

## Behavioral Process in Text of *I Durma Anak Lara*: Systemic Functional Linguistics

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### ABSTRACT

Text of *I Durma Anak Lara* is a written text held by Balinese people. The text conveys life philosophy how to behave in the community especially in social behavior. The text is figured by I Durma as the main figure and his father as the supporting figure. This text is viewed to be very interesting to explore since there is deep moral value embed. In addition, the research also aimed to preserve the existence of the text in the community especially for the youth. The moral value is realized in behavioral process. Because of those reason, this research explored how behavioral process works in the text. The theory used to solve the problem is the theory of transitivity as part of Systemic Functional Linguistics proposed by Halliday. The research used was qualitative research because this research focused on social phenomenon and the theory was used as analyze the problem. The data were taken from Balinese text written in the form of tale by Suwija. The technique used to collect the data was syntagmatic and paradigmatic. The result of the research indicated that the text has very deep moral value that must be applied in community. The moral values were described with clauses applying behavioral process. The behaviors were performed with verbs related to physical motions which influence psychology aspects. The word *lara* 'difficult' cannot be translated from the lexicon, but it is interpreted as *the success can be obtained through the difficult efforts which must be done consciously and seriously*.

**Keywords:** Behavioral Process, Context, I Durma concept.

### I. INTRODUCTION

Balinese people have a lot of genre texts that are held tightly in community. One of which is *I Durma Anak Lara*. The word *I Durma* mean the name of Balinese people, *Lara* means *difficult*. The title of the text can be interpreted as *I Durma is a man who undergoes the life with*

*difficulties*. The difficulties can be seen from his life. His mother leaves him to the heaven so he has poor love and care from his mother.

This is a Balinese narrative text which uses Balinese language. This text is very interesting to explore since the text contains very deep moral value. The moral value of the text

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can be seen from the social interaction which involves I Durma as the main figure and his father as the supporting figure. In the social exchange involving the two figures, there are many modalities used in the dialog. The modalities function to guide I Durma how to behave in the community well.

The modalities used in the dialog contain proposal meaning (Halliday, 2014), it means that the modalities are used to give enlightenment by the father for I Durma. I Durma knows himself that he does not have mother who gives care for him, but he is cared by his father. His father feels sympathy to I Durma. So that is why, the father gives special attention in order I Durma has very good life quality in the community. The form of sympathy is represented by giving some advice to face or manage some social phenomena happening in the community.

He is thought how to behave well in the community such as: believing self-ability, learning and studying many thing during the life, not underestimating others, not insulting, and others. Since the advice is comprehended well by I Durma, it becomes permanent concept in his life. The given advice is applied by I Durma in the community. In addition, he is educated by the *Jero Dukuh* 'a person who has greater ability' who trains him much how to be a good person in the community. The concept gotten from the father is strengthened by the *Jero Dukuh's* teaching so the concept become much more permanent. Respecting others, thinking creatively, never giving up facing any situation, any other positive moods are part of I Durma's life. The concept kept in I Durma's mind is in accordance with what (Halliday, 2003) stating that the environment has very important role to educate the language user. What the child is given will be kept in the mind permanently and it will be viewed as truth in the community.

Such concept viewed as truth is done consciously and continuously in community so it becomes permanent behavior in his mind in which make other community members also feel happy because of I Durma's behavior. This phenomenon gives positive impacts not only for I Durma, but it also brings harmony for other

community members. The emphasis of the application is ethic, esthetic, and logic. The three aspects are very useful in community to support the smoothness of social interaction.

There is a research which analyze process of transitivity, namely a research done by (Supadmi et al., 2020) entitled *Transitivity in The Text of Indonesia President Speech*. That research analyzed all kinds of process of transitivity. The theory used to analyze the problem is the theory of transitivity as part of Systemic Functional Linguistics (SFL) proposed by Halliday.

The research used qualitative research by using syntagmatic and paradigmatic technique. The result of the research suggested that the text of *Indonesian President Speech in the 75<sup>th</sup> Indonesian Independent day* be dominated by material process. Relational process, and existential process. The three of the processes have own functions. The clauses using material process function to describe the actions done by Indonesian government to escape Indonesian people from Covid-19. Many kinds of effort done by the government to stabilize Indonesian economy. The clauses using relational serves to describe the condition happening in Indonesia including the social phenomenon occurring to Indonesian people. And the clauses using existential process function to describe the effort done by Indonesian government to provide facilities

Another research is relevant with this research, namely the research done by (Suardana, 2021b). That research explored verbal group complex applied in text of *Pan Balang Tamak*. The text analyzed was a Balinese written text entitled *Pan Balang Tamak*. The paper is entitled *Verbal Group Complexes Application In Palang Tamak Text Systemic Functional Linguistics Perspective*.

