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The Analysis of *Carcan Kucing* Text: A Study of Transitivity

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Abstract

This study discusses the *Carcan Kucing* text based on the perspective of Functional Systemic Linguistics, especially the ideational aspect, which is realized through the Transitivity system. The data in this study were taken from the *Carcan Kucing* text stored at the Bali Provincial Culture Office. The selection of manuscripts in this study used the legger method. The results of this study indicate that ideationally, especially the experiential aspect, based on the transitivity system, it can be explained that the CK text expresses the essence of a cat. It is known that the processes used in the text are 85 processes, with details of 70 (82.35%) of which are relational processes, 13 (15.29%) are existential processes, and verbal processes and mental processes, respectively 1 (1.18%). It indicates that through a relational process, the author of the text makes identification/definition to show an understanding of an entity, which in this case is a cat shown through an existential process. On the other hand, through a mental process, the writer of the text wants to show that there is a curse from God on the cat owner if he keeps a specific type of cat, and by using a verbal process, the writer wants to convey something, which in this case is a mantra that the reader must say of the text.

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1. Introduction

Cats are one of the most popular pets in the world. Cats have been maintained since ancient times, so it is no surprise that they have been part of human society and even religion. According to historical records, thousands of years ago, cats were related to religion in ancient Egypt. A religion affiliated with the cat-goddess Bastet (also known as Bast) began to acquire popularity circa 1500 BCE. Bastet, originally revered as a lion-goddess, gained immense popularity and a devoted following in her milder form, especially among women. She was frequently shown as a cat-headed woman in statues, sometimes accompanied by a bunch of little cats or kittens. Cats have a high level of acceptance in Muslim cultures since treating animals with care is a fundamental element of Islamic doctrine. The Prophet Muhammad, whose revelations in the 7th century became the text of the Holy Koran, provided an example—many accounts exist of how he treated his dogs with care and respect. The "M" is claimed to have been left by the Prophet's touch in an Islamic account of the tabby forehead marking's origins (Zyl, 2014).

Carcan Kucing" is a traditional Balinese text that uses written variety to convey information about which types of cats are good or bad to keep based on physical characteristics, such as tail length and coat colour. Before proceeding with the analysis, it should be noted that many traditional Balinese texts use the name *Carcan*, such as *Carcan Mirah*, which discusses the names of gems and how to recognize them, the function of the gems, and the suitability of use based on the day of birth; and *Carcan Paksi* which contains about the types of birds. The word *Carcan* comes from the word carcā (Sanskrit), which means to repeat in mind; word repetition; considerations (Zoetmulder dan Robson, 2011); in Balinese, the word "*carcan*" comes from the word *carca* 'count, say' (Anom, et al., 2009). Based on these meanings, it can be said that the text with the name carcan can be meaningful, things that must be considered and considered considering that there are positive and negative things before making a choice (cf. Jirnaya, 2016).

This study attempts to assess the *Carcan Kucing* text using the Systemic Functional Linguistics (SFL) perspective. Based on the SFL perspective, the text is analyzed in graphology/phonology, lexicogrammatical, and semantic discourse to reveal metafunctional meaning in denotative semiotics. Given the wide scope of research using the SFL perspective, this research will only analyze the Transitivity system. Halliday (1985) explains that Transitivity is a grammatical aspect concerning the process, participants, and circumstances related to the process. Referring to the SFL point of view, that clause experientially is a means to actualize the human experience of events around it. Thus, it can be said that the clause is a source of grammar used to build knowledge in the text by choosing the type of process used in it. The difference in the type of process chosen will lead to language differences, which marks the different areas of knowledge presented in the text.

Based on the brief explanation above, this research is interesting because the texts with the name *carcan* have not received maximum attention. *Carcan* text research has only been carried out on the texts of *Carcan Janma* and *Carcan Mirah* by Jirnaya (1988; 2016). On the other hand, this research on *carcan* texts using the SFL perspective has never been done, so this research has potential gaps to be carried out.

2. Materials and Methods

2.1 Materials

This study attempts to analyze one of the metafunctional meanings, namely the ideational meaning realized by transitivity. As previously stated, transitivity is a form of actualizing a clause representing experience. The patterns of experience are realized through the process. In this case, Halliday (1985)

states that three aspects have the potential to be simultaneously involved in explaining the ideational meaning in a clause, namely the process itself, the participants/language users who carry out the process, and the circumstances associated with it.

