Ideational Meaning of Butonese Foklore: A Systemic Functional Linguistics Study

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Abstract
Many studies applied the transitivity on the speech, but a little is known that transitivity could be applied on the folklore, as well. As a descriptive analysis, this paper aims at describing the type of processes, participants, and circumstances; context of the situation; a way of thinking; and ideology in Butonese folklore. The findings revealed firstly that a material process dominated the data while the frequency was 51,02%. This finding indicates that the Butonese life was oriented with the action which represented the horizontal dimension. The existential process as a process with the lowest percentage,5,31%, indicates the Butonese's understanding about themselves and their existence as a creature of God. Domination of actor that was 31.62%, is interpreted as Butonese's character as working people. The Butonese's principle was to give more than to take. This is proved by the use of recipient element that took the lowest place which was only 1,89%. The domination of place, circumstance, and element which was 29,83% shows harmony in the life of the Butonese with the nature. While the use of angle, viewpoint, circumstance, and element which was only 0.42%, indicates the Butonese's belief toward magical objects or the prophecy in the view of a necromancer. Secondly, situational context covering Butonese folklore describes their belief in reincarnation. Those thoughts indicate that the Butonese have three kinds of point of view: cosmos, communal, and religious. The Butonese's ideology was oriented with social ideology which taught people to help each other; in Butonese culture this theological ideology which was related to the spirituality of he Butonese in pre-Islamic period it was named pohamba-hamba.

Keywords: *ideational meaning; transitivity; way of thinking; ideology; Butonese folklore*

1. Introduction

The model of text analysis acording to systemic functional theory of linguistics is a starting point of the useful theoretical framework. This theory contains a holistic view of language, in which a language is regarded as a social semiotic resource used by people to complete the goal by revealing the meaning in context ((Eggins, 2004). According to Halliday and Matthiessen, a language has three different metafunctions of meanings: clause as message, clause as exchange,

and clause as representation. This study focuses on the last function which is related to transitivity. Transitivity realized ideational meaning which is represented on the processes, participants, and circumstances (Santosa, 2003). The participants and the circumstances are the main elements in the process. In line with Halliday (1994 & 2004), Martin, Matthiessen, & Painter (1997), Sujatna (2012) argue that there are six different types of processes: material, mental, verbal, relational, behavioral, and existential processes. Material process is the process of doing; mental process is the process of sensing; verbal process is the process of saying; relational process is the process of being; behavioral process is the process of behaving; and existential process is the process of existing (Gerot and Wignell, 1995). The Systemic theory is more like language itself, a system whose stability lies in its variation. A language is a metastable system; it persists because it is constantly in flux (Halliday, 1985). Systemic functional linguistics theory is more stronger than other linguistics theories. Based on LSF view, the point which generally differentiates it with others is the development of functional linguistic perspective towards the analysis of language in context. Based on the definition, Systemic Functional Grammar is a language theory which analyzes a language on its use (context). This theory places language as the main element. In Halliday's (1985) view ,

> A functional grammar is essentially a 'natural' grammar, in the sense that everything in it can be explained, ultimately, by reference to how language is used. Every text, that is, everything that is said or written – unfolds in some context of use…

Based on the opinion above, the use of language in society reflects the people and the reality of social and culture condition of the contemporary society. The combination of language study and study of culture tries to prove that language can express, add, and symbolize the reality of culture. The wealth of social and cultural nuance of a society can be expressed through the use of language (Iswary, 2010). To validate the local culture and the symbolical identity of Wolio area, Wolio language is used as a media in various traditional, religious, and cultural activities, and in the literature (oral and written) of the Butonese.

One form of the oral literature is folklore. The folklore, an ancestral heritage which is rich of noble values, can be used as guidelines to build the social process of the supporting people in the present and the future time. A folklore contains meaning oriented with the experience of the folk people related to the way of thinking, ideology, and culture. Those three components are important to know because they are the basic principles of life and direct the purposes of life Each one of them can be a foundation, a guideline, and a resource for a group, a society, a nation or a state Despitefully they set up people to understand how to to achieve the attitude of making relationship with other people in carrying out of the life (Danandjaja, 1997). Referring to these arguments, it is necessary to identify the experiences of the Butonese on their folklores.

