



Representation of Experiential and Textual Meaning on Kelambu Nyawa Texts: A Study of Linguistics Functional Systemic



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Abstract

The issues are examined in this study is a representation of experiential and textual meaning as well ideology generally exist on Kelambu Nyawa texts. Moreover, this study was descriptive qualitative-quantitative (mixed method). The method was widely used for collecting the data through observations, interviews, and documentations, as well technical notes. Further, in analyzing the data was used the formal and informal method. The result of the study indicating the use of process was dominantly found on kelambu nyawa texts are materials process as much as 115 (35,50%). Further, the use of participant on the text where exist participant I is 308 that predominantly by participant actor about 103 or 33.44% and other participant found is 264 that is dominated by the using of participants goal (receiver) about 85 or 33.20% and the using of other participants is 24 where it's dominated by reach in number of 15 or 62.25%. Furthermore, the use circumstance on kelambu nyawa texts was dominated domain circumstance about 51 or 26.42%. Whereas, the using of theme that majority used is a topical theme about 146 (48,18%). Furthermore, ideology found on kelambu nyawa texts of Sufism believing that God as a source of everything.

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1. Introduction

One of human perfection given in form of language, it plays very important role in human's life as a media to do interaction between the speaker (addresses) and the hearer (addressee). The language also becomes the only media of communication in interaction, neither in family's life nor in the society. The use of language as instrument communication in every interaction shows that language was used as a social fact (*language is a social fact*).

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The reality the using of language as social fact can be observed through language text form that is verbal and written. These forms have the same function for expressing non-linguistics experience into linguistics experience with aims in order person's experience or language user can be seen and felt by others. For example, written text is a form of language use in the series of words or sentences as a product of mind and authors' knowledge that is delivered to others through text.

One form of written text is ancient manuscripts like *kelambu nyawe texts* (abbreviated KNT) found in North Lombok regency (then abbreviated NL) particularly in Tanjung district, next KNT become the main focus of this research by using Linguistics Functional Systemic (LFS) theory. Due to the text of KNT is interesting to be analyzed based on LFS concept. It is because KNT is not well-known by the public and it is owned by certain people who are applying Sufism principle. In addition, KNT is very rich of the using of language in form of clause which representing non-linguistic experiences of human into the linguistic experience. The non-linguistic experience that is referred in this KNT is experience or reality experienced by someone, the especially system of interaction both with human and God almighty.

The study of KNT by using LFS theory focuses on text structure analysis and its ideological context. Text structure by mean at this study is a grammatical structure or language features that contain experiential and textual meaning. The focus on the two analysis of KNT because of it rich with a clause which indicates that the using of language for describing the non-linguistic experience of language user become linguistic experience. Besides that, on KNT there exist word or phrase that indicate language combination as one action that has been finished and will be delivered neither before nor after language delivered by it user. Moreover, the main issue that will be analyzed in this research is (1) representation of experiential meaning and textual meaning on TKN, as well its ideology.

2. Research Method

2.1 Theoretical frameworks

Based on LFS view, language is seen as text which running its function because it uses in social practice. According to Fairclough (1989) argues that language is social practice. LFS sees that language used by a human has three functions namely *ideational meaning*, *interpersonal meaning*, and *textual meaning* (Saragih, 2006: 6) and compare with Booij (2010: 134). In this research, the study of language function was limited to describing experiential and textual meaning. The following are an overview of language meta-function table by Halliday (2004: 61; 1992: 25).

Tabel 1
Meta-function of language (Halliday, 2004:61)

| Meta-function | Type of meaning | Status Keterkaitan dalam Klausa | Type of Structure |
|------------------------------|---|--|-------------------|
| Experiential 'pengalaman' | Menguraikan pengalaman 'describing experience' | Klausa sebagai representasi 'clause as representation' | Segmental |
| Interpersonal | Memerankan hubungan social 'play social contact' | Klausa sebagai pertukaran 'clause as exchange' | Prosodic |
| Textual | Membuat kesesuaian konteks 'make appropriate context' | Klausa sebagai pesan 'clause as message' | Culminate |
| Logical | Membangun hubungan logika 'create logical interaction' | Hubungan antarklausa 'correlation inter-clause' | Interactive |

Experiential meaning is a meaning of language that is used for describing language user experience. It is also as an expression form of speaker/writer experience where according to the LFS theory is realized by transitivity system.

