

Text of *Bengu Mati*: Social Semiotics of Systemic Functional Linguistics

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ABSTRACT

Text of *Bengu Mati* is one one Balinese written text used to educate Balinese community members. The moral values of the text cannot be comprehended well so that the text is not popular in the communities. Even, the young generations have preference to switch their entertainment modes into the modern entertainment mode. From that phenomenon, this research explored the social semiotics of the text. The theory used to analyze the text is the theory of social context from Systemic Functional linguistics, namely: context of situation, context of culture, and ideology by Halliday and Ruqaiya. The data source was taken from *Kumpulan Satua* ‘Balinese folklore’ written by Suwija. This is qualitative research by applying library technique. The technique to collect the data was field, tenor, and mode, namely: what word was conceptualized, what action was actualized, who spoke, to whom spoke, how to speak, and others. The data are presented in two languages, Balinese language is used as the source language, and the English is used as the translation. The result of the research suggested that it is very important to comprehend social phenomenon based on social context. Without understanding the social context, it will destruct not only for the actor, but it is also for others. Be good person in front of the children is must since our behavior will be imitated and kept permanently in the mind by the children.

Keywords: Field, Mode, Social Context, Tenor, Text.

I. INTRODUCTION

Balinese people have a lot of literature works in which they have certain functions for community members such as anecdote, consolation, education, information, life philosophy, and others. One of Balinese text held by the community members is *Bengu Mati* text. The text is viewed as anecdote since the text formulates funny event through the chronology. Because of the reason, the text is

viewed that it does not have additional moral values by number of communities so that the phenomenon results the text to be ignored in the communities. This is narrative text, the text has specific purpose for the communities. The meaning of the text cannot be brought directly through semantic discourse, but the meaning of the text is obtained from abstraction through social context of the text (Danesi, 2004).

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Most Balinese people analyze the text in semantic discourse which they focus on how the event is elaborated through the process or activities, participants, and circumstance. Those aspects support them to create the anecdote meaning. Their appraisal is not wrong, but the analysis needs deeper concern, namely social context. Social context involves three stratum in context analysis, namely: context of situation, context of culture, and context of ideology (Halliday & Hasan, 1999). The analysis of social context can be used as tool to explore the meaning of the text wholly so that the social semiotic of the text can be found.

Based on that explanation above, the researcher wants to explore the hidden social semiotics of the text since the text is suspected to have additional moral values which cannot be found by most Balinese people yet. The research will also involve social context analysis, beside the language itself. The meaning of the text can be obtained from language in context instead of the meaning of the lexicon itself (Suardana, 2021).

A similar text, text of *Pan Balang Tamak*, was observed by Suardana (2020) in social semiotics perspective in a dissertation. However, the dissertation has larger scope of analysis than this research does. The scope of the dissertation focuses on lexicogrammatical aspects and social context analysis. The similar focus of the two texts is social context analysis. In addition, they use the same theory, namely the theory of Systemic Functional Linguistics (SFL). However, this research does not analyze clause metafunction as deep as the text of *Pan Balang Tamak* did.

The text of *Pan Balang Tamak* was also viewed as a text which has contradiction meaning by number of Balinese people. Even more, there are many Balinese people who do not know the existence of *Pan Balang Tamak* text. Some of Balinese people view that the main figure of the text I Pan Balang Tamak has bad character in communities which cannot be suitable to apply in community. In contrast, there are numbers of Balinese people who view that the figure of the text has very good character which can be used as life philosophy that must be applied in community.

The finding of the research indicates that the text of *Pan Balang Tamak* has very deep life philosophy, namely; control our speech, behavior, and thought well. In addition, the text also teach us to apply *Tri Hita Karana* 'three ways to get happiness by loving universe', namely: The God, human, and environment. So that is the reason, the text has very an important role in communities especially. The application of *Tri Hita Karana* concept is very useful for communities since the concept guides us how to respect all things existing in the world. Text of *Pan Balang Tamak* conveys the message through semantics discourse abstracted with social context. So that is the reason, the meaning of the text can be found with SFL.

