AN ANALYSIS OF EXPERIENTIAL AND TEXTUAL MEANING OF *KELAMBU NYAWA* TEXT

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Abstract

Representation of experiential meaning, textual meaning, and general ideology realized in Mosquito Net text are problem in this research. It is aimed at investigating representation of experiential meaning, textual meaning, and general ideology in *Kelambu Nyawa* Text text are problem in this research and describing the relevance of the research result to learning discourse in higher education. It was conducted by using qualitative-quantitative descriptive (mixed-method). In collecting data, observation, interview, document and note-taking method were employed. Data analysis carried on with the orientation of formal and informal methods. The results showed that the dominant process found in the text of Mosquito Nets is a material process consisting of 115 (35.50%). The use participants in the text is dominated by participant I (Netting Lives) consisting of 308 participants or 33.44%, participant II consists of 264 consisting of 85 or 33.20%, other participant consists of 24 dominated by Reach taking over 15 times (62.25%). Furthermore, the use of circumstance in the text of *Kelambu Nyawa* is dominated by circumstantial environment, which were used over 51 times (26.42%). The dominant theme used in of Mosquito Nets text topical theme. It was used 146 times (48.18%). Furthermore, the ideology realized in the text of Mosquito Net is the belief of the Sufism in God as the source of everything. The relevance of this research to discourse learning at universities is to the extent that the results of this research can be used as reference to analyzing written text, especially on the transitivity and theme rhema system by using Systemic Functional Linguistics theory (SFL).

Keywords: Text, Experiential, Textual, Systematic Functional Linguistics, Discourse Learning

INTRODUCTION

Reality of language use as social reality can be explored on the texts of language itself, both in oral and written forms. Both of these forms share similar function expressing non-linguistic experience into linguistic experience so that experience undergone by an individual or a language user can be understood by others. For instance, written text is a form of language use of composition of words or sentences resulting from one's imagination and knowledge conveyed to other people in written form. One of ancient witten texts found in South Lombok Regency (abbreviated SLR), located in Tanjung subdistrict is *Kelambu Nyawe* Text (abbreviated KNT). The text is the subject of this research that is investigated through exploitation of LFS theory. From linguistic view written text of

KNT is interesting to investigate, particularly by exploiting LFS theory. It is because KNT is not too familiar with the member of society but with only a few number of certain people who are of current of *tasawuf*. In adition, KNT is rich of language form use, such as clauses representing human non-linguistic experiences to lingusitic experiences. In KNT, non-linguistic experiences are empirical experiences undergone by an individual, particularly the order of manner of getting along with other people in the community and the Lord.

Through the use of LFS, investigation of KNT in this research is focused on text structures and ideology context analysis. The text structures are grammatical structures and language features of experiential and textual meaning. The investigation of experiential and textual meaning itself results from reality that KNT is rich of clauses showing language use that illustrate non-linguistic experience of language users into linguistic experience. Besides, in KNT, there are words or clauses indicating language construction that illustrates past and future actions of the language user. Regarding this, phenomena that are investigated in this research are (1) experiential meaning representation realized on KNT, (2) theme making realized by textual meaning in KNT, (3) types of process, participant, circumstance, and dominant theme in KNT, (4) KNT ideology, and (5) relevance of research findings to discourse learning in Higher Education.

In LFS investigation, there are three functions shared through language used for human being. The three functions of language called as metafunction of language. These three functions of language are ideational function, interpersonal function, and textual function which elaborate, exchange, and construct human experience technically (Halliday, 1994:Xiiii; Eggins, 1994:3 in Saragih, 2006:6). In line with this, language is considered to share three kinds of meaning, namely ideational meaning, interpersonal meaning, and textual meaning (Saragih, 2006:6) and compared with Booij (2010:134). The investagation of the language phenomena in KNT in this reasearch is, however, limited on investigation of experiential elaboration meaning and textual meaning. In the followoing table, description of metafunctions of language according to Halliday (2004:61), are presented.