The theory used to analysis the problems is the theory of group complex as part of SFL. The result of the research suggested that paratactic verbal group complexes were used to describe the way of the community members behave in the community. The behavior applied by the community members destructed

environment. Hypotactic verbal group complexes were found in the statement related to the effort to trap Pan Balang Tamak. Projection verbs were found in the clauses which stated proposal meaning. The proposal meant in the research was associated with invitation the village leader to the community members to trap Pan Balang Tamak.

Those researches are viewed to have very important contribution for this research since the two researches have similar focus, namely transitivity analysis. However, this analysis is much more limited than the research above. This research focuses on behavioral process since the text of *I Durma Anak Lara* has very own uniqueness found the clauses using behavioral process. This is the reason why the research was done, that is to explore the behavioral process realized in clauses of the text. In addition, research has special intention to Balinese narrative text in order Balinese people maintain the existence of the text in the community. In other word, this research is the form of local text preservation.

The application of social interaction needs actions realized verbs called process in SFL. (Halliday, 2014) states that there are three main process, namely: material process, mental process, and relational process. Each of the process is categorized based on the kinds of the activity. Material process is the activity realized with verbs related to physical activities. Material process can be probed by *What does X do?* Or *What happens to X?*. Those testing indicate that material process is related to “doing” and “happening”. Based on the achievement, material process can be categorized into two types, namely creative and transformative. Creative material process is related to verbs

## II. METHOD

This research applied qualitative research by observing the social phenomenon occurring in the text. The data were taken from a Balinese narrative book entitled *Kumpulan Satua (Dongeng Rakyat Bali)* ‘Balinese folklore collection’ written by (Suwija, 2019). The book consists of number of Balinese texts with

which state that there is new result after the activity is done. In other word, the activities realized with creative verbs can make new entity, for example: *create, produce, make*, and others. Transformative verbs are related to verbs which state that there is change in entity after the process is done. The change can be size, color, movement, form, and many others. Mental process is related to four aspect, namely: emotive, perspective, cognitive and hope. Mental process is totally different from material process. Because of this reason the function of the participants for both processes are different. Relational process is a process associated with “being”. Relational process is classified into three types, namely: intensive, possession, and circumstance.

In addition, there are three kinds process which their characteristics are between the main processes mentioned above. Behavioral process is a process between material process and mental process. Verbal process is process which the verbs are between mental process and relational process. Existential process is between material process and relational process. The three kinds of the process need deeper concern to identify because each process seems to be deeper approach.

The participants of behavioral process are different in the text. The functions of the participants depend on the activity is done. As mentioned above, behavioral process is a process involving two kinds of process, namely: material and mental process. Based on that statement, behavioral process is near mental process, material process, verbal process, psychology, and physiology.

different topic, one of which is *I Durma Anak Lara* ‘I Durma lives in difficult life’. The text was taken because the text has very deep moral value that can be useful for our lives. The content of the text has proposal meaning in which emphasizes some advice that must be applied in community.

The clauses containing behavioral process were collected by analyzing the theory of transitivity. Transitivity is the theory used to analyze clauses related to ideational meaning. This theory is used to find out the kinds of process and the involvement of the participants in the text. The clauses suspected to belong to be behavioral process were examined. The data were taken based on syntagmatic and paradigmatic by using technique of separating constituents establishing the clauses.

The result of the research is presented descriptively, the clauses of behavioral process are presented in the tables in two languages, namely Balinese language and English language. Balinese language is the source language, while English is the translation. The translation was made by word to word translation. It was made

### III. DISCUSSION

This section presents the result of the research. The presentation of the result is supported with the tables in which present two languages, namely Balinese and English.

to ease the non-native speaker of Balinese language to analysis the data. The tables present the constituents constructing the clause. The constituents are described descriptively based on the syntagmatic and paradigmatic.

