



## **The Context of “*I Lubdaka Maboros*”: Systemic Functional Linguistics Perspective**



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### **Abstract**

The text *I Lubdaka Maboros* is one of Balinese narrative text held in the Balinese community. It is spoken text shared from generation to generation. This text is viewed as factual text since text is associated with the existence of *Ciwaratri* day occurring in every year exactly in *Panglong kepinpat belas, tilem kepitu* based on Balinese calendar. Many Balinese communities do not know the context of the text. Therefore, many of whom have a different interpretation for this text. This paper analyses the context of text *I Lubdaka Maboros* to solve that phenomenon. The text is taken from *kumpulan Satua* ‘Balinese folktales’ (Suwija. et al., 2019). The theory used to analyze the phenomenon is Systemic Functional Linguistics, namely: the context of the situation, culture, and ideology (1999). The research method used for the paper is a qualitative approach, namely the deductive approach. Based on the research result, the text’s ideology teaches us to control mind to avoid hurting others’ feelings. Seven behaviors must be avoided in the world, called *sapta timira* ‘seven behaviours which cause destruction’. *Maboros* ‘hunting’ is interpreted in context instead of literature. *Maboros* is associated with hurting in larger meaning. The media used to invite all people to perform good behaviours can be in written or spoken texts.

### **1. Introduction**

Text of *I Lubdaka Maboros* ‘*I Lubdaka hunts*’ is one Balinese narrative text developing in Bali, Indonesia. There are significant numbers of Balinese communities believing that the text is factual

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or nonfiction text. Therefore, what is told in the text is believed that is history. Because of this reason, they behave as if what I Lubdaka as the main participant of the text behaved. Even, what I Lubdaka did made him go to heaven when he died. This phenomenon makes them concept that doing or performing *Ciwaratri* can make them escape from the sins of what they did in previous time.

*Ciwaratri* day is a day which is viewed as a special day by Hinduism. The day occurs in *Panglong menuju keeping patbelas* based on Balinese calendar, it is precisely in the day before dark moon in January each year. The day is viewed a perfect day for us to contemplate what we did in previous time whether we did good behaviors or harmful behaviors in life. The day is believed as the darkest day of the other days within one year. Because of this reason, many Hinduisms perform ceremony in this day such as *mecaru* 'purification', business establishment, and others.

The meaning of the text is beyond of the clauses constructing text. The communities get the meaning of the text from the sequence clauses constructing the text. This phenomenon makes misinterpretation in which everybody enable to give own interpretation based on their understanding of the clauses used in the text. The meaning of a narrative text cannot be obtained from clauses used, but the meaning can be obtained from abstraction of the clauses through deep cognition understanding. In other word, the meaning of narrative text is based on interpretation involving social and cultural approach (Danesi, 2004).

Context in the text plays an important role to determine the meaning of the text (Akbar et al., 2020). The context is related to social and cultural aspect that is held by people living in the area. Every area occupied by number of group members has role and regulation to control the members to achieve their goals. The leader of the group concerns about the life quality possessed by the members. There are many ways applied in the community to guide the members to achieve the goal, one of which is narrative text. The texts developing in the community are used convey certain message intended for the members of group. The text is constructed by social context related to social and cultural system applied in the area. However, the context in the text is not concerned at all by a lot of group members. Such as the context of text *I Lubdaka Maboros* is not comprehended by great number of Balines communities. Social context involves three aspects, namely: context of situation, context of culture, and ideology (Martin, 1992:496; Supadmi et al., 2020).

This paper analyzes the three context of I Lubdaka Maboros 'I Lubdaka hunts' based on the phenomenon. The theory used to analyze the phenomenon is the theory of Systemic Functional Linguistics (SFL) proposed by Haliiday (1978, 1999, and 2014). The theory is chosen since the theory is applied linguistic. It can be used to analyze social phenomenon occurring in communities. Because of that reason, the method used to analyze is qualitative approach, namely the analysis is based on theory.

## 2. Materials and Methods

Linguists give text definition in a different point of views based on their approach. Several numbers of linguists distinguish text and discourse in which there are some aspects which make them different. However, SFL does not distinguish both text and discourse. Suardana (2020a) gives definition about text to support the definition of text given by SFL. Text is expressing idea, thought, concept, experience, or others that use verbal or nonverbal languages, and involves social context. Text has nothing to do with the length of sequence of clauses establishing the text, but social context will become the first concern.

Context of situation is related to what is going on, it is related to the social aspect held by a group of members in communities. It is related to some aspects such as: the purposes of the text, what media is used, who is the text intended for, where the text is effective to be performed, and

many other social aspects. To comprehend the context of the situation, there are three aspects of language must be considered, called metafunction clauses (Halliday, 2014:30). Metafunction interprets that clause can be viewed from three aspects: ideational, interpersonal, and textual meanings.

