

## AN ANALYSIS OF TRANSITION SIGNALS IN BIBLICAL CHARACTERS FROM TEN NARRATIVES

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### ABSTRAK

Penelitian ini mengkaji penanda transisi dalam sepuluh narasi Alkitab yang dipublikasikan di internet untuk anak-anak Sekolah Minggu dengan menggunakan pendekatan kualitatif deskriptif. Mengacu pada teori Vincent (1984), penanda transisi berfungsi sebagai jembatan-jembatan kecil yang menghubungkan gagasan dalam teks, memastikan kohesi dan koherensi naratif. Analisis ini mencakup empat kategori utama: transisi penekanan, transisi penambahan, transisi urutan, dan transisi kontras. Dengan menelaah bagaimana jembatan-jembatan linguistik ini memfasilitasi pemahaman pembaca dan meningkatkan penyampaian pesan moral, penelitian ini menjawab kebutuhan yang semakin meningkat akan konten keagamaan digital yang efektif. Signifikansi penelitian ini diperkuat oleh peningkatan substansial pengguna internet Indonesia, yang diprediksi mencapai 221.563.479 orang pada tahun 2024, dan pertumbuhan global pengguna media sosial sebanyak 282 juta dalam setahun terakhir.

**Kata Kunci:** Penanda Transisi, Narasi Alkitab, Sekolah Minggu.

### ABSTRACT

*This research examines transition markers in ten Bible narratives published on the internet for Sunday School children using a descriptive qualitative approach. Referring to Vincent's (1984) theory, transition markers function as mini-bridges connecting ideas within texts, ensuring narrative cohesion and coherence. The analysis encompasses four major categories: emphasis transitions, addition transitions, order transitions, and contrast transitions. By examining how these linguistic bridges facilitate reader comprehension and enhance the delivery of moral messages, this study addresses the growing need for effective digital religious content. The research's significance is amplified by the substantial increase in Indonesian internet users, predicted to reach 221,563,479 people in 2024, and the global growth of social media users by 282 million in the past year.*

**Keywords:** Transition Markers, Bible Narratives, Sunday School.

## **INTRODUCTION**

The study of transition markers in religious texts draws from both linguistic and educational theories. Vincent's (1984) framework identifies transition markers as bridges linking ideas and ensuring textual cohesion. These transitions range from simple conjunctions like "and," "but," and "so" to more sophisticated phrases such as "in addition," "on the other hand," and "as a result." Their primary function extends beyond mere connection to include emphasis, addition, ordering, and contrast. Research demonstrates that effective use of transitions can significantly impact reader comprehension and engagement. Particularly in religious texts, where complex spiritual concepts must be conveyed clearly, transitions serve as crucial navigational tools. They help eradicate abrupt jumps between ideas, making narratives smoother and more comprehensible for young readers.

## **METHOD**

### **A. Research Design**

This study employs a qualitative descriptive approach with textual analysis as its primary method. The research design incorporates three key components: a qualitative analysis framework examining transition types and functions, descriptive documentation of transition roles in creating coherency, and systematic categorization of transitions by their purposes.

### **B. Research Subject**

This study analyzes ten selected Biblical narratives from various Christian education websites and digital platforms used in Sunday Schools. These narratives were chosen through purposive sampling to ensure diversity in narrative patterns and transition marker usage. The texts were selected for their clear moral messaging, age-appropriate content, and consistent use of transition markers, ranging from simple conjunctions to complex phrases. They are available in both English and Indonesian, allowing for cross-linguistic comparison. The chosen narratives cover a range of Biblical themes, such as Creation and the Parables of Jesus, and are actively used in current Sunday School programs, confirmed through online platforms and engagement metrics.

### **C. Research Object**

The research object of this study is the transition markers found within the selected Biblical narratives. These markers include four distinct types: emphasis markers (e.g., "indeed," "notably"), which highlight key points and reinforce important messages; addition markers (e.g., "furthermore," "in addition"), which facilitate the progression of ideas and build upon previous concepts; order markers (e.g., "first," "then"), which establish the temporal or logical sequence of events; and contrast markers (e.g., "however," "on the other hand"), which introduce different perspectives or contrasting ideas. The study explores how these markers function as "mini-bridges" within the larger narrative, enhancing coherence and guiding young readers through the text. By examining their placement, frequency, and effectiveness, the research investigates how these linguistic elements support both the emotional and logical flow of the narratives, making complex spiritual concepts more accessible and engaging for children in a Sunday School context.

### **D. Technique Of Data Collection**

Data collection follows a systematic approach to capture both the frequency and function of transition markers. First, each narrative is thoroughly analyzed to identify and categorize transition markers. The coding process involves two stages: primary coding for basic types of markers and secondary coding to assess their contribution to narrative coherence and reader comprehension.

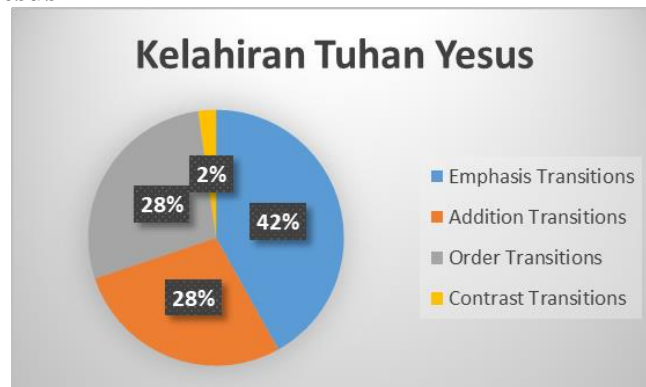
To ensure accuracy, coding is double-checked by multiple researchers and reviewed for consistency. Data is documented using digital tools and specialized software for text analysis, and comprehensive matrices track the distribution and impact of transition markers across the

narratives. This method allows for a detailed analysis of how transition markers guide readers through the narrative and enhance their understanding of religious concepts.