Syntactically, there are some symbols used in the tables such as: ( $\alpha$ ) is used to symbolize superordinate clause, ( $\beta$ ) is used to symbolize subordinate clause, (1) is used to symbolize initial or beginning clause, and (2) is used to symbolize continuity clause. ( $\alpha$ ) and ( $\beta$ ) is the symbol of hypotactic clause. (1) and (2) is the symbol of paratactic clause. Semantically, the expansion clauses are given mark such as: (=) is symbol for elaboration clause, (+) is symbol for extension clause, and (x) is symbol for enhancement clause (Suardana, 2021a).

English language is the translation of the source language. The existence of the tables serve to ease the analysis process based on the constituents constructing the clauses.

Clause I

*I Durma matuuh pitung oton, kelahina tekĕn mĕmĕnĕ ka suargan*

‘I Durma reaches 35 months of age based on Balinese calendar, left by his mother to heaven’

<i>I Durma</i>	<i>matuuh</i>	<i>pitung oton</i>	<i>kalaina</i>	<i>tekĕn mĕmĕnĕ</i>	<i>ka suargan</i>
I Durma	reaches	35 months of age	left	by his mother	to heaven
Nominal Group	Verbal G.	Adverbial G.	Verbal G.	Nominal G.	Adverbial phrase
Behaviour	Behavioral P.	Circumstance	Material P	Actor	Circumstance
$x \beta$			$\alpha$		

That clause is called clause complex since the clause complex is structured by two clauses, namely superordinate and subordinate clauses. The subordinate clause above uses behavioral process realized with *matuuh* ‘reach’ which is related to physiology process. The subordinate clause is viewed as very important moment since in that time I Durma starts undergoing very hard life. The difficulty of his life happens since his mother leaves him realized with verb *kalaina*

‘left’. That verb belongs to material process, extension since the process is related to “missing” (Suardana, 2021b). That process is related to psychology which causes sadness. A 35 months of age feels very sad to undergo such phenomenon since a such old man is used to living with the mother with full of love and care. Adverbial group realized with *pitung oton* ‘35 months of age’ functions circumstance of location time. It indicates that it is too young to

live without mother's care. It is difficult situation that must be faced for him.

The nominal group *tekén méméné* 'by his mother' functions as actor because the mother does that event consciously because of certain reason. As a good mother loves too much for the child, but she has very difficult choice in her life. She thinks that leaving the child is viewed

as the best choice for the child and the mother. The best choice taken by the mother can be seen from the adverbial phrase realized with *ka suargan* 'to heaven' functioning as circumstance of place. The concept of heaven is place related to place where provides everything can cause joy, comfort, happiness, and any positive mood.

### Clause II

*I Rajapala ngaukin I Durma lantas negak sambil ngusap-ngusapin duur I Durma*  
 'I Rajapala calls I Durma then sits and fondles I Durma head'

<i>I Rajapala</i>	<i>ngaukin</i>	<i>I Durma</i>	<i>lantas</i>	<i>negak sambil ngusap-ngusapin</i>	<i>duur I Durma</i>
I Rajapala	calls	I Durma	then	sits and fondles	I Durma head
Nominal G.	Verbal G.	Nominal G.	Conj.	Verbal Group Complex	Nominal G.
Sayer	Verbal P.	Target		Behavioral Process	Goal
1			x 2		

The clause complex above consists of two clauses, namely a beginning clause and a continuity clause. The beginning clause applies verbal process realized with verb *ngaukin* 'call'. The clause states that I Rajapala as I Durma's father wants to give some very important information for I Durma. Therefore, the usage of verbal process in the clause contains proposition meaning (Halliday, 2014). The existence of the verbal process in the clause functions to state father's care for I Durma so the verb is viewed as fact or modality.

The father's care and love is showed in the continuity clause with verbal group complex *negak sambil ngusap-ngusapin* 'sits and fondles'. Those verbs belong to group verbal group complex paratactic since the events happen in the same time (Suardana, 2021b). The two verbs are categorized as behavioral process.

Verb *negak* 'sit' is behavioral process near material process, not only doing something in the point, but there is something else happening inside. Verb *ngusap-ngusapin* 'fondle' is behavioral process near material process. The verb does not only involve physical activity, but inside the activity, care and love embed. In other word, the activity of fondling is the combination between physical motion and positive emotion.

The father's love can also be seen from nominal group *duur I Durma* functioning as Goal. Balinese people have concept about head. Head is viewed as part of body having meaning "high prestige". One's head cannot be touched by any people at any time and any time. If the head is fondled, it means that there is some certain purposes such as; love, miss, approval, sympathy, and any others.

