistic forms and semantic roles whether they belong to monomorphemic and polymorphemic forms. Subsequently, by various distribution method implemented through

various techniques of analysis, such as substitution, deletion, expansion, paraphrase, etc., they are classified whether they function to express time, modality, frequency, contrast, etc. The following sections respectively present my research findings concerning the forms and semantic roles of the Javanese adverb. All data are orthographically transcribed, and for the sake of different aspect of analysis, some of them might appear more than ones with different number.

DISCUSSION

The followings are my research findings about forms and semantic roles of Javanese adverbs:

Forms of Javanese Adverb

As far as the forms are concerned, Javanese adverbs can simply be differentiated into two forms. Those are monomorphemic and polymorphemic word.

Monomorphemic Adverb

Monomorphemic adverbs are ones expressed by linguistic units consisting of single morpheme, such as shown by (11) to (15) below:

- (11) Buse kesusu arep mangkat *maneh*.
Buse the in hurry will depart again
'The bus was in hurry to depart again'
- (12) *Mula* Lamdi (*ba*)*njur* meneng.
Therefore Lamdi then silent
'Therefore, Lamdi was silent then'
- (13) *Pancen* angel banget golek urip kang sejati iku.
Really difficult very looking for life that true that
It is really very difficult to search for the true life.

- (14) *Para sedulur temtu bakal* bisa ngrumangsani.
All brother certain will can aware of
'Brothers, all of you would certainly be able to realize'.
(15) *Bokmenawa gugon tuhon kuwi ngandhut piwulang becik.*
Might be taboo that pregnant teaching good
'Might be the taboo contains a wise teaching'
(16) *Saiki akeh wong kang karepe kaya gajah.*
Now many people that intention like elephant
'Now many people have big intention like elephant'

All linguistic constituents in italic in (11) to (16) are monomorphemic. They are consecutively used to qualify or describe the main verb or verbal phrase which function as predicate of the clauses in which they occur. In (11) the adverb *maneh* 'again' is function to explain the verbal phrase *arep mangkat* 'will depart'. In (12) the verb *meneng* 'silent' is explained by monomorphemic adverbs *mula* 'therefore' and *banjur* 'then'. In (13), (14), and (15) the monomorphemic modal adverb *pancen* 'really' and *temtu* 'certainly', and *bokmenawa* 'might be' appear to qualify the predicate *angel banget*, *bisa ngrumangsani* 'can realize', and *ngandhut* 'contain'. Finally the temporal adverb *saiki* 'now' is exploited to qualify the predicate *akeh* 'a lot'.

Polymorphemic Adverb

After having examined the data collection carefully, it can be proved that there are various polymorphemic forms which potentially fill the Javanese adverbs. Morphologically the polymorphemic forms are constructed by the words that have undergone affixation,

reduplication, and compounding processes. Some of various affixes which can realize the first are {-e} (16) and (17), {ke-} (18), {sa-e} (19) and (20), {sa-a} (21), {-an} (22), {sa-} (23) and (24), {pi-}. See the following (16) to (250) below.

- (16) *Tujune dheweke isih ning Madiun*
Coincident she still in Madiun
'It was coincident that she was still in Madiun'
(17) *Jebule wonge melu nglumpuk.*
In fact person the joint to gather
'In fact the person joined gathering'
(18) *Buse kesusu arep mangkat maneh.*
Bus the in hurry will depart again
The bus was in hurry to depart again
(19) *Sakwalike uga ana manungsa kang rumangsa uripe sarwa kacinkrangan*
Up side down also there people that always feel life his all trouble
'In the contrary, there are also people who always feel that their life are full of troubles'
(20) *Sayektine Gusti Allah ora ngobaho nasibe pawongan.*
Actually God not change destiny person
Actually God do not change someone's destiny
(21) *Semona, akeh gugon tuhon ditampa kanthi cara "membabi buta".*
At that time a lot of "taboos" was accepted the way like blind pig.
'At that time a lot of taboos was accepted blindly'
(22) *Dheweke nyambut gawe temenan.*
She work seriously
'She worked seriously'

- (23) *Seminggu saka kedadean bojone*
Lamdi gregesi maneh.
 One week from incident wife
 Lamdi do not feel well again
 'A week after that incident,
 Lamdi's wife did not feel well
 again'
- (24) *Dheweke lunga naming sedelok.*
 She go just short time
 She went just for short time'
- (25) *Nalika iku, Ki Tumenggung*
pinuju lenggahan.
 When that, Ki Tumenggung
 coincident sitting
 'Coincidentally, Ki Tumenggung
 was sitting'