## RESULT AND DISCUSSIONS

In this chapter, the researcher presents the results of research based on the Transition contained in 10 stories of Bible characters for Sunday school children. Then the transition contained in each story are classified into four major categories: emphasis transitions, addition transitions, order transitions, and contrast transitions.

### 1. Kelahiran Tuhan Yesus



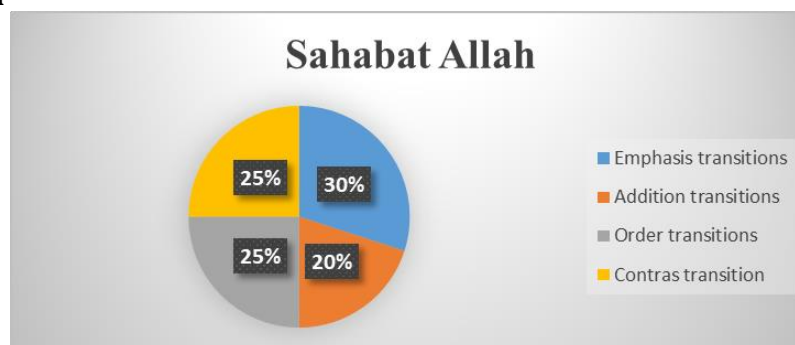
Based on the analysis of transition words used in the text "Kelahiran Tuhan Yesus," the following observations can be made: A total of 24 transition words were used throughout the narrative. The most frequent type was emphasis transitions, which appeared 10 times, comprising 42% of all transitions. This reflects a strong emphasis on highlighting significant details and key elements in the story, drawing attention to the crucial moments and actions of the characters. Addition transitions occurred 7 times, accounting for 28% of the transitions. These words helped to expand on ideas and add supporting details, enriching the narrative with further context and layering information. Order transitions were used 7 times as well, making up another 28% of the transitions. These helped to structure the sequence of events, guiding the reader through the timeline of Joseph and Mary's journey and the unfolding scenes of Jesus' birth. Contrast transitions were the least frequent, appearing only once and making up 2% of the transitions. This highlights that the narrative has minimal focus on contrasting ideas, instead favoring a more cohesive and flowing progression of events. Overall, the distribution of transition words indicates a narrative that emphasizes key moments and effectively sequences events while adding rich detail, with very little use of contrasting elements.

	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Dengan melangkah pelan-pelan karena sudah lelah, Yusuf dan Maria menelusuri jalan yang naik turun di bukit-bukit Efrata.	-	-	-	-
2	Sudah berhari-hari lamanya mereka berjalan.	-	-	-	-
3	Sekarang mereka hampir sampai ke tempat tujuan.	sekarang	-	-	-
4	Di depan mereka tampak membentang rumah di Betlehem dengan warna keputih-putihan kena sinar matahari yang sudah condong ke barat.	-	-	-	-

5	Bukan atas kemauan mereka sendiri mereka pergi ke Betlehem.	-	-	-	-
6	Sebenarnya mereka lebih suka tinggal di Nazaret.	sebenarnya	-	-	-
7	Apalagi sudah hampir waktunya Anak yang dijanjikan itu akan lahir.	apalagi	-	-	-
8	Tetapi, mereka harus pergi, karena Kaisar Agustus, yang memerintah kerajaan Romawi yang luas itu, mengeluarkan suatu perintah untuk mengadakan sensus penduduk di seluruh kerajaannya.	-	-	-	tetapi
9	Karena itu, di seluruh negeri Yahudi diumumkan agar tiap orang harus pergi ke kotanya masing-masing untuk mendaftarkan namanya.	karena itu	-	-	-
10	Demikianlah, Yusuf dan Maria menempuh perjalanan yang sangat jauh dan sulit ke Betlehem, kota Daud, karena mereka berasal dari keturunan Daud.	demikianlah	-	-	-
11	Jadi, mereka adalah keturunan raja.	jadi	-	-	-
12	Akhirnya mereka sampailah di pintu gerbang kota Betlehem!	-	-	akhirnya	-
13	Tak lama lagi, mereka dapat istirahat.	-	-	tak lama lagi	-
14	Mereka keluar masuk jalan-jalan yang penuh sesak dengan orang-orang yang datang dari segala penjuru negeri ke kota itu.	-	-	lalu	-
15	Ternyata sudah penuh sesak dengan orang-orang dan ternak yang berjejal jejal.	ternyata	-	-	-
16	Di mana-mana tidak ada tempat, sekali pun untuk seorang ibu yang dalam keadaan hamil tua itu.	-	-	-	-
17	Akhirnya, mereka mendapat tempat juga.	-	-	akhirnya	-
18	Bukan di rumah penginapan atau rumah seorang penduduk kota itu, melainkan di dalam sebuah kandang.	-	-	-	melainkan

19	Pada malam yang gelap, di tempat yang sepi dan tersembunyi itu terjadilah mukjizat yang paling besar, yang belum pernah terjadi di dunia.	-	dan	-	-
20	Di sana, lahirlah Anak Allah yang sudah dijanjikan berabad-abad sebelumnya, sebagai seorang Bayi kecil dan lemah.	-	dan	-	-
21	Dengan penuh kasih dan kebahagiaan Maria mencium Bayi itu, dan Yusuf mengelus-elus-Nya dengan tangannya yang kasar.	-	dan	-	-
22	Demikianlah, Anak Allah berbaring dalam sebuah palungan, tempat makan ternak.	demikianlah	-	-	-
23	Raja di langit dan bumi lahir di dalam sebuah kandang.	-	dan	-	-
24	Siapakah yang percaya akan hal tersebut?	-	-	-	-
Quantity		6	4	4	2

