

## **Ideology in Noun Phrases: *Quran expert says nonmarital sex is allowed in Islam***

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**Abstract-** This research is analysis of noun phrases (NPs) to find the deepest meaning, namely ideological reference that indicates speaker's interest and purposes. In addition to being based on an integrated approach between analysis of form and function, the study departs from the insights that the statements about language is never only about language, and also it is never merely about statements. The research was conducted as a qualitative descriptive study. Therefore, the substance aspect of data is written language, namely a news report entitled "*Quran expert says nonmarital sex is allowed in Islam*". The source of data was downloaded from [www.thejakartapost.com](http://www.thejakartapost.com). The term of population and sampel adheres to the information rich paradigm, so that the population is the entire clauses and the complement of preposition, while the samples are all NPs. The data collection was carried out by observational method, while the data collection technique was handled by reading and taking note. Method and technique of data analysis were operated through a layered model of NP structure that is proposed by Rijkhoff. In addition, NP classification related to ideological reference borrowed the Key Lingual Symbols (KLS) and ideology concepts that are extracted by Sawirman. Based on the analyzing of all data, this research found five key NPs that contain the spirit of discourse and represent the overall message that is conveyed by the author. Moreover, that five key NPs indicate the ideology reference, namely; the institutionalization ideology, the conflictual ideology, the praxis ideology, and the secondary ideology.

**Keywords:** Noun phrase; Ideology; Modifier; NP layer model.

### **I. INTRODUCTION**

Basically, the study of noun phrases (NP) is known as an extension of the core elements. The core element is the head or nucleus in the NP structure (Crystal, 1992). In other words, the core element is an independent element, while the expanded element is a dependent element or is often referred to as modifiers. Ideally, the modifier is a semantic delimiter of the core element to indicate a referent or reference to an entity of an NP. In traditional grammar, the

construction of a language is generally explained in taxonomic terms, so that a sentence or phrase is formed from a number of constituents or syntactic units (Insua & Guerra, 2011). Each of these units has a grammatical category and function (Radford, 2009). However, in recent linguistic developments, linguistics is understood not only in determining core elements, classifying modifiers, placing semantic roles and syntactic roles, but also

realizing cognition, communication, and culture (Payne, 2011).

This thing creates various models of the NP structure with different theory and approach. One of them is a model that proposed by Rijkhoff, a linguistic professor from Aarhus University, Denmark (Rijkhoff, 2002). Rijkhoff sets out a structure of NPs based on layers that are able to integrate form and function of language. The structure of NPs is constructed in five layers so that this Rijkhoff's idea is called a five-layered model of NPs (Valesco & Rijkhoff, 2008). Figure 1 shows the overall model, as follows.

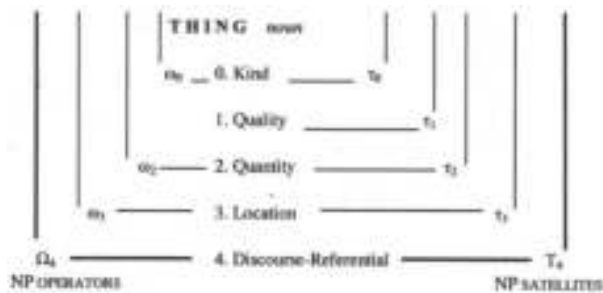


Figure 1. Rijkhoff NP Layer Structure

This model also has a formal representation (Valesco & Rijkhoff, 2008), namely:

$$(1) \text{ NP}_i : \Omega_4 [ \omega_3 [ \omega_2 [ - [ \omega_0 [ (\text{NOUN} (f_i))(x_i)]L_c \tau_0(L_c)]L_0 \tau_1(L_0)]L_1 \tau_2(L_1)]L_2 \tau_3(L_2)]L_3 T_4(L_3)]L_4$$

The deepest layer of the NP structure is the core layer ( $L_c$ ), which is a noun (N) as a representation of an entity (thing).  $L_c$  is accompanied by five layers, namely (a) the kind layer, namely the type layer ( $L_0$ : zero layer), (b) the quality layer ( $L_1$ ), (c) the quantity layer ( $L_2$ ), (d) the location layer ( $L_3$ ), and (e) the discourse-referential layer or discourse layer ( $L_4$ ) (Rijkhoff, 2008a; 2009b; 2012). Furthermore, each layer presents a certain category of modifiers, as follows.

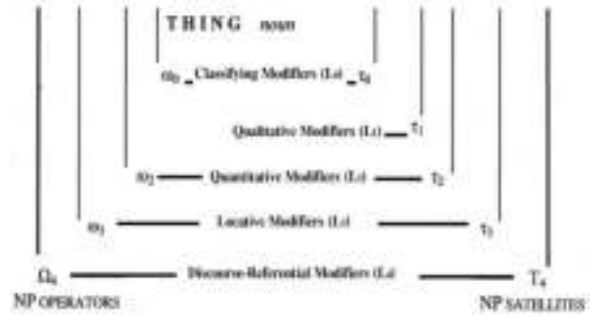


Figure 2. Categories of Modifiers in NP Layer Structures

Devices located on the right side are called SATELLITES and on the left are called OPERATORS. Satellites ( $\tau$  and  $T$ ) are lexical markers that include lexical word classes such as verbs (V), nouns (NOM), adjectives (Adj), adverbs (ADV), possessive phrases (POSSP), or relative clauses. In contrast, operators ( $\omega$  and  $\Omega$ ) are grammatical markers that include articles (ART), demonstratives (DEM), numerals (NUM) or quantifiers (QUANT) and elements from non-lexical word classes such as affixations (Rijkhoff, 2001; 2008a).

