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Representation of Experiential and Textual Meanings in the Text "*I Punyan Kepuh tekén I Goak*": A Systemic Functional Linguistic Analysis

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Abstract

The text "I Punyan Kepuh tekén I Goak" is one of the traditional texts originating from Bali that has not been widely known by the general public. The objective of this study is to elucidate the representation of experiential and textual meanings inherent in the text. The study employs the tenets of Systemic Functional Linguistics (SFL) as its principal theoretical framework. The study employed a descriptive qualitative methodology. The data were collected through the use of the simak method and aided by the employment of recording techniques. The findings of the data analysis are presented using both formal and informal methods. The results demonstrated the presence of a transitivity system and textual meaning (theme and rhyme system) in the text. The representation of meaning entails the involvement of three key elements: the process, the participant, and the circumstantial factors.

1. Introduction

In general, text can be classified into two principal categories: written text and spoken text. Written text represents a linguistic form based on the syntactic structure that is the result of one's imagination and knowledge, conveyed to others in writing. The younger generation is generally less familiar with the texts of regional stories, including one that originates in Bali.

The text "I Punyan Kepuh tekén I Goak" (IPKTIG), authored by I.N.K Supatra, is one of the local story texts. It is relatively uncommon for Balinese people, particularly those belonging to the younger generation, to be conversant with this text. The IPKTIG text contains valuable moral guidance that can

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be applied in daily life. In the present study, the text is analysed using the theoretical framework of Systemic Functional Linguistics (SFL). The text IPKTIG is particularly worthy of study, especially in the context of SFL theory. The characters in the story display distinctive characteristics.

From a linguistic perspective, the IPKTIG text incorporates clauses that represent the non-linguistic experiences of humans into the linguistic ones. These experiences are empirically based and encompass notions such as the importance of keeping promises and protecting the environment. This includes refraining from indiscriminate tree cutting, littering, and poaching.

In light of the aforementioned evidence, SFL undertakes an investigation into the experiential and textual meanings embedded within the IPKTIG text. It is imperative to recognise that this analysis cannot be separated from the utilisation of text structure. The text structure is derived from the grammatical structure and linguistic features that convey experiential and textual meanings.

Indeed, the IPKTIG text comprises numerous clauses that illustrate the utilisation of language, which unquestionably depicts the non-linguistic experience of language use as a linguistic experience. Furthermore, the text contains language use clauses indicating past and future actions. In connection with the points, the representation of experiential meaning in the IPKTIG text and the themes realised by the textual themes in the IPKTIG text are the two key areas of focus for this study. In SLF theory, the term 'language function' is more commonly referred to as 'language metafunction'.

This encompasses three distinct metafunctions: ideational function, interpersonal function and textual function (Halliday, 1994: XIV; Eggins, 1994: 3 in Saragih, 2006: 6). In light of the functions, three types of meaning can be identified: ideational meaning, interpersonal meaning, and textual meaning (Saragih, 2006:6). Table 1 presents the metafunctions of language as outlined by Halliday (2004:61).

Table 1. Metafunctions and their reflexes in grammar (Halliday, 2004:61)

Metafunction	Definition (kind of meaning)	Corresponding status in clause	Favoured type of structure
Experiential	Constructing a model of experience	Clause as representation	Segmental
Interpersonal	Enacting social relationship	Clause as exchange	Prosodic
Textual	Creating relevance to context	Clause as message	Culminative
Logical	Constructing logical relations	Relations between clause	Iterative

In linguistics, experiential meaning is defined as the meaning of language that serves to reveal or describe the user's experience. In the framework of SFL theory, the realisation of experiential meaning is achieved through the application of the transitivity system. In this instance, the transitivity system elucidates processes as well as events that entail the participation of subjects and objects within the event. In consequence, the transitivity system represents the linguistic experience of language users, or the realisation of experiential functions.

This can be realized in three elements of linguistic experience, as outlined by Saragih (2006: 6). The first of these is the process, which includes the activities built into the clause, or more commonly known as verbs. The second is the participants, which are associated with people or things involved in the process. The third is the circumstances, which encompass the environment and setting in which the process involving the participants takes place (Halliday, 1994:107).

2. Materials and Methods

The data presented in this study were derived from the text of Balinese folklore, entitled "I Punyan Kepuh tekén I Goak" (IPKTIG), which can be abbreviated as such. The text was authored by I.N.K. Supatra and is included in the 2006 Balinese satua book. The text has not been widely recognized by the Balinese people themselves, and indeed it is very difficult to locate, which is a cause for concern given its rarity. If this text is not preserved, it will undoubtedly become extinct.

The data were collected through the listening method, which entailed listening to the text and identifying instances of written language usage. Additionally, note-taking techniques were employed to facilitate data collection. The text was then subjected to a process of close reading and translation into Indonesian. The translation and other pertinent data were recorded and classified in accordance with the principles of the SFL theory.

This research is classified as qualitative descriptive research. The analysis considers clauses comprising three key elements: process, participant, and circumstantial.

