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The Ideology of Narrative Text "*I Lacur*" : The Systemic Functional Linguistic Perspective

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Abstract

Balinese narrative text entitled *I Lacur* deep moral value which is suitable for humanity to achieve good life quality. However, not all Balinese people know the existence of the text. Because of that reason, this research focused on how far the moral value was given for humanity. This research analyzed the ideology of the text. The theories used to analyze the problem were the theories of social context from Systemic Functional Linguistics, proposed by Halliday, namely; the context of the situation, the context of culture, and context of ideology. Dijk supported the ideology theory. The research used a qualitative method by doing observation for the whole text. The data were obtained from nonverbal languages released with actions done by the main figure, *I Lacur* in the text. The results of the analysis were presented descriptively. Based on the result of the analysis, the text taught us how not to defame, insult, underestimate other people. The text taught us how to respect the existence of other persons. Persons who were patient to follow what happened to them would get what they needed. The moral value of the text is that persons who treat others against human right will get unhappy in their lives. In contrast, persons who do a good thing in life will have happiness in their lives. Based on the context of the text, the name of *lacur* 'poor' refers to the villagers because they have very poor moral in performing life.

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1. Introduction

Every community has its literature work either spoken or written text with its language. The texts known in the community have own purposes such as; entertainment, education, motivation, information, persuasion, and others. The texts use own language style in order the targets of the text are very easy to comprehend the texts, for example, lexical choices, language structures, the density of phrase or group of words, figurative languages, and many others.

Bali, one of Indonesia provinces, has hundreds of text known as *Satua* (spoken or written narrative text) in the community with the Balinese language. The texts use the Balinese language in which language style, including figurative languages, are applied. The settings of the texts like figure, place, and time use entities known by the target of the texts. The texts can use animal, plant, human, and Gods as figures of the text. Place used in the texts is related places that become familiar with Balinese. Time used in the texts is related to the name of time-related to culture.

However, only several of hundreds of text do the communities recognize, one of which is *Satua I Lacur .* This is a narrative text which is not so popular in the communities. This text has a very good ideology that must be applied in the communities. The ideology of the text trains human how to behave in the communities, such as what the communities do when seeing other communities getting problems, how to face reality in life, etc. The text gives guidance of life about what human must do in the life through nonverbal language. The nonverbal language is released with the behavior the main figure of the text. The main figure did not show his anger even though he was treated very bad against human right. He applied nonverbal language by avoiding the communities. The meaning of the nonverbal language needs to be explored as social semiotics.

To understand the purpose of the text, it is related to ideology since the text embeds with ideology. It means that when analyzing the text, the ideology of the text involved. The ideology of the text is brought through the context of the situation and context of culture. In other words, the understanding ideology of the text must understand the culture in which the text develops (Latupeirissa et al., 2019; Li, 2020).

Because of that reason, the paper analyzes the ideology of the text, how far the moral value is conveyed by the text. The result of the analysis brings the popularity of the text becomes higher in the communities, especially in Bali. In addition, this research does conserve the Balinese language because of globalization era in which many Balinese language variables gets declination. The popularity of *satua* or Balinese narrative texts gets decreased in the community.

The theory which was used to analyze for the text is the theory of Systemic Functional Linguistics (SFL) proposed by Halliday and supported by Dijk, especially in ideology. SFL is viewed to be able to analyze the problems because this is applied linguistic involving language and social context. Therefore, SFL is chosen to solve the problems. Qualitative research was used to analyze the text by doing observation of the text.

2. Materials and Methods

Texts developing in communities have specific purposes in which cultures embed in the texts. Therefore, comprehending the purposes of the texts, the ideologies of the place where they develop must be comprehended since every community has its own ideology. The ideology applied in one community is different from other communities.

In narrative text, ideology is brought through clauses which bring abstract meaning. The meaning can not be understood only from semantic discourse because the meaning rises from the interaction between language and social context. Language is called lexicogrammatical features which focus on from smallest part of language such as morpheme into the highest part, called clause

(Suardana, et all 2019;2020). Social context involves the context of the situation, the context of culture, and context of ideology. In other words, SFL views that ideology is the highest level of stratum in analyzing text. Halliday (2004).

Clause is the highest stratum of lexicogrammatical feature is viewed as the source of meaning since clause has three functions called metafunction. Metafunction is associated with the function of language, namely: ideational, interpersonal, and textual meaning. They work together at the same time to create semantic discourse.

Context of the situation is located above the language so the analysis of context of situation involves clause as metafuction. According to Halliday (1999:12), context of the situation is related to field tenor, and mode. The field is related to ideational meaning, the tenor is related to interpersonal meaning, and mode is related to textual meaning.

