IDEASIONAL FUNCTION TRANSITIVITY IN THE TEXT OF *DAQAAIQUL AKHBAR*: SYSTEMIC FUNCTIONAL LINGUISTIC STUDY

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Abstract

This paper reports condition of transitivity system of ideational function realized in the text of *Daqaaiqul Akhbar*, as a useful form of local cultural text that can nurture creativity of Sasak ethnic group. Investigation in this research was carried out with some focuses as fomulated in the research questions, such as 1) "What is the most dominant type of transitivity system realized in the text of *Daqaaiqul Akhbar* "Khabar Nature News Hereafter?"; 2) "How is the relevance of the findings with discourse learning in high school?" The purpose of this study was to describe the most dominant type of transitivity system *Daqaaiqul Akhbar* text and to illustrate the relevance of the findings with discourse learning in senior high school. The investigation was conducted with the application of combination research approach of qualitative and quantitative research approach. Qualitative research approach refers to the basic assumptions as the best effort to gain an understanding of the phenomena. Data of the research was collected with utilization of observation, documentation and record method. The result shows that types of transitivity system found in text of *Daqaaiqul Akhbar*, which consists of 86 clauses including *process* items 84 (78.83%), *participant* 149 items (140.21%), and *circumstance* 87 items (81.79%). Relevance of the findings with discourse learning in senior high school is, 1) text of *Daqaaiqul Akhbar* can be a reference that explores the values (value) related learning objectives achievement. Discourse can analyzed based on character in Curriculum 2013, 2). Examination of the text of discourse in high school is not monotonous on the view of structural grammar (conventional) which is still at the traditional level.

Keywords: *transitivity system, daqaailquil text, discourse learning in high school*

INTRODUCTION

Language is a vital means of communication in human life. Generally, all human activities are done with the involvement of language. Language is used in academic, political, religious and other aspects of in human life.

Thus, by the existence of language all human activities can proceded. Significances of language is really crucial for human life reality particularly in survival process of life since it helps transfer message, intention, willing, idea, and information from one to others. Sukri dan Rusdiawan (2008:1) found that human has the

term *bahasa* 'language' which is certainly assumed that the term *bahasa* refers an entity on for its own. The matter is that a language has different various aspects. A linguist can could find that language is social evidence, psychological expression, as a set of structure, and as a set of collection result. It also can be viewed as metalism reality.

The text of *Daqaaiqul Akhbar* "the news of hereafter realm" is one of local cultures of Sasak ethnic group adopting on a Muslim Malay tradition as a reading material. The objective was to create religious prosperity of Muslim, particularly in Pemenang sub-district of North Lombok. The tradition was made as missionary endeavor media in reading the text for the community of society called *bekayat* or memace *memace* which is used as an appreciation mode and various dimensions of society lives designing religious ceremonies. The text of *Daqaaiqul Akhbar* is a form of local culture maintaining useful creativity for Sasak ethnic group of society. This tradition contains local wisdom as a society identity symbol of Muslim of North Lombok and an ideal description, but most of Sasak ethnic societies believe the text *Daqaaiqul Akhbar bid'ah*, *kurafat* containing superstition that it should not be adopted or related to Muslim instructions. Hence, this evidence results in significant difference between reality and expectation of Lombok society. The investigation was pushed on by the phenomena of religious evidence *Daqaaiqul Akhbar* in Lombok.

Building on the elaboration above, formulation of research problem is "What is the most dominant type of in *Daqaaiqul Akhbar*?" and "How is the research finding relevance with discourse learning in senior high school? Furthermore, the objective of the investigation is to describe the most dominant type of transitivity system in *Daqaaiqul Akhbar* and to illustrate research finding relevance to discourse learning at senior high school.

The study of Systemic Function Linguistic (SFL) was first introduced by Halliday (1994). It is called *systemic* since it was derived from *system* which is the representation of theory to paradigmatic relation. In LFS study, language is explored as a symbol system based on the language use and structure. As an explorative study on language as a system of meaning and other system (form and expression), this study is concentrated on two distinguished trends of

linguistic, namely (a) language is a social phenomena referring to as social semiotic (b) language is an interrelation and interplaying within social context that it is inseparable to social context evidence.

Saragih (2006:23), realisation of human linguistic experience as a user and maker of the language itself is called transitivity (2006:23). In line with the concept, Halliday (1994:107) found that one complete unit of experience is realized into clause, divided into three elements, such as *process*, *participant*, and *circumstance*. *Process* is realized by verbal group of clasue, *participant* is realized in nominal group, *circumstance* is realized into adverbial group.