Intransitivity system, every processor event must be associated with the subject and object with aims at investigating the consequence of different ideology (see Jorgensen & Phillips, 2010: 152). Transitivity system of

LFS study is a form of linguistic experience or realization of an experiential function where language user brings their experience (not- linguistic) into the linguistic experience. Moreover, a non-linguistic experience that is performance into linguistic experience contain three elements, that is a *process*, *participant*, and *circumstance* (see Saragih, 2006: 6; Halliday, 1994: 107; Eggins, 1994: 229). The process is related to the action or activity in form of clause where according to traditional grammar called as a verb. Participant defines as people or objects that are involved in the process. Circumstance is an environment where the process happens by involving participant.

The process is the activity of actor that is shown in the grammatical unit in form of clause. Process in the level of clause generally in form of verb that shows the reality or action was done by someone or a noun wherein LFS theory called as a participant. In the LFS study, the process plays very important role to determine the appearance participant as well as circumstance. The process, participant, and circumstance are elements in describing an experience where the process is the core of it. It is caused that process determine the number and participant's category. The process also indirectly determines circumstance with probability level; e.g material and mental processes where both of them are more often appears with the circumstance of location and manner (see Halliday and Martin in Saragih, 2006: 24).

As a core of experience, the process has a variety of types. Saragih, (2006: 25) illustrates there were two types of experiential representation, namely (1) the main experience (primary process) that consist of material experience, mental and relational, (2) complementary experience (secondary process) where consists of experience for verbal, behavior and form. Compare with Saragih (2013: 64), the first experience called as primary process and the second experience known as a secondary process.

Halliday (1994: 109) states that material processes are processes of 'doing'. The activity by mean is physical action or an activity that can be seen. On the other hand, it is said that any activities or behavior that can be observed by sensory called *material process*. A participant who is involved in one material process called as actor and goal (gol) as a source or creator of activity and it is a manifestation form where the process is addressed for (Saragih, 2006: 26).

The mental process is a process that describes an activity which related to the senses, cognition, and perception occurs in a human being, such as see, know, love, hate, aware, hear and so on (Saragih, 2006: 27). Sina (2012: 31) was categorized the mental process into four groups, namely: (1) perception, (2) cognition, (3) want and (4) emotion. The mental process has human participant or like a human who can see, feel, want, to remember and think in which these senses known as sensory sense and the second subject that is preceded by participant called phenomenon.

The relational process is processing for connecting, raising, identifying attribute and marking of identity (Sinar, 2012: 33). Saragih (2006: 29) describing that relational process was used for connecting one entity with form or another environment in one intensive relation, circumstance or ownership, and by identifying or attributes. Further he shows that the relational processes in Indonesian were realized by verbs such as; *adalah* 'is', *menjadi* 'become', *merupakan* 'is', *kelihatan* 'look', *berharga* 'precious', *bernilai* 'valuable', *kedengaran* 'hear', *terdengar* 'sounds', *menunjukkan* 'shows', *menandakan* 'signify', *memainkan* 'play', *memiliki* 'have', and so on.

Participant on the relational process, identification signed by *token* and *value*. The sign is participant identity that is identified where values are used as another entity in identifying sign. In relational attribute process, the carrier used for the participant who has identity or characteristic used to labialize the entity or nature which refers to a person. Process of relational ownership use possessor for entity to be possessed and owned by the first participant

Behavior process is defined as an activity that has a physiological feature to express human physical behavior (Saragih, 2006:33). The category of behavior process semantically situated between material and mental process. Moreover, some of the behavioral processes have material properties and some of them are characteristics of the mental process. A verb which belongs to the behavior process is; *breathing*, *coughing*, *fainting*, *yawning*, *burping*, *sleeping*, *smiling*, *complaining*, *laughing*, *grumbling*, and so on. Whereas, a participant in behavior process well known as *beaver*.

The verbal process is a process that shows a correlation between mental and relational process. It shows an activity that related to the information, Saragih (2006:34). As for word which refers to the verbal process such as; *telling*, *saying*, *asking*, *ordering*, *requesting*, *instructing*, *confessing*, *explaining*, *clarifying*, *testing*, *informing*, *asserting*, *stressing*, *communicating*, *refusing*, *promising*, *swearing*, and so on. The verbal process has feature related to information. Therefore, a participant in this process can be inform human nor non-human.

The main characteristic of the verbal syntactic process is it can predict other linguistic experience in which on traditional grammar view known as a statement/direct or indirect sentence. Another feature of the verbal process is it able to bind three other participants, except the main participant called as a transmitter (speaker or writer). The three other participants that are (1) receiver, that is a person or object to whom the information is directed, (2) word is something delivered, and (3) goal is the entity that is delivered.