Ideational meaning is associated with experience happening to everything in the world. Ideational meaning analyzes what happens, who experiences, where, when, how the things is done. This analysis uses transitivity theory since this theory can explore the functions of participants in the text. The kinds of action done by the participant(s) can be identified based on semantic approach. Clause will be viewed as a text if the clause has cognition. Cognition can be found in circumstance because it functions to augment the clause. The existence of circumstance gives certain meaning of the clause. Therefore, as what mentioned before, ideational meaning gives the situation related to what happens, who involves, the purpose of the text, how the behavior is done, where, when thing is done

Interpersonal meaning is associated with how the language is used, including the modality. Modality is very important in the clause since the modality used in the text can be used to identify the characteristics and the status the participant in the text. Modality can be proposal or proposition (Halliday, 2014:177). Proposal is modality associated with offering or demand. Proposal has scale or range, from light to obligation meaning. It depends on context of situation. Proposition is related to belief, probability, and frequency. The participant uses proposition based on their point of view to phenomenon occurring in the world. The usage of proposition indicates the quality of the participant, it is related to how often the activities id done.

Textual meaning is related to how the language is formalized. This usage indicates some semantic aspect such as; (i) why the text is established, (ii) who is a text intended for, (iii) what media is used, (iv) what kinds of language is used, and many others.

Context of culture is related to cultural aspects. It is associated with the belief system held by the communities living in the area where the text develops. The language used in this context contains metaphorical meaning. The language used is associated with the belief system running in the area where text is a live. Context of culture is known as genre. Genre is the stages to achieve the goal (Eggins, 2004:54; Tualaka et al., 2020). The stage or the step in the activities involves cultural aspects such as; greeting, media, who must speak first, and others. In narrative text, the context of culture is associated with the text's moral value since moral value embeds with culture.

Ideology is related to the social and cultural aspects. The ideology is associated with field, tenor, and mode. Field is related some aspects such as: (i) what should happen, (ii) why the event happens, (iii) who must involve in the event or activity, and Tenor is associated with status and intimation. The two aspects can be seen through (i) what kind of language form will be used (ii) who may use modality when social interaction is going on. Mode refers to some aspects for social interaction such as; (i) what media must be used, (ii) the purpose of the text, (iii) intonation of the text, (iv) what language should be used, etc.

This is qualitative research, the data were taken from *Kumpulan Satwa Dongeng Rakyat Bali* written by Suwija et al (2019). This research used the deductive approach, namely the research uses theory to analyze the phenomenon. The theory used for this research is the theory of SFL which covers some theories such as: (i) theory of context of the situation, (ii) theory of context of culture, and (iii) context of ideology.

In context of situation, the data were selected based on the theories used in this research. In the field, the technique used to identify the data is by separating the clauses' elements. The data were collected based on the function. In tenor, modalities were identified based on semantics approach. Modality can be in grammatical metaphor or the congruence. In mode, Theme-Rheme

became the research focus since the clauses constructing have certain theme. The themes were identified based on semantics approach.

In context of culture, the clauses containing nonverbal meaning were identified based on cultural approach. The clauses containing metaphor meaning with a cultural approach were analyzed based on cultural interpretation. The context of culture was associated with the moral value of the text related to cultural aspects such as, system belief.

In ideology, the clauses containing metaphor meaning were interpreted based on field, tenor, and mode. Field is related who should do something, what activities must be done, where or when something should happen. Tenor is related to what form of language is used for social interaction, and what modalities should be used in social interaction. Mode is associated with some aspects such as; what media should be used for the text, the purpose of the text, etc.

The result of the research is presented based on the kinds of contexts. Context of situation is correlated to metafunctions. Field is correlated to transitivity analysis, tenor is correlated to modality analysis, and mode is correlated to thematic analysis (Halliday, 2014). The most significant number of process used in the text is used to interpret the character of the text.

### 3. Results and Discussions

#### 3.1 Context of Situation

Analyzing the context of situation needs metafunction of language analysis, namely transitivity, mood system, and thematic. Transitivity analysis focuses on the process used in the text, mood system focuses on modality system, and thematic analysis focuses on thematic system.

##### 3.1.1 Field

Based on the result of the research, the text applies all of process in transitivity. The numbers of process are presented below.