Table 1: Metafunctions and their reflexes in grammar (Halliday, 2004:61)

Metafunction	Definition (kind of meaning)	Corresponding status in clause	Favoured type of structure
Experiential	Constructing a model of experience	Clause as representation	Segmental
Interpersonal	Enacting social relationship	Clause as exchange	Prosodic
Textual	Creating relevance to context	Clause as message	Culminative
Logical	Constructing logical relations	Relations between clause	Iterative

Experiential meaning is the meaning of language that functions to describe user experience. Experiential meaning is, in LFS theory as a form of language user experience description, realized through transitivity system. Through transitivity system, each process or event is related to subject and object with the purpose of exploring ideological consequence of distinctive forms (campare Jorgensen and Phillips, 2010:152). Transitivity system in LFS investigation includes the linguistic experience of language user or realisation of experiential function. A non-linguistic experience of a language user is realized to linguistic experience. It is realized into three elements of linguistic experience, which covers process, participant, and circumstance (Saragih, 2006:6). Process includes activities constructed within clauses, which is in formal and traditional grammar known as verb. Participant is limited to as person or thing involved in the process. Circumstance is the surrounding and the setting of process involving the participant taking place (Halliday, 1994:107).

METHODOLOGY

Data collection methods employed in this research were document, interview, observation methods, and note-taking technique as a additional method. Specifically, data collection technique used were (1) finding and collecting ancient texts spreadly inherited by the ancestors in Lombok, (2) choosing one of those found

ancient texts which had not been researched, such as KNT, (3) Making a copy of the chapter 2 of the KNT, (4) reading the whole text in the chapter 2 of the KNT, and (5) Diagnosing clauses into the text, which consists of involving determination of process, participant, and circumstance and showing the theme.

Data analysis method used, in the research, was qualitative and quantitative descriptive method (mixed method). Qualitative descriptive was used to analyze clauses containing process, participant, circumstance displayed through the table form. Quantitative descriptive method was used to obtain the percentage of the total of appearance of theme and process on every clause. The result of data analysis was presented using two methods, namely formal and informal methods. Formal method was used to present the result of data analysis in the form of clause covering theme and process on the table or chart. Informal method done through presenting data which were elaborated in the form of sentence or paragrapgh.

DISCUSSION

This part explains the analysis of Transitivity System and the Theme and Rheme System. They are illustrated as follow.

Transitivity System Analysis

Data in the form of clause in the KNT consists of 303 clauses. Grounded on result of the analysis of the process realized in every clause, it is obtained that there are some clauses with more than one process. As a result, at the end of the analysis there are 311 processes obtained. In the following part, instances of KNT clauses containing processes are presented (in this discussion, each process is illustrated through only two instances of clause).

a. Material Process

Table 02. Example of data
"Manusia menjaga amanah Tuhannya itu dengan cara mengenal dirinya"
(Man keep his God's commandment by realizing himself)

Man	Keep	God's commandment	by realizing himself
Participant I: Actor	Process: Material	Participant II: Goal	Circumstance: Manner
Noun group	Verbal group	Verbal group	Adverbial group

Table 03. Example of data
"Kita menyuci seluruh anggota zahir dan batin kita"
(We baptize the whole of our outwardly and inwardly soul component)

We	Baptize	the whole of our outwardly and inwardly soul component
Participant I: Actor	Process: Material	Participant II: Gol
Pronominal group	Verbal group	Nominal group

Both of the clauses indicate the actor proceeding an action or activity. Furthermore, the clauses share the same structure, namely element of process brought on by a participant. In clause of example in table 2, the word *menjaga* (keep) refers to as process implicated by an action proceeded by the participant I (actor), known as *manusia* (man). The group of words *amanah Tuhannya itu* (his God's commandment) refers to as an object of the action or participant II (goal) of the actor (man) and the group of words *dengan cara mengenal dirinya* (by realizing himself) refers to circumstance or reference of manner of participant I doing the action.

In clause of example in table 3, the *menyuci* (baptize) refers to process or action done by the actor or participant I "*kita*" (we). Meanwhile, the word *kita* (we) refers to pronoun replacing the 'man' as the actor of the action. In addition, there is a group of words *anggota zahir dan batin kita* (our outwardly and inwardly soul component), which is as an object (goal) of the action done by participant I.

b. Mental Process

Table 04. Example of data
"[Mereka] menyaksikan rahasia diri sendiri"
They watch over a personal project

[They]	watch over	a personal project
Participant I: Senser	Process: Mental: Perception	Participant II: Phenomenon
Pronominal group	Verbal group	Nominal group

Table 05. Example of data
"Mereka mau Allah semata-mata"
They wanted God doing things any way they expect

They	Wanted	God doing things any way they expect
Participant I: Senser	Process: Mental: Desire	Participant II: Phenomenon
Pronominal group	Verbal group	Nominal group

Both of the clauses refer to the clauses involving mental processing. Process (verbal) in the two clauses above, however, are different. Clause in the example belongs to mental process of perception indicated by the presence of the word *menyaksikan* (watch over). The word *menyaksikan* (watch over) refers to sensing done by participant I as a subject *'mereka'* (they). There is also participant II indicated in the group of words *rahasia diri sendiri* (a personal project) that functions as the object testified by participant I, labelled by phenomenon.