Referring to the analysis of that text, the researcher is eager to find out the deeper meaning embedding in the text of *BenguMati* by exploring social semiotic of the text. The result of this analysis was used as proof that the text of *Mati Bengu* has deep life philosophy in community. The result of the research argued that the text is not only anecdote, but it also gives very useful moral value that can be applied in community. In addition, this research aimed to preserve Balinese text in Balinese communities. Most Balinese texts gets threatened in the community because young generations have preference to take modern entertainment. This phenomenon is caused by lack of text comprehension in young generations.

This research applies the theory of SFL as the main theory since SFL is applied linguistics which can solve every social phenomenon through linguistics approach. The theory involves theory of linguistics (syntagmatic and paradigmatic) and social context (Suardana, 2021). So that is why, the theory is believed to be able to analyze linguistics beyond of clause based on the context of text. The theories used for this researcher are context of situation, context of culture, and ideology. The context of situation theory is used to find context of situation involving some aspects such as: who speaks, to whom speaks, what happens, where the event occurs, how the event occurs, what media is used, and others. The context of culture is related to culture which effective in the text.

And the ideology is associated with the ideology held in the communities where the text is

Before going to the enter social semiotic of the text, the research uses term of text. A text is language in use based on context, the meaning of the language is resulted from the language used based on social context. The language used in the text can be verbal, non-verbal or the combination of verbal and nonverbal languages. The text is nothing to do with the length of the clauses presented within the text. A text does not obligate number of clauses or paragraphs, but it

Context of situation refers to the situation happening in the text. It involves how the event happens, who involve in the text, how far the participants involve within the text, where the event occurs, how the event occurs, and others. Those aspects use ideational analysis called transitivity (Halliday, 2014). The analysis of transitivity explore three aspects, namely: process, participants, and circumstance. Proses is associated with action or behavior, what kind of action is done or happens. The effect or respond is resulted from doing activities, from the activity, the character of participant(s) can be seen. The functions of the participants within the text is defined by the kinds of activity done by the participants or happening to the participants. Circumstance is associated with where the text happens, how the text happens, what purposes is made, what media is used in the text. This situation is called field since this situation is related to feeling, affect, respond released with actualization.

Participants use certain forms of language such as mayor or minor clauses. Both of the clause kinds have modalities explicitly or implicitly. The mayor clauses used in interaction can be interrogative, declarative, imperative or exclamatory. Semantically, each of the clause has own function, such as: interrogative clause serves to ask question or to get some service or product, declarative clause serves to declare something or give information, imperative clause serves to ask someone to do something, and exclamatory clause serves to express something in the mind to other persons. However, in social interaction, the semantics function of those clause do not work. The participants of text can use other forms in doing

applied.

In other word, a text is related to social context in which ideology embeds. Therefore, a text cannot be separated with ideology. Talking about text means talking about ideology (Suardana, 2021).

As mentioned above, this research analyzes social semiotics of *Bengu Mati* text written by (Suwija, 2019). SFL theory is used to analyze the concerns of the text, namely context of situation, context of culture, and ideology. social interaction. The participants use different expression to get or give information, goods or service (Halliday, 2014). The variant of those expressions is called interpersonal grammatical metaphor. The relationship among the participants is called tenor. The language used as communication can be used to identify the status of the participants in the text, the engagement among the participants in the text.

The formation of language plays an important role because theme of clauses will have important meaning in the communication. The theme of the clause is viewed as significant message so it is called theme-rheme analysis. The speaker will consider placing lexicon in initial position in language since it will be interpreted by the listeners. Theme of the clause is the emphasis of the message. From the theme, the listeners will catch the essence of the message. The theme-rheme analysis is called mode since the speakers can choose the option of language formulation. It depends on which lexicon is emphasized as the message.

Context of culture is related to cultural aspect held by the communities. Language cannot be separated with culture since the language is intended for the communities in which cultural life works. A participant selects the media of communication to convey certain aim. There are some ways how to convey message to communities such as: advertisement, announcement, entertainment, regulation, and others. Social and cultural aspects become the main concern which are used to choose the media of communication.

The form of the language within the text is suited with the kinds of media which is known in the communities. Announcement uses clauses

with denotative meaning to avoid the ambiguity. Narrative text uses abstract figures as real actors within the text. The actions performed within the text is non-verbal language. Non-verbal language is categorized as metaphorical language. Therefore, the meaning of text is obtained from the abstract analysis based cultural approach. The abstract of the text can be shown with moral values hence the narrative text is viewed as a text which has certain aim conveyed through analogies based on social cultural aspects. This is the reason why the text is often not comprehended well by people who do not involve to the culture of the text.