### 1) Classifying Modifier ( $\omega_0/\tau_0$ )

The classifying modifier ( $\omega_0/\tau_0$ ) lies on the kind layer ( $L_0$ ) which indicates a certain type or classification or sub-class of the core elements ( $L_c$ ). The classifying modifier has two arguments, namely the classifying satellite ( $\tau_0$ ) and the classifying operator ( $\omega_0$ ). Classifying satellite ( $\tau_0$ ) is a lexical marker that describes a particular type or class of nucleus. The semantic range of the classifying satellite ( $\tau_0$ ) includes some categories, namely characteristics that indicate substance, purpose and function, status and rank, origin and mode of operation that limit the core of NPs. The classifying operator ( $\omega_0$ ) is a grammatical marker that defines the type, sub-class of the core element (Rijkhoff, 2008a; Valesco & Rijkhoff, 2008).

Amongst the classification operator markers are nominal affixation or nominal marker aspects, which indicate the collectivity or individuality of an entity (Velasco and Rijkhoff, 2008). In English, the modifier of classification is occupied by adjectives and possessives. However, the adjectives that occupy the classifying modifier are those that do not receive intensifiers, comparisons, or predicative positions. Adjectives in the classifying modifier are also called periphery adjectives or classification adjectives, most of

which are interpreted as non-gradable adjectives (Seely, 2007; 2009).

## 2) Qualitative Modifier ( $\tau_1$ )

The qualitative modifier is in the quality layer ( $L_1$ ) which is only realised with the qualitative satellite ( $\tau_1$ ). The qualitative modifier relates to the objective nature and/or the subjective attitude of the speakers within that entity. Qualitative modifiers relate to intrinsic properties expressed by adjectives to express the meaning of quality. Qualitative modifiers include phrases or lexical nouns that indicate an inherent objective/property that acted as quality or attributive (Rijkhoff, 2008a). This property covers various things including things that indicate dimension, age, value, quality, colours, physical properties, human propensity, and speed (Rijkhoff, 2001). All semantic elements of qualitative modifiers include gradable properties (Seely, 2007; 2009).

## 3) Quantitative Modifier ( $\omega_2/\tau_2$ )

Quantitative modifier is a modifier that shows the quantity property of a referent (Rijkhoff, 2001). In English, the quantitative modifier is occupied by cardinal numbers or their complementary form, namely ordinal numbers (Rijkhoff, 2008a). The quantitative modifier is in the quantity layer ( $L_2$ ) which has two arguments, namely, quantitative satellite ( $\tau_2$ ) and quantitative operator ( $\omega_2$ ). Quantitative satellite ( $\tau_2$ ) is a lexical marker that indicates a quantity property. In some languages, lexical markers are realised with cardinal numbers which are categorised as lexical elements or cardinal numbers whose manifestations are predicates. Meanwhile, the quantitative operator ( $\omega_2$ ) is a grammatical marker that indicates how often an entity occurs such as aspects of repetition (iterative, repetitive, or frequentative), noun affixation, adnominal negator (Valesco & Rijkhoff, 2008).

## 4) Locative Modifier ( $\omega_3/\tau_3$ )

Locative modifiers are referred to as anchoring modifiers that are in the location layer ( $L_3$ ) which indicate the placement property of a referent and relate to the matters in the quantity, quality and core layers of NP (Rijkhoff, 2001). The locative modifier has two arguments, namely the locative satellite ( $\tau_3$ ) and the locative operator ( $\omega_3$ ). Locative satellites ( $\tau_3$ ) include prepositional adnominal phrases, relative

clauses and possessive phrases. Meanwhile, the locative operator ( $\omega_3$ ) covers the adnominal demonstrative which is a grammatical manifestation toward alleged place (Valesco & Rijkhoff, 2008).

Locative modifiers help listeners or readers to find the placement property of an entity. The placement properties include the location, identification and existence of an entity. Therefore, the things that are considered in the placement property are elements that identify entities in the NP matrix, deictic elements and presuppositions. In English, the locative satellite ( $\tau_3$ ) is usually occupied by a prepositional phrase, a possessor phrase, an adpositional phrase, or a relative clause and so on. The locative operator ( $\omega_3$ ) is usually occupied by an adnominal demonstrative (Rijkhoff, 2008a).

## 5) Discourse-Referential Modifier ( $\Omega_4/T_4$ )

The discourse-referential layer ( $L_4$ ) serves a discourse modifier that has two arguments, namely the discourse satellite ( $T_4$ ) and the discourse operator ( $\Omega_4$ ). The discourse satellite ( $T_4$ ) is a lexical marker that provides referent information to the listener/interlocutor. The use of discourse deixis and locative modifiers at the  $L_3$  layer also has a referent information load on the discourse satellite. Meanwhile, the discourse operator ( $\Omega_4$ ) is a grammatical element that indicates an entity in the discourse space (Valesco & Rijkhoff, 2008). The discourse-referential modifiers explained the pragmatic status, aspects of referential value in the discourse space (Rijkhoff, 2001).

In English, the discourse satellite ( $\tau_4$ ) is usually occupied by lexical markers that provide information related to reference to listeners such as *some* or *other*. Meanwhile, the discourse operator ( $\omega_4$ ) is occupied by the articles *the* and *a/an* (Rijkhoff, 2008a). In general, there are several uses of NP articles in discourse, namely the reference of recognizable entities (familiarity), identifiable entities, anaphoric linkage, the designation of certain situations or the use of deictic, associative use, the bridging cross-referent or also the designation of unique entities in certain contexts, inclusive entities, reference to general knowledge, relational dependencies, situational salience ) and uniqueness (Lyons, 1999).

Apart from the explanation above, Rijkhoff also provides one rule, namely *no one to one*

*relation* among layers of the NP structure. In other words, although there are facts that show certain restrictions on each category of modifiers, this relationship is not only limited to the hierarchy but also more than that, namely complementing each other in integrating form and function. For example, DEM *this* or *that* in the locative modifier acts as a locative operator ( $\omega_3$ ), namely as a grammatical marker that indicates placement or location, but DEM *this* or *that* can also act as a discourse operator ( $\Omega_4$ ), which is to identify the pragmatic status of an entity. In addition, possessive markers act not only as classifying satellites ( $\tau_0$ ), but can also play a role in qualitative satellites ( $\tau_1$ ) or locative satellites ( $\tau_3$ ). The qualitative satellite ( $\tau_1$ ) can also take the form of an adjective (Adj), possessive, or a relative clause (Velasco and Rijkhoff, 2008; Rijkhoff, 2002; 2008a,b; 2009a,b; 2012).