Halliday (in Butt dkk, 2000: 5) stresses that a language has identical *(experential and logical),* interpersonal functions, and textual metafunctions . Identical functions which consists of experiential and logiccal functions are realized by transitivity; logical function is, especially, realized by taxis system. Meanwhile, textual function is realized by theme and rhema, and interpersonal function is realized by modus system.

This study was conducted to investigate the types of process, participants, and circumstance; the context; the way of thinking; and the ideology established in the Butonese folklore.

2. Method

This linguistic research focuses on the Systemic Functional Finguistic (SFL) analysis. SFL has been described as a functional-semantic approach to language which explores both how people use language in different contexts, and how language is structured for use as a semiotic system (Eggins, 2004). The method used is descriptive analysis. It describes the types of process, participants, and circumstance; context; the way of thinking; and the ideology established in Butonese folklores. Qualitative descriptive method used in this research is supported by quantitative method in using descriptive statistical analysis to calculate the percentage of transitivity found in the data. Transitivity clauses developed in the Butonese folklores consist the main data in this study. There are 245 clauses which are taken from six folklores; they were *Wandiu-diu, Sawirigadi I Togo Motondu Lasalimu, Apokia Kaluku Akomata, Owi Karea-rea, Landoke-ndoke te manu,* and *La Paa-paando te Harimau*. The first step in this study is reducting the text based on the clause analyzed by transitivity analysis. Secondly, the emergence percentage of the transitivity elements is calculated by using statistical descriptive methodology. At last the research findings are verified, the meaning of the data that have been selected, analyzed, and classified based on transitivity, is achieved. Transitivity stands for specifying the different types of process that are recognized in the language, and the structures by which they are expressed.

3. Result and discussion

Based on the transitivity analysis, it has been found that there are six types of transitivity process that developed Butonese folklore;, those were *material process, relational process, behavioral process, verbal process,* and *existential process.*

3.1 Processes in Butonese Folklores

Material process

One of processes found in the data is the material process. In the material process, for example, the verbs *dawuaka* (gave) and the verb *ala* (took) are classified as the verbs of action.

Clause:	kaadawuaka anana Wa Turungkoleo katarena ikane I buana sumai.				
Meaning:	*'Then, she gave the fishes she caught to her daughter that is Wa Turungkoleo'*				
	Ka-	a-	Dawuaka	anana Wa Turungkoleo	katarena ikane I buana sumai
	Conj.	*An. (she)*	*Gave*	*Her daughter Wa Turungkoleo*	*The fishes she caught*
Experential		**Actor**	**Pr: material**	**Beneficiary: recipient**	**Range**

	Clause:	Aalamo kawole
	Meaning:	*'she took the fish'*

		a-	Ala	-mo	kawole
		she	*Took*		*dry fish*
		P3.Prok	*Vi.*	*Par.*	*N.*
Experenti al		**Actor**	**Pr: Material**		**Range**

Mental process

In the mental process,for example, the verbs *sosoi* (repent) and *kamata* (looked) are identified as the verbs of affection.

Clause:	Asosoimo pemingkuina akamata kadangiana bawinena amalimpumo					
Meaning:	*'he repented his conduct when he saw his wife condition'*					
	a-	sosoi	-mo	pemingkui	-na	akamata kadangiana bawinena amalimpumo
	he	*repent*		*Conduct*	*his*	*when he saw his wife condition*
	P3.Prok	*Vt.*	*Par.*	**N.**	*Poss.*	
Experential	**Senser**	**Pr: mental, affection**		**phenomenon**		**Cir: location, time**

Clause:	Akamatamo o anana La Mbatambata akandeaka ikane kawole				
Meaning:	*'He looked his child namely La Mbatambata ate the dry fish'*				
	a-	kamata	-mo	o	anana la mbatambata akandeaka ikane kawole
	he	*looked*			*his child namely La Mbatambata* ate the dry fish
	P3.Prok	*Vt.*	*Par.*	*Art.*	*N.*
Experential	**senser**	**Pr: mental, perception**			**Phenomenon**

Relational process

In the relational process, for example, the verbs *membali* (became) and *pokawaka* (got) are related to process of being, That is why they are classified as the relational process.