Process	Number
Material	50
Relational	40
Behavioral	27
Verbal	15
Existential	8
Mental	2

Material process is the biggest number used in the text, while the smallest number is mental process. The three kinds of process above such as material process, relational and behavioral process have close relationship in the text. Material process describes the activities done by I Lubdaka as a main participant. The activities done by I Lubdaka are viewed as bad habit. He hunted and killed many animal in the forest which they did not have any mistake. The text tells that I Lubdaka hurt many animals which made the babies of those animals die because of starving. In addition, material process is used to describe the activities done by I Lubdaka when he climbs a big tree called *Bila*. He keeps picking the leaves while spending the night.

Relational process is the process occupying text as the second number, this process describes the characteristic of I Lubdaka. He is greedy, cruel, fierce, and other bad characteristics. The characteristics are emphasized by repetition so the number of relational process is big. The writer

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wants to emphasize that I Lubdaka has bad bad habit in the world which make many animals get hurt.

Behavioral process describes that I Lubdaka realizes that he did something wrong, against to law by hunting, hurting animals, making the babies of animals starving. He regrets what he did in previous time must be ended. He promises that he must end to be a hunter since he realizes that hunting or hurting animals equals to hunting or hurting human. He is given apology from the sin because he realizes that what he did in previous time is destruct himself. He escapes from the sin he is placed in the heaven when he dies.

Based on the description mentioned above, field of the can be inferred that I Lubdaka hurt and hunted animals (Sri Satywati et al, 2020). Many babies of animals starved because the babies did not get any milk from the mothers anymore. Many animals curse I Lubdaka because of his cruel behavior in the world. This is done since he does not realize that what was done so far was caused by darkness in the mind. That phenomenon made him not be able to identify which was wrong and which was right. However, he realizes what he did in previous time is viewed cruel habit which could hurt animals. He regrets for himself and promises to end the habit. He is given apology by the God that he is not blamed to go to the sin, but he is placed in the heaven when he dies.

### 3.1.2 Tenor

The text involves I Lubdaka as main figure and supported by Ida Sang Hyaang Yama and Ida Sang Hyang Siwa. In the talk involving the two participants, Ida Sang Hyang Yama uses proposition (Halliday, 2014), namely describing based on the regulation applied in haven. Ida Sang Hyang Yama emphasizes that person who does something bad will be go to hell. In contrast, person who does something good will be placed in heaven. It is very clear that the text tell us about the responsibility in the real life. That is called *karmapala*, bad or place is defined by the behaviors done in the life.

Ida Sang Hyang Siwa uses languages containing proposition and proposal meanings. Ida Sang Hyang Siwa asks Ida Sang Hyang Yama to place good place for I Lubdaka. Clause containing proposition meaning are used to give some explanation about what I Lubdaka did as long as he was alive. The perception is spoken based on what has been decided by The God. This explanation is categorized as proposition meaning associated with belief Halliday, (2004) and (Portner, 2009).

In other side, clauses containing proposal meaning are also used especially to give solutions to achieve harmony in the world. Ida Sang Hyang Siwa gives guidance how to contemplate what we did before and how to end to perform bad behaviors. Ida Sang Hyang Siwa emphasizes how important to get contemplation in the life since in this moment, we can think of what kinds of behaviors should be done and which behaviors should not be done.

Based on the languages used in the text, The God manifested as Ida Sang Hyang Siwa loves and cares human. It can be seen from the languages containing proposal meaning especially clauses containing guidance how to escape from the sins, namely; doing good behaviors and controlling mind. By having two kinds of guidance, human can chose their right way which makes the world get harmony.

### 3.1.3 Mode

Based on theme analysis, the text applies three kinds of thematic, namely; topical theme, interpersonal theme, and textual theme. It means that the text belongs to narrative text since there are interpersonal themes such as: (i) elliptical clauses released by *inggih* 'well', (ii) minor clauses released by *Dewa Betara* "Dewa Betara". The two forms of interpersonal theme are used to support the clauses made by the author to make setting in the narrative text. In other word, the existence of

interpersonal mentioned in the text functions to augment the chronology of the text (Fina and Barbara, 2015:158). In topical theme, the text is dominated by unmarked themes which indicate that the text emphasizes the setting of event. The text uses several adverb clauses serving time, place, and reason clauses. Again, those clauses indicate that the text imposes chronology of event.

Based on the dialog between Ida Sang Hyang Yama and Ida Sang Hyang Siwa, Ida Sang Hyang Yama uses clauses containing proposition meaning which imposes on the appropriateness. Heaven is for good behaviors, while hell is for bad behaviors. Ida Sang Hyang Siwa brings I Lubdaka to the heaven since I Lubdaka promised and ended his bad behaviors. He regretted what he had done to living creatures in the world when he was alive. Ida Sang Hyang Siwa uses clauses containing proposal meaning by giving apology for I Lubdaka.

The talk involving the two participants indicates that the text invites us to avoid performing bad behaviors, but expects us to do good behavioral by not behaving seven enemies that can destruct us.