Process form is a process that shows the existence of an entity (Saragih, 2006:35). Lexically, it indicated the presence or absence of something. Semantically, process form happens between material and relational process. Therefore, it has characteristics both materials and rational process. In English, process form generally is characterized by clause marker of *there*, where in Indonesian it is not preceded by the subject marker. Further, process form of *ada* 'there' can be found at the beginning of the clause. Whereas, the verb that belongs to the process form such as; *ada* (there), *berada* 'be', *bertahan* 'survive', *muncul* 'appear', *terjadi* 'happen', *bersebar* (separated) and *tumbuh* (grow). Participant in the clause process form called (existent).

Participant is the person who does an activity or other nouns to whom process is directed. The process is core or center which attracts other elements, especially the participant. As a core that has valiancy, process potentially determining the number of the participant that can be banned by the process itself. Therefore, It was used as a basic rule to labialize who does process (Participant I), and participant to whom the process are directed (Participant II) (Saragih, 2006:36). The details of the participants I and II participants in any type of process as follows:

Tabel 2
Process and Participant (Saragih, 2006:36)

| Type of Proses | Participant I | Participant II |
|----------------|--|-----------------------------|
| Material | Actor | Gol |
| Mental | Sense | Phenomenon |
| Relational | (1) Identification form (2) Attribute: Penyandang (3) Property : Owner | Value Attribute Owner |
| Behavior | Actor | - |
| Verbal | speaker | Words |
| Form | Concrete | - |

The participant was determined to base on type of its process, it means that process determines the type of participant. Besides that, a participant who was determined by the process can be fused with or beyond its reach. Participant as part of a process known as *range*, where the feature of its appearance can be explicit or implicit. The beyond participants of the process usually called as *beneficiary*. They are people or object to whom one entity or services intended for or directed. Besides, beneficiary proceeded by preposition which potentially can be eliminated by changing the structure or sequence labeled participant. The beneficiary is called as a recipient for those who preceded or associated with the preposition *kepada* 'to' and client for those participants who was preceded or associated with the preposition *to*.

The circumstance in traditional grammar is an *adverb*. In LFS study, circumstance defines is a domain, feature, or location of the process take place (Saragih, 2006:38). Circumstance consists of the *extent* which in form of distance and time, location in the form of *place and time, manner, cause, area, accompaniment, role, matter and the view*.

The textual function is a language function to string up an experience. It is used to create the relevance of one experience with another to form a unity, the textual function also related to domain or context of one linguistic experience (Saragih, 2006:84). The relevance of one experience with another is one linguistic context of language use and as the realization of textual function. Textual function in the form of the clause which is realized into theme and rhyme (Saragih, 2013:83). The theme that was realized in clause become as a basic element to create a message (see Halliday (1994:37; 2014:88). In the other words, if the theme of one experience is determined, a further element of it called as rhyme (rhyme is the rest of the message of the clause after the theme) (Saragih, 2006:88; 2013:44) and compare it with Rusmana (2014:222).

Eggins (1994:276) classifies the theme into three parts, namely (1) topical theme, (2) interpersonal theme, and (3) textual theme. Besides, Saragih (2006:90) also included three types according to Eggin that theme was classified into complex theme namely *textual*, *interpersonal* and *topical* (compare with Sinar, 2012: 46-48). These three types of themes were a complex theme because one function of the theme in one clause occupied by a number of elements, where each of them has a different function. The three types of function will explain as bellow;

Ideological context refers to the construction or social concept that determines what should and should not be done by a person in one social interaction. This limitation shows that ideology is a concept or ideal image that is desired by society members in one communication which consists of what is desirable or undesirable to happen. The concept that has by personal or group then used as reference in doing one action as was stated by van Dijk (in Badara, 2013:34) that ideology was very relate with managing action matter and practice done by individual or member group who acts in similar situation and connecting their issues as well contributing to creating solidarity member in their own group. Eggins (1994:10) states that ideological context includes the value (which is owned consciously or not) point of view, the position or perspective adopted.

In LFS theory, that every language has to mean and can't be separated from ideological factor. The ideology of a text in LFS theory can be investigated or transitivity system. This is because the study of the system aims to investigate the ideological consequence that is owned in a different form (the linking between process and the subject or object) (see Jorgensen & Phillips, 2010:152).