2.1.1 Process

A process is a transitivity unit that is realized or realized through verbs. Process refers to an activity, state, or condition. The process started by the verb group can be broadly broken down into six processes, namely (a) material process; (b) mental processes; (c) relational processes; (d) verbal processes; (e) behavioural processes; and (f) existential processes (Halliday, 1985; Eggins, 2004; Halliday & Matthiessen, 2014).

2.1.2 Participant

The participant is one of the elements in the transitivity analysis that the noun group realizes. The participant is the entity involved in the process realized by the verb. In the SFL analysis, participants are grouped into two, namely the main participants and additional participants. Each processing element has its participants, so the label of participants from this type of process will be different from participants from other types of processes. Participants who carry out the process are labelled as main participants, while participants who are subject to the process are labelled as additional participants. Furthermore, the participant labels of the six processes are presented in the table below.

Table 1

Process	Participant
Material	Actor, Goal
Behavioural	Behaver
Mental	Senser, Phenomenon
Verbal	Sayer, Target
Relational	1. Being: Token, Value 2. Attribute: Carrier, Token 3. Identification: Identified, Identifier
Existential	Exsistent

2.1.3 Circumstan

The circumstantial element is one of the elements in the transitivity system. Circumstantial is the environment, nature, or location where the process takes place. Circumstantial is realized by groups of adverbials and prepositional phrases. Furthermore, Halliday & Matthiessen (2014) stated that the circumstantial consists of, (a) exstent); (b) location; (c) manners; (d) causes; (e) contingencies; (f) accompaniments; (g) roles; (h) matter; and (i) angles.

2.2 Methods

The data in this research are from the *Carcan Kucing* text stored at the Bali Province Cultural Service Office. The reason for collecting data from this place is because it is a place for storing ancient manuscripts from copies of *lontar* belonging to the community, a deposit from Gedong Kirtya, and a

deposit from the community when the manuscript is in the form of lontar cannot be treated. Considering several variants of the *Carcan Kucing* text, selecting the text as a data source uses the legger method (Baried, et al., 1985). *Carcan Kucing* text is used as a data source because it is based on the considerations that: (a) this text is considered complete, contains much information about a person's character based on his physical characteristics; (b) able to represent all other texts used as a comparison; and (c) based on the clause structure, the clause structure in this text is clearer so that the meaning conveyed through lexicogrammatical can be understood.

3. Results and Discussions

Functional components in transitivity analysis include process, participant, and circumstantial. The process is a clause element that a verb or group of verbs realizes. Participants are clause elements realized with nouns (groups of nouns). The analysis results show that the use of the process in the *Carcan Kucing* text can be seen in Table 2 below.

Table 2
Process usage on *Carcan Kucing* text

Proses	Penggunaan	
	Jumlah	Persentase
Material	-	-
Behavioural	-	-
Verbal	1	1,18%
Relastional	70	82,35%
Mental	1	1,18%
Existential	13	15,29%
Total	85	100%

Table 2 above shows that the transitivity of the *Carcan Kucing* text is dominated by relational processes, namely 70 (82.35%). This result indicates that the text focuses on descriptions of cats by making definitions/identifications to show the meaning and characteristics of a cat. On the other hand, through an existential process, 13 (15.29%) authors of the text indicate the existence of an entity/something. Furthermore, the process of verbs and mental processes is the process that uses the least amount, which is one process (1.18%) each. The explanation of each process used in the Carcan Kucing text can be seen as follows.

1 Relational Process

The relational process is a process that deals with the relationship between the intensity and the extension of meaning. The process in a close relationship is divided into two parts, namely the attributive relational process and the identifying relational process. The process in the relationship to expand meaning is also divided into two, namely, the proprietary relational process and the circumstantial relational process. The participant of the attributive relational process is called the Carrier in the Attribute dissertation. If Carrier is analogous to A and Attribute as B, it can be said that B is an Attribute of A; thus, it can be said that Carrier shows a subclass of Attribute (Martin et al.,

2010). Carrier and Attribute are not balanced (A ≠ B), so the two positions are not interchangeable (Wiratno, 2018).

Meanwhile, participants in the identifying relational process are called tokens (identified) and values (identifiers). If Token is denoted by A and Value is denoted by B. Examples of relational processes in the text can be seen below.