Furthermore, locative modifiers not only show the placement or location of an entity in a narrow sense, but also become an anchor modifier of an entity broadly. Anchor modifiers include reference to location/placement, existence and identifiable entities in the discourse space. On the other hand, discourse modifiers also include not only lexical markers (discourse satellite/ $T_4$ ) and grammatical markers (discourse operators/ $\Omega_4$ ) in a narrow sense, but also include reference to location/placement, existence and identifiability in the context in the discourse space (Rijkhoff, 2008a).

Overall, there are several special features of this NP layer model, namely: first, this model specialises in studying NP with a semantic-functional approach. Second, a model that integrates the form and function approach of language. Third, a model of NP analysis to the level of discourse. Fourth, this model is based on a typology study. Fifth, this model not only examines NP at the level of distributive form but also explains lexical semantics, phrase semantics, and pragmatic status in discourse. Therefore, this layer model has sufficient tools in analysing NPs to the deepest meaning of the speaker's interests and purposes. One of them is the speaker's ideology.

In addition to being a parallel with analysis of clause in Functional Discourse Grammar (FDG) proposed by Hengeverd & Mackenzie (2008), Rijkhoff's model is a construction of NP that also can perform the double insights to comprehend a linguistic practice, namely the

expression about language is never only about language and the expression about language is never only the expression. There are two explanations about it, namely; first, the expression about language is capable to reach the beyond of immediate form. This implies knowledge of the rest of social life, intersects with other communicative means, giving signals about speakers as well as social actions embedded in history. Second, the expression about language is never merely the expression means that they require ideological positions to be made clear on the various sites of social life, often in contradictory and contested ways and they have far-reaching consequences in the material world (Gal & Irvine, 2019). Therefore, to describe the ideological reference is one of the important points that cannot be separated in understanding a linguistic expression and also this layer model of NPs becomes a possible alternative to reveal it.

However, the study of ideology has a broad perspective (Asfar et al., 2022). In this research, the ideology being studied is not an ideology that refers to a doctrinal perspective, but an ideology that is involved in the context of communication broadly. In other words, ideology is that viewed in linguistic and social practice (Gal & Irvine, 2019). To limit the discussion, this research adopts the concept of ideology that is extracted by Sawirman (2005). The discussion of ideology includes the following: (a) ideology constructs humans in order to recognise, understand, organize, supervise, perpetuate and control the world so that it is meaningful, (b) ideology organizes, accesses interests, and aggregates the interests of certain ideologies such as politics of power, social and identity politics, (c) ideology can manipulate reality or false consciousness, (d) ideology is used as a practice of life, and (e) ideology as a sign that can be interpreted as a connotation, secondary, and myth according to Barthes' version. In general, Storey (2003, in Sawirman, 2005) divides ideology into five categories, namely:

a) Institutionalization ideology

It is a systematic idea that is articulated by a certain community. The texts are attempted to reflect the goals of the institution or organization. The collective social understanding and institutionalization of ideas is created to strengthen institutional struggles.

b) Conflictual ideology

It is partisan, not consensual, as a result of technological advances and imagery. Cultural texts as political texts will compete with each other. On that basis, conflictual ideology is considered as an attempt to subdue the reader's view of the world.

c) Praxis ideology

It is an ideology of subtype, not only seen as the institutionalization of ideas but also as a material practice, both in daily life, social order, gaps, status and power

d) Secondary ideology

It is a hegemonic struggle to limit the meaning of connotations and create particular connotations and produce new connotations.

e) Camouflage ideology

This ideology is influenced by false consciousness concept of Max's sect. The linguistic text or sign is done to distort and conceal reality.

Based on the explanation above, the research problem in this article aims to analyze NPs in the news report text to find the ideological references that speaker's interest and purposes through the application of the model layered of NPs that proposed by Rijkhoff.

II. METHODS

This research was conducted as a qualitative descriptive study because it described the phenomenon of linguistic data as it is (Yusdi, 2013; Creswell, 2014). The substance aspect of the language studied is written language, namely a news report entitled "Quran expert says nonmarital sex is allowed in Islam". The source data was downloaded from www.thejakartapost.com. There are several originalities of this text, namely, first, this discourse touches on sensitive issues, especially Muslims in Indonesia through the diction used. Second, this discourse is written by an English speaker so there are problems with style and language register.

Furthermore, the term of population and sampel adheres to the information rich paradigm (Perry, 2008). So that, the research population is the entire clause, while the samples taken are (a) clauses containing NPs as either the subject (S), the direct object (DO), the indirect object (IO), the subject complement (S. Comp), the object complement (O. Comp), adverbial (ADV) or also adjunct. (b) NP contained in the complement of prepositions or prepositional phrases (Nelson & Greenbaum, 2016; Seely, 2007). In addition, the data collection was

carried out by observational method, while the data collection technique was handled by reading and taking note (Zaim, 2014; Sudaryanto, 2015).

Morover, method and technique of linguistic data analysis were operated through a layered model of NP structure that is proposed by Rijkhoff. In addition, NP classification related to ideological reference borrowed the Key Lingual Symbols (KLS) and ideological concept that is extracted by Sawirman (2005). KLS then referred to, as Key NP is NP that adequates to evoke or contain the spirit of discourse that can become social legitimacy.

III. RESULTS AND DISCUSSION

For a long time, language has played an important role in human life so that it is likened to a nuclear weapon. One of language functions is being a preserver of certain ideologies (Sawirman, 2016). In other words, one particular utterance contains a certain ideological reference. Of all the NP data analysed, there are five Key NPs that have a discourse spirit, namely:

(2) ...the dissertation....