### Clause III

*I Durma ngembeng-ngembeng yéh peningalané ningehang raos bapané buka kéto.*  
 I Durma sheds tear when listening such father's advice

<i>I Durma</i>	<i>ngembeng-ngembeng</i>	<i>yéh peningalané</i>		<i>ningehang</i>	<i>raos bapané buka kéto</i>
I Durma	sheds	tear	when	listening	such father's advice
Nominal	Verbal Group	Nominal Group	Conj.	Verbal	Nominal Group

Group				Group	
Behaver	Behavioral Process	Entity		Behavioral P,	Phenomenon
$\alpha$			$x \beta$		

That clause complex suggests that the father cares very much to I Durma, he is given some advice related to how to undergo the life very well such as (i) studying and learning in whole life, (ii) thinking more creatively, (iii) working hard, (iv) respecting others, (v) not underestimating other, (vi) not giving up with any situation, and many others.

Those suggestions above make I Durma do nothing. Even, he feels sad, but he must improve himself by doing the best thing in his life. The sadness can be seen from the verb and entity *ngembeng-ngembeng yêh peninggalan* ‘shed tear’. *Ngembeng-ngembeng* is behavioral process related to psychology since the process is resulted from external influence, namely father’s advice. The advice is viewed to be very

important speech which must be applied in the life.

Verb *ningehang* ‘listening’ is categorized as behavioral process near mental process especially cognition (Halliday, 2014). This process focuses on intention and need cognition to understand the shared advice to I Durma. The social interaction goes very well. It can be seen from the sign realized by *ngembeng yêh peninggalan* ‘shed tear’. That is index that I Durma has intention to apply the shared advice. In addition, the verb *ningehang* ‘listening’ also has intention to hear the sound or voice. Therefore, the two verbs can be used as proof that I Durma is an educated man so he becomes very wise man.

#### Clause IV

*I Durma suba ngayah, melajah di pasraman Jero Dukuh*

I Durma starts working together, learning in Jero Dukuh’s study area.

<i>I Durma</i>	<i>suba ngayah, melajah</i>	<i>di pasraman Jero Duku</i>
I Durma	starts working together, learning	in Jero Dukuh study area
Nominal G.	Verbal group complex	Adverbial phrase
Behaver	Behavioral Process	Circumstance of place

The clause mentioned above uses verbal group complex which states activities done by I Durma. Those activities are realized with behavioral process *ngayah, melajah* ‘work together, learn’. Those verbs indicate sustainable activities because those activities are impossible to do in once. From those activities, other people will know that I Durma is a very diligent person. Only a diligent person can do sustainable work seriously.

The group *suba ngayah melajah* ‘starts working together, learning’ are behavioral process near material process (Halliday, 2014). Those verbs do not only involve physical motion, but they also involve mental motion. The verb *ngayah* ‘work together’ is based on

positive mood “happy feeling”. Without having positive mood, such activity never comes true in community. Such activity is done consciously without expecting to get some money or material benefit. Such activity is near material process especially in extension. The verb is related to accompaniment because the activity involves many people. The verb *melajah* ‘study’ is near mental process especially cognition. This activity is a process of improving life quality. The two verbs indicate that I Durma is a very creative and innovative person because such concept embeds in his mind.

Adverbial phrase realized with *di pasraman Jero Dukuh* ‘in Jero Dukuh study area’ functions as circumstance of place. The

place is used as concept for learning. Only persons who want to improve quality of life do anything in that place. The word *Jero Dukuh* is meant a person who has more ability than other community members so that is why such person is believed to be a leader of learning process. Ideologically, such person is must be respected

since he has brilliant idea that is shared to all of community members. *Jero Dukuh* has mental obligation to improve the community members' life quality by sharing knowledge, opinion, the way of life, and others in community. Because of that reason, I Durma is a person who wants to improve his life quality.