(3-1) *wiṣṇu ataṇḍa, nga*.
'wiṣṇu ataṇḍa is his name'

No Teks	No Contoh	Klausa		
2A	13	wiṣṇu ataṇḍa	Ø	nga
		wiṣṇu ataṇḍa	(adalah)	nama
		Token	Pr: Relasional	Value
		wiṣṇu ataṇḍa is his name		

(3-2) *meng sarupa-nya bisu tan paśwara*
'a cat who is mute does not make a sound'

No Teks	No Contoh	Klausa					
2A	14	meng	Ø	sarupa-nya	bisu	tan	paśwara
		kucing-DEF	(adalah)	rupa-3SG.POSS	bisu	NEG	suara
		Carrier	Pr: Relasional	Attribute			
		a cat who is mute does not make a sound					

(3-3) *caṇḍramāwā*, *nga*
'caṇḍramāwā is her name'

No Teks	No Contoh	Klausa		
2A	15	caṇḍramāwā	Ø	nga
		caṇḍramāwā	(adalah)	nama
		Token	Pr: Relasional	Value
		caṇḍramāwā is her name		

(3-4) *meng auyĕng-uyĕngan ring sirah, ring dhada, ring gigir*
'a cat that has bundle marks on the head, on the chest, on the back'

No Teks	No Contoh	Klausa

2A	16	meng	Ø	a.uyĕng-uyĕng.an	ring	sirah	ring
		kucing-DEF	(adalah)	putar.RED.APPL	PREP	kepala	PREP
		Carrier	Pr: Relasional	Attribute			
		a cat that has bundle marks on the head,					

Klausa		
dhada	ring	gigir
dada	PREP	punggung
Attribute		
on the chest, on the back		

Examples clauses (3-1) and (3-3) are examples of clauses with an identifiable relational process, while clauses (3-2) and (3-4) are attributive relational clauses. In clause (3-1), for example, wiṣṇu ataṇḍa is a participant labelled with a token, while *nga*, which stands for the word *ngaran/ ngarania* 'name/ his/her name, is a value. It also occurs in clauses (3-3), where caṇḍramāwā is labelled as a token, and *nga* is labelled as a value. Based on the example clause, it can be said that token and value have the same position (token = value), so the two clauses can be reversed, for example, *nga* (Ø) caṇḍramāwā. Thus, a clause of this type results in a definition. On the other hand, clauses (3-2) and clauses (3-4) have participants called carriers and attributes. In the attributive relational clause, participant one and participant two are not balanced (A ≠ B), so the positions between the two cannot be exchanged (Wiratno, 2018). For example, in clause (3-2) meng (Ø), *sarupa-nya bisu tan paśwara*; it cannot be reversed to * *sarupa-nya bisu tan paśwara* (Ø) *meng*. In other words, *the mute sarupa tan paśwara* is a trait possessed by *meng*.

2 Existential Process

The existential process is related to the process that shows the existence of something. For example, in Indonesian, this process is marked by the word "*ada*, *terdapat*, *muncul*." In English, the existential process begins with there, as in the clause There is a cat on the table. The existential process has only one participant called "existent,"; which generally lies behind the process. Examples of existential processes in the text can be observed below.

(3-5) *yan hana miyong aturu ring dastar ta tur nĕlusup*
'if there is a cat that sleeps on the dastar (a type of headband) and goes inside it.'

No Teks	No Contoh	Klausa					
3A	38	yan	hana	miyong	a-turu	ring	dastar
		KONJ	ada	kucing	MID tidur	PREP	sejenis ikat kepala
			Pr: Eksistensial	Eksisten	Sirkumstan		
		'if there is a cat that sleeps on the dastar (a type of headband)					

Klausa		
ta	tur	nělusup
PART	KONJ	AV susup
Sirkumstan		
and goes inside it		

(3-6) *kunang yan hana kucing lungguhnya añjokong sukunya kālih tur angus aprahinya*
'Furthermore, if a cat sits squatting, its legs and face are black.'

No Teks	No Contoh	Klausa					
3A-3B	41	kunang	yan	Hana	kucing	lungguh-nya	añjokong
		KONJ	KONJ	Ada	kucing	duduk-3SG POSS	squatting
				Pr: Eksistensial	Eksisten		
		'Furthermore, if a cat sits squatting,					

Klausa				
sukunya	kālih	tur	angus	aprahinya
kaki-3SG POSS	dua	KONJ	hitam	face-3SG POSS
Eksisten				
its legs and face are black.'				