2.2 Method and Technique of Data Collection

The method of collecting the data is observation and documentation method which was assisted with note-taking technique. In detail, technique process of collecting data as follows (1) looking and collecting ancient text heritage of the ancestor spread across Lombok island, (2) Choose one ancient text that has not been reviewed by another language researcher that is KNT, (3) Copying KNT chapter 2, (4) Read the whole chapter 2; and (5) Sorting clauses contained in KNT loading process, participant and circumstance as well as indicating a theme.

2.3 Method and Technique Data Analysis

To analysis, the data of this research used the descriptive qualitative method and quantitative (mixed method). The qualitative descriptive method was used to analyze the process, participant, circumstance and theme in table form. A quantitative descriptive method in this research aims to determine the percentage of the number of processes occurrences in each clause.

The result of data analysis than presented by using two methods: formal and informal. The formal method used to provide data analysis (clause) by using table or scheme. Meanwhile, informal method is done by presenting the data described in form of sentences or paragraphs.

3. Results and Analysis

3.1 Analysis of Transitivity System

Data of clause on KNT are 321 clauses. Based on the analysis the process in each clause found multiple clauses containing more than one process so that in the study was also found there are 324 processes. The following example clause analysis of KNT that contains process (in this discussion, each process was restricted 2 sample of clauses analysis)

3.1.1 Process

3.1.1.1 Material process

1. Manusia menjaga amanat dengan mengenali dirinya "Human keep the mandate by knowing their self" (clause no. 2)

| | | | |
|----------------------|-------------------|--|---|
| Manusia 'human | Menjaga 'Keep' | amanah Tuhannya itu 'the God mandate' | dengan cara mengenal dirinya 'by knowing their self' |
| Participant I: actor | Process: Material | Participant II: Gol | Circumstance: Cara |
| Noun group | Verb group | Verb group | Adverbial group |

2. Mysterious teachers will teach them real knowledge through laduni (clause no.230)

| | | | | |
|---|-------------------------------|------------------------|---------------------------------|-----------------------|
| Guru-guru gaib 'Mysterious teachers' | akan mengajar 'will teach' | Mereka 'they' | ilmu hakiki 'real knowledge' | melalui laduni |
| Participant I: Actor | Process: Material | Participant II: Gol | Circumstance: Matter | Circumstance: Cara |
| Group of pronoun | Verb group | Noun group | adverb group | Adverbial grup |

The two clauses above are clauses which show actor does an activity. These clauses have the same structure in which the existence of element process between participants. A clause in example 1, the word of *menjaga* 'keep' is a process of action form that is done by participant I (actor) who as human. The phrase of *amanah tuhannya* 'mandate of their God' is the object of the action or participant II (gol) that is done by participant I (human) and phrase of *dengan cara mengenal dirinya* 'by knowing themselves' is part of the circumstance of how the participant I (human) doing their action. Furthermore, the clause of the second example, phrase of *akan mengajar* 'will teach' is an action was done by actor or participant I that is *guru-guru gaib* 'mysterious teachers' and its has two circumstance namely description circumstance (adverb) process.

3.1.1.2 Mental Process

3. [Mereka] menyaksikan rahasia diri sendiri (they see their own secret) (clause no. 217)

| | | |
|---------------------------------------|---|---|
| [Mereka] 'they' | menyaksikan 'see' | rahasia diri sendiri 'their own secret' |
| Participant I: Sense pronoun group | Process: Mental: perception Verb group | Participant: II: phenomenon noun group |

4. Mereka mau Allah semata-mata 'they want only God' (clause no. 208)

| | | |
|---------------------------------------|-------------------------------------|--|
| Mereka 'they' | Mau 'want' | Allah semata-mata 'only God' |
| Participant I: Sense Pronoun group | Process: Mental: Want Verb group | Participant II: Phenomenon noun group |

The two clauses above is clauses which proceed in form of mental process, where its verb process are different. The third clause proceeds mental perception that was indicated by word of *menyaksikan* 'see'. This word related to the activity carried out by participant I as subject that is word [mereka 'they'] and there is participant II which is indicated by phrase of *rahasia diri sendiri* 'own secret' and it's an object that was seen by participant I or it is called as a *phenomenon*.

Clause 4 in the example above is clause from which proceeds mental desire that was indicated by word like *mau* 'want' as description form of subject desire (participants I) that is word of *mereka* 'they' where there is participant II that is phrase of *Allah semata-mata* 'only God' as object of participant desire.