Meanwhile, The Javanese adverbs constructed through reduplication processes also show variety of forms, total reduplication as well as affix combined reduplication, as shown by (26) to (31) below:

- (26) *Munggahe maneh bisa-bisa*
anggone rembugan malih salin
dadi padudon.
 Rise up again, could be the way
 discussion changed becoming
 dispute
 'even worse, the discussion will
 turn into quarrel'
- (27) *Bojone sing turon ing kamar*
ujug-ujug nyuworo.
 Wife he who sleep lightly in
 room suddenly responded
 His wife who slept lightly in the
 room suddnly responded'
- (28) *Larah-larahe piye teka tas kreség*
isi jajan kok bisa dicolong.
 The beginning why come bag
 rustling contain cake why can
 be stolen
 'How could it be, the rustling bag
 containing cake was stolen'
- (29) *Garwane Ki Tumenggung loro-*
lorone uga sarujuk.
 Wife Ki Tumenggung the two
 also agree

- 'Both of Ki Tumenggung wife
 were also agree'
- (30) *Wong kuwi sesambat ngaru-ara*
 people that ask for help noisily
 'Those people asked for help
 noisily'
- (31) *Bathang manungsa, kewan, saha*
remukan ratha tumumpuk
ngundhung-undhung
 Corps people animal and ruin
 carriage piled up highly
 'Human corps, animal, and the
 ruin of horse carriage piled up
 highly'

In (26) and (27) the adverbs are constructed by total reduplication *bisa-bisa* 'could be' and *ujug-ujug* 'suddenly'. In (28) and (29) they are done through reduplication combined with affixation {-e}. In (30) and (31) are done through sound change reduplication combined with nasal {-N} afixation *ngaru ara* 'noisily', and total reduplication combined with nasal {-N} afixation *ngundhung-undhung* 'highly'. Finally, the Javanese adverb can also be constructed by compounding process plus {-e}, such as *mula bukane* 'the beginning'. This is coordinative compound from *mula* 'beginning' and *buka* 'open' and {-e}, as shown by (32) below:

- (32) *Mula bukane Surti kenalan*
karo Harto.
 Begin open Surti be acquainted
 with Harto
 'At first Surti was aquinted with
 Harto'

Semantic Roles of Javanese Adverbs

The occurrence of adverbs in sentences is semantically exploited to give explanation or qualification to the main verbs in clause level. As far as the semantic roles are concerned, ther are also numerous roles can be expressed by those adverbs. As such, many kinds of

adverb can be found in any language, and Javanese is no exception. Among those are adverb of time, succession, frequency, quantity, manner, modality, cause, generality and particularity, conclusion, etc.

Adverb of Time

Adverb of time is used to temporally locate the occasion expressed by the verbs of the sentence. These kinds of adverb may possibly relate with certain time location in the present, future, as well as in the past, such as shown by (33) to (36) below:

- (33) *Saiki* akeh wong kang karepe kaya gajah.
Now many people who intention their like elephant
'Nowadays a lot of people have big intention like elephant'
- (34) *Semonoa*, akeh gugon tuhon ditampa kanthi cara “membabi buta”.
At that time a lot of “taboos” wa accepted the way like blind pig.
'At that time a lot of taboos was accepted blindly'
- (35) *Biyen* ning kene iki akeh wit-witan
in the past here this a lot trees
'There were a lot of trees here in the past'
- (36) *Sesuk* bakal ana kedadean kang aneh.
tomorrow will there event that strange
'There will be a strange event tomorrow'

Saiki 'now' in (32) functions to locate the adjectival predicate *akeh* 'many' at the present time. *Semonoa* 'at that time' and *biyen* 'in the past' function to locate the predicate expressed by ditampa 'be accepted' and adjectival predicate akeh 'a lot of' at the past time. In

(35) *sesuk* 'tomorrow' locates the verbal predicate ana 'to be' in the future time. In (37) below the location of time referred by *sesuk* is much longer because this temporal adverb means 'in the future'.