Clause V

*I Durma tusing taèn ngesap menyama, stata inget piteket bapané muah ajah-ajah Jero Dukuh*

I Durma never forget to help other, always remembers his father's suggestion and Jero Dukuh's guidance

<i>I Durma</i>	<i>tusing taèn</i>	<i>ngesap menyama braya</i>	<i>stata</i>	<i>inget</i>	<i>piteket bapané muah ajah-ajahan Jero Dukuh</i>
I Durma	never	forget to help others	always	remember	his father suggestion and Jero Duku's guidance
Nominal G	Adjunct	Verbal Group Complex	Adjunct	Verbal G.	Nominal Group
Behaver	Modality	Behavioral Process	Modality	Behavioral P	Phenomenon
1			= 2		

Those clauses establish a clause complex paratactic elaboration, the two clauses use behavioral process. The beginning clause in negative polarity with the verb *ngesap menyama braya* 'forget to help others' functions to state that I Durma is a friendly. Such character is proved with the modality *tusing taèn* 'never' used in the clause. The modality is categorized as proposition since the modality functions as fact what I Durma behaves.

The beginning clause is supported by the continuity clause which functions to emphasize the meaning of the beginning clause. The verb applied in the continuity clause is *inget* 'remember' is behavioral process near mental process. It is related to cognition which requires memory space to keep experience what he did in

previous time. His experience is kept in the mind permanently and applied in the community. It can be seen from the use of modality adjunct realized with *stata* 'always'. The modality has high frequency meaning. It means that the activity is done in high frequency. The nominal group *piteket bapané muah ajaran-ajaran Jero Dukuh* serves as phenomenon. The phenomenon is viewed as an important thing that must be applied in the community.

From that explanation above, I Durma does such behavior because there is one thing that initiating him, namely teaching from his father and Jero Dukuh. Ergative point of view, it serves agent (Halliday, 2014) which is kept permanently that must be applied in social discourse.

Clause VI

*Sawiréh parilaksanané melah, I Durma ngantèn ajak widyadari*

Because of having good behavior, I Durma gets married with an angel

<i>Sawiréh parilaksanané melah</i>	<i>I Durma</i>	<i>ngantèn</i>	<i>ajak widyadari</i>
Because of having good behavior	I Durma	gets married	with an angle
Adverbial Phrase	Nominal G.	Verbal Group	Preposition phrase
Circumstance of reason	Behaver	Behavioral Process	Behavior

That clause states the result of having good behavior applied in the community. Having good behavior brings happy ending. Happiness in the life will be gotten through very difficult efforts. Achieving success need very long process in which there are lot of things must be done, for example, learning many a lot of things, thinking creatively, supporting others, never giving up, never underestimating others, and many others. Doing such efforts is not easy way, but it needs certain behavior and emotional management. The success of I Durma performing good behavior can be found in adverbial phrase realized with *sawiréh parilaksanané melah* 'because of having good behavior' functioning as circumstance of reason.

The success of I Durma is realized *ngantén ajak widyadari* 'gets married with an angle'. That expression is metaphorical expression in which there is another meaning embedding beyond of clause. That expression means that I Durma gets happiness in the world. The word *widyadari* 'angle' has very deep meaning based on the social and cultural contexts. The word is meant as the God's blessing which contains lux, comfort, beauty, wealth, and others. Therefore, the word *widyadari* 'angle in the clause is interpreted that I Durma gets success in his life because he does everything that makes him get success.

Based on semantic point of view, there are to constituents functioning as behavior, namely I Durma and *Widyadari* 'angle'. This phenomenon happens because the process of getting married involves two persons. It is related to positive mood, love each other. The two participants do the same thing in the same time to achieve one purpose, namely love (Martin & White, 2005). Because of that reason, the behavioral process in the clause is reciprocal verb.

#### IV. CONCLUSION

This is Balinese narrative text which has very deep moral value that is very suitable to apply in the community. The text teaches how to get success in

the life. In the process of achieving the success, there are number of behaviors which must be done consciously and seriously. In the process of getting success, some difficult efforts must be managed well because the success come after undergoing number of obstacles, disturbance, inconvenience, and others. Those moods teaches how to be wise man by behaving good manner. Good manner in the community creates many people happy so this makes the environment feels happy too. The behaviors above are realized with behavioral process because what I Durma behaves in the text applies actions containing emotional which influence psychology aspects.

The word *lara* 'difficult' is meant that I Durma undergoes very difficult effort to achieve his success. That word cannot be translated from the meaning of lexicon itself (semantic), but the reference is related to the social and cultural context.

Environment has very important role to create one's mindset or behavior. What they get in the environment where she/he develops will be kept in the mind consciously and permanently. Good teaching results good behavior in community which leads to achieve success.

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