



Social Context on an Agreement Letter of Sri Sultan Paduka Government of India Nederland and the Kingdom of Bima



Nurrahman Diansyah ^a

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Abstract

The release of a treaty between Sri Sultan Paduka Government successor agreement Hindi Netherlands and the Kingdom of Bima is a related product. It means that a text of the letter agreement cannot be separated from the social context of the time. The theory of the social context LFS Hallidayan is adopted in a social context study. Data, collected from the literature and interview methods, are analyzed through the procedure of analyzing qualitative data instituted. The finding shows that a written agreement was made in an institutionalized situation in the kingdom of Bima involving both the Government of the India-Netherlands and the Kingdom of Bima. The Bima Kingdom became the emperor wrapper while the Hindi Netherlands government became the superior wrapper. The treaty governs the rights and obligations of both parties. This is written with regard to gender explanation of ideological hegemony, which includes the Hindi Netherlands against the Bima Kingdom through the regulation of rights and obligations.

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Author correspondence:

Nurrahman Diansyah,

Mataram University, Indonesia

Email address: nurrahmandiansyah91@gmail.com

1. Introduction

In this paper, the letter of the agreement is called a text. This text model, written in two different languages on the 4th of November, 1920, is a product of the relationship between the Sultanate of Bima and Hinda Nederland. It tells the social representations of what happens at the time; therefore, the intended sense of the text is laid out according to the context of the time. It means that the meanings of the text used by the community are formed by the context (see Coultas, 2003: 4).

A context, an essential part of a text, is the internal aspects of the text and all externally surrounding text in which it enters the situation and things that are outside the text. This influences language usage, such as the participants in the language, a situation where the text is produced, the desired function, etc. Therefore, Systemic Functional Linguistics or Linguistics Fungsional Systemic (LFS) is considered to be relevant to assess the text of the agreement related to the disclosure of the social context of the text.

LFS examines the construal text with a social context (see Saragih, 2006: 1). It views a language as a social process. According to this, the treaty text cannot be separated from the social context at that time or it has a relationship with

^a Mataram University, Indonesia

the social context. In other words, a chain of meanings realized in the text is within the contextual dimension which is constructed through situational configuration, cultural conventions, and ideologies.

2. Research Methods

This study uses a qualitative approach. It also uses LFS analysis approach, [Halliday \(1994; 2004; 2014\)](#). This study has two types of data: primary data – the letter of the agreement, and secondary data – the considerably relevant references. These data were collected through the method of the literature and interviews. Literature of library methods is equipped with reading and note-taking techniques. Interview method, on the one hand, is applied through a recording technique. The interview is used due to the fact that the study requires data as verification data from the text. The collected data were analyzed by the procedure of analyzing qualitative data submitted by [Milles and Huberman \(2014\)](#), - data reduction, data presentation, and drawing conclusions. Then, data is presented with formal and informal methods.

2.1 Paradigm of Systemic Functional Linguistics (LFS)

LFS paradigm is a model of analyses which is used to dissect the meaning of a text of an agreement letter of Sultan Paduka Government Netherlands East Indies and the Kingdom of Bima. The theory of LFS selected since the language is viewed holistically - language as social semiotic used by people to accomplish his goal by revealing the meaning in context (see [Eggins, 2004: 20-21 & Saragih, 2006: 1](#)). In addition, the main LFS theory was formed to study the text, meaning realization concern with which cannot be separated from the context. Hence, LFS can be used to describe the social context of the text.

LFS was initiated by Halliday and developed by other experts such as [Eggins \(2004\)](#), and [Matthiessen \(2010\)](#). Halliday basic theory comes from the work of Firth and his colleagues at London Linguistic sect ([Halliday and Hasan, 1992: 10](#)). Halliday was a Firth's student. Then, Halliday is heavily influenced by Malinowski who introduced the two ideas, namely the situational context and cultural context ([Halliday, 1994: xxxi](#)).