The NP data (2) is found in paragraphs 4, 5, 7, 9, 10, 20, and 21. The core variable ( $x_i$ ) in the core layer ( $L_c$ ) is only accompanied by the discourse-referential layer ( $L_4$ ) through the embodiment of discourse modifier. NP data (2) was explained through the following scheme.

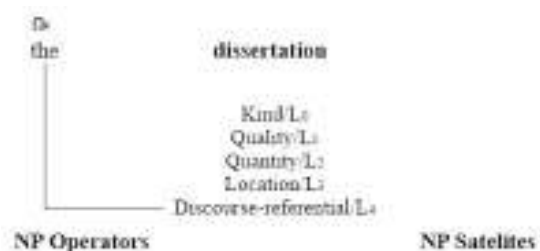


Figure 3. Schema of the NP data (2)

From the schematic above, the core or nucleus of NP on  $L_c$  is **dissertation** ( $x_i$ ). In  $L_4$ , the discourse modifier is realised with the discourse operator ( $\Omega_4$ ), namely definite article **the**. The formal representation of NP data (2) was formulated as follows.

NP<sub>i</sub> : the [ ω<sub>3</sub>[ ω<sub>2</sub>[ - [ ω<sub>0</sub>[  
 (DISSERTATION (f<sub>i</sub>))(x<sub>i</sub>)]L<sub>c</sub> τ<sub>0</sub>(L<sub>c</sub>)  
 ]L<sub>0</sub>  
 τ<sub>1</sub>(L<sub>0</sub>)]L<sub>1</sub> τ<sub>2</sub>(L<sub>1</sub>)]L<sub>2</sub> τ<sub>3</sub>(L<sub>2</sub>)]L<sub>3</sub>  
 T<sub>4</sub>(L<sub>3</sub>)]L<sub>4</sub>

The word *dissertation* (x<sub>i</sub>) is a single noun which means *a long piece of writing about a particular subject that is done to earn an advanced degree at a University* (Webster, 2008). The definite article *the* (Ω<sub>4</sub>) refers to several entities that can be identified by listeners, entities that have been recognized (familiarity) and whose existence is known, namely:

*...Aziz's dissertation, which argues that nonmarital sex is permitted under Islamic law, caught media attention after he completed his doctoral defense last Wednesday....[Paragraph 2]*

Based on paragraph 2, *dissertation* (x<sub>i</sub>) is a research report that proves that non-marital sex is permitted under Islamic law. This scientific work has caused public attention with two divisions of groups, namely groups that accept and those who reject.

*...Sexual intercourse, both marital and nonmarital, is a sexual human right that is protected by the state. In Islamic legal tradition, however, it is marital intercourse that is legal, while nonmarital intercourse is not," Aziz wrote in the dissertation's abstract....[Paragraph 3]*

Based on paragraph 3, *dissertation* (x<sub>i</sub>) is an article explaining that sexual relations, both marital and non-marital, are human rights that belong to every citizen. Therefore, the state as the highest social institution must be present in providing guarantees and protection, including in terms of sexual needs. However, in the Islamic legal tradition, only marital sex is allowed but non-marital sex is not. In other words, paragraph 3 informs a contradiction between viewpoint of state and Islamic law regarding the issue of sexual needs

*...Initially, the dissertation seemed to gain a positive response, with Aziz's*

*examiners giving him a "very satisfactory" grade. The public attention, however, has attracted critics, and the examiners instructed him to revise his dissertation on Friday....[Paragraph 4]*

Based on paragraph 4, *dissertation* (x<sub>i</sub>) is also a scientific work that received a very good reception and acceptance from scholars, especially the examiners. However, the examiner's attitude changed when criticism and suggestions came from both the publics and also fellow scholars. Finally, the examiners then instructed Aziz to revise his dissertation.

*...The Indonesian Ulema Council (MUI) has also weighed in, saying that the dissertation "fell into the category of distorted thinking" and should be rejected because it could "damage the [Muslim] community's and the nation's morals....[Paragraph 5]*

Based on paragraph 5, *dissertation* (x<sub>i</sub>) is a scientific work that is trapped in deviant thinking and must be rejected because it can distort the faith of Muslims and the cultural based on the Islamic value that have long supported nation life. This arguments came from MUI view.

*...Aziz himself has agreed to revise the dissertation and "remove several controversial sections....[Paragraph 7]*

Based on paragraph 7, *dissertation* (x<sub>i</sub>) is a controversial scientific that was revised by the author itself, namely Abdul Aziz.

*...I apologize to the Muslims faithful because of the controversy created because of my dissertation," he told reporters on Tuesday....[Paragraph 8]*

Based on paragraph 8, *dissertation* (x<sub>i</sub>) is also a controversial scientific work, so the author of the dissertation apologizes to the public because of disturbing Muslim's beliefs, which was declared in front of the media crew on Tuesday.

*...The dissertation hinges on the term milk al-yamin (what one's right hand possesses), which has been*

*traditionally interpreted to mean household slaves....[Paragraph 9]*

Based on paragraph 9, *dissertation* ( $x_i$ ) is a scientific work that is researched the term *milk al-yamin*, namely what is owned by one's right hand, which is traditionally interpreted as a household slave.

*...In the dissertation, Aziz examines Syrian writer and thinker Muhammad Shahrur's argument that, since slavery is no longer allowed or accepted in contemporary society, the term milk al-yamin should be applied to consensual nonmarital sex....[Paragraf 10]*

Based on paragraph 10, *dissertation* ( $x_i$ ) is a scientific work that examines the view of Muahammad Shahrur about the concept of *milk al-yamin* as a solution to allow sex outside of marriage on the principle of consensual.