Clause:	Amembalimo dhiu.				
Meaning:	*she had become a mermaid*				
	a-	Membali		-mo	Dhiu
	She	*Became*			*a mermaid*
	P3.Prok	*Vi.*		*Par.*	*N.*
Experential	**Token**	**Pr: relational intensive identifying**			**Value**

Clause:	Rampana kakidana apodaga o Sawirigadi siy sadia apokawaka laba bhari, sampemo podagana manga sajulu-julu kaoge.					
Meaning:	*Because of Sawirigading's skill in trade, he got a lot of profit.Ttherefore their trade widely developed*					
	rampana kakidana apodaga o sawirigadi siy sadia	a-	pokawaka	laba	bhari	sampemo podagana manga sajulu-julu kaoge
	Because Sawirigading's skill in trade	*He*	*got*	*profit*	*a lot of*	*Therefore their trade widely develop*
	Adv.	*P3.Prok*	*Vt.*	*N .*	*Num.*	*Adv.*
Experential	**Cir: cause, reason**	**Token**	**Pr: relational intensive identifying**	**value**		**Cir: cause, reason**

Behavioral process

The next process found in the data is the behavioural process. In the behavioural process, the verb *tangi (*cried) is related to the process which involves physiological and psychological aspects.

Clause:	Arango o lawanina manga mia I abhakina sumai Wa Turungkoleo te andina La

	Mbatambata atangimo, ronamo yindamo bhe apokawa manga te inana.				
Meaning:	*'after listening the answer of the people she asked, Wa Turungkoleo and his brother cried because they could not meet their mother anymore'*				
	arango o lawanina manga mia i abhakina sumai	Wa Turungkoleo te andina La Mbatambata	*a-*	*Tangi*	*-mo*
	after listening the answer of the people she asked	*Wa Turungkoleo with her brother La Mbatambata*	*An.*	*Cried*	*Par.*
Experential:	**Cir: location, time**	**Behaver**		**Pr: behavioural**	
Clause:	ronamo yindamo bhe apokawa manga te inana				
Meaning:	*Because they could not meet their mother anymore.*				
Experential:	**Cir: cause, reason**				

Clause:	Rampakana o kaogena openena amarana o mancuana bawine siy atangimo inda soma-somana kaka					
Meaning:	*Because of his anger, his wife cried loudly*					
	Rampakana o kaogena openena amarana	o mancuana bawine siy	a-	tangi	-mo	yinda soma-somana kaka
	Because of his anger	*His wife*	*An.*	*cried*		*Loudly*
	Conj.	*N.*	*P3.Prok*	*Vi*	*Par.*	*Adv*
Experential	**Cir: cause, reason**	**Behaver**		**Pr: behavioural**		**Cir: manner, quality**

Verbal process

In the verbal process, the verbs *tumpu* (asked) and *gorampangi* (barked out) are related to the process of saying. So, they are classified into the verbal process.

Clause:	atumpua manga ambuli I bhanua

Meaning:	'she asked them to go home'				
	a-	Tumpu	-a	manga	Ambuli I bhanua
	she	*Asked*		*them*	*to go home*
	P3.Prok	Vt.	Kat.	Pron.	
Experential:	**sayer**	**Pr: verbal**		**receiver**	**Cir: cause, purpose**

Clause:	agorampangi bhawinena			
Meaning:	'*He barked out his wife*'			
	a-	gorampangi	bhawine	-na
	he	*Barked out*	*wife*	*His*
	P3.Prok	Vt.	N .	Pos.
Experential	**senser**	**Pr: verbal**	**Recipient**	

Existential process

In the existential process, the verb *dhangia* (there was) is related to process of existence

Clause:	Dhangia samia pande podaga ogena I Mandara	
Meaning:	'*there was a rich trader in Mandar*'.	
	Dhangia	samia pande podaga ogena I Mandara
	There was	*A rich trader in Mandar*
Function:	**Pr: existential**	**Existent**

Clause:	Wakutuna atoseli, garaka apokawaka owi				
Meaning:	'*When digged, surprisingly there was a sweet potato*'				
	Wakutuna atoseli	Garaka	a-	pokawaka	owi
	when digged	*surprisingly*	*An.*	*there was*	*a sweet potato*