Clause in the example in table 4 above belongs to a mental process of 'want' or 'desire'. The process is indicated by the presence of the word *mau* (wanted) as a result of the description of desire of the subject (participant I) *'mereka'* (they). There is also participant II, the group of words *Allah semata-mata* (God doing things any way they expect) as the object of desire of participant I.

c. Relational Process

Table 06. Example of data
"Maka manusia menjadi kotor"
So man became sinful

So	man	became	sinful
Logical sense: consequence : effect	Participant I: subject	Process: Attribute Relational	Participant II: Attribute
Coordinating group	Nominal group	Verbal group	Adjectival group

Table 07. Example of data *"Maka manusia tersebut tidak mempunyai hati nurani"*
So man themselves do not have their conscience

So	man themselves	do not have	their conscience
Logical sense: consequence: effect	Participant: Owner	Process: Relational : Possession	Participant II: Possession
Coordinating group	Nominal group	Verbal group	Nominal group

Both of the clauses belong to relational clauses whose identities are different. Clause in the example 5 belongs to relational clause indicated by the presence of the word *menjadi* (became) *and* circled by two participants, namely the word *manusia* (man) as subject (partisipant I) and the word *kotor* (sinful) as an attribute (participant II). The word *kotor* (participant II) descibes the condition of participant I (man). Furthermore, the clause in the example in table 6 belongs to relational process clause of possession marked by the presence of the goup of words *tidak mempunyai* (do not have). This clause consists of two participants , which are the group of words *manusia tersebut* (man themselves) as the owner (participant I) and the group of words *hati nurani* 'conscience' (participant II) refers to something owned by the the owner (man themselves).

d. Behavioural Process

Table 08. Example of data
"Begini akan terus hanyut tersadai lemas didalam lumpur-lumpur hidupnya di dalam dunia ini"
This will make stuck sustainbly into the dark of his life in this world

Man	whose attitude like this	make the man sustainably stuck	in to the adversity along his life in this world
Participant I: who owns behaviour	Process: behaviour	Circumstance: Environment	Circumstance: Location: Place
Nominal group	Verbal group	Adverbial group	Adverbial group

This clause belongs to clause of a behavioural process. Behavioural process in this clause is marked by the group of words *yang berperangai begini* (whose attitude like this) which is the attitude of the participant I, *manusia* (man). In this clause, there are two circumstances, which include cirmcumstance of environment *akan terus hanyut tersadai lemas* (make the man sustainably stuck) and circumstance of location *di dalam lumpur-lumpur hidupnya di dalam dunia ini* (into the dark of his life in this world).

e. Verbal Process

Verbal process is the combination of relational process and mental process employing action in the verbal form. This process realized in the form of word or a group of words which is the reflection of oral action of

subject involved in the text, such as *mengatakan* (saying)*, bertanya* (asking)*, menceritakan* (telling). This process can unite three participants, such as *penyampai/pembicara* (speaker)*, penerima* (recipient/listener), and words. *Penyampai* (speaker) is the main participant doing the oral action. *Penerima* (recipient/listener) is the object of the oral action done by the speaker, in which the oral action is addressed to it. Recipient can be person or thing. *Perkataan* (words or utterances) is the reality of utterances uttered by the speaker. This process, generally, consists of participant of speaker but it can sometimes involve both speaker and recipient.

Analysis of the clause with verbal process is presented in the following.

Table 09. Example of data
"Maka dalam keadaan ini, Empunya Zat telahpun bertanya kepada Nur Muhammad dan sekalian Roh untuk menentukan taraf kedudukan dan taraf ke-Tuhanan dan taraf hamba"
So in this context, the Almighty owner Zat had asked Nur Muhammad and all holy spirit to determine the degree of authority and the degree of divinity and the degree of servants.