*...At the end of the dissertation, Aziz recommended that Islamic law and Indonesia family law be updated to accommodate Shahrur's concepts, including by legalizing nonmarital sex....[Paragraph 20]*

Based on paragraph 20, the *dissertation* ( $x_i$ ) is a scientific work that recommends updating Indonesian Islamic Law and Family Law by accommodating the Shahrur concept, namely legalizing sex outside of marriage.

*...UIN Sunan Kalijaga's post-graduate program director Noorhadi said the dissertation should be revised in light of the criticism regarding "ethics and norms that are part of the public's common sense.... [Paragraph 21]*

Based on paragraph 21, *dissertation* ( $x_i$ ) is a scientific work that was revised due to ethical and moral considerations that are part of the common sense of society.

*...He said the request for revision did not violate the principle of academic freedom because the public could still read about the milk al-yamin concept in Aziz's dissertation....[Paragraph 22]*

Based on paragraph 22, the *dissertation* ( $x_i$ ) is a revised scientific work. However, a request for revision of the dissertation is not something that violates the principles of academic freedom.

Thus, NP *the dissertation* is (a) a scientific work that has academic legitimacy, (b) a scientific paper that has become a controversial source in the public area because it has legitimized certain parties to legalize sex outside of marriage, (c) a research of the same level as doctoral level (S3) which provides recommendations for updating Indonesian Islamic Law and Family Law, namely the Law the Republic of Indonesia, Number 1 of 1974 concerning marriage in Indonesia, especially Article 1 concerning the purpose of marriage and Article 8 letter f concerning prohibited marriages.

(3) *...an uproar from conservative Muslims....*

In NP data (3), the core variable ( $x_i$ ) in the core layer ( $L_c$ ) is accompanied by the location layer ( $L_3$ ) through the locative modifier and the discourse-referent layer ( $L_4$ ) through the discourse modifier. NP data (3) can be explained through the following scheme.



Figure 4. Schema of the NP data (3)

Based on the above scheme, the core NP at  $L_c$  is **uproar** ( $x_i$ ). In  $L_3$ , the locative modifier is realised with a locative satellite ( $\tau_3$ ), namely **from conservative Muslim**. In  $L_4$ , the discourse modifier is realised with the discourse operator ( $\Omega_4$ ), namely indefinite article **a/an**. The formal representation of NP data (3) can be formulated as follows.

$$NP_i : an/a \left[ \begin{array}{l} \omega_3 \left[ \begin{array}{l} \omega_2 \left[ \begin{array}{l} - \left[ \begin{array}{l} \omega_0 \left[ (UPROAR (f_i))(x_i) \right]_{L_c} \end{array} \right]_{L_0} \\ \tau_1(L_0) \end{array} \right]_{L_1} \\ \tau_2(L_1) \end{array} \right]_{L_2} \end{array} \right]_{L_3} \end{array} \right]_{L_4} \text{from conservative Muslims } (L_2)$$

NP data (3) is contained in paragraph 1, namely:

...but following an uproar from conservative Muslims, he has backed off his stance....

The word *uproar* ( $x_i$ ) is a single noun which means *a situation in which many people are upset, angry or distributed by something* (Hornby, 1995). Meanwhile, *from conservative Muslim* ( $\tau_3$ ) is a locative satellite. The locative satellite ( $\tau_3$ ) describes the location or placement of the *uproar* ( $x_i$ ). The phrase *from conservative Muslim* ( $\tau_3$ ) is a prepositional phrase. There are several references regarding *uproar* entity ( $x_i$ ) via locative satellite ( $\tau_3$ ), namely:

...The Indonesian Ulema Council (MUI) has also weighed in, saying that the dissertation “fell into the category of distorted thinking” and should be rejected because it could “damage the [Muslim] community’s and the nation’s morals...[Paragraph 5]

From paragraph 5 above, *uproar* ( $x_i$ ) is criticism, opposition, anger, annoyance, irritation and so on that came from MUI.

...We ask all people, particularly Muslims, to not follow that opinion because it could lead to acts that are forbidden by religious law,” MUI secretary-general Anwar Abbas said in a statement on Tuesday...[Paragraph 6]

From paragraph 6 above, *uproar* ( $x_i$ ) is an invitation to all citizens (interfaith), especially Muslims not to follow and accept this opinion because it can lead to things that are forbidden. The entity that gave the invitation was Anwar Abbas, the secretary general of the MUI and also people who agreed with him. In addition, the locative satellite ( $\tau_3$ ) also refer to the some entities, namely all people particularly Muslim [paragraphs 6 and 8], traditional scholars from Egypt’s Al -Azhar University [paragraph 11], traditional Muslim scholars [paragraph 14], mainstream Islamic scholars [paragraph 15 and 16].

Even though the author only presents an indefinite article, namely article *a/an* ( $\Omega_4$ ) that indicates an entity is still being introduced to listeners or readers (international citizens), NP

data (3) is an entity that can be identified through locative satellites ( $\tau_3$ ), namely *from conservative Muslims*. Cognitively, this explanation can be tested with the following questions.

- a) T: who is making the noise ( $x_i$ )?  
J: Conservative Muslim ( $\tau_3$ )
- b) T: who is the conservative muslim ( $\tau_3$ )?

Based on the test , the author does not provide an answer, explanation or clear statement to the question point (b). But, using of associative, bridging cross-referent and relational dependence on the presence of locative satellites ( $\tau_3$ ), *uproar* entities ( $x_i$ ) can be identified. Based on the data, the alternative answer that refer to *uproar* ( $x_i$ ) namely (a) critics or opponents of ideas or the thoughts raised in Abdul Aziz’s dissertation, (b) the critics or opponents are called conservative Muslims. (c) the conservative Muslim entities are MUI, Anwar Abbas, Al-Azhar scholars and so on.

(4) ...Shahrur’s conception of milk al-yamin...