- (37) *Sesuk* aku kepengin dadi dokter.
Tomorrow I want become doctor
'In the future I want to be a doctor'

Adverb of time in a sentence may also relate with the length of time, either long or short. See the use of reduplicative adverb *suwe-suwe* 'longer and longer' (38) *satahun* 'a year' in (39), and *sawengi* 'one night' in (40):

- (38) *Suwe-suwe* wong loro kuwi padha ceblok dhemen
long-long person two that same fall love'
'Longer and longer they love each other'
- (39) *Susi* lungu menyang Jakarta *satahun*
Susi go to Jakarta one year
'Susi went to Jakarta for a year'
- (40) *Tamune* bakal nginep *sawengi*
guest the will stay one ningh
'The guest will stay a night'

The temporal adverbs can also be used to explain that the main verbs occur after or before certain hevents happen. See the use of *sakwise* 'after' and *sadurunge* 'before' (41) and (42) below:

- (41) *Sakwise* dheweke lunga menyang kali.
After that she went to river
'After that she went to the river'
- (42) *Sadurunge* bapakne wis ngandhani dheweke.
Before that father he already tell he
'His fathre had already told him before'

For more clearly, (41) and (42) can be extended by adding certain clauses to construct the complex sentences (43) and (44) below:

- (43) Sakwise tekan omah, dheweke lunga menyang kali.
After arrive home, She go to river
After arriving home, she went to the river
- (44) Sakdurunge ana kedadean kui, bapakne wis ngandhani dheweke.
Before be event that, father his already tell him
'Before the accident happened, His father had already told him'

Sakdurunge in (44) has nearly the opposite meaning with *sabanjure* 'after that' used in (45) below:

- (45) Dinas Kesehatan Jawa Timur sabanjure nyediaake rumah sakit cacah 6.
Office Health office Java East after that provide house sick number 6
'After that health East Java facilitated six hospital'

Adverb of Place

Even though a lot of adverbials of place are formed in syntactic constructions, there are also some of them are expressed by words, monomorphemic as well as polymorphemic. The word *adoh* 'far', *adoh-adoh* 'far away', *mrana* 'there', *mrona-mrono* 'going there repeatedly', etc. Are some of adverb used to locate the place expressed by the verb of the main clause of the sentence. See (46) to (49) below:

- (46) Aku wis mlaku *adoh*.
I already walk far
'I have already walked far'
- (47) Kowe aja lunga *adoh-adoh*
You do not go far away

'You should not go far away'

- (48) Aku wegah dolan *mrana*
I do not want to go
'I do not want going there'
- (49) Dheweke ora kesel *mrona-mrono*
He not tired go and back
'He did not feel tired to and fro'

Adoh 'far' and *mrana* 'go there' are monomorphemic word, and *adoh-adoh* 'far away' is total reduplication, and *mrona-mrono* 'to and fro' is vowel modification reduplication.

Adverb of Succession

Adverbs can also explain the 'succession of the events or states expressed by the verba or predicates of the sentences. They may include the beginning, the next step, and the end of those actions or states. Consider the use of *tundhone* 'finally', *wekasan* 'finally', *larah-larahe* ', and *nuli* 'then', and *mula bukane* 'the beginning' in (50), (51), (52), (53) and (54) below:

- (50) *Tundhone* virus nyebar jembar.
Finally virus spread wide
'Finally the virus spread widely'
- (51) Dewi Sekartaji *wekasan* tekan ing Desa Paluhamba.
Dewi Sekartaji finally arrive in village Paluhamba
Dewi Sekartaji finally arrived at Paluhamba Village'
- (52) *Larah-larahe* piye teka tas kreseg isi jajan kok bisa dicolong
beginning how come bag containing cake why can be stolen
'Could you tell from the beginning how can the rustling bag containing cakes can be stolen'
- (53) Anak lanang *nuli* enggal nyedhak
Child boy then quickly approached
'Her son then quickly approached'

- (54) *Mula bukane* ana wong mara.
Beginning there person come
'At first there was a person coming'

The Javanese adverb *pungkasane* 'finally' used in (55) has the same meaning as *wekasan* 'finally'. See (55) below:

- (55) *Pungkasane* dheweke *tansah* ngajak sapa wae supaya pada gelem sinau nulis.
At last she always encourage who just in order want study writing
'Finally, she always encourages everyone in order to love writing'

Adverb of Frequency

As suggested by the name, adverb of frequency is one used to explain how often the act expressed by the verb is done or happen. For example, the adverb *nate* 'ever' is used to explain that the sentence subject is ever done or happen, even just once. Meanwhile, if the action is more frequently done or happens, the speakers commonly use *kerep* 'often', or its polite equivalent *asring* 'often', *akeh-akehe* 'often', etc. In literary style Javanese use *tansah* which means 'always'.

