TRANSITIVITY IN WASIAT RENUNGAN MASA PENGALAMAN BARU AND ITS RELEVANCE TO INDONESIAN LANGUAGE LEARNING AT SENIOR HIGH SCHOOL: SFL APPROACH

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Abstract: This research describes the transitivity realized in *Wasiat Renungan Masa Pengalaman Baru* and its relevance to Indonesian language learning at *SMA* (Senior High School) according to Systemic Functional Linguistic approach. The research was designed by employing qualitative descriptive research method. The data was collected with the application of documentation method and note-taking technique. The data was analyzed with the use of identification technique, which covers identification on the words, phrases, and clauses based on the classification of realized processes according to SFL perspective. The result of data analysis was presented using description technique by elaborating the analyzed data. The finding showed that among 112 clauses obtained, the dominant type of process was material process by number realization is 100 (49.29%), mental process is 49 grains (22.68%), rational process is 11 gains (5.11%), behavior process is 10 grains (17.60%), existential process is 8 grains (3.70%).

INTRODUCTION

Wasiat Renungan Masa Pengalaman Baru is one of the great number TGKH. M. Zainuddin Abdul Madjid creations organizational group of Nahltahul Wathan since it is one of inheritance to society in Nahdlatul Wathan (here after in this discussion is abbreviated NW). *Wasiat Renungan Masa Pengalaman Baru* is creation consisting of a collection of lyrics imagination and life experience of TGKH. M. Zainuddin Abdul Madjid. The lyrics are divided into three parts. The first part consists of 233 lyrics addressed to the society of NW; the second part consists of lyrics containing the message for unity to struggle for NW; the last part consists of 87 lyrics covering the additional heritance for NW society.

By viewing form the educational character values reflected by TGKH M. Zainuddin Abdul Madjid through collection of creations *Wasiat Renungan Masa Pengalaman Baru*, educational values are divided 13 into parts, those are(1) Religious, (2) Honest, (3) Tolerant, (4) Disciplin, (5) Hardworking, (6) Independent, (7) Creative, Will of Reading and Curiosity, (8) Love to Country and Spirit of Nationality, (9) Appreciation for Achievement, (10) Sociable, (11) Love of Peace, (12) Social Caring, and (13) Responsibility. A written form of will of TGKH M. Zainuddin Abdul Madjid is called *Wasiat Renungan Masa*. This will be inherited with an address to all society of Nusa Tenggara Barat

(NTB), particularly the society of NW. The existence of *Wasiat Renungan Masa*, particularly within the society of NW, has become a living text which is available for exploration and relevance to the life of people at the present time. The intended relevance of the text of *Wasiat Renungan Masa* to the life of people is that there is a lot of reality in life can be made as orientation for the history and guidance the future of NW.

The will of *Renungan Masa Pengalaman Baru* is a researchable text on various theoretical approaches. One of usable theoretical approaches on investigating *Renungan Masa Pengalaman Baru* is SFL. SFL is considered to be an appropriate approach oriented in the investigation toward *Renungan Masa Pengalaman Baru* since it concerns about textual projects focusing on meaning realization. In the SFL perspective, language is a system of meaning and of other aspect realizing the meaning itself. This investigation is carried out based on two foundational concepts distinguishing SFL from other linguistic fields, such as language is social phenomena of social semiotic form and language is construal text to social context. Thus, the study of language is inseparable from social context.

Furthermore, in SFL approach text analysis is the central of reference or useful theoretical framework for narrative text analysis. SFL theory is chosen due to its holistic paradigm on language making language as social semiotic source employed by people to fulfill their project of intention through revealing contextual meaning. Making the context its focus, SFL theory considers language as a potential meaning or source provided for language user to fulfill needs for communication. Other basic reason is that SFL theory is, in essence, particularly created for text analysis focusing on text meaning realization. Therefore, it can be used to analyze the meaning of text and linking it to the context discourse and historical setting of the text.

Besides, in regard with the theory of SFL, there are three functions of language, such as, *experiential elaborating, exchanging,* and *structuring* function. The three functions of language share three kinds of meaning, namely *ideational, interpersonal,* and *textual* meaning. Thus, *experiential elaboration function* is interrelated to *ideational meaning, experiential exchanging function* is interrelated to *interpersonal meaning,* and *experiential structuring function* is interrelated to *textual meaning*. Hence, the testament of *Renungan Masa Pengalaman Baru* created by TGKH M. Zainuddin Abdul Madjid is appropriate to be investigated with the orientation of SFL approach due to its substantial relation to experiential elaboration function and then analyzed utilizing transitivity system.

Inseparability of social activity to human being existence has resulted in language dependence to social entity and process until social evidence of experience is formed into the image of linguistic experience. Linguistic experience realization of language user is what so-called transitivity. In SFL study, Halliday (1994:107) said that complete experience realized into clause construction covers *process, participant, and circumstance.*

Process

Determinant to a unit of experience is process since it involves in participant and the core of substantial experience is the process as well as determining the number and category of participant (Halliday, 1994:10). The types of process are elaborated in the following.