2.2 Social Context of Halliday's Paradigm

Context is the most urgent element to understand a text. A text does not make sense at all without the availability of the text. According to [Halliday and Hassan \(1992: 16\)](#), examining the context accompanying text serves as the appropriate steps to describe the social context. The social context consists of a context of the situation, culture, and ideology ([Light, 2012: 4](#)).

The context of the situation is constructed by the meaning field, discourse tenor, and the discourse means (see [Halliday and Hasan, 1992: 16 and Saragih, 2006: 227](#)). The context reveals three genres of meaning; ideational, interpersonal, and textual. Firstly, ideational meaning, affected by the fields of discourse, is associated with the phenomena, objects, events, and the environment in which they are incurred. Another one - interpersonal meaning, affected by tenor discourse, expresses attitudes and decision-speakers. The rest, textual meaning which is most impacted by discourse means, reveals the relationship between a language and its environment, including verbal environments (contexts) and nonverbal environmental or situational (context).

Based on the concept, the situational context is formed by the meaning of a field, discourse tenor, and the means of discourse or mode (see [Halliday and Hasan, 1992: 16 and Saragih, 2006: 227](#)). The field meaning refers to the things that are currently happening. Meanwhile, discourse tenor refers to the doers who are involved and take part in the discourse, which is related to nature position and role.

A cultural context, from the perspective of the use of the LFS on the use of language, aims at setting goals or achievements to be addressed in a language usage. In the context, the language usage form is called the genre - defined as the gradual social activities and purpose oriented. Consequently, the text in the language use needs to pass a number of steps or stages in order to attain the goal. The stages, in terms of the technical interaction, are called generic structure or the schematic structures.

Ideology refers to a social concept stating with regard to the things that must be obeyed and should be avoided (see [Saragih, 2006: 139](#)). According to [Sinar \(2012: 12\)](#), ideology is positive since it contains a set of values into the ways people organize their lives and justify their existence in a social group in a society. Ideology, the intangible values or norms developing and improving in a society, is very different due to the socio-cultural influences ([Titscher, 2009: 45](#)).

3. Results and Analysis

A social context is an element which exists in text and affects the text. This means that the text of the agreement is accompanied by the social context consisted of the situational context, cultural context, and ideology. These three components in the text can be observed as follows.

3.1 Social Context

A situational context is constructed by three components; a discourse field, a discourse tenor (actor), and discourse meaning. A field of discourse is explored in three aspects: arena or events, participant characteristics, and the realm of semantics. A discourse tenor is described by its formality, status, and contacts. Means of discourse includes drafting, distance, and medium. The particulars can be observed in the following table.