3.1.1.3 Relational Process

5. Maka manusia menjadi kotor "so the human become vile" (clause no. 71)

| | | | |
|--|----------------------|-------------------------------|---------------------------|
| Maka "so" | Manusia "human" | Menjadi "become" | Kotor "vile" |
| Logical meaning : Consequence: result | Participant I: actor | Process: Relational Attribute | Participant II: Attribute |
| Connecting group | noun group | Verb group | Adjective group |

6. Maka manusia tersebut tidak mempunyai hati nurani "so the human has no hart" (klausu no.75)

| | | | |
|--|---------------------------------|-----------------------------------|--------------------------|
| Maka "so" | manusia tersebut "the human" | tidak mempunyai "has no" | hati nurani "hart" |
| Logical meaning : Consequence: result | Participant I: owner | Process: Relational: ownership | Participant II: property |
| Connecting group | noun group | Verb group | Adjective group |

The two clauses above is a relational clause with a different identity. Clause 5 is a clause of relational attribute process signed and characterized by word *menjadikan* 'to create' that exist between two participants, namely the

word of *manusia* ‘human’ as (participant I) and the word of *kotor* ‘vile’ as an attribute (participant II). The word of *kotor* ‘vile’ (participant II) shows the situation of participant I (human). Furthermore, clause 6 is a clause with relational ownership process characterized by phrase *tidak mempunyai* ‘has no’. Here, there are two participants, that is phrase of *manusia tersebut* ‘the human’ as the owner (participant I) and phrase *hati nurani* ‘the soul’ (participant II) as the property of the owner.

3.1.1.4 Behavior Process

7. Manusia yang berperangai begini akan terus hanyut tersadai lemas didalam lumpur-lumpur hidupnya di dalam dunia ini “Human who has this behavior will be limp in the reality of this live” (klausa no. 78)

| | | | |
|----------------------|-------------------------|----------------------------------|--|
| Manusia “human” | yang berperangai begini | akan terus hanyut tersadai lemas | di dalam lumpur-lumpur hidupnya di dalam dunia ini |
| Participant I: actor | Process: behavior | Circumstance : Environment | Circumstance: Location: place |
| Noun group | Verb group | Adverbial group | Adverbial group |

The clause above is a clause which proceeds behavior, in which it’s signed by a phrase like *yang berperangai begini* as human behavior (participant I). In clause 7, there is two circumstances namely environment circumstance (*akan terus hanyut tersadai lemas*) and circumstance of place (*didalam lumpur-lumpur hidupnya di dalam dunia ini*).

3.1.1.5 Verbal process

The verbal process is a combination of the mental and relational process which uses action in form of verbal. This process is words which reflect the oral action of communicator such as; *saying, asking, and telling*. This process can be bind three participants, namely transmitter/speaker, receiver, and words. The transmitter is a major participant who does verbal act. The receiver is person or object to whom speech is delivered to. Words are transmitter reality or speaker. In general, this process consists of transmitter participant/speaker and words, but sometimes a clause in this process contain transmitter participant/speaker and receiver. Next will provide the example of clause analysis proceed verbally.

8. Maka dalam keadaan ini, empunya zat bertanya kepada Nur Muhammad dan sekalian Roh untuk menentukan taraf kedudukan dan taraf ke-Tuhanannya dan taraf hamba ‘so in this situation, God ask Nur Muhammad as well all soul to determine their level and their iman as well their servant level’ (clause no.6)

| | | | | | |
|------------------|---------------------------------------|------------------------|------------------------------|---|---|
| Maka ‘so’ | dalam keadaan ini ‘in this situation’ | Empunya Zat ‘God’ | telahpun bertanya ‘as asked’ | kepada Nur Muhammad dan sekalian Roh “to Nur Muhammad and as well his soul” | untuk menentukan taraf kedudukan hamba dan Tuhan “to determine position level of servent and God” |
| | Circumstanc e: environment | Participant I: Speaker | Process: Verbal | Participant II: receiver | Circumstance: cause: goal |
| Connecting group | Adverb group | Noun group | Verb group | Pronoun group | adverbial group |

9. Dan Allah telah berjanji kepada orang-orang beriman diantara kamu “and God has promised to the believer among you”(klausa no.34)

| | | | |
|--|----------------------------|------------------------------|--|
| Dan ‘and’ | Allah ‘God’ | Telah berjanji ‘has promise’ | kepada orang-orang beriman diantara kamu ‘to the believer among you’ |
| Logical meaning: Addition: extra: explicit | Participant I: transmitter | Process: Verb | Participant II: receiver |
| Conjunction group | Noun group | Verb group | Adverbial group |

The two clauses above is example analysis of clause that proceeds verbally. Clause 8 was signed by phrase of *telah pun bertanya* ‘has been asking’ as form of speaker oral action (participant I) that is *empunya zat ‘God’* and

there is a receiver (participant II) that is a phrase of *kepada Nur Muhammad dan sekalian roh* 'to Nur Muhammad and his soul'. Participant II in this clause is to whom the action was directed or speaks. Further, in clause too, found circumstance as adverb which explain the speaker's purpose (participant I) asking to the receiver (participant II) that is circumstance cause signed by phrase *untuk menentukan taraf kedudukan dan taraf ke-Tuhanan dan taraf hamba* 'to determine strata level and God's level as well servant's position'.