	Adv.	*Adv*	*P3.Prok*	*Vt*	*N*
Experential	**Cir: location, time**			**Pr: existential**	**existent**

Based on the data, it can be summarized that the material process is the major; it reaches to 51,02%, followed by verbal process (17,55%), mental process (10,61%), relational process (9,39%), behavioural process (6,12%), and existential,the minor process, (5,31%) as drawn in chart 1.
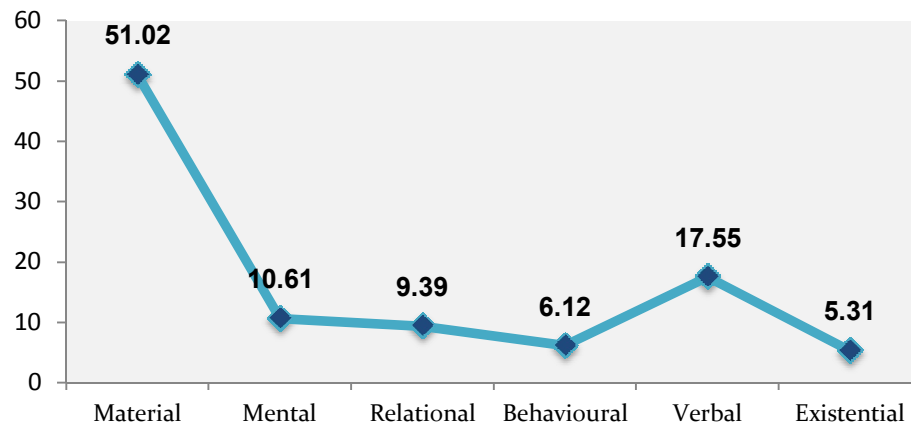

Chart 1 Process in Butonese Folklore

Ideologically, the domination of material process represented in the life and livelihood of the Butonese is oriented with their deed or action which represents the horizontal dimension, here, the relationship among the human beings. The *existential* process , the minor process,   implies that the Butonese did not like showing their self-existence in the sense that they always posited themselves as being low. The nature of self-low owned by the Butonese was based on their understanding of the self-existence as God's creatures.