Table 1
Situational context of the treaty text

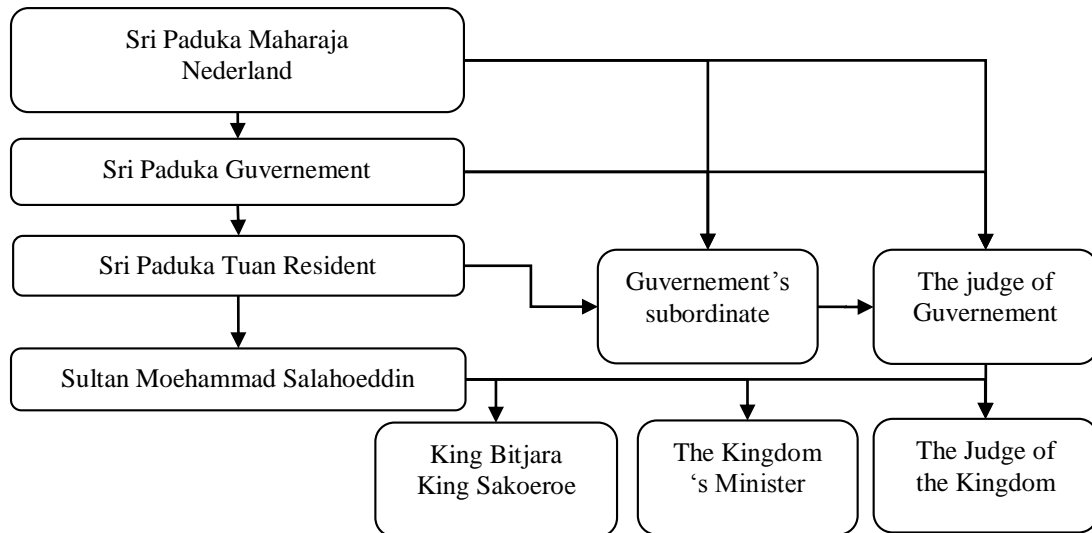
Type of Situational Context	Sub-elements of the situational context	The findings in the text of an agreement letter
Field	Arena	It took place in the Kingdom of Bima
	characteristics of participants	They were rulers, subordinates, superiors, Reign of the Bima Kingdom and the Hindi Netherlands, lawyers, trade, ordinary people.
	the realm of semantics	There was an agreement governing the return of all rights and obligations between Sri Paduka Government the Hindi Netherlands and the Kingdom of Bima.
Tenor	Formality	The arena and atmosphere created by the institutionalized text are very attentive and formally written in order to meet a high value of formality.
	Status	A hierarchy of power is formed by the superiors and the subordinates.
Means	Ignition	There was the ignition of India Nederland and the Kingdom of Bima from the beginning until the end of the text. The context of each verse and close is related by the conjunction; if, then, therefore.
	Drafting	The text in the form written was very attentively made and used two different languages - Indonesian with Suwandi spelling, and Dutch. The use of the two languages in the text was a form of delivery strategy meanings for two different nations.
	Distance	There is no distance or feedback in the text because there is no interaction of verbal and non-verbal. The text is only as evidence of the relationship between both parties.
	Medium	It uses a written language.

In accordance with the agreement letter, the text is produced in the Kingdom of Bima containing written social interaction rules in the form of rights and obligations. The rights and obligations set out in the agreement are the Hindi Netherlands and the Kingdom of Bima. Both parties serve as tenors who are from each independent governments. Relations between the government and the government establish a formal and institutionalized condition. The text field of this agreement can be observed in the following excerpt:

- a) They are included in five pieces of similar letter content, signed affection, stamped with *materei* by both parties.
- b) The letter of Agreement between Sri Paduka Government of India Nederlands and the Government of Bima Kingdom was made on 4th of November 1920.

Forms which are affixed by the signature, attacked by the stamp, taken place in Bima, and on the 4th of November 1920, show that the text was officially made. Halliday and Hasan (1992: 50) claimed if those such forms existed on the text, the text is an official letter written in the institutionalized situation.

Furthermore, the tenor relationships are governed by the existing rules in the government emerging a high formality. In general, the tenors are the government of the Hindi Netherlands and the Kingdom of Bima. The Government of the Hindi Netherlands consisted of Sri Paduka Maharaja Nederland, Sri Paduka Government, Sri Paduka Tuan Resident, a Government's judge, and the Government's subordinate, while the Government of the Kingdom of Bima consisted of Sultan Mohammad Salahuddin, King Bitjara, King Sakoeroe, the government judges. The status of both parties established a hierarchy as in the following chart.



Sri Paduka Maharaja Nederland held the highest authority, followed by Sri Paduka Maharaja Nederland subordinating Sri Paduka Government, Sri Paduka Tuan Resident, a judge of Paduka Government, Sri Paduka Government's officers, Sri Sultan Mohammad Salahoeddin, ministers of the Government of Bima, and Kingdom of Bima Justice. Moreover, Sri Paduka Governmental had the second authority which enabled him to subordinate Sri Paduka Maharaja Nederland. Then, Sri Paduka Tuan Resident held the third power enabling him to subordinate his officers. Furthermore, the fourth authority was charged by Sri Sultan Moehammad Salahoeddin. The sultan had no power for both India's officers and judges of Government Nederland. The next positions - the king Bitjara, king Sakoeroe, ministers, judges of the kingdom did not have a power exceeding the previous power. Finally, the judge of Bima Kingdom had no power to judge in the court of the Hindi Netherlands.