Clause 9, verb process was signed by phrase of *telah berjanji* 'has promise' which was delivered by participant I (transmitter) by word *Alloh*. This phrase was delivered by participant I to participant II (receiver) that is a group of words *kepada orang-orang yang beriman diantara kamu* 'to the believer among you'.

3.1.1.6 Process Form

10. Ada syirik syagir, syirik Khafi dan syirik jail 'there are syirik syagir, syirik syafi, and syirik jail' (clause no. 223)

| | |
|---------------|---|
| Ada 'there' | syirik syagir, syirik Khafi dan syirik jaii |
| Process: form | Participant I: Maujud |
| Group of noun | Group of noun |

11. Jadilah alam yaitu alam kabir 'be the illusion world namely Kabir' (clause no. 15)

| | | | |
|------------------|-------------------------------------|--------------------------------|---------------------------|
| Jadilah 'become' | alam maya ini 'this illusion world' | yaitu 'that is' | alam kabir 'kabir world' |
| Process: form | Participant I: Maujud | Process: Relational: attribute | Participant II: attribute |
| Group of verb | Group of noun | Group of verb | Group of noun |

The two clauses analysis above is an example that has process form where in clause 10 directly signed by word *ada* 'there' which signing for something. On this clause too, there is participant I that is words of *Syirik syagir, syirik khafi dan syirik jail*. Then, in clause 11, process form was signed by word *jadilah* 'be' that indicate one place. Further, there was process form that is signed by *alam maya ini* 'this illusion world' as adverb of *jadilah* 'be'.

Based on discussion analysis of the type clause process above, it can be concluded that on KNT there were six processes used by speaker or writer namely process of *material, mental, relational, behavior, verbal, and form*. Next will presents the number and its percentage the use of process on TKN.

Table 3
Number of appearance process

| No | Types of Process | Total | % |
|----|------------------|------------|------------|
| 1 | Material | 115 | 35,50 |
| 2 | Relational | 94 | 29,01 |
| 3 | Mental | 83 | 25,62 |
| 4 | Verbal | 19 | 5,86 |
| 5 | Form | 12 | 3,70 |
| 6 | Behavior | 1 | 0,31 |
| | Total | 324 | 100 |

Based on the data above, it shows that experiential meaning is created by transitivity system particularly the use of process on KNT was dominated by a material process in a number of 115 or 35,50%. The domination material process indicates that language user of KNT prefer to use words was implicitly indicate the existence of action, real activity is done by the participant. Further, the use of material process proved by using words such as; *sumbatkan, menyumbat, mengerjakan* 'doing', *mencorak* 'coloring', *membersihkan* 'cleaning', *akan mengajar* 'will teach', *berikhtiar* 'trying', *menjalani, mengikuti* 'follow', *mengamalkan* 'applying', *menuntut* 'demanding', *memberi* 'giving', *menyuci* 'washing', *merapatkan* 'getting', and *membeli* 'buying'.

3.1.2 Participant

In KNT, there are three participants, namely; participant I, participant II, and other participant. Here the parentage using KNT as follows:

Table 4
Number of participant appearance

| No | Type of participant | Category | Number | % |
|--------------|---|-----------------------------|------------|------------|
| 1 | Participant I | Actors | 103 | 33,44 |
| | | Sense | 82 | 26,62 |
| | | Participants | 32 | 10,39 |
| | | Identification of sign/form | 30 | 9,74 |
| | | Owner | 28 | 9,09 |
| | | Speaker/transmitter | 20 | 6,49 |
| | | Maujud | 12 | 3,90 |
| | | Behavior | 1 | 0,33 |
| | | Total | | 308 |
| 2 | Participant II | Gol | 85 | 32,20 |
| | | Phenomenon | 72 | 27,27 |
| | | Identity/value | 31 | 11,74 |
| | | Property | 31 | 11,74 |
| | | Attribute | 30 | 11,36 |
| | | Receiver | 7 | 2,65 |
| | | Words | 5 | 1,90 |
| Addresser | 3 | 1,14 | | |
| Total | | 264 | 100 | |
| 3 | Other participant (range & beneficiary) | range | 15 | 62,50 |
| | | Resipien | 8 | 33,33 |
| | | Client | 1 | 4,17 |
| | | Total | 24 | 100 |