These are presented in tabular form. The findings of the data analysis are presented in both formal and informal methods. The formal method entails the presentation of data analysis results in the form of clauses that encompass themes and processes, displayed in tables or charts. In contrast, the informal method employs the use of sentences or paragraphs to convey the data.

3. Results and Discussions

The following section provides an explanation of the transitivity system and the use of themes and rhemes in IPKTIG. At the outset of this section, exemplars of IPKTIG clauses comprising process are provided.

Transitivity System

a. Material Process

Table 2. Sample data
"I Goak ngorahin sebatek pengangon tur krama jagaté"
(The crows alerted every herder and local resident.)

I Goak	*ngorahin*	*sebatek pengangon tur krama jagaté*
Participant I: Actor	Process: Material	Participant II: Goal
Noun group	Verbal Group	Nominal Group

The clauses in Table 2 indicate the presence of actors who perform an action or activity. The activity represents the completion of the process element undertaken by the participant. The term 'ngorahin' (to tell) denotes the process implied by an action performed by participant I (actor), identified as an animal (crow). Additionally, the group of words 'sebatek pengangon tur krama jagaté' (every shepherd and local resident) signifies the object (goal) of the action performed by the participant I.

b. Mental Process

Table 3. Sample data
"Para pengangon tusing ada bani buin kema ke Punyan Kepuhé totonan."
(The herders no longer dared to go there to the Randu Tree.)

Para pengangon	*tusing ada bani buin*	*kema ke Punyan Kepuhé totonan*
Participant I: senser	Process: Mental: Perception	Participant II: Phenomenon
Noun Group	Verbal Group	Nominal Group

The clause in Table 3 illustrate a mental process that is involved. The clause is classified as a mental process that indicates perception, as evidenced by the phrase "tusing ada bani buin" (no one dared anymore). The phrase in question refers to the sensory experience of Participant I, who is the subject, and is expressed through the use of the term "para pengangon" (the herders). Additionally, Participant II indicates the word group "kema ke Punyan Kepuhé totonan" (there to the Randu Tree). The phrase functions as an object observed by Participant I, which is subsequently identified as a phenomenon.

c. Relational Process

Table 4. Sample data
"Di subané kéto I Punyan Kepuh tusing ja ngidayang nanbakang kenehné ia I Lelipi"
(After that the Randu Tree could not forbid the wishes of her, I Lelipi.)

Di subané kéto	*I Punyan Kepuh*	*tusing ja ngidayang nanbakang*	*kenehné*
Logical sense: consequence :effect	Participant I: subject	Process: Relational: Attribute	Participant II: Attribute
Coordination group	Nominal group	Verbal group	Nominal group

The clause in Table 4 is an example of a relational process. The relational clause is indicated by the presence of the phrase "tusing ja ngidayang nanbakang kenehné" (cannot forbid the desire). Subsequently, the clause involves two participants, as indicated by the phrase "I Punyan Kepuh" (Randu Tree) as the subject (participant I) and the word "kenehné" (desire) as an attribute (of participant II). The term "kenehné" (participant II) serves to delineate the condition of participant I.

d. Behavioural process

Table 5. Sample data
"Cai lan cang midep seyaga nyaga taluh icangé bareng-bareng dini"
(You and I are on standby to keep watching over my eggs together here.)

Cai lan cang	*midep seyaga*	*nyaga taluh icangé bareng-bareng*	*dini*
Participant I: actor	Proses: behaviour	Circumstance: Environment	Circumstance : Location: Place
Nominal group	Verbal group	Adverbial group	Adverbial group

The clauses in Table 5 are classified as clauses denoting behavioural processes. The behavioural process in this clause is indicated by the word group "midep seyag"' (be alert), performed by participant I, "cai lan cang" (you and I). Two circumscribed areas are identified within this clause.

The initial circumstance pertains to the environmental circumstance "nyaga taluh icangé bareng-bareng," which can be translated as "guarding my eggs together." The subsequent circumstance concerns the location circumstance "dini," which can be translated as "here."

e. Verbal Process

Verbal process is a process that integrates relational processes and mental processes through the utilisation of verbal actions. This process is characterized by the use of words or a combination of words that can be substantiated by the verbal actions of the subjects involved in the text, such as uttering, questioning and informing.

This process involves three participants: the speaker, the recipient/listener, and the words themselves. The speaker is the principal participant engaged in oral actions. The recipient/listener is the object of the spoken action performed by the speaker, which is addressed to the object. The recipients of verbal processes may be individuals or objects. The utterance, defined as a series of words or utterances, represents the actual speech produced by the speaker. In general, the process comprises the participants of the speaker, although on occasion, it also involves both the speaker and the addressee. The following analysis presents an examination of clauses that employ verbal processes.

Table 06. Sample data
"Kéné I Goak memunyi "uduh iba Punyan Kepuh, klangen icang nepukin iba"
(The Crow said this, "You Randu Tree, I feel sorry for your condition.")