Finally, this text uses a written language which was made very prudently. The prudence is indicated by writing the text in two different languages - Indonesian and Dutch language as in the following passage.

Bahwa inilah surat perjanjian antara Sri Sultan Paduka Guvernement Hindi Nederland dengan Pemerintah Kerajaan Bima. ('Overaenkost tussehen de regsering van Nederlandach Indie a het Inlandach Zelfbeatuur van Bima') - In English translation, it is read - That this is an agreement letter between Sri Sultan Paduka Government Hindi Netherlands and the Kingdom of Bima government.

The two-language-writing is intended to avoid misinterpretation of the agreement's meaning. Concisely, the use of two languages is due to the fact that both parties have different cultures and languages. In addition, these features showing the text in the form of written language are the finding of scratches and marks. Stretches are the signature of both parties, while the marks consist of the cap of Bima Sultanate and the Kingdom of the Hindi Netherlands.

3.2 Cultural Context

A culture in the perspective of LFS on the use of language ascertains goals or achievements which will be addressed in a language usage. A form of language uses is based on the culture called the genre – the gradual social activities and the goal-oriented. Thus, according to the genre, the text of the agreement is categorized into an explanatory text. This text is categorized into a genre of explanation since the text is begun with a general statement and followed by a cause

and an effect explanation on the general statement. The general statement of agreement letter can be observed on the following passage.

Bahwa inilah surat perjanjian antara Sri Sultan Paduka Guvernement Hindia Nederland dan Pemerintah Kerajaan Bima (*That, it is an agreement letter between Sri Sultan Paduka Guvernement of the Hindi Netherlands and the Kingdom of Bima*).

The clause is a general introduction to the event that occurred between Sri Sultan Paduka Government of Hindi Netherlands and the Government of Bima Kingdom. The event is an agreement or a contract. These require an explanation of why it can happen. Therefore, a general statement described the causal relationship why it happens, as in the following passage:

- a) Consequently, it was decent to set back all the rights and obligations between Sri Paduka Government the Hindi Netherlands and the Kingdom of Bima. Therefore, today on the 4th of November, 1920, the agreement made below by the undersigned name below namely Sri Paduka Tuan Anthony Hendrik Greetings, Resident district in Eastern Sri Paduka replacing Government the Netherlands East Indies and Sri Paduka Moehamad Salahoeddin, Sultan Bima Government, and ministers of Bima Kingdom, together in governing the kingdom.
- b) The agreement would be approved and endorsed by the Sri Paduka - the lordship of Government General of India Netherlands.

According to the first clause containing information on the importance of rights and obligations' setting, the Hindi Netherlands and the Sultanate of Bima made an agreement or contract which was signed by both party advocates. The information is represented in a form of "diatur (set) and diperbuat (done)". Experience precipitated in the two verbs is connected by causal conjunctions "consequently and therefore." Then, the second clause relates to the first clause. Wickerwork of clause 1 and 2 are connected by the conjunctions – thus (maka). These clauses describe the chronological creation covenant made by the two parties and proceed with the authorization by Sri Paduka - the lordship of Government of General Hindi Netherlands.

Explanation of causal relationships as expressed in article 29 of the treaty. Permanent article and clause introduced by the conjunction "Consequently, therefore, then, and if." These conjunctions correlate the meaning of experience related to the rights and obligations of both parties in the clause. In addition, to relating the experience carried verbs, the conjunctions connect the verses in the treaty letter.

3.3 Ideology

Ideology is defined as a system of ideas which is socially unavoidable reconstructed and existed in every daily action (Hassan, 1996: 133). It can be estimated, in that time, that the ideology growing on the treaty letter on the 4th of November, 1920 is the ideology which had been built since the kingdom of Bima signed an agreement on the 8th of December, 1669 with Admiral Speelman to the letter of the agreement. The growing ideology is a hegemonic power of the Hindia Netherlands onto the kingdom of Bima through the system of government and regulatory rights and obligations of both parties. In the meantime, there is a superior and inferior. Hindi Nederland incorporated as superior. The second position can be observed in verbs or process that binds participants.