### 3.2 Context of Culture

The text is categorized as philosophy text in real life. In this case, the text embeds with Hinduism. This text persuades human being to have good quality life in the world by avoiding hurting. Hurting is interpreted in large meaning, hurting is interpreted not only for destruction but also for others. The text is established to minimize bad habits done by persons who cannot identify the activities which one is wrong, which one is good. Persons who are covered by darkness in their minds will do cruel habit which potentially hurts other persons.

People's bad habits are not realized that those are wrong, against ethic, norms, esthetic applied in real life. Seven habits often cover the human mind, those are called *sapta timira*. *Sapta Timira* is seven enemies that destruct us. The seven habits must be avoided performing by a human. They are:

1. Arrogance because of beauty or good looks
2. Arrogance because of wealth
3. Arrogance because of cleverness
4. Arrogance because of status having in the community
5. Arrogance because of strength
6. Arrogance because of alcoholic drink
7. Arrogance because of bravery

Based on the context of culture, the word *maboros* 'hunting' is interpreted as hurt since hunting makes animals hurt. Animal is equalized as other living creatures. Human are hoped not to hurt others. Whoever gets hurt will have disturbance in their lives and results disharmony in the world.

### 3.3 Ideology

Text of *I Lubdaka Maboros* cannot be separated with an ideology. The ideology embeds within the text (Hart, 2014). The ideology of text from SFL point of view is related to field, tenor, and mode. It is related to many aspects, such as:

#### 3.3.1 Field

The field is related to the participant, the activities, how the activities are done, where is done, and the purpose. Based on the analysis, there are aspects related to the field.

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1. We avoid hurting others since what other persons feel is felt by us. Hurting others will make disharmony in the world. Hunting others means hunting ourselves.
2. Respecting others. If we need appreciation from other in the world, we must appreciate others.
3. Arrogance because of seven bad habits as mentioned above make us destructive, not for us but also others.

### 3.3.2 Tenor

Tenor is related the relation among participants in the text. There are aspects related to status of the participants in the text, they are:

1. We must appreciate others in the world since we cannot live alone. We need others' help to achieve our goal. To achieve goal, others' help embeds in the process
2. Persons' have high social status must become examples in community as persons who perform good behavior since the community members will follow them.

### 3.3.3 Mode

Mode is associated with media, the purpose of the text establishment, the time, and others. Here are the aspects related to mode:

1. The media used to invite persons to avoid doing seven bad habits can be written or spoken text. Written text can be gotten through books, article, newspaper, or others. Spoken text can be spoken directly from figures in the community. Spoken text is always spoken in *Ciwaratri day*. This is done to remind the young generation about the text.
2. *Ciwaratri* day is the best moment to remind young generations to perform good behavior in the world. The youth must be given the text's essence instead of the story since the youth often interpret the text with their interpretation. The meaning behind the text must be given to the youth. Therefore, they can make correlation between text and the real life.
3. The person who gives speech about the text must understand the text's context instead of the story. This is important thing since they can give the examples that can be applied in the world.
4. The comprehension of the text's essence must be given at early age by using languages that they can understand. This is very important since behavior is one of languages which obtained since early age (Halliday, 2003). Whatever is embedded in the brain will be applied the world and it can be permanent.

### 3.4 The Finding

Based on the explanation mentioned above, the text guides all of us, especially Hinduism to achieve good quality of life by doing good behaviors instead of performing bad behaviors in the world. The text embeds Hinduism life philosophy so the text is associated with *Sapta Timira* 'Seven enemies that destruct us in the world'. This realm is associated with *Purnama kepitu* 'dark moon that occurs in January' since this moment is viewed as the darkest moon among the other dark moons in a year. Darkness is associated with an inability to identify which is right, which is wrong. Performing destructive behaviors is interpreted as persons covered by the darkness in sight, leading to destruction in the world. In this moment, God gives guidance through deep contemplations.

#### 4. Conclusion

Based on the analysis with SFL theory, text of *I Lubdaka Maboros* “I Lubdaka hunts’ is one of Balinese narrative texts which contains profound moral value in the life. The moral values conveying through the text are fundamental for us to control our behaviors in the world. The views which state that performing or doing *Siwaratri* day can omit the sins made by us in the world is not right. *Siwaratri* day is the best day or moment to contemplate what we already did in previous days. We are expected to avoid performing destructive behaviors known as *Sapta Timira* ‘seven bad behaviors that destruct us in the world. *Maboros* ‘hunting’ is interpreted as hurting since hunting makes others feel hurt in mental or physic. By avoiding hunting each other, the world will raise harmony life for all leaving creatures.

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