Based on the table above, it shows that on KNT theme was dominated by participant I (308) with a number of actors about 103 (33,44%). Further, participants II (264) dominated by gol category participant is 85 (32,20%) and another participant (240) dominated by range participant about 15 (62,50%). The domination of participant actor on KNT shows that the participant is the one who does the action.

3.1.3 Circumstance

There were nine circumstances on KNT namely, range, location, cause, environment, participant, role, matter, view, and manner. Next provided data the number and percentage the using of circumstance on KNT

Table 5
Number and percentage of circumstance appearance

| No | Types of circumstance | Total | % | |
|----|-----------------------|-------|-------|-------|
| 1 | Range | time | 14 | 7,25 |
| | | place | 4 | 2,07 |
| 2 | Location | time | 3 | 1,55 |
| | | place | 45 | 23,32 |
| 3 | Manner | 23 | 11,92 | |
| 4 | Cause | 22 | 11,40 | |
| 5 | Domain | 51 | 26,42 | |

| | | | |
|-------|----------|-----|------|
| 6 | Audience | 12 | 6,22 |
| 7 | Role | 6 | 3,11 |
| 8 | Matter | 12 | 6,22 |
| 9 | View | 1 | 0,52 |
| Total | | 193 | 100 |

Based on the table, it shows that the using of circumstance on KNT about 193 where it is the dominated by environment about 51 or 26,42%. Based on transitivity system analysis about the use of process, participant, and circumstance on KNT above shows that ideology of *Sufism* (the one who has particular belief in Islam) on God as the source of everything, and God as creator, God as source of knowledge, and God as giver of reward and punishment for human behavior.

3.2 Analysis of theme system

Based on data analysis of KNT, the writer found there are three types of theme use that are, textual theme, interpersonal theme, and topical theme. Next provided an example of analysis in using of the theme on TKN (each of them provided 2 samples analysis).

3.2.1 Textual theme

12. Lantas ditajalliNya Nur Allah “then ditajalliNya Nur of God’ (clause no. 3)

| | | | |
|------------------|-----------|-------------|------------------------|
| Lantas ‘then’ | Ditajalli | Nya ‘it’ | Nur Allah ‘Nur God’ |
| Textual | Topic | | Rhyme |
| Theme | | | |

13. Maka manusia menjadi kotor ‘so the human become vile’ (clause no. 71)

| | | | |
|--------------|--------------------|---------------------|-----------------|
| Maka ‘so’ | Manusia ‘human’ | Menjadi ‘become’ | Kotor ‘vile’ |
| Textual | Topic | | rhyme |
| Theme | | | |

The example analysis based on two clauses above is a clause with the textual theme. That is proved by the use of word *lantas* ‘then’ and *maka* ‘so’. *Lantas* in clause two functioned as continuity of the previous message. And *maka* ‘so’ at clause 13 is a connector between the two clauses. Meanwhile, a textual theme that exists on KNT was dominated by the conjunction of *dan* ‘and’, *tapi* ‘but’, *karena* ‘because’. This means that language user or text creator to create a message on KNT prefer to use words which declare logical meaning neither additional nor exceptional logical meaning. Besides that, the use of those words as an indicator that *kelambu nyawa* text creator or writer does not deliver the core of message in the early speech, but it was delivered after conjunction. So, this is informing us (reader or addresses) that the main core of the message is new element and connector as well conjunction as an old element.

3.2.2 Interpersonal theme

14. Ingatlah kamu ketika Tuhanmu berfirman kepada Para Malaikat ‘remember you to God who says to the angle’

| | | | | |
|---------------------------------|------------------|-----------------------|-----------------------|--|
| Ingatlah kamu ‘remember you’ | Ketika ‘when’ | Tuhanmu ‘your God’ | Berfirman ‘saying’ | kepada para malaikat ‘to the angle’ |
| Interpersonal | Textual | Topical | Rhyme | |
| Tema | | | | |

15. Apakah mereka sanksi terhadap kebenaran Janji Tuhannya ‘do they doubt to the truth of their God promise’

| | | | |
|---------------|---------------|----------------|---|
| Apakah 'do' | Mereka 'they' | Sanksi 'doubt' | terhadap kebenaran Janji Tuhannya 'to the truth of their God promise' |
| Interpersonal | Topical | Rhyme | |
| Theme | | | |

The two analysis of interpersonal phenomenon on KNT clause shows that phrase *ingatlah kamu* 'remember you' at clause 15 is evocative because to them where the speech is delivered to. The word *apakah* 'whether' at clause 17 is clarifying of information because it is related for asking information to the speech addresses.