In NP data (4), the core variable ( $x_i$ ) in the core layer ( $L_c$ ) is accompanied by the kind layer ( $L_0$ ) through the classifying modifier and the location layer ( $L_3$ ) through the locative modifier. NP data (4) can be explained through the following scheme.



Figure 5. Schema of the NP data (4)

From the schematic above, the core of NP on  $L_c$  is *conception* ( $x_i$ ). At  $L_0$ , the classifying modifier is realised with a classification satellite ( $\tau_0$ ), namely *Shahrur*, with *apostrophe+s* or genitive construction. In  $L_3$ , the locative modifier is realised with a locative satellite ( $\tau_3$ ), namely *of milk al-yamin*, with the construction of the phrase *of*. The formal representation of NP data (4) can be formulated as follows.



NP<sub>1</sub> : Ω<sub>4</sub>[ ω<sub>3</sub>[ ω<sub>2</sub>[ - [ ω<sub>0</sub>[(CONCEPTION (f<sub>i</sub>))(x<sub>i</sub>)]L<sub>c</sub> Shahrur's (L<sub>c</sub>)]L<sub>0</sub> τ<sub>1</sub>(L<sub>0</sub>)]L<sub>1</sub> τ<sub>2</sub>(L<sub>1</sub>)]L<sub>2</sub> of Milk Al-Yamin (L<sub>2</sub>)]L<sub>3</sub> T<sub>4</sub>(L<sub>3</sub>)]L<sub>4</sub>

NP data (4) contained in paragraph 17, namely:

...*Shahrur's conception of milk al-yamin would help delegalize the institution of slavery in Islamic legal systems and would help achieve Islam's mission to "free humanity from the chains of oppression....*

The word *conception* (x<sub>i</sub>) is a single nominal (uncountable noun), meaning *the act or process of conceiving something, such as the process of forming an idea* (Webster, 2008). Meanwhile, Shahrur (τ<sub>0</sub>) is a proper name. As a classification satellite (τ<sub>0</sub>), Shahrur is a type or sub-class of conception (x<sub>i</sub>). There are several references regarding Shahrur (τ<sub>0</sub>), namely:

...*In the dissertation, Aziz examines Syrian writer and thinker Muhammad Shahrur's argument that, since slavery is no longer allowed or accepted in contemporary society, the term milk al-yamin should be applied to consensual nonmarital sex....*[Paragraph 10]

...*Shahrur himself is a controversial figure in Islamic scholarship, with his ideas attracting the ire of several tradition scholars from Egypt's Al-Azhar University....*[Paragraph 11]

...*If we insist on saying that the phrase "what their right hands possess" refers to slaves, we risk having to admit that this part of the book is today no longer relevant," Shahrur wrote in his book The Quran, Morality and Critical Reason....* [Paragraph 12]

...*Shahrur also defined adultery in a much narrower sense than traditional Muslim scholars....* [Paragraph 14]

...*Shahrur has often critized mainstream Islamic scholars' interpretation of milk al-yamin and*

*adultery, saying that they seemed to prefer force over consent....*[Paragraph 15]

...*Shahrur said in an interview with an Arabic television station in 2011....* [Paragraph 16]

Based on the paragraph above, *Shahrur* (τ<sub>0</sub>) is the name of a person who is mentioned in the text 9 times. *Shahrur* (τ<sub>0</sub>) is a controversial Syrian figure. He is the author of a book entitled *The Quran, Morality and Critical Reason*. He is also called a thinker with his new concept of *Milk Al-Yamin*. He is known for often criticising and opposing the majority scholars in the Islamic world, especially the scholars of Al-Azhar University, Cairo, Egypt. This opposition was conveyed in an interview on an Arabic-language TV station in 2011.

The *Milk Al-Yamin* (τ<sub>3</sub>) is a term adapted from Arabic; as a locative satellite (τ<sub>3</sub>), *Milk Al-Yamin* refers to the following paragraphs, among which are:

...*The dissertation hinges on the term milk al-yamin (what one's right hand possesses), which has been traditionally interpreted to mean household slaves....*[Paragraph 9]

...*[Mainstream Islamic scholar] consider 'a right hand possession' to [refer to] slavery....*[Paragraph 16]

The *Milk Al-Yamin* (τ<sub>3</sub>) is a term that is mentioned in the text six times, namely paragraphs 9, 10, 13, 15, 17, and 22. Thus, the entity *Milk Al-Yamin* (τ<sub>3</sub>) can be interpreted as female slaves or household slaves or also called right hand ownership.

Based on the explanation above, NP *Shahrur's conception of Milk Al-Yamin* is a conception, opinion, interpretation, meaning, understanding or view of Shahrur regarding *Milk al-yamin*. As for Shahrur's view regarding the term, *Milk al-yamin* is a contract or agreement related to a relationship based on consensual. This explanation can be found in paragraph 13, namely:

...*Sharur defines milk al-yamin as "a contract that includes an agreement on a sexual relationship, so that the*

parties will comply with what they have agreed on....[Paragraph13]

Therefore, FN data (4) has the spirit of discourse and social legitimacy, namely: (a) the term *Milk al-yamin* has narrowed its meaning from its original meaning. Supposedly, *Milk al-yamin* is a female slave or household slave. But, the term *Milk al-yamin* in question is Shahrur's version or Shahrur's idea. (b) Shahrur's version of *milk al-yamin* is a sexual relationship contract based on an agreement or consensual. (c) Shahrur's version of *Milk al-yamin* is a new linguistic representation that can be used to legitimize sexual relations and adultery for certain people or groups.

(5) ...the concept of adultery proposed by Shahrur....

In NP data (5), the core variable ( $x_i$ ) in the core layer ( $L_c$ ) is accompanied by the kind layer ( $L_0$ ) through the classifying modifier, the location layer ( $L_3$ ) through the locative modifier and the discourse-referent layer ( $L_4$ ) through the discourse modifier. NP data (5) can be explained through the following scheme.