So	in this context	the Almighty owner Zat	had asked	Nur Muhammad and all holy spirit	to determine the degree of authority and the degree of divinity and the degree of servants.
	Circumstance: Environment	Participant I: Speaker	Process: Verbal	Participant II: Recipient	Circumstance: Cause: Goal
Conjunction group	Adverbial group	Nominal group	Verbal group	Nominal group	Adverbial group

Table 10. Example of data
"Dan Allah telah berjanji kepada orang-orang beriman diantara kamu"
And God had promised to faithful men among you

And	God	had promised	to faithful men among you
Logical sense: Additional: counter: explicit	Participant I: speaker	Process: Verbal	Participant II: Recipient
Conjunction group	Nominal group	Verbal group	Adverbial group

The two clauses above are instances of clauses involving verbal process. Clause in the example in table 8 marked by the presence of a group of words *telah pun bertanya* (had asked) as a result of the speaker's oral action (participant I), that is *Empunya Zat* (Almighty owner Zat). There is, additionally, recipient (participant II), the group of words *kepada Nur Muhammad dan sekalian Roh* (Nur Muhammad and all holy spirit). Participant II functions as the object to which the oral action addressed. Futhermore, there is also reference to circumstance explaining the speaker's intention (participant I) asking the recipient (participant II), such as circumstance of cause marked by the group of words *untuk menentukan taraf kedudukan dan taraf ke-Tuhanan dan taraf hamba* (to determine the degree of authority and

the degree of divinity and the degree of servants).

Clauses in the example in table 10 illustrate verbal process marked by a group of words *telah berjanji* (had promised) conveyed by pariticipant I (speaker), which is God. The group of *telah berjanji* (had promised) conveyed by participant I is addressed to participant II (recipient), to those faithful men to God.

f. Existential Process

Table 11. Example of data
"Ada syirik syagir, syirik Khafi dan syirik jali "
There is *syirik syagir*, *syirik Khafi* and *syirik jali*

There is	*syirik syagir, syirik Khafi dan syirik jali*
Process: existence	Participant I: tangible
Nominal group	Nominal group

Table 12. Example
"Jadilah alam maya yaitu alam kabir"
Be a realm of illusion, a realm of mighty

Be	a realm of illusion	a realm of mighty
Process: existence	Participant I: tangible	Participant II: attribute
Verbal group	Nominal group	Nominal group

Both these clauses realize the existential processes use. In clause of the example in table 10, existential process is marked by the word *ada* indicating the existence of something. In

this clause, there is tangible participant (participant I) marked by the presence of group of words *syirik syagir, syirik khafi dan syirik jali* (related to polytheism, the act of believing in many gods, generally for muslims) as something exists. Furthermore, the clause in the example in table 11 is marked by the word *jadilah* (be) indicating the expectation on something exists. In this clause, there is tangible participant which is marked by the group of words *alam maya ini* (a realm of mighty) as a reference to something exists resulting from the exclamation with *jadilah* (be).

Grounded on the elaboration of analysis of process in the clauses above, it can be concluded that there are six types of processes used in KNT by the user of the language, namely process of material, mental, relational, behavioural, verbal and existential. In the following table, percentage of realisation of processes in KNT is presented.

Table 13

Total and Percentage of Realisation of Process in KNT

No	Type of Process	Number	Percentage (%)
1	Material	115	35,50
2	Relational	94	29,01
3	Mental	83	25,62
4	Verbal	19	5,86
5	Existential	12	3,70
6	Behavioural	1	0,31
	Total	**324**	**100**

It can be seen on table 13 above that in KNT experiential meaning realized by transitivity system, particularly those containing the realisation of process is dominated by material process, which was used 115 times or 35,50%. This such a dominant number of realisation of the process indicates that language user of KNT tends to use words involving tangible action or activity done by the text user (participant). Realisation of process in KNT with the indication of the words, such as *membuat* (make), *sumbatkan* (make to get plugged), *menyumbat* (plug up), *mengerjakan* (do), *mencorak* (design), *membersihkan* (clean), *akan mengajar* (will teach), *berikhtiar* (initiate), *menjalani* (undergo), *mengikuti* (follow), *mengamalkan*, *menuntut* (claim), *memberi* (give), *menyuci* (wash), *merapatkan* (make closer), *dan membeli* (buy).

b. Participant

There are three participants used in KNT, such as participant I, participant II dan other participant. Condition and percentage of realisation of participant in KNT is presented in the table 14 as follows.