3.2 Participants in the Butonese Folklores

The participants found in the explanation of the processes above can be grouped under the umbrella of three main types of elements: human participant, nonhuman participant, and abstract participant. Those participant had various functions in the data: *actor, range, token, value, senser, phenomenon, behaver, sayer, existent, verbiage, receiver,* and *recipient.* Out of the 345 participants found in the data, actor is the major participant (31,62%), followed by range (12,16%), sayer (11,35%), senser (7,03%), goal (4,34%), phenomenon (4,88%), receiver (3,78%), behaver (3,78%), verbiage, (3,78%)existent (3,51%), carrier (3,51%), attribute (3,51%), token (2,43%), value (2,43%), and recipient, the minor participant, (1,89%) as drawn in chart 2.
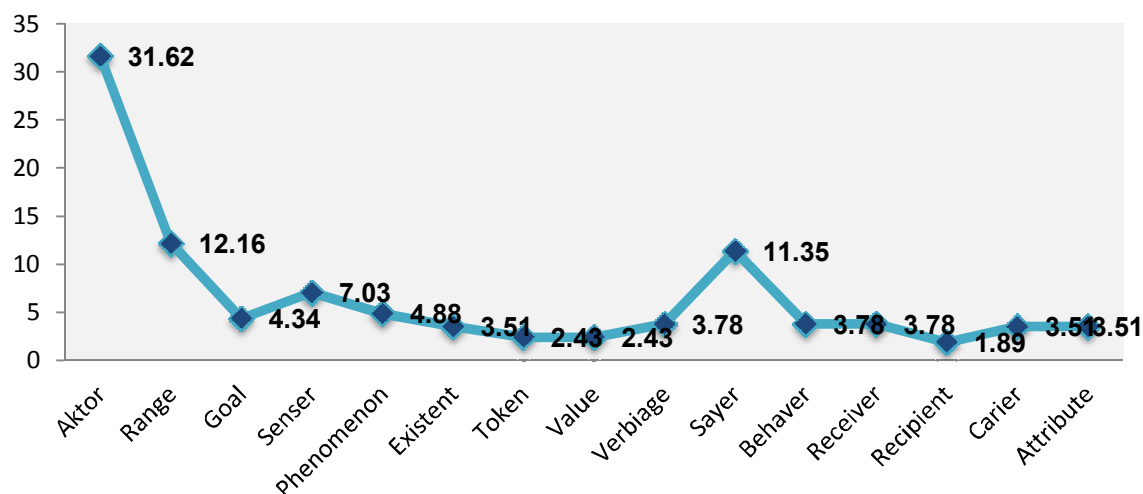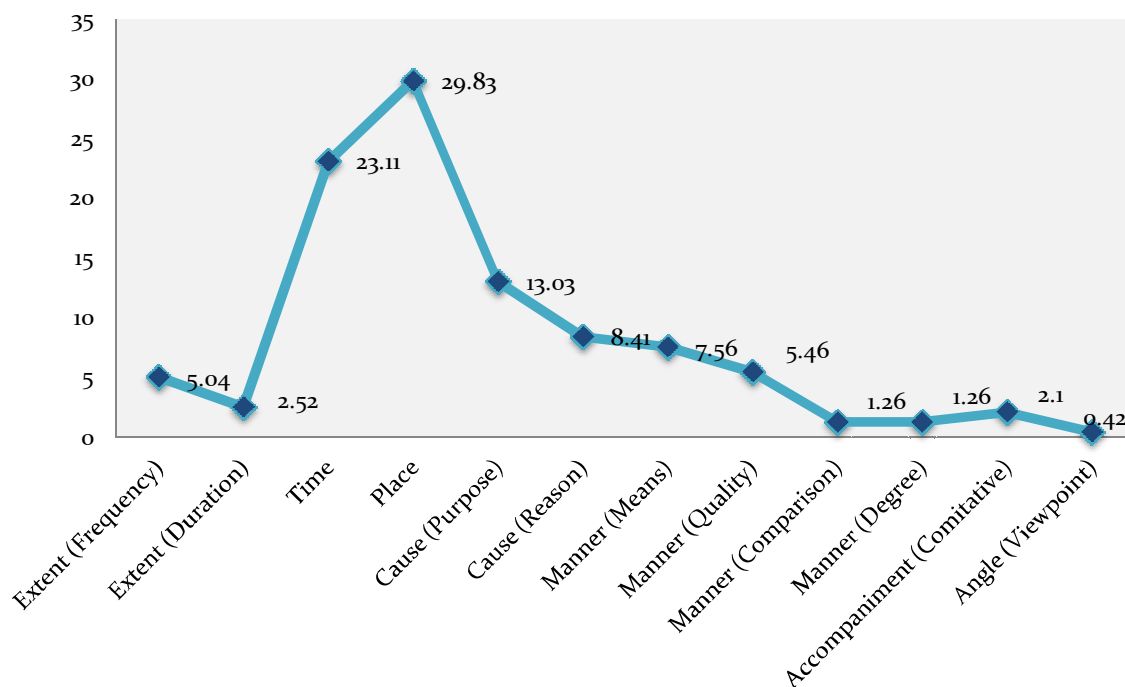
Chart 2 Participants in Butonese Folklore

Chart 3: Participants in Butonese Folklore

Domination of the participant *actor* in the Butonese folklore has been interpreted as the identity of the Butonese as a community of workers. As most of the tribes in Sulawesi, Butonese people were also the sailors. Butonese people had migrated to all corners of Malay by using small boats named *boti or lambo* and *sope-sope.* In additional, the Butonese had an independent society and they upheld the principle of generosity. The principle of life held strongly by the Butonese is that to give is better than to take. This is proved by the use of the element of *recipient* in the data located in the lowest position. This is in the line with the Butonese's philosophy : *yinda-yindamo karo solana lipu* meaning 'it was not self but for people's benefit. The substance of this philosophy

is to help people who need it, to have a simple lifestyle, to keep the balance between the rights and obligations, and to put the general interest above the personal and group's interest.