In addition, every text has own structure or stage to achieve the goal since whatever the kinds of text requires certain ways to convey the message. It can be seen that every stage uses certain lexicons in which the usage of the lexicons are used to identify the genre (Eggins, 2014). The text related to narrative genre applies certain registers related to events, for example, certain verb (*kacarita* 'it is said'), relational process for orientation structure, material process in complication, and others. Those registers will help the researcher to identify the kinds of text genre.

Ideology of text is related to belief systems collectively which has been applied from previous generation to the following generation in community. The belief systems are related to life values applied in community involving how to behave, to speak, and to think social phenomenon in community (Dijk, 2000). In the application of three aspects in community, there are three things must be referred, namely: etic, esthetic, and logic. The three things are applied in the place where the text is applied. All communities comprehend the three things very well. If a part of belief system is broken or violated in the application, the communities will feel that there is something incomplete in the life. This phenomenon is believed to lead to negative impact in social communities.

Referring to belief system related to language is language in use. Language is very important thing for communication since it is used as exchange tool in which involves participants, process, and circumstance (place,

time, manner, media and others). The usage of language must be suited with social context such as: who deserves to speak, to whom the speech is addressed, why the speech is done, what media deserves to be used, where the text is done, and others. Because of these reasons, (Suardana, 2020) states that the ideology used for this research is the theory of SFL and supported by the theory of Ideology purposed by (Dijk, 2000). Therefore, the concept of the language ideology is associated with field, tenor, and mode. It is related to what should we do, and what should not do based on the text.

II. RESEARCH METHOD

The method used for this research is qualitative, namely the problems were solved by the theory of linguistics call SFL. In other word, the theory of SFL was used as tool to find out the answer of the problems (Steen, 2007). The theory used for this research is the theory of context of situation, context of culture, and ideology. The theory of context of situation is related to field, tenor, and mode. Context of culture is associated with moral values embed in the text.

The technique used for this research was library research. The source data were obtained from one of written Balinese text entitled *Bengu Mati* written by (Suwija, 2019). The data were collected based on field, tenor, and mode for context of situation. (i) Field is associated with who speaks, to whom speaks, what to speak, where to speak, what activity rises after speech, and others. (ii) Tenor is related to aspects such as: form of clause is used to do social, what modality embed within the clause. The usage of the clauses and lexical choice can be used as identification related to relationship and engagement among the participants. (iii) Themes of clause were observed since the themes became center of information. Those data were collected with syntagmatic and paradigmatic (Fontaine, 2013). Syntagmatic is related to class of word used in the clauses, such as verbal group, nominal group, adverbial group or preposition phrase, while paradigmatic is related to semantic, such as function of participant, process, and circumstance.

The technique used for context of culture was the abstraction of the event released through semantic discourse. The abstraction of events were suited with field, tenor, and mode. Those aspects were associated with Balinese culture related to norm, ethic, esthetic, and logic. Those aspects are concerned with moral values embedding in the text.

The ideology was taken from the abstraction of moral values of the text. The ideology of the text was associated with field, tenor, and mode in which was supported by the concept of ideology purposed by (Dijk, 2000). The ideology was presented in what we should do and what we should not do after comprehending the text.

The analysis of the text was presented in two languages, namely Balinese as source language and English as the translation. It was done consciously to ease readers who do not understand Balinese language. The data were analyzed based on the concerned theories and they were described by presenting in the tables. The tables ease the researcher to analyze the data and the technique will be much easier for the reader(s) to comprehend the analysis.

III. DISCUSSION

Again, the text of *Nemgu Mati* is Balinese text that lives in Balinese community. As mentioned above, the text is viewed as only anecdote. However, the text has very deep social semiotic that can be applied in communities not

only for Balinese communities, but it is also for all communities. The social semiotics of the text is not found by most of them since the analysis requires deep analysis, namely social context analysis. This section analyzes the social context of the text involving context of situation. Context of culture, and ideology.