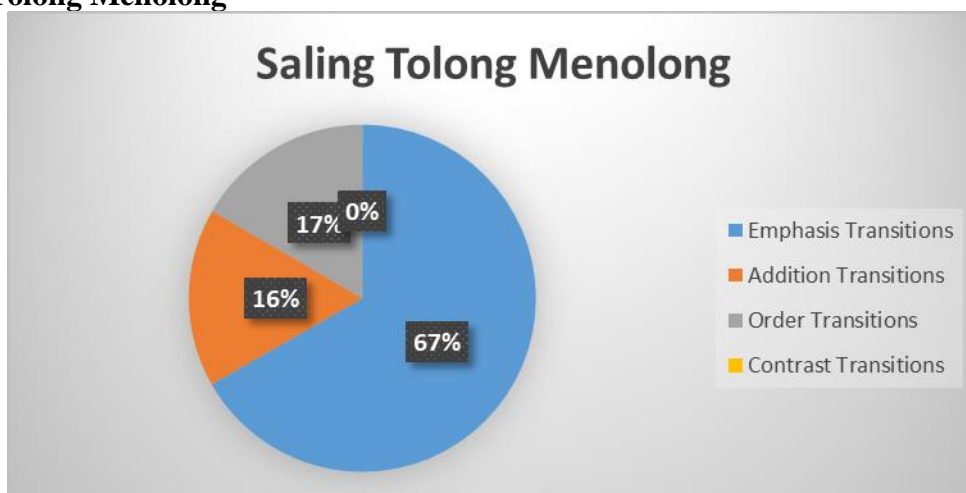
## 2. Sahabat Allah



Based on the analysis of transition words used in the text "Sahabat Allah" features a total of 20 transition words used throughout the narrative. Emphasis transitions appear 6 times, making up 30% of all transitions. These words, such as "karena" and "ternyata," are used to underscore significant ideas and moments, highlighting Abraham's faith and the fulfillment of God's promises. Addition transitions occur 4 times, or 20% of the total. Words like "juga" and "dan" help to expand on details about Abraham's wealth and blessings, adding more context to his life and the events unfolding around him. Order transitions are used 5 times, comprising 25% of the total transitions. These transitions, including "suatu hari" and "kemudian," serve to organize the sequence of events, guiding the reader through the timeline of Abraham's encounters with God and the subsequent miracles. Contrast transitions also appear 5 times, making up the remaining 25%. Words like "namun" and "tetapi" are used to present contrasting situations, emphasizing the challenges Abraham faced, such as his old age or Sara's initial disbelief, before showcasing his unwavering faith in God. Overall, the use of transition words in this narrative creates a balanced structure that emphasizes key elements, adds rich details, and clearly sequences events, while also highlighting moments of contrast to underscore the challenges and miracles in Abraham's journey of faith.

No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Abraham adalah orang kaya.	-	-	-	-
2	Ia punya banyak pelayan, yang melakukan pekerjaan untuknya.	-	-	-	-
3	Ia juga punya banyak unta dan domba.	-	juga	-	-
4	Abraham tinggal di tempat yang tenang dan indah, yang disebut Haran.	-	dan	-	-
5	Suatu hari, Allah berbicara kepada Abraham.	-	-	suatu hari	-
6	Karena Aku punya tempat yang lebih baik untuk kau tinggal.	karena	-	-	-
7	Namun, Abraham tidak berkata begitu.	-	-	-	namun
8	Bahkan, Abraham tidak berkata apa-apa.	bahkan	-	-	-
9	Kenapa Abraham mau menuruti Allah?	-	-	-	-
10	Karena Abraham percaya kepada Allah.	karena	-	-	-
11	Kanaan, Begitulah nama tempat yang ditunjukkan Allah kepada Abraham.	begitulah	-	-	-
12	Namun, Abraham belum punya anak.	-	-	-	namun
13	Mungkin setua kakek dan nenek kita, atau bahkan jauh lebih tua.	mungkin	dan, bahkan	-	atau
14	Namun, Abraham tetap percaya kepada Allah.	-	-	-	namun
15	Suatu hari, Allah berbicara kepada Abraham.	-	-	suatu hari	-
16	Sekarang, coba pandanglah ke bawah.	sekarang	-	-	-
17	Kemudian, apa yang dilakukan Abraham?	-	-	kemudian	-
18	Tidak lama kemudian, Allah mengirim tiga orang utusan menemui Abraham.	-	-	tidak lama kemudian	-
19	Tetapi Sara mendengar itu, ada yang tertawa.	-	-	-	tetapi
20	Ternyata, di tahun berikutnya, janji Allah menjadi nyata.	ternyata	-	-	-
21	Lahirlah seorang bayi laki-laki.	-	-	-	-
22	Kali ini terdengar kembali suara tawa.	-	-	kali ini	-
23	Tawa yang lebih keras.	-	-	-	-
24	"Tertawa" begitulah nama yang diberikan untuk bayi mereka.	begitulah	-	-	-
25	"Tertawa" itulah arti nama "Ishak."	-	-	-	-
Quantity		6	4	5	5