Kéné	*I Goak*	*memunyi*	*uduh iba Punyan Kepuh, klangen icang nepukin iba*
	Participant I: speaker	Process: Verbal	Participant II: Recipient
Conjunction group	Nominal group	Verbal group	Nominal group

The clause in Table 6 characterises a verbal process. It is characterised by the presence of the verb "memunyi" (to take), which reflects a verbal action performed by the speaker (Participant I), I Goak (crow). Therefore, the recipient (participant II) is constituted within the group of words "Uduh iba Punyan Kepuh, klangen icang nepukin iba" (Ouch, you Randu Tree, I feel sorry to see your condition). In this context, participant II functions as the object addressed by speaker I (participant II).

f. Existential Process

Table 7. Sample data
"Lantas Ida Sang Prabu ngandikayang panjakné apang ngandik ia I Kepuh"
(Then, Ida Sang Prabu ordered his men to burn the Randu Tree.)

Lantas	*Ida Sang Prabu*	*ngandikayang panjakné apang ngandik ia I Kepuh*

Process: existence	Participant I: Tangible	Participant II: attribute
Nominal group	Nominal group	Nominal group

The clause in Table 7 involves an existential process marked by the word lantas (then), which indicates something that is present or exists. In this clause, there is a present participant, characterised by the presence of Ida Sang Prabu, as an order. This is also indicated by the presence of the word lantas, which marks the beginning of the clause and introduces the subject.

A review of the processes described above revealed the existence of six distinct types of processes involved in the preparation of IPKTIG texts. These processes may be broadly classified into the following categories: material processes, mental processes, relational processes, behavioural processes, verbal processes and existential processes. Furthermore, three distinct categories of participants are identified: Participant I, Participant II, and other participants. Furthermore, the text incorporates environmental and place circumstances.

Theme & Rheme Analysis

The results of the data analysis demonstrate the existence of three distinct thematic categories within the IPKTIG text. The three types of themes identified are textual, interpersonal and topical. The following section presents an analysis of the theme realisation evident in the text.

1. Textual theme

Table 8. Sample data
"Sedek dina anu I Goak magedi uli sebuné ajaka dadua lakar ngalih dedaaran"
(At that time, the crows left the nest together in search of food.)

Sedek dina anu	*I Goak*	*magedi uli sebuné ajaka dadua lakar ngalih dedaaran*
Textual	Topical	Rheme
Theme		

Table 9. Sample data
"Lantas I Lelipi mesaut banggras"
(Then, I Lelipi replied firmly.)

Lantas	*I Lelipi*	*mesaut banggras*
Textual	Topical	Rheme
Theme		

In light of the aforementioned explanation, it can be discerned that there are two clauses that involve textual themes. This can be observed in the lexical items employed, such as "sedek dina anu" (at that time) and lantas (then). The term "sedek dina anu", as seen in Table 8, pertains to the message conveyed by the preceding clause.

The Indonesian word "lantas" (translated as 'then' in English) functions as a conjunction in Indonesian, serving to link the preceding clause with the subsequent one. It can therefore be surmised that language constructions or text writers tend not to convey the core of the message initially at the beginning of the clause, but rather after the conjunction or coordinator. The text writer's indirect intention is to convey the core message or main message as something new to the listener or reader.

2. Interpersonal theme

Table 10. Sample data
"Pemragatné ia I Naga puun dadi adeng"
(In the end, he, I Naga, was burnt to a cinder.)

Pemragatné	*ia I Naga*	*puun dadi adeng*
Interpersonal	Topical	Rheme
Theme		

In light of the aforementioned explanation, the clause in question can be identified as an example of a clause with an interpersonal theme. The term pemragatné (translated as 'solution' in English) refers to the information that should be conveyed to the listener, namely that the most appropriate course of action to take with regard to I Naga is to burn it.

3. Topical theme

Table 11. Sample data
"Nagané ento koné gedé, aéng, tur demen ngamah anak lén"
(The dragon is said to be big, powerful, and also likes to eat other people.)

Nagané	*ento koné gedé, aéng, tur demen ngamah anak lén*
Topical	Rheme
Theme	

The clause in Table 11 is characterized by a topical theme, in that the principal message or meaning is situated at the outset of the clause, within the most significant element or main message. In the clause, the topical theme comprises the participant "nagané" (the dragon). As a result of the aforementioned data analysis, three principal categories of themes were identified within the IPKTIG text: textual themes, interpersonal themes, and topical themes.

4. Conclusion

The analysis of the IPKTIG text revealed the presence of a transitivity system, which can be defined as an experiential meaning, as well as a textual meaning, which can be understood as a theme and rheme system. The meaning representation applied to the text is based on the following three elements: process, participant, and situation.

Subsequently, six types of realisation process are identified, namely those pertaining to the process and the participant. A total of six processes were identified, namely: material process, mental process, relational process, behavioural process, verbal process and existential process.

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