3.1 Context of Situation

The text is figured by a man called I Belog. Another figure is his mother as supporting figure of the text. The man is given name as I Belog since he is stupid. The word *I Belog* means a stupid in Balinese language. He acquires language from his environment. It is in accordance to what (Halliday, 2013) states that language develops in the mind based on environment where children develop.

As mentioned above, the word *I Belog* derives from two lexicons, namely: *I* refers to the name for Balinese people especially for man, while the word *Belog* refers to stupid. The compound *I Belog* is a stupid man, who cannot interpret the meaning of language based on context. He catches the meaning of language based on what his mother behaves in which poor in context. His stupidity can be seen from his activities as below.

Chase I

Sawirèh ia belog, gegaèné tuah melali tekèn medaar dogèn 'because of being stupid, his daily activity are just only looking for fun and eating'.

| | | | | | |
|--------------------------|----------------------|---------------|-------------|----------------------------|--------------|
| <i>Sawirèh ia belog,</i> | <i>gegaèné</i> | | <i>tuah</i> | <i>melali tekèn medaar</i> | <i>dogèn</i> |
| Because of being stupid, | his daily activities | are | just | looking for fun and eating | only |
| Circumstance of cause | Identified | P. relational | C. Focus | Verbal group complex | C. focus |
| | | | Identifier | | |
| Theme | Rheme | | | | |

Based on the clause mentioned above, the word *gegaèné* 'his daily activities' is reference of I Belog. The suffix *né* 'his' belongs to possession which refers to I Belog (Halliday, 2014). Therefore, it is very clear that I Belog is really stupid. The clause is constructed with components which state the fact realized with

circumstance of cause, circumstance of focus, and verbal group complex paratactic.

The clause emphasizes hypotactic clause with adverbial clause stating adverbial cause. The clause emphasize the reality that happens in I Belog, namely I Belog's stupidity. The fact is supported by the main clause in relational

process *gegaéne tuah melali tekén medaar dogén* ‘his daily activities are jut only looking for fun and eating. The existence of the main clause shows that I Belog never does anything useful for other persons. The unproductivity can be seen from the group verbal paratactic (Suardana, 2021) realized with *melali tekén medaar* ‘looking for fun and eating’. It means that there is nothing else done by I Belog, but those activities.

The existence of two circumstances of focus, namely *tuah* ‘just’ and *dogén* ‘only’ function to emphasize I Belog’s daily activities. The circumstance *tuah* ‘just’ functions to limit activities done by I Belog, namely *melali tekén medaar* ‘looking for fun and eating’. The circumstance *dogén* ‘only’ functions to magnify the meaning of *tuah* ‘just’ so that the clause states that I Belog is totally stupid.

Chase II

I Belog nepukin bangké matah anak luh jegég di sema, ia ngajakin ngantén bangké totonan. Sawiréh mendep dogén, bangké totonan gandonga ajaka mulih

| | | | | | | |
|----------------|--------------------|------------------------------------|-------------------|-----------|-------------------------|-----------------------|
| <i>I Belog</i> | <i>nepukin</i> | <i>bangké matah anak luh jegég</i> | <i>di sema</i> | <i>ia</i> | <i>ngajakin ngantén</i> | <i>bangké totonan</i> |
| I Belog | finds | a fresh beautiful woman corpse | in cemetery | he | invites to get married | the corpse |
| Behaver | Behavioral Process | Phenomena | Location of place | Sayer | Verbal process | Target |
| 1 | | | x 2 | | | |
| Theme | Rheme | | | Theme | Rheme | |

The first clause is symbolized with “1”, while the second clause is symbolized with “2”. The second clause serves as adverbial clause stating the sequence of the first event. Because of that reason, those clauses have relationship, namely interdependence and logico semantic (Halliday, 2014).

The first clause is behavioral process realized with *nepukin* ‘find’. The verb is between mental and material processes. The verb has very closed relationship with cognition (mental process). In addition, the verb is related to physical action (material process). Nominal group *bangké matah anak luh jegég* ‘a fresh beautiful woman corpse’ serves as phenomenon

‘I Belog finds a fresh beautiful woman corpse in cemetery, he invites the corpse to get married. Because of keeping silent, the corpse is brought to go home’.