### 3. Saling Tolong Menolong

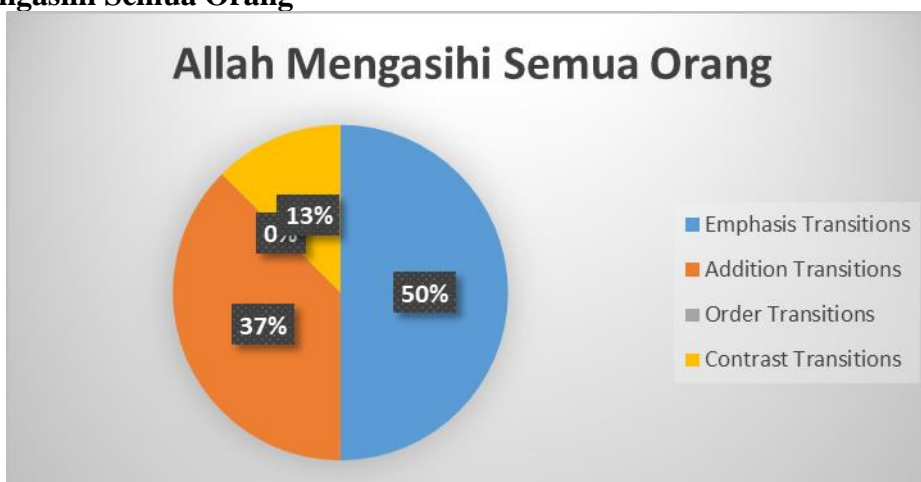


Based on the analysis of transition words used in the text "Saling Tolong Menolong" includes a total of 6 transition words used within the text. Emphasis transitions are used 4 times, making up 67% of the total. Words such as “ternyata” and phrases like “seolah-olah” and “seakan-akan” emphasize the importance of loving and caring for others, highlighting how certain actions have deeper, often unexpected meanings, such as unknowingly hosting angels or empathizing with those who suffer. Addition transitions occur just once, making up 16% of the total. The word “juga” serves to connect and add to the list of ways to show compassion, emphasizing a comprehensive approach to helping others. Order transitions are used only once, also making up 17% of the total. The phrase “baik, dan” organizes information about the consistency of Christ’s nature, emphasizing the unchanging truth of His character. No contrast transitions appear in the narrative 0%, indicating a lack of opposing ideas. Instead, the story focuses on continuous encouragement to perform acts of kindness and love without highlighting any conflicts or contradictions. Overall, the transition words used emphasize key moral teachings, underscore the call to active empathy, and maintain a cohesive flow that encourages consistent acts of love and support for others, with a focus on unity and faith.

No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Teruskanlah saling mengasihi.	-	-	-	-
2	Kamu adalah saudara-saudara dari keluarga Kristus.	-	-	-	-
3	Jangan menolak untuk menerima orang yang belum kamu kenal di rumahmu.	-	-	-	-
4	Ada orang yang menerima orang lain dengan tangan terbuka.	ternyata	-	-	-
5	Ternyata tanpa diketahuinya, yang dia terima adalah malaikat.	ternyata	-	-	-
6	Jangan lupa kepada orang yang dipenjara.	-	-	-	-

7	Perhatikanlah mereka seolah olah kamu sendiri dipenjara.	seolah-olah	-	-	-
8	Tunjukkanlah juga perhatianmu kepada orang yang menderita seakan-akan kamu menderita bersama mereka.	seakan-akan	juga	-	-
9	Ingatlah akan pemimpinmu.	-	-	-	-
10	Mereka mengajar kamu berita tentang Tuhan.	-	-	-	-
11	Ingatlah bagaimana mereka hidup dan mati.	-	-	-	-
12	Contohnya iman mereka.	-	-	-	-
13	Jangan lupa bahwa Kristus selalu sama, baik kemarin, hari ini, dan selamanya.	-	-	baik...dan	-
Quantity		4	1	1	0

#### 4. Allah Mengasihi Semua Orang



Based on the analysis of transition words used in the text "Allah Mengasihi Semua Orang" contains a total of 8 transition words and phrases used throughout the narrative. Emphasis transitions appear 4 times, representing 50% of the total. Words like "sebab," "berarti," "beginilah," and "begitu" are used to stress the importance of love, the origins of love from God, and the magnitude of God's love. These transitions underscore the fundamental message that love is central to knowing and experiencing God. Addition transitions are used 3 times, making up 37% of the total. Words like "dan" and "juga" help to expand on the concepts of love and unity, linking ideas about how love should be expressed among people and emphasizing that everyone should participate in sharing love. Order transitions do not appear in this narrative 0%, indicating a lack of emphasis on the sequence of events. The focus is primarily on the qualities and expressions of love rather than a chronological order. Contrast transitions are used only once, or 13% of the total. The word "tetapi" introduces a contrasting idea, highlighting the unseen nature of God versus the tangible way His presence is felt when people love one another. Overall, the transition words emphasize the importance of love and the divine origin of love while connecting concepts of unity and completeness. The minimal use of contrast and the absence of order transitions reflect a straightforward and unified message of God's love and the call to love others.



No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Sahabat-sahabatku, kita harus saling mengasihi sebab kasih itu datang dari Allah.	sebab	-	-	-
2	Orang yang mengasihi berarti sudah menjadi anak Allah dan mengenal Allah.	berarti	dan	-	-
3	Siapa yang tidak mengasihi, tidak mengenal Allah.	-	-	-	-
4	Beginilah Allah menunjukkan kasih-Nya kepada kita.	beginilah	-	-	-
5	Begitu besar kasih Allah kepada kita!	begitu	-	-	-
6	Oleh karena itu, kita juga harus saling mengasihi.	oleh karena itu	juga	-	-
7	Tidak ada orang yang pernah melihat Allah.	-	-	-	-
8	Tetapi kalau kita saling mengasihi, itu seolah-olah Allah tinggal di antara kita.	seolah-olah	-	-	tetapi
9	Dan kasih Allah menjadi sempurna di dalam kita.	-	dan	-	-
10	Kasihilah orang lain!	-	-	-	-
Quantity		4	3	0	1