3.3 Circumstances in Butonese Folklores

Butonese folklores were developed by some circumstantances; they are extent: frequency, duration; location: time, place; cause: purpose, reason; manner: quality, comparison, degree; accompaniment: comitative; and angle: viewpoint. Out of 234 circumstances found in the data, circumstance of place had the major percentage reached to 29.83%, followed by circumstance of time (23.11%), circumstance of purpose (13.03%), circumstance of reason (8.41%), circumstance of means (7.56%), circumstance of quality (5.46%), circumstance of frequency (5.04%), circumstance of duration (2.52%) circumstance of commutative (2.1%), circumstance of comparison, circumstance, degree having the equal percentage (1.26%), and circumstance of viewpoint, having the minimum percentage (only 0.42%) as drawn in chart 3.

Domination of the place circumstance indicates that the Butonese's act is based on the space dimension. In terms, wherever the Butonese are, they will adapt to the nature. This also shows the alignment of Butonese life to nature or, in other words, the Butonese's life follows the rhythmic flow of nature. On the other hand, the *angle; viewpoint* circumstance occupies the last position in the process of data analysis, which indicatesthat a small part of the Butonese have belief in the magical objects or fate predictions through the astrologers' point of view.

3.4 Situational context

Field of Discourse

The Butonese folklores include the process of the embodiment of human beings to animals as a mother is turned into a mermaid, the twins are turned into a crocodile, and the process of the embodiment of human to plants like red cassava and coconut tree. Based on Butonese cultural perspective, this indicates the belief of the Butonese to the presence of spirits and the process of reincarnation.

Tenor of Discourse

Tenor in the Butonese folklores has two kinds of roles. They are productive role and social role. Productive role indicates the identity of the Butonese as the maritime ones, while the social role indicated the Butonese as social beings. Tenor in Butonese folklores tends to communicate, interact, and socialize with other people in their everyday social activities. The status of tenor in the Butonese folklore shows the social stratification in the Butonese culture that consists of three classes: (a) *kaomu* (class of nobility), (b) *walaka* (class of nonnobility), and (c) *papara* (class of low society). But those three classes are bound in an inner pledge that is *poromu yinda asaangu pogaa yinda akoolota*. It means that gathering is not unitedand parting is not within too. The intent of the pledge is to unite in the social life as the uniting of earth and human. The social stratifications indicate togetherness (unit and unity) in an organization or groups. There are different types and levels of individual, variety of interest and religion, level of age and rank started from a low to high level. Each community member does his/her duties and responsibilities to achieve a

common goal of a good life. Social distance among the involvers shows a kinship system or *wutitinai* in context of the Butonese culture. If it is seen from the feeling of the text in whole, rhetorical mode of the Butonese folklore would be didactic.

3.5 Way of Thinking and Ideology of the Butonese

Based on the interpretation of the meaning covered the elements of transitivity in the data, it is summarized that the Butonese have three kinds of way of thinking: cosmos, communal, and religious. These are represented by the data related to the human beings' relation to nature, God, and to human. While the ideology of the Butonese manifested in the Butonese folklores are socialistic ideology and theological ideology,socialistic ideology is indicated in the social value, helping each other, mutual cooperation, and democratic values manifested in the dataand theological ideology is indicated in the belief in reincarnation, magical objects, and fate forecast.

Conclusion

The findings indicate, firstly, the ways of thinking of the Butonese people - religious, cosmos, and communal. They express the existence of people as (i) social creatures, which produces social need, that balance, done through social activities in togetherness and joint interest, with their social environment (community) around them which was, (ii) God's creature, which produces the need of the harmonic relationship between an individual and God building through various religious activities according to their religion, (iii) natural element which needs the existence of harmony between the human beings and nature,done by putting themselves (both directly and indirectly) on the lap of the nature. Secondly, the socialist ideology of the Butonese people shows the life's unity system in the Butonese culture, which was very intimate and strong in the community. The tendency towards caring others started from neighborhoods, people in the same village, people in the same area, the same generation, close friends, cognizance, the same broader area, so that it could be produced by helping each other in every aspect of life. The theological ideology described in Butonese folklores indicates theological ideology of the Butonese in pre-Islamic era when the Hindu's precept still ruled Buton peninsula.

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