METHODOLOGY

Research approach used in this investigation was a combination of qualitative and quantitative approach. This approach is used as a basic assumption for the best effort to obtain radical understanding on the phenomena investigated in this research. The data collection was done through three methods, such as observation, document, note-taking method. The observation was firstly done on the research object *Daqaaiqul Akhbar* text, documenting the observed data was done, and taking note of translation *Daqaaiqul Akhbar* text of was also done. All the documented text was then classified into clauses as primary data. Investigation on phenomena of transitivity system according to SFL perspective was carried out by description technique, which includes finding out, describing, and elaborating enormous number of existed data. In addition, the data was analyzed through combination of qualitative and quantitative descriptive method. Qualitative descriptive method was used to categorized and structure diction on data of *Daqaaiqul Akhbar* text. Quantitative descriptive method was used to describe the percentage of transitivity to provide additional detail for qualitative analysis result.

DISCUSSION

Dominant Type of Transitivity in *Daqaaiqul Akhbar* Text

Building on the result of descriptive analysis to find out realized transitivity system, it can be stated that a unit of complete experience in a clause is realized by a system of transitivity which covers three elements, such as process, participant, and circumstance. In the following

table, the most dominant type of transitivity in *Daqaaiqul Akhbar* is presented.

Table 01. Dominant Type of Transitivity in *Daqaaiqul Akhbar* Text

No	Text	Type of Transitivity	Number	(%)	Number of Process	(%)	Number of Partici-pant	(%)	Number of Circum-stance	(%)
1.	*Nur Mu-hammad*	Process	30	26,08						
		Participant	55	47,81						
		Circum-stance	30	26,01						
2.	*Suara langit*	Process	24	25,51	84	78,83	149	140,21	87	81,79
		Participant	45	47,86						
		Circum-stance	25	26,59						
3.	*Suara bumi*	Process	30	27,24						
		Participant	49	44,54						
		Circum-stance	31	28,15						

In *Daqaaiqul Akhbar* text there are three forms of text, as illustrated in the table above, such as 1) Text of event of Nurmuhammad which is constructed on three types of transitivity, namely *process, participant,* and *circumstance* and arranged and organized by someone to transfer linguistic experience with the use of metafunction of language of combination and organization (textual meaning). On the overall result of data analysis, it is found that, as appeared on the table, the most dominant type of transitivity in the event of Nur Muhammad is *participant,*in which the total number realisation is 55 (47.81%). This means that the speaker tends to convey linguistic experience trough messages that refer to activity of process (partisipan I) which is addressed to him (participant II) in situational context of social reality; 2) Text of *Suara Langit* includes three types of transitivity system, such *process, participant,* and *circumstance* which are constructed by someone to convey linguistic experience interpreting one of language function in communication, such as combination and organization (*textual meaning*). On the overall result of data analysis, it is found that, as appeared on the table, the most dominant type of transitivity in the event of *Suara Langit* is *participant*, in which the total number realisation is 45 (47,86%) signifies that the text is constructed by someone to convey linguistic experience of message referring an activity of process (participant I) and process is addressed to him (Participant II) in social context reality, and 3) Text of *Suara Bumi dan Kubur* involves three kinds of transitivity, such as process, participant, and

circumstance constructed and organized by someone to convey his linguistic interpreting one of language function in communication which covers the function of construction and organization (*textual meaning*). Constructive data of transitivity type for text *Suara Bumi dan Kubur* is dominanted by *participant* transitivity by number of clause is 49 (44,54%) signifies that the text is constructed by someone to convey linguistic experience of message referring an activity of process (participant I) and process is addressed to him (Participant II) in social context reality.

CONCLUSION

Based on the the elaboration above, some conclusions can be drawn on, such as:

The type of transitivity system found in the text of *Daqaaiqul Akhbar* "hereafter realm news" covering event of Nur Muhammad, Suara Langit dan Suara Bumi consists of 86 clauses comprising the type of process 84 items (78,83%) marked by the words, such as *bercerailah, berseru-seru, meninggalkan menghimpun, membunuh, dihantar, pergilah, keluarlah, tiadalah* and *berjalanlah*, type of participant 149 items (140,21%) marked by the words, such as *nyawa, langit, anak adam, engkau, dunia,* and *lidahmu,* and type of circumstance 87 items (81,79%) marked by the words, such as *tiga kali, yang kuat, kembali lagi selama-lamanya, kepada hiru-hara* and *taubat*. Text of *Daqaaiqul Akhbar* is constructed on by three types of transitivity covering *process, participant, and circumstance*.

The relevance of research finding to discourse learning at senior high school can be

said such as 1) the text of *Daqaaiqul Akhbar* is relevant to be reference in exploring values involved in the effort of achieving the goal of learning the discourse analyzed through character-based in the curriculum of 2013, 2) the investigation on texts of discourse at senior high school becomes relative and not monotonous at the perspective of traditional grammar (conventional) of classical level, but on the perspective of SFL with deep exploration extent (functional), so that students could find the potential power in the analyzed text of *Daqaaiqul Akhbar* as well as claimed by character-based curriculum of 2013. The teachers of Indonesia language at senior high school should do self-development activities to increase on the competence of linguistic knowledge and faculties by studying at higher education.

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