The field is related to who does something, what the participant does, whom something is done or given, where something happens, how something happens, and how far the participant involves in the text. To identify those categories, ideational meaning analysis has a significant role because the analysis gives what kinds of activity are done and the functions of the participant in the text. The use of verb types brings what happens in the text.

Tenor is related to the relationship between a participant and others. Analysis of interpersonal meaning helps to identify the status of the participants in the text. The participants use language in which use (i) forms of a clause such as mayor or minor clause, (ii) functions such as (a) offer or command goods or service, (b) states or question information, (iii) modality such as proposal or proposition. From those aspects, tenor indicates status of the participants in the text, participant's emotion, and the character.

Mode is related to textual. Textual is the analysis of how the language is formalized in social interaction. Textual is the analysis of theme-rheme. The theme is known as language as the message becomes the center of analysis involving topical theme, interpersonal theme, and textual theme. This analysis of textual meaning indicates (i) the density of massage released with lexical density, (ii) the modality, and (iii) conjunction used to connect one clause to another. The analysis of mode indicates (i) the purpose of the text, (ii) reason the text is made, (iii) tools as media in social interaction, (iv) what language is used such as verbal or nonverbal.

Above the context of the situation, there is the context of culture, also called genre, (Eggins, 2004:55) Genre is the stages or the steps to achieve a certain goal based on culture. Every text has own genre because every text has own ways to achieve the goal. The usage of certain lexis helps to identify genre because every stage or step uses certain lexis. A text has staged such as abstract, orientation, complication, evaluation, resolution, and coda Halliday (2002:223). Each stage uses kind of certain process, for example, the relational process is mostly in orientation because the stage focuses on the introduction. However, material process dominates in complication since this stage involves physical activities.

In narrative text, the context of culture is associated with moral value since the message conveyed by the text is based on the culture in which the text develops. The message conveyed through the text is sometime in abstract meaning, for example in nonverbal language. Actions done by the participants release Nonverbal language and the actions can be valued based on the culture. So that is why, the analysis is very abstract in which not all people can understand about the message of the text.

Ideology is the highest stratum. This is very abstract so many people miss the meaning of text because ideology embed with culture. The researchers who do not recognize the culture of the text can not comprehend the purpose, the message, and the ideology. According to Dijk (2000), ideology is concept help by people where they live. The concept is believed by the people to achieve certain purposes or goal. The theory proposed by Dijk has relevance with SFL theory proposed by Halliday.

To emphasize the concept of ideology, Halliday focuses on *field, tenor,* and *mode* (Dan &Septevany, 2020).

Field is related to who must do something, how must be done, where must be done. The participant of the text must do based on what situation is going on. *Tenor* is related to what the clause is used in social interaction involving modality. *Mode* is related to (i) why the participants do the activity, what kind of language is used to do social interaction (Supadmi, et all, 2020).

The data were taken from Balinese narrative text entitled *I Lacur* written by Tinggen (2011). This text was chosen as source data because the text contains the very great moral value that is very important to create a good character for humankind. The good character development must be given since early age. This research was done by the qualitative method. The technique done for this research was by doing observation, namely reading and comprehending the text.

The data were obtained from nonverbal language released with clauses. Nonverbal language can be used as identification of character of the participants of the text. Besides, the nonverbal language done by the participants can be used as behavior which must be done and which must not be done as good human. The measurement used to value behavior done by the participants in the text is Balinese culture held by the community based on religious life whether or not the behavior suits to Balinese ideology.

The theory used to analyze the data was the theory of SFL proposed by Haliday, context of situation, context of culture, and Dijk supported ideology. The theories were chosen because the theories were viewed to be able to solve the problem since the SFL can analyze phenomenon which involve language and social context. In another word, the meaning of the text arises from the combination of language and context simultaneously. The results of the research were presented based on the analysis descriptively.

3. Results and Discussions

As mentioned above, the data were obtained from the Balinese narrative text entitled "*I Lacur*". The data noted in this research were nonverbal language released in number of clauses. Next, the data were presented in two languages, Balinese and English languages. Balinese language was noted as language source, whereas English language was used as the translation. The data were presented below.