Figure 6. Schema of the NP data (5)

From the schematic above, the NP nucleus at  $L_c$  is **concept** ( $x_i$ ). At  $L_0$ , the classifying modifier is realised with a classifying satellite ( $\tau_0$ ), namely **of adultery**, with the construction of the phrase *of*. In  $L_3$ , the locative modifier is realised with a locative satellite ( $\tau_3$ ), namely the **proposed by Shahrur**, with the construction of a non-finite clause or an -ed clause. In  $L_4$ , the discourse modifier is realised with the discourse operator ( $\Omega_4$ ), namely definite article **the**. The formal representation of NP data (5) can be formulated as follows.

NP<sub>i</sub> : the [  $\omega_3$ [  $\omega_2$  - [  $\omega_0$ [  
 CONCEPT ( $f_i$ )( $x_i$ ) ] $L_c$  of adultery  
 ( $L_c$ ) ] $L_0$   $\tau_1(L_0)$  ]  $L_1$   $\tau_2(L_1)$  ]  $L_2$   
 proposed by Shahrur ( $L_2$ ) ]  $L_3$   
 T<sub>4</sub>( $L_3$ )] $L_4$

NP data (5) is contained in paragraph 19, namely:

...the concept of adultery proposed by Shahrur is relevant to contemporary human rights....

The word *concept* ( $x_i$ ), as the core, is a single countable noun, which means *an idea of what something is or how it works* (Webster, 2008). Meanwhile, *adultery* ( $\tau_0$ ) is a type or subclass of *concept* ( $x_i$ ). The word *adultery* ( $\tau_0$ ) means *sex between a married person and someone who is not that person's wife or husband* (Hornby, 1995). As a classification satellite ( $\tau_0$ ), *adultery* ( $\tau_0$ ) means unlawful sex in Shahrur's perspective. The word *adultery* ( $\tau_0$ ) is mentioned seven times, namely in paragraphs 14, 15, 18 and 19.

Besides that *proposed by Shahrur* ( $\tau_3$ ) shows the location or concept of placement ( $x_i$ ). The entity *Shahrur* ( $\tau_3$ ) refers to paragraphs 10,11,12,14,15, and 16. *Shahrur* is a Syrian national controversy, a writer, thinker, critic of the main scholars in the Islamic.

Then, definite article *the* ( $\Omega_4$ ) describes an identifiable entity whose existence and location are known. As a discourse operator ( $\Omega_4$ ), *the* indicates the pragmatic status of NP data (5) in the discourse. Therefore, the NP data entity (5) refers to paragraph 14, namely:

...Shahrur also defined adultery in a much narrower sense than traditional Muslim scholars, saying that nonmarital sexual intercourse should only be considered adultery in the case of a married woman having sexual relations with someone other than her husband or if the intercourse is conducted in public....[Paragraph 14]

Thus, NP *the concept of adultery proposed by Shahrur* is the intimate relationship of a woman married to someone who is not her husband or an intimate relationship carried out in a public space. NP data (5) has a discourse spirit, namely: (a) the term *adultery* ( $\tau_0$ ) has narrowed its meaning from its original meaning. Ideally, *adultery* ( $\tau_0$ ) is an act of *adultery* with reference to the interpretation of the majority scholars. However, the author introduces a new meaning related to the term *adultery*, which refers to Shahrur's idea. (b) the definition of *adultery* ( $\tau_0$ ) according to Shahrur's

understanding is an intimate relationship between a woman who is married to someone who is not her husband or an intimate relationship carried out in a public space. (c) Shahrur's idea can be used as legitimacy for certain people or groups who have consensual sexual relations.

(6) ...the milk al-yamin concept in Aziz's dissertation....

In NP data (6), the core variable ( $x_i$ ) in the core layer ( $L_c$ ) is accompanied by the kind layer ( $L_0$ ) through the classifying modifier, the location layer ( $L_3$ ) through the locative modifier and the discourse-referent layer ( $L_4$ ) through the discourse modifier. NP data (6) can be explained through the following scheme.



Figure 7. Schema of the NP data (6)

From the schematic above, the core of NP on  $L_c$  is *concept* ( $x_i$ ). At  $L_0$ , the classifying modifier is realised with a classification satellite ( $\tau_0$ ), namely *milk al-yamin*, an adaptation of Arabic. In  $L_3$ , the locative modifier is realised with a locative satellite ( $\tau_3$ ), namely in *Aziz's dissertation*, with the construction of a prepositional + genitive phrase. In  $L_4$ , the discourse modifier is realised with the discourse operator ( $\Omega_4$ ), namely the article *the*. The formal representation of NP data (6) can be formulated as follows.

NP<sub>i</sub> : the [  $\omega_3$ [  $\omega_2$ [ - [  $\omega_0$ [(CONCEPT ( $f_i$ ))( $x_i$ )] $L_c$  milk al-yamin ( $L_0$ )] $L_0$   $\tau_1(L_0)$  ]  $L_1$   $\tau_2(L_1)$  ]  $L_2$  in Aziz's dissertation ( $L_2$ ) ]  $L_3$   $T_4(L_3)$ ] $L_4$

NP data (6) is contained in the clause in paragraph 22, namely

...the public could still read about *the milk al-yamin concept in Aziz's dissertation*....

In this NP data (6), *concept* ( $x_i$ ) means concepts, ideas, understanding, meaning of something (this explanation refers to NP data 4

and 5). The *milk al-yamin* ( $\tau_0$ ) is defined as a female slave or household slave or also called right-hand ownership (referring to the explanation of NP data 4). Meanwhile, in *Aziz's dissertation* ( $\tau_3$ ) is a reference to the location or placement of the *concept* ( $x_i$ ). The phrase *Aziz's dissertation* ( $\tau_3$ ) consists of two entities, namely *Aziz* and *dissertation*. The word *dissertation* refers to the explanation of NP data 2, while *Aziz* refers to paragraph 1, namely:

...Sunan Kalijaga Islamic State University (UIN Sunan Kalijaga) doctoral candidate Abdul Aziz's answer to that question seemed to be yes, but...[Paragraf 1].