Those are two clause complexes in which each of the clause complex is built by two clauses. The first clause complex is paratactic related to time enhancement (Halliday, 2014). The clause complex can be described as follow.

because I Belog concerns to that entity very much. I Belog thinks that the corpse is not the dead body, but it is a sleeping woman because of being tired. He thinks the woman is so very beautiful that I Belog wants to invite her to get married.

The second clause is called the continuation clause. It is verbal process clause realized with *ngajakin ngantén* ‘invite to get married’. Those verbs belong to projection in which the first process is verbal process which states expectation. The second verb of that projection realized with *ngantén* ‘to get married’ is reciprocal verb. It means that the process is done together by the two participants in which

they need each other. In other word, the clause shows that there is I Belog's willing to marry the

corpse since I Belog thinks that she is a very beautiful woman and does not have a husband.

| | | | | | |
|---------------------|---------------|---------------|-----------------------|--------------------------|-----------------------|
| <i>Sawiréh</i> | <i>mendep</i> | <i>dogén,</i> | <i>bangké totonan</i> | <i>gandongga abana</i> | <i>mulih</i> |
| Because | being silent | only | the corpse | is carried to be brought | to home |
| Circumstance reason | | | Goal | Material Process | Circumstance location |
| x β | | | α | | |
| Theme | | | Rheme | | |

The clauses above is called hypotactic clause complex, the subordinate clause is adverbial clause indicating reason why I Belog does such action. Based on his cognition, if there is no argument or rejection from that woman, the silence is interpreted as agreement or acceptance. I Belog thinks that the corpse does not give answer for his invitation to married so that I Belog brings her to his home. Being silent is the reason why I Belog does such process which make him feel happy.

The existence of circumstance of focus realized with *dogén* 'only' functions to support his perception about the phenomenon faced by I Belog. In other word, the phenomenon realized with the circumstance triggers I Belog to the corpse into his house. The action done by I Belog is realized with verbal group complex *gandongga abana* 'carried to be brought'. That verbal group complex is paratactic since the verb

ajaka 'brought' is the taxonomy of the first verb *gandongga* 'carried' (Halliday, M, A.K., 2004) It means that the clause emphasizes the activity done by I Belog. It can be seen by the second verb which functions to emphasize the first verb.

Chase III

Sabilang wai lemah peteng kurenané abaanga nasi misi bé ajak jukut ke mametén, nasi totonan mauraban jukut.

'Everiday day and night his wife is brought some food with meat and vegetable to the room, the rice gets mixed with the vegetable'

Those clauses describe activities that are done by I Belog at his house as long as his wife stays at his house. The clauses can be spelled out as follow.

| | | | | | | | |
|----------------------------------|------------------|-----------------|--|--------------------|---------------------|-----------------|------------------|
| <i>Sabilang wai lemah peteng</i> | <i>kurena né</i> | <i>abaan ga</i> | <i>nasi misi bé ajak jukut</i> | <i>ke mametén,</i> | <i>nasi totonan</i> | <i>mauraban</i> | <i>jukut</i> |
| Everyday midday and night | his wife | is given | some rice filled with meat and vegetable | to the room, | the rice | gets mixed | with vegetable, |
| C. Time | Benefit | Material P | Goal | C. Location | Goal | Material P. | C. Accompaniment |
| α | | | | | = β | | |
| Theme | Rheme | | | | | | |
| Theme | Rheme | | | | Theme | Rheme | |

The clause above is called hypotactic elaboration clause complex since the subordinate

clause functions to elaborate nominal group *nasi misi bé ajak jukut* 'some rice filled with meat

and vegetable'. That food is given by I Belog in order his wife can live in his house. The subordinate clause serves to explain the components or materials which complete food given to his wife. The composition of the food is dominated with meat because he wants his wife to be fresher than previous day.

The superordinate clause indicates that I Belog loves and cares his wife very much. The love and the care can be seen from the verb *abaanga* 'given'. The verb is categorized as material process in extension since the process is activity related to addition that is given for someone else (Halliday, 2014). His love and care is given for his wife functioning as benefit shown in the table above. In addition, his love and care to his wife is proved with the existence of circumstance of time *sabilang sai lemah peteng* 'everyday midday and night'. The circumstance of time indicates frequency of doing something. It indicates I Belog's seriousness to his wife in caring and loving her. The adverb *sabilang wai* 'everyday' is elaborated with *lemah peteng* 'midday and night' so that the elaboration emphasizes his

deep seriousness for his wife in loving and caring.