1. *Ia polos tur tutut pesan tekên sepakon anak, nanging ia pepes culigina tekên timpal-timpalnê.*
   'He was very kind, he always follows to everyone, but his feeling was often inconvenience because of people threat'.
2. *Di tongosnê pules ia êndahanga tekên timpal-timpalnê, ada anê ngentutin, ada anê ngosong abana kema-mai. Nanging, yadiastun kêto baana krana ia matilesang pesan dewek lacur.*
   'He was often disturbed by people living in the village when he was sleeping, some people peed him, and some people brought him to somewhere. However, he was treated such bad behavior by others, he never complained because he knew that he was poor'.
3. *Dêning suba tusing kodag baana kesakitanê, lantas ia magedi uli dêsanê nglaku-laku.*
   'Because he could not stand getting such bad behavior, he left the village without having clear purpose'.
4. *Disubanê makelo ia makeneh-keneh, ada pura, ia lantas kema lakuna medem. Kabatek baan kiapnê mara pesan konê glebuganga tendasnê suba pules.*
   'After thinking too much, he found a temple, there he slept. Because of being too sleepy, he laid his body down the sleeps'.

5. *Nah Jani enê nira maang cai manik sakecap. Saha maicanin. I Lacur . Kagunan manikê enê apa ja kitaang cai, manikê dogên dagihin, jeg ada.*
   'Now, I give you jewelry as gift for you Lacur. The usage of the jewelry is to require whatever you need, your need will be blessed'.
6. *Baang dogên anakê nyailin cai, Bapa lakar mastu anakê nyailin cai, apanga ia nemu lara. Buina, cai ênggal nemu bagia.*
   'You had to ignore people who underestimate you, I cursed them in order they got unluckiness or poverty in their lives. In contrast, you will be happy'.
7. *Suba semengan, I Lacur manik-manik totonan ketegarang katagihin nasi, sedek ento suba ada nasi*.
   'When it was in the morning, *I Lacur* asked some rice for food, soon, the rice was available'.
8. *Di dêsa, I Lacur makejang anakê nyailin, ada anakê nunggingin jit, ada anê ngentutin, muah anê lenan.*
   'In the village, many people insulted him, some people showed him butt, some people farted him, and did other bad behaviors'.
9. *Makejang anakê nyailin I Lacur suba maan lara, nanging I Lacur nemu bagia.*
   'All people who insulted *I Lacur* got problems in their lives. In contrast, *I Lacur* got happiness'.
10. *I Lacur nunas manik-manik mangda nguripang Ida Raden Galuh buka jati mula , lantas Ida Raden ngurip*.
   '*I Lacur* asked jewelry to revive Ida Raden Galuh then he was a live.
11. *Jani I Lacur dados mantu sang Prabu Daha, lantas dados Prabu ring raja Kahuripan*.
   'Then, *I Lacur* became son in law of the king of Daha, then became the king of Kahuripan'.

As mentioned above, this is a narrative text. The message is conveyed through the abstraction of the text. In another word, the meaning of the text can not be comprehended only in semantic discourse but it needs more abstract comprehension in which social context embeds. Culture can not be parted with the text because the message of the text contains moral value in which the ideology of people embeds.

To the ideology of the text, firstly, social context involving the context of situation and context of culture must be analyzed. Through the analysis, the ideology of the text emerges automatically. This paper present the analysis of the situation context of the text based on the research.

Field

The main figure of the text is *I Lacur* . The meaning of *Lacur* is taken from Balinese language which means *poor.* However, the word *poor* has broader understanding so it does not focus on semantic meaning, but the meaning of the word *lacur* obtained from social context. The text describes that *I Lacur* is a poor villager who did not have house so he slept in anywhere. He was very respect to every villager, but he was insulted by many villagers by any bad behavior which made him feel uncomfortable in his life.

Even though being treated in any bad behavior by many villagers, he never showed his anger against the villagers. Instead he left the village in order he was not disturbed anymore. He left the village without having clear purpose. In his going, he found a temple where he slept because of being sleepy and tired. In the time when he was sleeping, a old man came to him and asked *I Lacur* the reason to sleep in the temple.

After giving the reason, the older man felt sympathy for what *I Lacur* experienced. Because of that reason, he was given jewelry called *Astagina.* The jewelry could provide everything that he needed. When he needed some rice for the food, the rice was available. Even he asked the jewelry to

revive Ida Raden Galuh, the jewelry could revive her. Because of that effort, *I Lacur* was nominated as the king's son in law then he was a king in Kahuripan.

Tenor

The text involved *I Lacur* as a main figure and supported by Old man, king of Daha, and villagers. *I Lacur* served as one of villagers he was very polite person, he knew himself that he was very poor in wealth. But he is rich in mental, he never showed his anger against the villagers. He always avoided problems that made by the villagers. In contrast, the villagers were selfish, arrogant. They did bad behavior for *I Lacur* such as peeing *I Lacur* when he was sleeping, bringing him to anywhere, and others. Those actions indicated that the villagers felt dislike to *I Lacur* because they did not like to see a person who had poor wealth. Old man served as a God who occupied the temple where *I Lacur* slept. The old man was sympathy to what *I Lacur* experienced. Because that reason, *I Lacur* was protected from bad behavior done by the villagers. The old man did like to see the villagers who insulted others and they were cursed because of their deed.