In the material process of "creating" and "doing", the Hindi Nederland was able to do things related to validating the agreement, separating the kingdom, appointing a king, attending a density of the government, sacking the sultan, appointing others to substitute sultan, validating the surrogate of sultan, appointing ministers, dispositioning the Holland officers, making the state, demanding cases, leading and checking the court, and setting up the government. In contrast, the Government of Bima Kingdom runs the things which were related to the running of the entire government obligations, handing over the land, giving aids, peacekeeping, and peace, groaning to the Hindi Netherlands, collecting the customs levy taxes, and making a difficult of custom-fields. Thus, the power of the Hindi Netherlands was run through material processes associated with the turn of sultan and minister, the governed kingdom, the declaration of a king based on the region divisions, the royal court, and the government. Then, the Royal Government of Bima executed work related to the power of the Hindia Nederland.

Furthermore, the power distinction resulted in the development of a mental process of the government of Bima Kingdom. They experienced, such as, being faithful, respecting the Nederland's orders, obeying the advice, agreements, regulations of water-fields of Hindia Nederland, honoring the Hindia Nederland, accepting their decision, obeying the agreement, subjecting to the panels, judges, and judicial of the Hindia Nederland, and sincerity to all decisions of the Hindia Netherlands, holding the faithful and eternal covenant. Meanwhile, the Hindia Nederland

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experienced the mental processes, such as; approving the agreement, setting the region, the substituors - who would replace the sultan, regulations, legal punishments, the port city, the rules of war, the sea, the water-field, security, mining, field size and location, and the earnings of custom-fields, raising a minister, considering the person convicted and the cost of relief ships, and allowing the regulation of land use. Referring to the mental activity of both parties, the Hindia Nederland experienced a strategic and active position; however, the government of the kingdom of Bima leads to the position of passivity and submission.

4. Conclusion

The text of the agreement was made in Bima in institutionalized situations. This was released to regulate the rights and obligations between the Hindia Netherlands and the kingdom of Bima who served as tenors in the text. The Hindia Netherlands held a superior position, in time, the kingdom of Bima served as emperor. It is a written language text using Indonesian and Dutch. To achieve the goal, this text uses the genre of explanation. Overall, the ideology that developed in the text is the hegemonic power by the Netherlands against the kingdom of Bima through the set of rights and obligations.

This study is very limited in expressing the meaning of the text because it only dwells on the social context of the text. Nevertheless, this study was able to reveal things that are participating in a comprehensive text. It should be made more comprehensive study related to the lexicogrammatical text - the display function, change, and organizing.

Conflict of interest statement and funding sources

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Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.

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Biography of Author

Nurrahman Diansyah was born in Kempo village, Dompu on November 7, 1991. He took his bachelor degrees at *Program Study Pendidikan Bahasa, Sastra Indonesia dan Daerah* Mataram University and finished in 2012. After that, he actively works as a teacher of *Bahasa Indonesia* at SMPN 01 Kempo. Then after a year, he continues to take his Master program also in the same university and completed in 2016. He has written some papers that already presented in the national seminar, such as *Language and Gender: School-Culture based on the Character Education* held by Faculty of Teacher Training and Education (FKIP) Mataram University in 2015, and the second papers entitled *Marriage Lexicon of Bimanesse: Deposition of Cultural Values* presented in the *Seminar Nasional Bahasa Ibu (SNBI) IX 2016*. Moreover, there are also unpublished papers produced by the writer, first, *Compound Sentence in Bimanesse Language: Transforming Generative Linguistics Studies*. And the second is *Transitivity System of agreement letter from Sri Sultan Paduka Government Netherlands and the Kingdom of Bima*.