### 5. Berbuat Baik dan Rendah Hati



Based on the analysis of transition words used in the text "Berbuat Baik dan Rendah Hati" features a total of 6 transition words and phrases, effectively highlighting the narrative's core messages of kindness and humility. Emphasis transitions appear 2 times, making up 34% of the total. Words like "seperti" and "dengan begitu" are used to emphasize how people should treat one another and the expected outcomes of living a righteous life in Christ. These phrases stress the importance of harmonious and respectful interactions. Addition transitions are used 2 times, also accounting for 33% of the total. The use of "dan" serves to connect ideas about the qualities of kindness and humility, as well as linking gentle and respectful communication. These transitions enhance the narrative's flow, underlining the integration of goodness and humility in everyday actions. Order transitions are absent 0%, suggesting that the narrative does not emphasize a specific sequence of actions but rather presents a holistic view of how to

live with goodness and humility. Contrast transitions appear twice, representing 33% of the total. Words like “sebaliknya” and “daripada” introduce contrasts, such as the idea of responding to insults with blessings rather than retaliating and the preference of suffering for doing good rather than for doing wrong. These contrasts highlight the countercultural approach of responding to negativity with grace. Overall, the transitions emphasize themes of kindness, humility, and the value of choosing good over evil. The equal distribution of emphasis, addition, and contrast transitions illustrates a balanced narrative focused on moral and ethical behavior.

No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Kita semua harus hidup rukun.	-	-	-	-
2	Usahakanlah untuk saling mengerti.	-	-	-	-
3	Kasihilah seperti saudara dengan saudara.	seperti	-	-	-
4	Berlakulah baik dan rendah hati.	-	dan	-	-
5	Jangan membalas orang yang menghina kamu dengan penghinaan.	-	-	-	-
6	Sebaliknya, mintalah Tuhan memberkatinya.	-	-	-	sebaliknya
7	Kamu harus selalu siap untuk menceritakan tentang Yesus kepada siapa saja yang bertanya.	-	-	-	-
8	Beri mereka jawaban yang lemah lembut dan penuh hormat.	-	dan	-	-
9	Lakukanlah hal-hal yang benar.	-	-	-	-
10	Dengan begitu, siapa pun yang menjelek-jelekkan hidupmu yang baik dalam Kristus akan malu sendiri.	dengan begitu	-	-	-
11	Lebih baik menderita karena berbuat baik daripada karena berbuat salah.	-	-	-	daripada
<b>Quantity</b>		2	2	0	2

## 6. Perjalanan Panjang



Based on the analysis of transition words used in the text "Perjalanan Panjang" includes a total of 21 transition words and phrases, which help to guide the reader through the emotional and physical journey of the Israelites. Emphasis transitions are used 5 times, accounting for 26% of the total. Words like "kini," "demikianlah," and "begitulah" are employed to highlight significant moments, such as when God provides guidance or when the Israelites repeatedly complain. These transitions emphasize key turning points in the narrative, reinforcing the themes of divine intervention and human doubt. Addition transitions appear 6 times, making up 31% of the total. The use of words like "dan" and "juga" serves to connect events and actions, such as Moses praying and God responding, or God providing food and water. These phrases help to illustrate the continuous cycle of provision and complaint, emphasizing the generosity and patience of God. Order transitions are the most frequent, occurring 8 times 42%. Phrases like "lalu," "kemudian," "hari demi hari," and "sampai akhirnya" establish a clear sequence of events, guiding the reader through the Israelites' journey. These transitions help to organize the story, showing how God consistently led the people, despite their complaints. Contrast transitions are used 2 times, representing 1% of the total. Words like "namun" highlight the Israelites' ingratitude and dissatisfaction, even after receiving miraculous help. These contrasts underscore the tension between divine provision and human discontent, emphasizing the recurring theme of ungratefulness. Overall, the narrative effectively uses a balance of transitions to convey a journey marked by miracles and persistent human struggles. The emphasis on order transitions reinforces the structured progression of events, while contrast transitions draw attention to the challenges of maintaining faith.

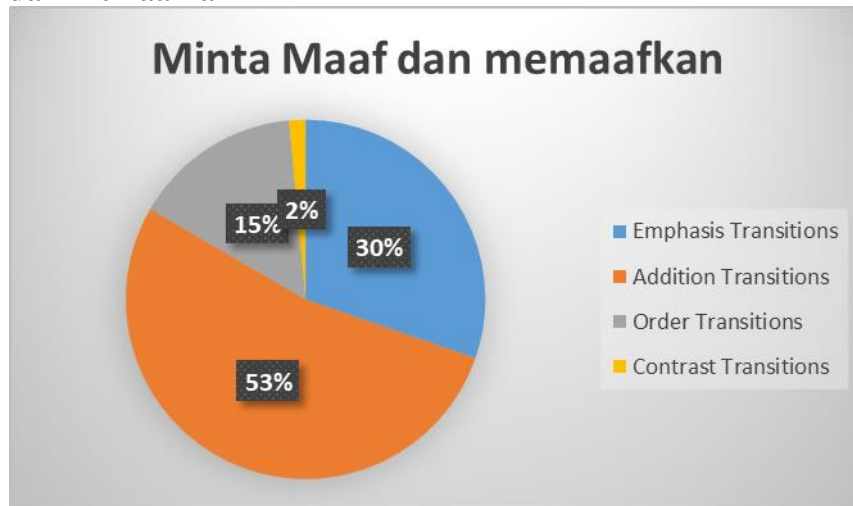
No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	"Kami kepanasan," orang-orang mengeluh.	-	-	-	-
2	"Kami kelaparan," mereka menggerutu.	-	-	-	-
3	"Kita mau pergi ke mana sih?" mereka bertanya-tanya.	-	-	-	-
4	Musa menghela nafas panjang dan menggeleng-gelengkan kepalanya.	-	dan	-	-
5	Allah telah membebaskan orang-orang Ibrani.	-	-	-	-
6	Kini Allah menuntun mereka kembali ke tanah istimewa yang disiapkan bagi mereka.	kini	-	-	-