That clause uses marked topical theme, namely adverbial group complex functions as theme. The text highlights the theme because the text shows that I Belog has very deep love and care to his choice. I Belog is a responsible person to his wife. As mentioned above, the verb *abaanga* 'is given' is used as proof that I Belog does love and care.

Chase IV

Mémèné ngadek bon bengu uli mametén lantás mémèné nemu bangké anak luh ané suba bengu di mametén.

His mother smells something rotten from the room then she finds a dead woman releasing rotten smell in the room.

Those clauses indicates his mother suspicion of rotten smell. The suspicion can be answered by herself by observing the source of the bad smell. The clause are described as below.

| | | | | | | | | |
|---------------|---------------|------------------|--------------------|---------------|---------------|---------------|---------------------------------------|-------------------|
| <i>Mémèné</i> | <i>ngadek</i> | <i>bon bengu</i> | <i>uli mametén</i> | <i>lantás</i> | <i>mémèné</i> | <i>nemu</i> | <i>bangké anak luh ané suba bengu</i> | <i>di mametén</i> |
| His mother | smell | rotten smell | from the room | then | she | finds | a woman corpse releasing rotten smell | in the room |
| Behaver | Behavioral P | Phenomenon | C. Location | Conj. | Behaver | Behavioral P. | Phenomenon | C. Location |
| Theme | Rheme | | | Theme | Rheme | | | |

Those clauses indicate his mother's sensitiveness regarding to the bad smell occurring in the house. The suspicion also comes because I Belog's wife has never gone out from the room. His mother wants to know what his wife does in the room. However, what she finds in the room is a dead woman releasing bad smell. That phenomenon indicates that I Belog cannot identify whether or not the woman is still alive.

The clauses above is paratactic, enhancement in which the second clause is adverbial clause indicating the sequence of activity done realized in the first clause. The first and the second clauses have closed relationship, namely they establish a periodic indicating actions done by his mother to find out the source of bad smell.

Chase V.

Mother : *Hai I Belog, nê kurenan cainê suba mati, mabo bengu, celempungang ka sêmêr.*

‘Hi I Belog, your wife dies, she releases rotten smell, throw away her into the well’

I Belog : *Yên bengu mati, kêtô?*

‘If rotten smell means dead, does not it?’

Mother : *Ae, entung kurenan cainê kema ke sêmêr!*

‘Yes, throw her away into the well over there!’

Chase IV presents social interaction involving mother and I Belog. The mother is angry to I Belog because he keeps a dead woman in the house. However, he does not know that what he keeps at the house is a dead woman. Based on the talk above, the analysis can be spelled out as below.

The mother uses minor clause *Hi I Belog* functioning as “call” (Halliday, 2014). It means that the mother wants to take I Belog’s attention since there is something ridiculous that must be informed to I Belog because of his stupidity. The mother feels disappointed to see the phenomenon because I Belog cannot identify which one is a dead wife and which one is a live woman. Based on the context above, the clause minor indicates that the mother has bad attitude to I Belog (Martine and White, 2005).

The mother uses clauses *nê kurenan cainê suba mati, mabo bengu, celempungang ka sêmêr* ‘your wife dies, she releases rotten smell, throw away her into the well’. Those clauses use modality, namely proposition and proposal. The clause *nê kurenan cainê suba mati, mabo bengu* ‘your wife dies’ contains proposition, related to strong belief which influences I Belog perception. This proposition is kept in the brain permanently by I Belog then the perception results to action (Halliday, 1978). The clause *celempungang ka sêmêr* ‘throw away into the well’ is imperative clause which means to ask I Belog to not keep the dead woman anymore, but to ask him to throw away into the well. That reason indicates that the clause contains proposal

meaning because that utterance contains command that must be performed.

The utterance spoken by I Belog *Yên bengu mati, kêtô?* ‘If rotten smell means dead, does not it?’ is proposition meaning because I Belog just reconfirms his perception. He wants to get some clarification to make sure whether or not his perception is right. The proposition meaning is related to cognition so that this phenomenon is categorized as mental cognition (Halliday, 2014).