Mode

The text used nonverbal language in which cognitive comprehension was needed to analyze the message. The use of nonverbal language indicated that it was the best way for *I Lacur* to end the conflict. This was done because he did not want the villagers anger went on continuously. He needed the happiness or harmony happened in the village by loving, helping, and caring each other. However, what *I Lacur* hoped did not come true.

Curse given for the villagers who did bad actions to *I Lacur* was punishment for doing some mistakes. This text indicates that mistakes done by the villagers led them calamity in their lives. In contrast, persons who were insulted by others would be protected and given happiness in the life. The text coaches mankind to do good things that will be useful for many people.

Context of culture

Context of culture of the text is released by moral value embed in the text. Based on the research, there are three moral values obtained from the text. Firstly, mankind must respect, help, love, care, and tolerate each other. Those are very important in the life. Harmony and happiness life will occur if those aspects are held tightly by all people. Secondly, persons who do good thing will get good fortune in the life. Otherwise, persons who do something bad will get something poor in the life. Balinese people believe that what we do in the life will give bad or good fortune, it depends on how far the mistake or goodness is performed. It is called *Karma pala* ' what we do, what we get'. Thirdly, when focus on our target in the life, we must focus it in which there are many problems occurring in the process and the problems will disturb us. The function of the problems is to examine us whether or not we are patient to manage the problems. To achieve the goal, we must ignore the problems by managing well and focus on what we have to do to achieve the goal. In other word, disciplines become the main key to catch our goal since the disciplines leads us to do what must be done in the first time, the second time, and so forth.

Those three moral values mentioned above coach mankind how to experience life well, face or manage whatever happens in life, we must not give up managing the problems. The goal in the life embeds with the problems, me must focus on the target. The problems that occur in the process make our mental wiser to manage any situation. The more problem we can manage well, the wiser our mental we have.

The ideology

As mentioned above, ideology is the concept held by communities where they live. Ideology is released with the action, thought, and result or phenomenon. The three aspects above are believed to bring convenience for the lives. This is the reason why the concept is held tightly by the communities (Dijk, 2000). Ideology in SFL is related to context of situation, namely: field, tenor, and mode. Field is related to what must be done, tenor is related to status owned by the participants in the community, and mode is related to how language is used (Fitri, et al., 2019).

The villagers must run the principles of humanity, namely respect, love, care, help each other. These principles are fundamental to perform in the community since the principles bring harmony in life. Based on the behavior done the villagers in the text, there was a violation against to human right done by the community. The villagers insulted, underestimated, and other bad deeds to *I Lacur* . The deeds made *I Lacur* feel inconvenient in the life. The God who occupied the temple where *I Lacur* slept protected *I Lacur* since he was treated in very bad deed against to human right. The God gave something that made *I Lacur* happiness. In contrast, the God cursed and gave punishment for the villagers because of their deeds.

I Lacur served as one of the communities, he was a polite person who never protested to what happened to him in the village. Even, he helped other persons who needed some help. His help made the king feel happy since what *I Lacur* did made the daughter of the kings revive. Because of his great deed for the king, he found happiness as the son in law of the king then he became a king. It indicates that bad treatment gotten by *I Lacur* raises happiness.

I Lacur applied nonverbal language to manage the phenomena that happened to him. He did not want to make complicit to anyone. Even thought he was treated in bad deed. The best way he took was by escaping from the village. Applying nonverbal language in that context was the best choice since doing conflict made unhappiness in life for both parties. As wise person, *I Lacur* chose to avoid meeting the villagers.

4. Conclusion

As mentioned above, Balinese narrative text entitled *I Lacur* has great moral valu conveyed through social context. Context can be gotten through culture analysis which needs deep cognition since the context analysis is not brought by sentence directly. The text teaches us how to behave in community in order to achieve happiness. We are hoped not to give up when having problems because we are not alone in the life. God always gives strength and happiness for everybody who gets insult, underestimation, defamation, and others.

In contrast, God will curse everybody who does something against human right. In other word, persons who do good thing for other will get happiness in the life. In contrast, persons who do bad thing for other persons will get unhappiness in the life. The word *lacur* 'poor' refers to persons who have poor moral, cognition, thought. Based on the context, the meaning of *lacur* 'poor' deserves for the villagers since they treat person against human right.

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