7	Mereka seharusnya bersyukur. Mereka seharusnya gembira.	-	-	-	-
8	Namun, yang dapat mereka lakukan hanyalah mengeluh dan menggerutu.	-	dan	-	namun
9	Maka Musa berdoa kepada Allah dan Allah pun menjawab.	maka	dan	-	-
10	Allah membuat air segar memancar dari bongkahan gunung batu.	-	-	-	-
11	Allah mengirimkan burung puyuh berdaging empuk saat makan malam tiba.	-	-	-	-
12	Lalu saat pagi, Allah menutupi tanah dengan kepingan mana.	-	-	lalu	-
13	Apakah bangsa Ibrani ini berhenti menggerutu? Sekejap pun tidak.	-	-	-	-
14	"Kita tersesat."	-	-	-	-
15	"Kami takut."	-	-	-	-
16	"Seharusnya kita tetap tinggal di Mesir."	-	-	-	-
17	"Jangan gegabah dan sembarangan bicara!" ujar Musa.	-	dan	-	-
18	Memang demikianlah yang diperbuat Allah.	demikianlah	-	-	-

19	Hari demi hari, Allah memimpin mereka dengan tiang awan yang tebal.	-	-	hari demi hari	-
20	Saat malam, tiang api yang menyala-nyala diberikan Allah untuk memimpin mereka.	-	-	saat malam	-
21	Allah juga menunjukkan jalan kepada mereka untuk melewati padang gurun.	-	juga	-	-
22	Kemudian Allah memanggil Musa ke atas gunung.	-	-	kemudian	-
23	Dia memberikan sepuluh hukum penting yang akan menuntun umat menjalani hidup yang baik dan bahagia.	-	dan	-	-
24	Akhirnya, Allah pun menunjukkan cara membuat tabernakel.	-	-	akhirnya	-
25	Dengan adanya Tabernakel, seharusnya umat Allah menjadi sadar.	dengan	-	-	-
26	Namun mereka justru masih menggerutu.	-	-	-	namun
27	"Apa yang terjadi?"	-	-	-	-
28	"Mengapa lama sekali?"	-	-	-	-
29	"Mungkin sebaiknya kita menyembah Allah lain saja."	-	-	-	-
30	Begitulah, umat Allah terus	begitulah	-	-	-

	mengeluh sepanjang perjalanan.				
31	Sampai akhirnya mereka hampir tiba di perbatasan Negeri yang Dijanjikan.	-	-	sampai akhirnya	-
<b>Quantity</b>		5	6	8	2

## 7. Minta Maaf dan Memaafkan



No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Yakub dalam perjalanan pulang ke kampung halamannya.	-	-	-	-
2	Sudah dua puluh tahun la pergi merantau.	-	-	-	-
3	Sekarang la sudah kaya dan memiliki keluarga.	sekarang	dan	-	-
4	Selain rindu, la juga ingin memperkenalkan keluarganya pada ayah dan ibunya.	-	selain, juga	-	-
5	Tapi, raut wajah Yakub mendadak muram.	-	-	-	tapi
6	la teringat pada kakaknya, Esau dan pada pertengkaran mereka dulu.	-	dan	-	-
7	Kala itu Esau sangat marah karena Yakub membohonginya.	kala itu	-	-	-
8	Yakub sudah lebih dulu mengutus pegawai-pegawainya ke Esau.	-	-	lebih dulu	-
9	la menawarkan perdamaian dengan mengirim banyak hadiah terbaik.	-	-	-	-
10	Tapi hatinya tak berhenti khawatir dan takut.	-	dan	-	tapi

11	Yakub mendesah kelu.	-	-	-	-
12	Dari kejauhan pegawai yang diutusnya terlihat kembali.	-	-	-	-
13	"Sekarang ia dalam perjalanan ke sini bersama 400 orang."	sekarang	-	-	-
14	Yakub terkejut.	-	-	-	-
15	Dalam rasa kalut dan takut, ia berdoa.	-	dan	-	-
16	"Tuhan, aku tahu Engkau mengasihiku."	-	-	-	-
17	"Aku pergi dari rumah orang tuaku hanya dengan membawa satu tongkat, kini aku kembali dengan banyak harta dariMu."	kini	-	-	-
18	Yakub mengucapkan doanya dengan sungguh-sungguh.	-	-	-	-
19	Keesokan harinya, rombongan Esau tiba.	-	-	keesokan harinya	-
20	Yakub bersujud, tetapi Esau berlari menghampiri Yakub dan memeluknya.	-	dan	-	tetapi
21	Esau mencium Yakub tanda ia telah memaafkan adiknya.	-	-	-	-
22	Mereka bertangis-tangisan.	-	-	-	-
23	Kemarahan Esau lenyap.	-	-	-	-
24	Ketakutan Yakub hilang.	-	-	-	-
25	Hati mereka dipenuhi kelegaan, sukacita dan kasih.	-	dan	-	-
<b>Quantity</b>		4	7	2	3

## 8. Ketaatan Abraham

Based on the analysis of transition words used in the text "Ketaatan Abraham, there are 11 transition words and phrases that guide the reader through Abraham and Sara's journey as they obey God's command. The majority are Addition Transitions, appearing 9 times and making up 99% of the total. Words like "dan juga, and serta" connect various actions and events, highlighting the unity and collaboration between Abraham and Sara as they prepare for their journey. These transitions emphasize the cooperative nature of their preparation, from organizing their belongings to coordinating with their servants and livestock. Contrast Transitions appear twice, or 1% of the total, with words like "tapi" that underline the doubts and challenges Abraham and Sara face, especially regarding the promise of numerous descendants despite Sara's current childlessness. These contrast transitions underscore the tension between their faith in God's promise and the reality they face, reflecting the human struggle with doubt even amidst strong belief. Unlike previous narratives, Emphasis Transitions and Order Transitions are not used here, as the focus is more on Abraham and Sara's immediate actions and emotional responses rather than a structured sequence of events or specific moments of emphasis. Overall, the story relies on addition transitions to portray the joint efforts and dedication of Abraham and Sara, while the contrast transitions draw attention to their challenges of faith, conveying themes of obedience, partnership, and resilience in the face of uncertainty.