The question addressed to his mother is answered with *Ae, entung kurenan cainê kema ke sêmêr!* ‘yes, throw her away into the well over there!’. That utterance is spoken by his mother. The utterance contain two clauses, namely elliptical and mayor clauses. The elliptical clause is released with *ae* ‘yes’ functioning to give short answer of I Belog’s confirmation about his perception (Halliday, 2014). The mother uses elliptical clause because the mother thinks that she just clarify his question. The word *ae* ‘yes’ is viewed enough to give clear answer. So the elliptical clause contains proposition clause. That proposition is kept in the mind so the perception is used as the base in responding social phenomenon.

It is very clear that the mother does not give answer based on social context. The absence of social context will be kept in I Belog’ mind since what his mother said is viewed as right perception. The perception is strengthened with the clause *entung kurenan cainê kema ke sêmêr* ‘throw her away into the well’. That command is viewed as the obligation that must be done when finding *bengu* ‘rotten smell’ in the environment. The concept is kept and held strongly then he throws the wife away into the well.

Clause VI

Kacarita mémênê pesu peluh anê peluhne mabo bengu, I Belog maid mémênê ka sêmêr laut kacemplungang ke sêmêr.

‘It is said that his mother secretes sweat which releases rotten smell. Because of that phenomenon, his mother is pulled then thrown away into the well’

Based on chase VI, it uses a new genre realized with verb *kacarita* ‘it is said’ which functions to change the topic of event within the narrative text. Therefore, it is very clear that the genre of the text focuses on events or story since the type topic of the text are found more than one topics.

I Belog finds something releasing rotten smell from his mother. Based on his

strong perception in his mind, if someone who releases rotten is viewed that he/she dies. The strong belief kept in the mind is used as base to attract his mother near the well and then throw her away into the well. That concept is obtained from what his mother said in previous time. *Bengu mati* ‘rotten smell means dead.

| | | |
|---------------|-----------------------|------------------------------|
| <i>Méméné</i> | <i>pesu</i> | <i>peluh ané mabo bengu</i> |
| His mother | secretes | sweat releasing rotten smell |
| Behaver | Behavioral Process | Entity |
| Subject | Predicator (modality) | Complement |
| Theme | Rheme | |

That clause is behavioral process realized with *pesu* ‘secrete’. That event is natural process that happens in every human who does activity. Because of that reason, I Belog cannot identify the source of rotten smell. This is caused by the way of teaching which does not involve social context in creating the meaning.

Chase VII

I Belog ngentut, entutné mabo bengu. sawiréh mabo bengu, ia ngentungang dèwèk ka sémèr

‘I Belog farts with rotten smell, because of this, he throws himself into the well’.

Verb *ngentut* ‘fart’ in the clause above is behavioral process. It is natural process that happens in every living thing. Even, he has eaten much steam cassava. This food he eats enables to fart frequently since the disturbance in the gastro intestine happens. However, the source phenomenon cannot be detected well. He thinks that he dies because he secretes rotten smell when he farts in many frequencies. His strong concept of rotten smell forces him to throw himself away into the well. His perception results death for himself. His life is influenced by the strong concept in the mind.

3.2 Context of Culture

It is Balinese narrative text because there are numbers of indication why the text is called narrative text, namely: (i) The text uses verbal process *kacarita* ‘it is said’. The verb is used to bring the reader(s) attention into the chronology of events written by the author. (ii) The text has narrative genre, namely: orientation, complication, evaluation, and resolution (Halliday, 2002). (iii) The text presents different places, events, and times because the text focus on chronology of events. (iv) The text does not emphasize the chronology of event as the message, but the text has very profound comprehension. The meaning of the message is obtained from social and cultural aspect. It is related to moral values brought through text.

Language is communication tool used to do social interaction in community. The meaning of language is defined by social context instead of arbitrary. Environment has great deal to conduct the meaning. Environment is similar to context of situation, namely field, tenor, and mode (Halliday, 1978). Because of this concept, it is very important for the teacher, parent or others to teach the kid(s) or the student(s) language based on the context. Social context cannot be ignore in creating the meaning of the text.

The children or the students will adapt context in using or interpreting the language easily since the language is kept in the mind permanently based on social cultural aspects. Language kept in the brain can be verbal or non-

verbal languages. The right language in use will make harmony not only for the participant but it will also be for others since every social phenomenon can be interpreted well.