- (56) *Nate* aku dolan menyang Telaga Sarangan
ever I went to Lake Sarangan
I once went to the Sarangan Lake'
(57) *Nalika* semono aku *kerep* mancing lan nggolek welut
at that time I often fishing and looking for eel
'At that time I often went fishing and catching eel'
(58) *Tlaga* Nirmala *asring* dinggo ruwatan
Lake Nirmala often to be uded exorcising
'Nirmala Lake was often used for

exorcising place'

- (59) Kritik sosial lumantar seni ini *akeh-akehe* ora dipraduli.
Critics social through art this a lot not care
Social critics through art was often not to be cared of'
(60) Para Wali sok paring pangandikan.
Religious leaders some time give speech
'Religious leaders some time gave advice'
(61) *Pungkasane* dheweke *tansah* ngajak sapa wae supaya pada gelem sinau nulis.
Finally she always invite who just to want learn writing
'Finally she always invite anyone to enjoy writing'
(62) Sedaya manungsa kedah *tansah* nglakoni.
All person must always experiencing
'All people must always experience it'

From all adverbs of frequency presented above, *nate* has the lowest rate because this adverb can only be done or happen once for its possibility to be expanded by *sepisan* 'once', and the others are impossible to be treated so. It is possible to construct *nate sepisan* 'ever once', but impossible to do **kerep sepisan*, **asring sepisan*, **akeh-akehe sepisan*, **tansah sepisan*, **sok sepisan*, etc. The adverb *nate* is synonymous with *tahu* 'ever'. So, (56) expresses the same meaning with (63) below:

- (63) *Tahu* aku dolan menyang Telaga Sarangan
ever I went to Lake Sarangan
'I once went to the Sarangan Lake'

Tahu is also possible cooccurs with *sepisan* 'once', see (64):

- (64) *Tahu sepisan* aku dolan menyang
Telaga Sarangan
ever I went to Lake Sarangan
'I ever once went to the Sarangan
Lake'

Adverb of Quantity

Adverb of quantity in Javanese can express various of kinds of quantity concerning the predicate of the main clause. The quantity may constitute definite number informed by cardinal number, such as one, two, three, six, etc., indefinite number, such as *pirang-pirang* 'many', or collective number, such as *loro-lorone* 'both'.

- (65) *Ana siji* objek wisata anyar ing
Kulon Progo kang bisa dadi
alternatif
There one object tourism new in
Kulon Progo that can become
alternative
'There was one new tourism
object that can become
alternative'
- (66) Dinas Kesehatan Jawa Timur
sabanjare nyediaake rumah sakit
6.
Office health Java East then
provide house sick six
'East Java health office then
facilitate with six hospitals'
- (67) Yogyakarta duwe *pirang-pirang*
papan wisata.
Yogyakarta have many place
tourism
'Yogyakarta has many tourism
object'
- (68) Garwane Ki Tumenggung *loro-
lorone* uga sarujuk.
Wife Ki Tumenggung two of also
agree
'Both of Ki Tumenggung wives
also agreed'

Adverb of Repeatedness and Similarity

Adverb can also be used to explain repeatedness of the main verb which functions as predicate of the clause. The word *maneh* 'again' in (69), (70), and (71) below:

- (69) Buse arep mangkat *maneh*.
The bus will depart again
'The bus will depart again'
- (70) Sundari ora bisa kandha apa-apa
maneh.
Sundari not can say what-what
again
'Sundari cannot say anything
again'
- (71) Dheweke tuku *maneh* ana dalan.
She buy again in the road
'She bought again in the road'

If the verbs are also done by other parties, the adverbs exist in the sentence will function to express similarity. For example, the verb that means 'agree' in Javanese is *sarujuk* and one that means 'include' is *kalebu*. To express that these two verbs in each sentence are also done or involve other parties or things, the Javanese speakers use adverb *uga* 'also'. Consider (72) and (73) below:

- (72) Garwane Ki Tumenggung loro-
lorone *uga* sarujuk.
Wife Ki Tumenggung both also
agree
'Both of Ki Tumenggung's wives
were also agree'
- (73) Pikirane banter *uga*.
Thinking her quick also
'Her thinking was also quick'

In (72) it is not only Ki Tumenggung agree but also both of his wives. In (73) it is not only the thinking implicatively *banter* 'quick' but also something else.