Table 14.
Condition and Percentage of Realisation of Participant in KNT

No	Type of Participant	Category	Number	Percentage (%)
1	Participant I	Actor	103	33,44
		Senser	82	26,62
		Acticle	32	10,39
		Transition identification/form	30	9,74
		Owner	28	9,09
		Speaker	20	6,49
		Tangibility	12	3,90
		Behavioural owner	1	0,33
		Total	**308**	**100**
2	Participant II	Goal	85	32,20
		Phenomenon	72	27,27
		Identity/value	31	11,74
		Possessive	31	11,74
		Attribute	30	11,36
		Recipient	7	2,65
		Words	5	1,90
		Object	3	1,14
		Total	**264**	**100**
3	Other participant (extent & user)	Extent	15	62,50
		Recipient	8	33,33
		Client	1	4,17
		Total	**24**	**100**

It can be seen on table 13 above that the dominant theme used in KNT is participant I

(308) whose actor category is 103 (33,44%). Furthermore, participant II (264) dominated by goal category participant consisting of 85 number (32,20%) other participant (240) dominated by extent category participant consisting of 15 number (62,50%). Dominance of participant actor in KNT indicates the involvement of acitivity of the actor.

c. Circumstance

In KNT, there are nine types of circumstance, namely circumstance of range, circumstance of location, circumstance of cause, circumstance of environment, circumstance of participant, circumstance of role, circumstance of problem, circumstance of view, and circumstance of manner. Condition of circumstance realized in KNT is illustrated in the table below.

Table 15.
Condition and Percentage of Realisation of Circumstance in KNT

No	Type of Circumstance		Number	Percentage (%)
1	Range	Time	14	7,25
		Place	4	2,07
2	Location	Time	3	1,55
		Place	45	23,32
3	Manner		23	11,92
4	Cause		22	11,40
5	Environment		51	26,42
6	Participant		12	6,22
7	Role		6	3,11
8	Problem		12	6,22
9	View		1	0,52
	Total		193	100

In the table above, it is shown that realisation of circumstance in KNT consists of 193 times. The most dominant number of circumstance realisation is circumstance of environment. The number of realisation in the text of KNT is 51 at 26,42%.

Building on the result of analysis of transitivity system realisation of process, participant, and circumstance in KNT as illustrated above, it is obtained that there is ideology or belief of the writer (adherent of *tasawuf*) which is indicated to the firm belief in Allah SWT, the creator, the source of intelligence, and the avender to bad deed men (reward the punishments*)*.

Analysis of Thema Rhema System

The result of the data analysis shows that there are three types of theme realized in KNT,

which include textual theme, interpersonal theme and topical theme. The following are the elaboration of the theme realisation in KNT.

1. Textual theme

Table 16. Example of data
"Lantas ditajalliNya Nur Allah"
Then he made a vision of truth to the light of Allah

Then	he made a vision of truth to	the light of Allah
Textual	Topical	Rhema
Tema		

Table 17. Example of data
"Maka manusia menjadi kotor"
So man became sinful

So	man	became	Sinful
Textual	Topical	Rema	
Thema			

Table 18. Example of data
"Dan mereka adalah kekal buat selama-lamanya"
And they live an eternal life endlessly

And	they	live an eternal life	Endlessly
Textual	Topical	Rhema	
Thema			

The three clauses above belong to clauses involving textual theme. It can be seen by the presence of the words, *lantas* (then), *maka* (so), and *dan* (and). The word *lantas* (then) in the example in table 15 refers to deliverer that delivers message in the previous clause. The word *maka* (so) refers to as conjunction that combines between the previous clause and the next clause. The word *dan* (and) in the example on table 18 refers to as coordinator that unites message in the previous clause and the message in the next clause. Hence, textual theme found in KNT is dominated by conjunction elements, particularly with the exploitation of words *dan* (and)*, tetapi* (but)*,* and *karena* (because). This means that language user or the text writer dominantly used words stating logical meaning as well as implying additional logical meaning and exception logical meaning in composing the text. Besides, the use of these words also signifies that the writer of KNT preferred not to put the core message in the beginning of the clause but mostly after conjunctions or coordinators. It implicitly emphasizes that the core messages are something new to the readers of listeners.

2. Interpersonal theme

Table 19. Example of data
"Ingatlah kamu ketika Tuhanmu berfirman kepada Para Malaikat"
Remember yourself when your God commanded the angels

Remember yourself	when	Your God	Commanded the angels
Interperso nal	Text ual	Topic al	Rhema
Thema			

Table 20. Example of data
"Jadi matlamat utama pengamal-pengamal syariat adalah syurga dan jauh dari neraka"
So the main objective of syariat followers is the heaven and far from the hell

So	the main objective	of syariat followers	is	the heaven and far from the hell
Interpe rsonal	Topical		Rhema	
Thema				

Table 21. Example of data
"Apakah mereka sanksi terhadap kebenaran Janji Tuhannya?"
Are they witnesses to the truth of their God's promise?