1) Material Process

Material process belongs to action or physical activity done by the actor. Due to this essence material process is observable through sense (Saragih, 2001:26). By material process, *actor* is term for *subject, process* is the term for *predicate, goal* is term for *object,* and *circumstance* is the term for *adverbial*.

2) Mental Process

Mental process is the indicator of action or activity involving sense, cognition, emotion, and perception exist inside human body, such as phrasal verbs *to see, to love, to like, to hate, to realize, and to hear*. By mental process, *senser* is the term for *subject, mental* is the term for *predicate, phenomenon* is the term for *object,* and *circumstance* is the term form *adverbial*.

3) Relational Process

Relational process relates between an entity and tangibility or other circumstances within intensive relation, circumstance, or possession and by a mode of identification of a unit of attribute. (Saragih, 2001:29). Semantically, the type of such relational process can be summarized as: (a) process: relational: intensive: identification (b) process: relational: intensive: attribute, (c) process: relational: circumstance: identification, (d) process: relational: circumstance: attribute, (e) process: relational: possession: identification, (f) process: relational: circumstance: attribute

4) Behavioral Process

Behavioral process belongs to action or psychological activity stating human physical behavior. Words belonging to behavioral action are *to*

breathe, to get fainted, to get coughing, to yawn, to sleep, to smile, to be conscious, to laugh, and to grumble. By behavioral process, *behaver* is the term for *subject*, *process of behaving* is the term for *predicate*, and *circumstance* is the term for *adverbial*.

5) Verbal Process

According to Saragih (2001: 34), the verbal process lies between mental processes and relational. Thus, the verbal process has some characteristics of mental processes and some have relational features. In the relational process, speaker's delivery is equivalent to the subject, the verbal process is equivalent to the predicate, the recipient the word is equivalent to the object, and the circumstance is equivalent of the description.

6) Existential Process

Existential process indicates existence or entity. Semantically, existential process occurs between material process and relational process. In the existential process, the existential process is equivalent to the predicate, existence is equivalent to the object, and circumstance is equivalent to adverbial.

Participant

Process is the core or center that attracts or binds all other elements, especially participant. As a core that has attractions or bonds. Process the potential determines the number of participants that the process can tie up. By its very nature, the process is used as the basis for labeling performing the process (Participant I), and the participant to whom the process directed/indicated (Participant II) (Saragih, 2001:36).

Circumstance

Circumstance is the environment, nature, or location of the process. Circumstance is beyond the range of process. Circumstance consists of a range that can be distance or time, locations that may include the place or time, manner, cause, environment, comer, role, problem and point of view. The concept is circumstantial equivalent to the description in traditional standard grammar.

METHODOLOGY

This study uses qualitative approach. Data collection techniques present data in the form of phrases, groups, and clauses in transitivity (processes, participants and circumstances) and modalities. The method of presenting the results of analyzing the data used in this research is formal method and informal method. Through formal method, result of data analysis is presented by using linguistic in the form of formulas, charts or diagrams, tables, and pictures. Through informal method, the result of data analysis is presented in the form of words, clauses or scientific statements which when read immediately can be directly understood.

Based on the exposure and definitions that have been mentioned above, as for the formulation of the problem in this research is how transitivity system in the Testament TGKH.M. Zainuddin Abdul Madjid is, the objective of this research is to know transitivity system in *Wasiat Renungan Masa* Experience New TGKH M. Zainuddin Abdul Madjid. This research is descriptive, that is based on the text in the Qur'an.

1) *Aduh sayang !*
   Memang banyak macam ujian
   Yang diderita Nahdlatul Wathan
   Luar dan dalam penuh godaan
   Selalu lulus dalam ujian

   Ouch dear!
   There are many kinds of exams
   What happened to Nahdlatul Wathan
   Outside and in full of temptation
   Always pass the exam

Table 01 Analysis 4.1.1

Ouch dear	There are many	kinds of exams	What happened to	Nahdlatul Wathan
Circumstance: point of view	Circumstance: Problem		Process: mental	Senser
Verbal Group	Adverbial Group		Verbal Group	Nominal Group
Adverbial			Predicate	Subject

Table 02 Analysis 4.1.2

Outside and in	full of	temptation	Always pass	the exam
Circumstance: place	Process: relational	holder	Circumstance: manner	attribute
Group: adverbial	Group: Verbal			group adverbial
Adverbial	Predicate	Object	Adverbial	

2) *Aduh sayang !*
   Setiap ujian banyak yang lulus
   Dan ada juga yang nyata lulus
   Memang begitu Hikmatul Quddus
   Untuk mencapai hasil yang bagus

   Ouch dear!
   Every exam many pass
   And there is also a real pass
   Indeed so Hikmatul Quddus
   To achieve great results

Table 03 Analysis 4.1.3

Ouch dear	Every exam	many pass	And	there is	also a real pass
Circumstance: Point of View	Circumstance Problem	Circumstance: manner	Conjunction	Process: Existential	Existence
Adverbial Group	Adverbial Group			Nominal Group	
Adverbial	Adverbial			Predicate	Object