Thus, *Aziz's dissertation* ( $\tau_3$ ) is a scientific work or research report by Abdul Aziz, a doctoral candidate at the postgraduate program at UIN Sunan Kalijaga.

Article *the* ( $\Omega_4$ ) shows the pragmatic status of NP data (6) in the discourse. Therefore, the NP entity *the concept of adultery proposed by Shahrur* refers to several paragraphs 17 and 20, namely:

...Aziz argued that *Shahrur's conception of milk al-yamin* would help delegatize the institution of slavery in Islamic legal systems and would help achieve Islam's mission to "free humanity from the chains of oppression"....[paragraf 17]

Based on paragraph 17, the concept of *milk al-yamin* in Aziz's dissertation is Shahrur's idea which aims not to legalize slavery and to help realize the Islamic mission, namely human freedom from the shackles of oppression.

...At the end of the dissertation, Aziz recommended that Islamic law and Indonesia family law be updated to accommodate Shahrur's concepts, including by legalizing nonmarital sex....[Paragraf 20]

Based on paragraph 20, the concept of *milk al-yamin* in Aziz's dissertation is Aziz's recommendation to renew Islamic law and Indonesian family law by accommodating Shahrur's concept of legalizing sex outside of marriage.

Thus, this NP data (6) has a discourse spirit, namely: (a) through this scientific research report, the concept of *milk al-yamin* can be a logical and acceptable reason for changes to Indonesian civil law related to sex outside of marriage, sexual harassment, underage sex and so on, (b) new ideas related to the term *milk al-yamin* which are based on scientific findings can be a logical reason to avoid the threat of punishment related to sex outside marriage and adultery for human rights reasons, (c) legitimacy related to *milk al-yamin* can provide a new understanding to the public that the legality of the opinion of the ulama in Islam is something relative. In addition, the issue of non-marital sex and adultery is still a matter of debate (*khilafiyah*), (d) *Milk al-yamin* Shahrur's idea can be legitimized that legal threats related to sex outside marriage and adultery are no longer relevant because of cultural factors.

#### IV. CONCLUSION

As previously explained, this research seeks to find the references of speaker ideology in NPs as linguistic expressions that is contained in the news report texts. Besides that, as a model of the NP structure which is attributed in the context of discourse, the layered model that is proposed by Rijkhoff has tools that provide the ability to look the references of ideology. In perspective of linguistic and social practice, the embodiment of all modifiers that delimit the nucleus in NPs is an important devices to reveal it. More than that, the rule which states that there is no one-to-one relationship can be a principle for dealing with modifiers, especially locative ( $\omega 3/\tau 3$ ) and discourse ( $\Omega 4/T 4$ ) modifiers at the L3 and L4.

Based on all analyzed data, there are five (5) Key NPs that become the spirit and represent the overall message conveyed by the author in the news report text, namely the dissertation, an uproar from conservative Muslims, Shahrur's conception of *milk al-yamin*, the concept of adultery proposed by Shahrur, and the *milk al-yamin* concept in Aziz's dissertation. The Key NPs represented the ideological reference conveyed by the author. Based on the ideological classification summarised by Sawirman (2005), the text contains several ideologies, namely: first, the institutionalization ideology. This referential ideology can divide into two, i.e. (1) there is an ideology at the state institutional level that is a systematic struggle to

update the Marriage Law of RI Number 1 of 1974, especially article 1 regarding the purpose of marriage and article 8 letter f regarding prohibited marriages. (2) the institutional ideology at the university level that is the legality or validity of theological ideas about sex outside of marriage (non-marital) and new meanings related to adultery through dissertation research. (3) inter-institutional ideology. The legitimacy of academic truth in educational institutions is fought for influence state institutional policies.

In fact, NPs that refer the institutionalized ideological movement had sprung up before this discourse emerged, such as the discourse on anti-sharia regulations, caning laws for adulterers in Aceh, prohibition of hijab in schools, same-sex marriage, interfaith marriages, sexual harassment and so on. As for the continuation of institutionalization ideology that will decorate public spaces in the days ahead is the relationship between religion and the state as a big theme.

Second, the conflictual ideology. NPs that is in the news report text contains conflictual ideologies, namely (1) this dissertation legitimizes Shahrur's ideas about sexual relations outside of marriage (non-marital) and a new meaning related to adultery, namely sexual relations between married women and a man who is not her husband or sexual intercourse in public. (2) liberalization related to the term *milk al-yamin*. Ideally, the term *milk al-yamin* is interpreted as a slave and this issue has been final since the the first period of this Islamic treatise. However, the term *milk al-yamin* can be redefined from the point of view of human rights and social reality. Therefore, the term *milk al-yamin* can also be connoted to domestic workers or housemaids (women) who have exactly the same rights and obligations as a slave, especially regarding sexual needs, both the slave himself and his master. (3) the relativity of the truth of Islamic theology. In other words, the issue of sex outside of marriage and adultery is an area of debate among scholars (*khilafiyah*). Therefore, the ummah can choose one of the two opinions because the theological truth is relative. (4) groups that oppose or criticise Aziz's dissertation and Shahrur's ideas are called conservatives, conservative Muslims, and traditional clerics.

Third, the praxis ideology. NPs that is in the news report text contains a praxis ideology, namely (a) legitimacy for certain groups to have

sexual relations on the basis of consensual/contractual on the condition that they are not women who have legal husbands and are not carried out in public. (b) one academic reason to avoid punishment for adultery/free sex.

Fourth, the secondary ideology. This written text of the news report contains NPs that indicates a secondary ideology, namely (1) the term milk al-yamin is not only defined as a slave but also a domestic worker (female) and is still relevant today. (2) the definition of adultery is not only defined as sex outside of marriage (non-marital) but sexual relations carried out by a married woman and sex carried out in public.

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