Are	they	witnesses	to the truth of their God's promise
Interpersonal	Topical		Rhema
Thema			

The clauses in the three tables above are examples of theme found in KNT. In the clauses, it is indicated that the group words *ingatlah kamu* (remember yourself), in table 14, refers to vocative because it is the object to which the words addressed. The word *jadi* (so), in the example on table 17 refers to reference emphasizing the mood since it explains the clause in declarative way. The word *apakah* (are), in the example on table 18, refers to information demand indicator since it is related to the demand of information to listener.

3. Tema Topikal

Table 22. Example of data
"Orang-orang syariat harus berikhtiar sedaya upaya "

Syariat people must initiate effort maximally

Syariat people	must initiate	effort maximally
Topical		Rhema
Thema		

Table 23. Example of data
"Pernah ditawarkan rahasia-Nya pada langit, bumi, gunung-gunung"
There has ever been offered his secret to the heaven, the earth, and to the mountains

There has ever been offered	his secret	to the heaven, the earth, and to the mountains
Topical		Rhema
Thema		

Table 24. Example of data
"Tiada satupun makhluk-makhluk di alam maya ini sanggup memikul rahasia besar Allah SWT"
No one creatures in the illusive earth able to understand the big secret of Allah SWT

tiada satupun	creatures	In the illusive earth	able to understand	the big secret of Allah SWT
Topical		Rhema		
Thema				

The three clauses belong to clauses containing topical themes as they place important element (main message)at the beginning of the clauses. In clause in table 19, topical theme is filled by participant '*orang-orang syariat*' (syariat people). In clause in table 20, topical theme is filled by element of process marked with the presence of the group of words *pernah ditawarkan* (has ever been offered). In clause in table 21, topical theme is filled by element of circumstance marked with the presence of words *tiada satupun* (no one).

Illustration of data analysis mentioned above, composition of message of the KNT writer is carried on through realizing three kinds of theme, such as textual, interpersonal, and topical theme. In the following table, number of frequency and percentage of realisation of theme in KNT is presented.

Table 25. Realisation of Theme in KNT

No	Type of Theme	Element of Theme	Number	Percentage (%)
1	Textual	Conjunction	87	41,43
		Relative pronoun	0	
		Coordinator	33	133
		Deliverer	13	

2	Interpersonal	Question signifier	2	26	8,10
		Informative question word	0		
		Vocative	6		
		Mood emphasizing adverbial	18		
3	Topical	-	162		50,47
		Total	321		100

Through looking at the table above, it is obtained that the dominant frequency of theme realisation in KNT is topical theme whose number of frequency is 162 or 50,47%. This condition indicates that language user or text writer tended to act as first participant (subject), process (predicate), and circumstance (reference/adverbial) as the core of messages.

CONCLUSION

Building on the result of analysis of KNT, focused on experiential meaning (transitivity system), textual meaning (theme and rheme system), ideology, and research finding relevance to discourse learning, elaborated in the previous part, conclusion can be drawn that representation of meaning realized by transitivity system in KNT consists of realisation of process, participant, and participant. Furthermore, in KNT, there are six types of realisation of process including material process, relational process, mental process, verbal process, behavioural process and tangibility process. The most dominant frequency of realisation of process in KNT is material process, which was realized 115 times (35,50%). This dominant condition signifies that the text writer tended to describe action or activity of the participant in the text. Besides, dominance of realisation of material process also indicates the firm belief of *tasawuf* followers that all that exist in the world coming from Allah SWT as the creator, the giver of intelligence, the protector of the earth, and the avender to deeds (reward the punishments). The realisation of participant I in KNT is 308 dominated by the use actor 103 times or 33,44%, participant II is 264 dominated by goal participant 85 times or 33,20%, other participant is 24 times dominated by extent 15 or 62,25%. Realisation of the use of circumstance inKNT is dominated by the use of environment circumstance, 51 times or 26,42%. The use of theme in KNT is dominated by the use topical theme with the number of frequency is 146 (48,18%). Dominance of the use of topical theme in KNT implies that the text writer involves process, participant dan and

circumstance at the beginning of message deliverance. Relevance of the research finding to discourse learning at higher education with the orientation of LFS theory is focused on the significance of the result as a form of contribution to discourse analysis learning at higher education. The contribution of the research finding to discourse analysis learning at universities is that the finding of the research can be made as reference to learning material by students in analyzing written texts, particularly concerning transitivity and theme and rheme system analysis through the orientation of LFS theory.

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