Clauses (3-5) and clauses (3-6) above are examples of clauses with existential processes. The two examples of clauses above indicate the existence of something or an entity. In clauses (3-5), the word *hana* 'there' is an existential process because it indicates the presence of *miyong aturu ring dastar ta tur nělusup* 'a cat that sleeps on the dastar (a type of headband) and goes inside it.' On the other hand in clause (3-6) the same word, namely hana states the existence of a *kucing lungguhnya añjokong sukunya kālih tur angus aprahinya* 'a cat sits squatting, its legs and face are black'.

3 Mental Process

Halliday and Matthiessen (2014: 245) state that mental processes are processes related to experience. In other words, mental processes are related to awareness involving the five senses. This process can be classified into four categories, namely perception / perceptive, cognition / cognitive, desire / desiderative, and affective / emotive. Participants of the mental process are called sensers, while additional participants are called phenomena Halliday and Matthiessen (2014: 249--253). Mental processes only occur in human participants because humans can manage cognition, desire, perception, and affection well. Examples of mental process in the text can be observed below.

(3-7) *kang adrěwe kna běnduning hyang widdhi*
'the owner got the wrath of *Hyang Widdhi* (god)'

No Text	No Example	Clause				
3B	42	kang	adrěwe	kna	běnduning	hyang widdhi
		ART	pemilik	kena	murka-PART	hyang widdhi
		Senser		Pr: Mental	Phenomenon	
		'the owner got the wrath of *Hyang Widdhi* (god)'				

Clauses (3-7) above are clauses with mental processing verbs. In that clause, senser is shown explicitly. Clause (3-7) above is a clause containing a mental process that shows a perception in the mind of the participant. The mental process in clauses (3-7) is filled with the *kna* verb 'caught,' which is included in the mental process because it is related to the perceptual activity of the *senser* or the *senser* (the owner of the cat/ *kang adrěwe*) who has a tangible physical form exposed to the wrath/curse of Hyang Widdhi who has unreal physical existence. This process shows that the author gives an idea to the reader about something, such as imagining a curse given by God to the owner of a cat with specific characteristics.

4 Verbal Process

A *verbal process* is a process related to activities related to information. In the verbal process, there are other participants, namely the reporter (sayer), the proclaimed (verbiage), the recipient (receiver), and the target (target) (Eggins, 2004:235; Halliday, 1985:129-130; Halliday and Matthiessen, 2014:306; Wiratno, 2018:101--103). Examples of verbal process in the text can be observed below.

(3-8) *nguñcarang pujāstawa den akeh tur adadana*
by chanting many spells and using reeds

No Text	No Example	Clause						
3B	44	Ø	nguñcarang	pūjāstawa	den	akeh	tur	adadana
			mengucapkan	mantra	MOD	banyak	KONJ	alang-alang (Imperata cylindrica)
		Sayer	Pr: Verbal	Verbiage				
		by chanting many spells and using reeds						

Clause (3-8) is a clause with a verbal process. In the verbal process, there are participants called sayers and verbiage. Martin et al. (2010:106) explain that sayers can be humans or things that are treated like humans or can be other sources of signs. Meanwhile, the verbiage is something that is said or proclaimed by sayers or reporters. In clauses (3-8), verbal processes express projections (direct or indirect clauses). Sayer or reporter n these clauses are not shown explicitly. The use of verbal processes indicates that *Carcan Kucing*, a written text, contains things that should be said by the reader or text user, such as the chanting of a mantra used to purify something.

4. Conclusion

Ideationally, especially in the experiential aspect, based on the transitivity system, it can be explained that the *Carcan Kucing* text expresses the essence of a cat. It is known that the processes used in the text are 85 processes, with details of 70 (82.35%) of which are relational processes, 13 (15.29%) are existential processes, and verbal processes and mental processes, respectively 1 (1.18%). It indicates that through a relational process, the author of the text makes identification/definition to show an understanding of an entity, which in this case is a cat shown through an existential process. On the other hand, through a mental process, the writer of the text wants to show that there is a curse from God on the cat owner if he keeps a specific type of cat, and by using a verbal process, the writer wants to convey something, which in this case is a mantra that the reader must say of the text.

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