3.2.3 Topical theme

16. Orang-orang syariat harus berikhtiar sedaya upaya 'syariat people must try totally'

| | | |
|--------------------------------------|-----------------------------|------------------------|
| Orang-orang syariat 'syariat people' | harus berikhtiar 'must try' | sedaya upaya 'totally' |
| Topic | Rhyme | |
| Theme | | |

17. Pernah ditawarkan rahasia-Nya pada langit, bumi, gunung-gunung 'Have been offered his secret to the sky, earth, and mountains'

| | | | |
|---------------------------------------|------------------|------------|---|
| Pernah ditawarkan 'have been offered' | Rahasia 'secret' | Nya 'Hi m' | pada langit, bumi, gunung-gunung 'to the sky, earth, and mountains' |
| Topic | Rhyme | | |
| Theme | | | |

The example of clause analysis above is a clause which has a topical theme because there is an important unit of the message in the early clause. Here, the topical theme is replaced by a participant of phrase *orang-orang syariat* 'syariat people'. Clause 19, topical theme replaced by element process that is the phrase of *pernah ditawarkan* 'ever been offered'.

Based on discussion analysis above was found that to create a message of language user on KNT use three themes, that is; textual, interpersonal, and topical.

Table 6
The use of KNT theme

| No | Jenis Tema 'type theme' | Unsur Tema 'element theme' | total | % |
|----|-------------------------|----------------------------|-------|-------|
| 1 | Textual | Conjunction | 87 | 41,43 |
| | | Relative pronoun | 0 | |
| | | Connector | 33 | |
| | | Continuous | 13 | |
| | | Question marker | 2 | |
| 2 | Interpersonal | Word question information | 0 | 8,10 |
| | | Vocative | 6 | |
| | | Description emphatic mode | 18 | |
| 3 | Topic | - | 162 | 50,47 |
| | | Total | 321 | 100 |

The table above shows in using a theme that was used most called topical theme in a number of 162 or 50.47%. The using if this theme in KNT means that language user (creator text) is dominantly determining participant position (subject), process (predicate), and circumstance (information) as a core in delivering the message.

4. Conclusion

Based on the result and discussion above, the study on KNT by using LFS theory which focuses on experiential meaning (transitivity system), textual meaning (theme and rhyme system) and ideology found on KNT as well its relevance to the research result, it can be concluded that representation of experiential meaning was realized by transitivity system on KNT which consists of process, participant, and circumstance. In TKN there were six types of processes use, namely processes of material, relational, mental, verbal, behavioral, and entity. The primary process on KNT was dominantly used is a material process as much as 115 (35,50%). The domination of material process uses in TKN as an indicator that text creator describing participant activity more. Besides that, the use of material process shows there is ideology of Sufism who believe that everything comes from God as creator, God as giver of knowledge, and God as a preserver, as well God as the giver reward of reward the punishment)

The using of the participant on KNT, there are 308 participants I that was dominated by participant actor about 103 or 33.44%, participant II is 264 was dominated by participant gol about 85 or 33.20% and the use of other participants as much as 24 was dominated by range about 15 or 62.25%. Furthermore, the use of circumstance on TKN was dominated by the environment is 51 or 26.42%. As for the theme use on TKN dominated by topical theme use about 146 (48,18%). The domination of topical theme use on KNT interprets that text creator put the process, participant, and circumstance as early message delivering.

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Biography of Author

The writer was born in North Lombok west Tenggara province. The writer was graduated from elementary school no 7 east Pemenang (1999), junior high school 2 Tanjung (2002), Senior high school 1 Tanjung (2005). In 2007 writer was graduated from Faculty of Education PGSD department at NW University. And bachelor degree has finished in Sekolah Tinggi Ilmu Keguruan dan Pendidikan (STKIP) Selong Pancor east Lombok at major Pendidikan Bahasa Indonesia dan Seni (2013). Furthermore, the writer was graduated his master degree in post-graduate program Mataram University (2016). Now, the writer is a teacher at SDN 5 Sigar Penjalin East Lombok regency.