No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Abraham terlihat duduk berbincang dengan istrinya, Sara.	-	-	-	-
2	"Tuhan memberitahu aku untuk meninggalkan daerah ini dan pergi ke tanah yang Tuhan akan tunjukkan."	-	dan	-	-
3	"Kemana?" Tanya Sara ingin tahu.	-	-	-	-
4	"Belum tahu. Tapi, kata Tuhan, Ia akan melindungi dan memberkati kita."	-	dan	-	tapi
5	"Ia akan membuat kita menjadi bangsa yang besar dengan keturunan yang banyak," jawab Abraham penuh semangat.	-	-	-	-
6	"Apa itu benar? Apakah Tuhan akan menepati janjinya?"	-	-	-	-
7	Sara belum memiliki anak.	-	-	-	-
8	Tidak masalah kemana pun mereka pergi.	-	-	-	-
9	Tapi, janji bahwa keturunan mereka akan sangat banyak adalah perkara lain.	-	-	-	tapi
10	"Pasti. Aku percaya kepada Tuhan."	-	-	-	-
11	"Maukah kamu juga percaya?" Abraham bertanya lembut.	-	juga	-	-
12	Sara mengangguk.	-	-	-	-
13	Ia percaya pada suaminya, ia juga percaya kepada Tuhan.	-	juga	-	-
14	Kemana pun Abraham pergi, Sara akan setia menemani.	-	-	-	-
15	Abraham dan Sara segera bersiap.	-	dan	-	-
16	Abraham memberi perintah pada pegawai-pegawainya laki-laki untuk membongkar kemah dan mengangkutnya serta mengatur hewan ternak.	-	dan, serta	-	-
17	Sara tak kalah sibuk membagi-bagikan tugas kepada pelayan-pelayan perempuan untuk mengepak barang-barang serta menyiapkan makanan untuk perjalanan jauh mereka.	-	serta	-	-
18	Rombongan besar itu pun berjalan dipimpin Abraham.	-	-	-	-
19	Mereka meninggalkan Haran dan pergi ke tanah Kanaan.	-	dan	-	-
<b>Quantity</b>		0	9	0	2

## 9. Hidup yang Berbuah



In the analysis of "Sales," four types of transitions are utilized to guide the reader's understanding. The most prominent category is Addition Transitions, which appear 49% of the time. These transitions help to connect various ideas and actions, illustrating the continuity in the sales process and linking multiple elements to create a cohesive narrative. Emphasis Transitions and Order Transitions are both used 25% of the time. Emphasis transitions highlight important points, drawing attention to specific moments or ideas in the sales narrative. They are crucial for marking significant achievements or critical sales milestones. Order transitions, on the other hand, organize the sequence of actions and events, creating a clear structure and flow, which helps readers follow the progression of sales activities step-by-step. Contrast Transitions appear the least, making up only 1% of the total. These transitions highlight differences or opposing elements, allowing for comparisons that might illustrate challenges or contrasts within the sales data. Overall, the "Sales" analysis relies heavily on addition, emphasis, and order transitions to structure the content effectively, with contrast transitions used sparingly to bring attention to occasional differences or challenges.

No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Yusuf tiba di Mesir.	-	-	-	-
2	Ia dibawa ke pasar dan ditawarkan sebagai budak.	-	dan	-	-
3	Hatinya masih sedih bukan karena kejahatan kakak-kakaknya, tapi, karena rindu pada Yakub, ayahnya yang telah tua dan adiknya Benyamin yang masih kecil.	-	dan	-	tapi
4	Tiba-tiba seorang pedagang bernama Ismail menariknya.	-	-	tiba-tiba	-
5	"Sekarang, kamu milik tuan ini. Pergilah!"	sekarang	-	-	-
6	Yusuf dibeli oleh Potifar, pegawai istana Firaun.	-	-	-	-
7	Yusuf sadar, hidupnya kini berbeda.	kini	-	-	-
8	Ia bukan lagi anak kesayangan ayahnya, tetapi seorang budak di negeri asing.	-	-	-	tetapi
9	Namun, entah kenapa hatinya terasa tenang, ia tahu Tuhan menyertainya.	-	-	-	namun
10	Di rumah Potifar, Yusuf disukai semua orang.	-	-	-	-

11	la tampan, baik, ramah, sopan, bertanggung jawab dan rajin.	-	dan	-	-
12	Potifar juga telah mengamati Yusuf dan senang dengan hasil pekerjaannya.	-	juga, dan	-	-
13	"Saat dijual jadi budak, umur saya 17 tahun, tuan," jawab Yusuf.	-	-	saat	-
14	"Masih muda, tapi kamu bekerja dengan baik."	-	-	-	tapi
15	"Tuhan saya yang buat saya berhasil."	-	-	-	-
16	"Sekarang pun Tuhan akan memampukan saya," jawab Yusuf.	sekarang	-	-	-
17	Potifar senang dengan jawaban Yusuf.	-	-	-	-
18	Sejak itu Yusuf menjadi orang kepercayaan Potifar.	-	-	sejak itu	-
19	la mengurus seluruh pekerja, keuangan, harta, rumah dan ladang Potifar.	-	dan	-	-
<b>Quantity</b>		3	6	3	4