Table 04 Analysis 4.1.4

Indeed so Hikmatul Quddus	To achieve	great results
Circumstance: Point of View	Process: Material	Goal
Adverbial Group	Verbal Group	Adverbial Group
Object	Predicate	Adverbial

3) *Aduh sayang !*
   Yang nyata lulus aku syukurkan
   Yang masih lilus aku do'akan
   Semoga Allah menghidayahkan
   Kembali ikhlas ke Nahdlatul Wathan

   Ouch dear!
   The real pass I'm scathing
   The one who doesn't pass I pray
   May Allah bless
   Go back to Nahdlatul Wathan

Table 05 Analysis 4.1.5

Ouch dear	The real passed	I'm	scathing	The one who doesn't pass	I pray
Circum-stance: Point of View	Circumstance: Point of View	Senser	Process: Mental	Phenomenon	
Adverbial Group	Adverbial Group	Nominal Group	Verbal Group	Nominal Group	Verbal Group
Adverbial		Subject	Predicate	Adverbial	Predicate

Table 06 Analysis 4.1.6

May Allah	bless	Go back	to Nahdlatul Wathan
Senser	Process: Mental		Goal
Nominal Group	Verbal Group	Adjectival Group	Nominal Group
Subject	Predicate		Object

4) *Aduh sayang !*
   NW kembali menjadi Karya
   Cita-citanya setinggi Mustawa
   Semoga tercapai Jannatul Ma'wa
   Bi'aunillahi Robbil Baroya

   Ouch dear!
   NW is back to Work

His aspiration as high as Mustawa
Hopefully achieved Jannatul Ma'wa
Bi'aunillahi Robbil Baroya

Table 07 Analysis 4.1.7

Ouch dear	NW	is back	to Work	His aspiration	as high as Mustawa
Circumstance: Point of View	Actor	Process: material	Circumstance: Point of View	Goal	Circumstance: range
Adverbial Group	Nominal Group		Verbal Group	Adjectival Group	Nominal Group
Adverbial	Subject	Predicate	Adverbial	Object	Adverbial

Based on the results of the transitivity analysis above then it can be found that a unit of perfect experience is a clause realized by transitivity system consisting of process, participant, and circus. After performing the data presentation on the transitivity system, then the calculation of the percentage of the number of processes will be performed counting the frequency of the process on the New Testament Test of Thought.

Counting done with the process type formula for the number of processes X 100 =. This formula also applied to circumstantial counting as well counting participants I and II. Calculations appear in table form. The following table presents the percentage of the process in the Text of the Thought of Contemplation New Works TGKH. M. Zainuddin Abdul Madjid.

Table 08 Data 4.1.1 Percentage of Process Emergence

No	Type of Process	Number	Percentage (%)
1	Material	100	46.29
2	Mental	49	22.68
3	Relational	11	5.10
4	Behavior	10	4.62
5	Verbal	38	17.60
6	Existential	8	3.70

Based on the results of data analysis of the appearance of process on the analysis of the text of *Wasiat Renungan Masa pengalaman Baru,* it is obtained that material process is 100 grains (46.29%), then mental process is 49 process grains (22.68%), relational processes is 11 grains (5.10%), behavioral process 10 is grains process (4.62%), verbal process is 38 grains (17.60%), and existential process is 8 process grains (3.70%). Thus, in accordance with the results of data analysis, it can be said that the most dominant process realized in the text is material process. It is a real physical activity actor performed, followed by mental process demonstrating sensory activity, cognition, emotion, and perception happens within human soul. Next followed by verbal process that lies between mental and relational processes, then followed by a relational process linking one entity to the other's or the environment in the intensive relationship, circumstance, or proprietary by means of identification or attributes, followed by a behavioral process that is a physiological activity which indicates the level of physical behavior of people, and the last process is existential process which exemplifies the existence of an entity of the existence that occurs between material and relational processes. The following will be presented in the data below the emergence of material processes, mental, relational, verbal, behavioral, and form.

CONCLUSION

Based on the results of data analysis it can be concluded that through the transitivity system, value and its relevance to Indonesian language learning in high school are as follow: *Transitivity System* Transitivity form in the text of *Wasiat Renungan Masa Pengalaman Baru* TGKH M Zainuddin Abdul Madjid obtained the dominance of the process contained in texts New *Wasiat Renungan Masa Pengalaman Baru*e. The results of the analysis of text data that amounts 112 stanzas, dominated by *material process* of 100 grain process or (46.29%), *mental process* as much as 49 grains process or (22.68%), *relational process* as many as 11 grains of process or (5.10%), followed by *behavioral process* as much as 10 grains process or (4.62%), after that verbal process amounted to 38 grains or process (17.60%), and the existential process consisting of 8 grains of process or (3.70%). The LFS review of Al Insan's alphabet text translation can be used as reference material in the study of texts based on scriptural texts as material learning on textual studies. Therefore, more in-depth and perfect research needs to be done further in the LFS study and its relevance to discourse learning in college. In a way thus, would be more perfectly understood by the theory of LFS.

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