Adverb of Manner

Adverb of manner is any adverb that is used to explain the way the action expressed by the verb done or happens. The action or state can be done or happen quickly, slowly, widely, or in narrow scope, intentionally or by accident, etc. This kind of adverb can be constructed by monomorphemic word, such as *jembar* 'wide', total reduplication, such as *ujug-ujug* 'sudden' from the base *ujug* 'sudden', sound modification reduplication, such as *gleyar-gleyor* 'unsteadily' from base *gleyor* 'unsteady', polymorphemic words with {-N}, such as *nglenthung* 'from the base *klenthung* 'unsuccessful; and infiks {-um-} and {-an}, such as *dumadakan* 'suddenly' from the base *dadak* 'sudden', {-e} such as *tujune* 'luckily', and {-an} such as *temenan* 'seriously' from the base *temen* 'serious', as can be seen in (74) to (80) below:

- (74) Virus nyebar *jembar* sawise lebaran 2021.
Virus spread wide after holliday 2021
'The virus widely spread after holliday 2021'
- (75) *Ujug-ujug* anake lanang teka.
Suddenly child male come
'Suddenly her son came.'
- (76) Mula cah loro akhire bali *nglenthung*.
Therefore person two finally back without result
'Therefore, the two people finally returned home bringing nothing.'
- (77) Sepedha mustang kui mlaku *gleyar-gleyor*
bicycle mustang that travel unsteadily
'The mustang bicycle move unsteadily'
- (78) Painah *dumadakan* ndhungkluk
Painah suddenly bow
'Painah suddenly bowed'

- (79) *Tujune* isih ana dhuwit sing dinggo tekan sesuk.
Luckily still there money which can be used untill tomorrow
'luckily there was still any money that can be used until tomorrow'
- (80) Dheweke nyambut gawe *temenan*
He work seriously
'He works seriously'

Adverb of manner can also be used to make conclusion and express generalization or specialization, as shown by (81) and (82) below:

- (81) *Pokoke* anane mung wedi lan sumelang.
Mainly, there is only scare and anxious
Strictly, there was only scare and snxious
- (82) Kritik sosial lumantar seni ini *akeh-akehe* ora dipraduli.
Critics social through art this many many not be cared of
Social critics through art are generally mot tobe cared of

Adverb of Superlativity

Semantic role of superlativity in Javanese can be formed using reduplication plus affixation of *sa-e*. Consider the following examples:

- (83) Dheweke banjur lunga sacepet-sepete.
He then go as quickly as possible
'Then he went as quickly as possible'
- (84) Jupuko sakokeh-okehe!
Take as much as you can
'Take as much as you can!'

The affix *sa-e* can also take functional word bases, such as *ora* 'no', *oleh* 'may', etc, such as seen in (85) and (86):

- (85) Saora-orane ana bocah telu sing
wis ndaftar
at least being child three that
already register
'At least there are already three
people registered'
(86) Aku tuku sakoleh-olehe.
I buy as I can get
I bought whatever I can get

Adverb of Modality

The occurrence of adverb in the sentences might also be used to explain the speaker's attitude toward the action done or the state happens. In this case the speaker's attitude may involve their convince or doubt about the action and the state mentioned in the sentence. For example, see (87) s.d. (95) below:

- (87) *Temtu* para sedulur bakalan bisa
ngrumangsani.
Ofcourse brothers will be able to
realize
'Ofcourse all of you will be able
to realize'
(88) *Pancen* angel banget golek urip
kang sejati iku.
Certainly difficult very look for
life that true that
'It is certainly very difficult
looking for the true life'
(89) Kasus Covid 19 ing Kudus
pancen ngedab-edabi.
Case Covid 19 in Kudus
certainly surprising
'Covid 19 case in Kudus was
certainly surprising'
(90) Munggahe maneh *bisa-bisa*
anggone rembugan malih salin
dadi padudon.
More over again could be the
way discussion change
become quarrel
'More over their discussion will
turn becoming quarrel'