People will be viewed as a wise man when she/he speaks or behaves based on the context. She/he can appreciate other persons based on the context. The persons who are appreciated will be respected so the harmony kinship will happen through the function of language based on the context. A speaker who applies language based on the context is valued as an intellectual person because what she/he speaks or behaves makes others happy.

In contrast, misinterpreting of language meaning destroys not only for the participant but it also destroys others since the social phenomenon is interpreted in wrong meaning. This phenomenon will result in wrong action. The meaning of language cannot be generalized in different contexts. In other words, different contexts will make different meanings of language.

3.3 Ideology of Text

As mentioned above, discussing about text means that discussing about ideology. It means that the text has ideology that is given to communities. The ideology of the text is described based on field, tenor, and mode.

Field, as part of a community member must use language based on context called language in use. The appropriate language in use makes communication run well. The participants will comprehend the message conveyed through the social interaction very well.

Tenor, the form of language used as a communication tool must be concerned as well. Language involves modality either proposal or proposition (Halliday, 2014). Proposal modality is associated with what we have to do, what we expect to, what we must avoid. Proposition modality is related to the belief, truth, usuality, and possibility. Those modalities must be applied based on the social context. The absence of social context will create wrong modality in interpreting the social phenomenon.

Mode, the message of social interaction must be concerned since the message of the text

will be used to interpret the meaning of the text. In addition, giving some examples is very important for the children who learn language because the children will feel easily to differ social context. The more examples with different contexts given for the children, the more accurately the children comprehend the meaning of the text. The children will imitate what they see, the action seen in the context will be kept and done permanently since what they get through social interaction is viewed right in communities. So that the reason, be a good example in front of the children, the children will be good as what we can do since they will do what we do.

Based on the research, the text is Balinese narrative text since the text uses setting, plot and events. The three things are emphasized in the text through discourse semantics. This research finds that context of situation cannot be apart from community life.

Environment has a very important role to create language cognition for everybody who acquires language because the meaning of language is obtained from the environment where the learners develop. The environment is associated with the place or time in which there are participants doing some process or activity. Environment is related to context of situation: field, tenor, and mode. As mentioned in the text, I Belog as the main figure of the text obeys every word spoken by her mother in which the speech is comprehended with the absence of context of situation.

Inability of identifying context of situation in performing activities will cause fatality not for the actors, but it will threaten environment. As I Belog does in the text, what he does make her mother and himself die. This is because his interpretation of language that happens in his environment cannot be suited to context of situation.

The name of *I Belog* 'stupid' does not deserve to be given for the main figure since the main figure acquires language from her mother in which she does not give the language based on social context. Therefore, I Belog keeps the language based on what he acquires like *bengu mati*, 'rotten smell'. Since I Belog is given expression *bengu mati* 'rotten smell', he

concepts in his mind that everything raising rotten smell is viewed dead human. The dead must be thrown into the well. The mother should give “language in use” to the child. “Language in use” is the meaning of language based on

IV. CONCLUSION

Based on the analysis above, the text is Balinese narrative text, the text is not only anecdote, but it has deep meaning. The meaning of *Bengu Mati* ‘rotten smell means die’ must be interpreted based on the situation and cultural contexts. Not all rotten smell means dead human. Bad smell may occur based on the social context. Bad smell can be resulted from the sweat, bacteria, waste, and others. So that is why, we cannot generalize the meaning of text, but we must relate to the social context. Teaching children from early age about language with the social context is very important because they will do social interaction in community in which language embeds. Learning language means learning culture because language rises from culture which has certain role for the users. Giving good behavior as examples in front of the children is required very much since they will be able to differ context. The more given different

context. Because of that reason, the word *I Belog* ‘stupid’ is more suitable for her mother since the mother has never taught the children the meaning of language based on context.

examples with different context, the more appropriate the children recognize the context so that the children will understand text very well.

In contrast, ignoring social context in interpreting the meaning causes misunderstanding to social phenomenon so that it can result to disharmony, destruction, hostility, and other bad emotions in community. Even, poor understanding of context in language can kill the participant himself /herself since she/he keeps the concept in the mind very strong. In other word, social context plays an important role in social interaction. Language will have different meaning if the context is different.

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