## 10. Bahtera Nuh

In the analysis of the "Bahtera Nuh" story, four types of transitions are used to guide the reader's understanding. The most dominant category is Order Transitions, which appear 62% of the time. These transitions help organize the sequence of actions and events in the narrative, creating a clear structure and flow that makes it easier for the reader to follow the progression. Addition Transitions appear 36%. These transitions connect various ideas and actions, illustrating the continuity in the story and linking elements to create a cohesive narrative. Emphasis Transitions are used 0%. These transitions highlight important points, drawing attention to specific moments or ideas in the story, though their usage is minimal in this analysis. Contrast Transitions make up only 2%, meaning they are used very sparingly. They highlight differences or opposing elements, allowing for comparisons that illustrate challenges or contrasts within the story. Overall, the analysis of the "Bahtera Nuh" story heavily relies on Order Transitions and Addition Transitions to structure the content effectively, with Contrast Transitions used only occasionally to highlight differences or challenges in the narrative.

No	Sentence	Emphasis Transitions	Addition Transitions	Order Transitions	Contrast Transitions
1	Allah sedih.	-	-	-	-
2	Keindahan dunia yang diciptakan-Nya telah menjadi rusak.	-	-	-	-
3	Manusia saling berkelahi dan menjadi jahat.	-	dan	-	-

4	Nuh adalah satu-satunya manusia yang baik, yang masih tersisa.	satu-satunya	-	-	-
5	Ia mempunyai seorang istri dan 3 anak laki-laki yang beranjak dewasa, yaitu Sem, Ham, dan Yafet.	-	dan, yaitu	-	-
6	Allah berfirman kepada Nuh, "Aku akan memusnahkan manusia di bumi!"	-	-	-	-
7	Tetapi Aku berjanji untuk menyelamatkan kamu dan keluargamu.	-	dan	-	Tetapi
8	Agar kamu selamat, buatlah sebuah bahtera yang sangat besar dari kayu.	sangat	-	-	-
9	Bangunlah bahtera itu 3 tingkat dan lapisinya dengan ter agar terlindungi dari air.	-	dan	-	-
10	Aku akan mendatangkan banjir di bumi!"	-	-	-	-
11	"Kamu harus membawa keluargamu dan sepasang hewan dari tiap jenis hewan yang ada di bumi supaya mereka tetap hidup.	harus	dan	-	-
12	Kamu juga harus membawa makanan bagi keluargamu dan hewan-hewan itu."	harus	juga, dan	-	-
13	Nuh melakukan perintah Allah.	-	-	-	-
14	Ia membuat sebuah bahtera bertingkat tiga.	-	-	-	-
15	Ketika banjir itu melanda, usia Nuh sudah sangat tua.	sangat	-	Ketika	-
16	Ia dan seluruh keluarganya masuk ke dalam bahtera beserta dengan sepasang hewan dari tiap jenis hewan.	seluruh	dan, beserta	-	-
17	Setelah semua masuk ke dalam bahtera dengan selamat, Allah menutup pintu bahtera itu.	-	-	Setelah	-
18	Hujan mulai turun dan bumi dipenuhi air.	-	dan	-	-
19	Tetapi bahtera Nuh mengapung dengan amannya.	-	-	-	Tetapi
20	"Berpegangan yang erat, semuanya!" teriak Nuh.	erat	-	-	-
21	"Jangan panik!"	-	-	-	-
22	Allah akan menyelamatkan kita!"	-	-	-	-
23	Hujan, hujan, dan hujan lagi.	-	dan	-	-

24	Hujan seperti ini belum pernah terjadi.	-	-	-	-
25	Bumi banjir.	-	-	-	-
26	Tak ada yang terlihat.	-	-	-	-
27	Tak ada pepohonan, tak ada daratan, tak ada rumah, tak ada manusia.	-	-	-	-
28	Semuanya musnah.	-	-	-	-
29	Sedangkan Nuh dan hewan-hewan itu selamat dalam bahtera.	-	dan	-	Sedangkan
Quantity		7	13	12	3

## CONCLUSION

This research reveals significant patterns in how linguistic bridges facilitate comprehension and moral message delivery in digital religious content. The findings demonstrate that addition transitions (averaging 35.7%) and order transitions (31.9%) dominate the narratives, effectively connecting ideas and maintaining chronological flow, particularly evident in stories like "Bahtera Nuh" where order transitions reached 62% to clearly sequence events. Emphasis transitions (24.9%) strategically highlight key moral lessons, as seen in "Saling Tolong Menolong" where they comprised 67% of transitions to underscore the importance of helping others. Contrast transitions, used most sparingly (7.5%), primarily serve to underscore moral choices and consequences, notably employed in stories like "Sahabat Allah" to highlight faith challenges. This distribution pattern aligns with the pedagogical needs of young readers, as the prevalent use of addition and order transitions creates clear narrative progression while emphasis transitions reinforce important spiritual concepts. The research confirms Vincent's (1984) theory about transition markers functioning as mini-bridges, particularly in digital religious content where clear connection of ideas is crucial for maintaining engagement. The findings' significance is amplified by Indonesia's projected internet user growth to 221,563,479 people by 2024 and the global increase of 282 million social media users in the past year, suggesting an increasing need for well-structured digital religious content. These insights provide valuable guidance for religious educators and content creators, offering a framework for crafting more effective digital narratives that can better serve the growing population of digital users while ensuring the clear transmission of religious values to young audiences. The research also demonstrates that thoughtful implementation of transition markers can enhance both textual cohesion and the delivery of spiritual messages, making complex biblical concepts more accessible and engaging for children in modern digital formats.

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