- (91) *Jebule* wonge melu nglumpuk.
In fact person the join to gather
'In fact the people joined to
gather'
(92) Sapa ta aku iki *sebenere*
Who I this actually
'...Who I am actually'
(93) Dheweke *jare* arep mudhun Sala.
She said will get off Sala
'Said that she wolud get off at
Sala'
(94) *Kayake* Painah tahu dolan
menyang omahe.
Likely Painah ever go to house he
'Painah seems ever go to his
house'
(95) *Bokmenawa* ukara sing sipate
gugon tuhon kuwi ngandhut
piwulang becik.
Might be word that
characteristics taboo that contain
teaching good
'It might be words which have
taboo characteristics contain
good teaching'

In (87), (88), and (89) the occurrence of adverbs is exploited to explain that the speaker was sure about the realization of the verbs or the state expressed by the predicate *bakalan isa ngrumangsani* 'will be able to realize', *angel banget* 'very difficult', and *ngedab-dabi* 'surprising'. In (90) the adverb *bisa-bisa* 'might be' is used to express the speaker's anxiety about the possibility of discussion *rembugan* becoming quarrel *padudon*. In (91) the adverb expresses the speaker's surprise that the people were also gathering. In (92) the adverb is exploited to express the speaker's lack of knowledge about his own identity. In (93) the adverb implicates that the speaker was actually not sure because the fact was said by another person. Finally (94) and (95) that the adverbs *kayake* 'likely' and *bokmenawa* 'might be' are used to express the speaker's doubt about the truth of facts

expressed by the verb *dolan menyang omahe* 'go to his house' and *ngandhut piwulang becik* 'contain good teaching'. The adverb rarely found in informal Javanese *sayektine* 'actually' and *salugune* 'actually' have nearly the same meaning as *sabenere* 'really'. See the following (96) and (97):

- (96) *Sayektine* Gusti Allah ora ngobahi nasibe pawongan.
Actually God not change destiny person
'Actually God did not change someone's destiny'
- (97) *Piyambake iku salugune* putra ratu Daha.
She that actually daughter king Daha
'She is actually King Daha's daughter'

Adverb of Cause

Adverb of cause is commonly used by the speakers to explain the cause of action or state expressed by the sentence predicate. In Javanese this kind of adverb is expressed by *mula* 'that is why'. See (98), (99), and (100) below:

- (98) *Mula* Lamdi njur meneng.
That is why Lamdi then silent
'That is why, Lamdi was silent then'
- (99) *Mula* dheweke trima minggat wae.
That is why he accept run away just
'That is why he had better just to run away'
- (100) *Mula* cah loro akhire bali ngelenthung.
That is why, boy two finally return without result
'That is why both of them finally return home without result'

Mula has equivalent *mulakna* 'that is why' for speaking in informal situation. So the last three sentences can be changed into (101), (102), and (103) without significant semantic differences.

- (101) *Mulakna* Lamdi banjur meneng.
(102) *Mulakna* dheweke trima minggat wae.
(103) *Mulakna* cah loro akhire bali ngelenthung.

Adverb of Contrast

Adverb of contrast is exploited to explain that the verb or state expressed by the main clause constitutes the opposite of the verb or state mentioned in the previous sentences. See (104) below:

- (104) *Sakwalike* uga ana manungsa kang rumangsa uripe sarwa kacingkrangan.
Upside down also there people that always feel life his all trouble
'In the contrary, there are also people who always feel that their life is full of troubles'

Sakwalike 'on the contrary' in (104) implicates that there are also people who always patiently accept their hard life. Sentence (104) has the same meaning as (105) in which the adverb is filled by compound *kosok balene* 'opposedly' constructed from *kosok bali* plus {-e}.

- (105) *Kosokbalene* uga ana manungsa kang rumangsa uripe sarwa kacingkrangan.
Opposedly also there people that always feel life his all trouble
'Opposedly there are also people that always feel that their life is full of trouble'

CONCLUSION

There are many types of adverbs exist in every language, one of which is sentential adverb that does not belong to any part of the sentence, and free mobility of occurrence within the sentence. This adverb has functions to explain or qualify the action or state expressed by the verbs of the main clause. As far as Javanese is concerned, this type of adverb can take monomorphemic form as well as polymorphemic form with variety of morphological processes, affixation, reduplication, and compound. Regarding the grammatical meanings or semantic roles, the Javanese adverbs belong to this type can be classified into several kinds. Those are adverb of time, place, succession, frequency, quantity, repeatedness and similarity, manner, superlativity, modality, cause, and contrast. More serious studies are still needed to understand the sub varieties of meaning can be involved in each type of grammatical meanings.

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