

## THE PHILOSOPHY OF BALINESE TEXT “I SUGIH TEKEN I TIWAS”; SYSTEMIC FUNCTIONAL LINGUISTICS

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### Abstract

*This research investigated the philosophy of Text I Sugih Tekén I Tiwas ‘the rich and the poor’ from Systemic Functional Linguistics. The data source was taken from Pupulan Satwa Bali ‘Balinese narrative text collection’ realized with Balinese text. This research used qualitative with grounded theory. The result of the research indicated that; elaboration verbs were used to state advantages for I Tiwas, extension verbs were used to elaborate on I Tiwas’s disadvantages, and enhancement verbs were used to elaborate I Sugih’s ambition. The philosophy of the text is related to Hindu philosophy called Karma Pala ‘cause and effect law’ involving; how to humanize others, how to be a creative person, and how to use language properly. This research has significance for linguistics research, namely semantics, semiotics, language philosophy, and discourse.*

**Keywords:** *I Sugih, I Tiwas, elaboration, extension, enhancement*

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## INTRODUCTION

Balinese ancestors made a lot of spoken texts that have been generated from one generation to the next generation. Some spoken texts are rewritten in Balinese or other languages with the writers version (Pudentia, 2015) and some of them are kept in spoken texts. One of the spoken texts is written in the material is the text of *I Sugih Tekén I Tiwas* ‘the rich and the poor’ (Suwija, et. al, 2019). The text is categorized as a Balinese narrative text since the text emphasizes the sequence of events involving setting, plot, and environment (Herman & Vervaeck, 2005). The text has a hidden ideology which is brought by connotative meaning so it is not understood by most Balinese communities. In other words, the text is categorized as a myth (Barthers, 2011).

As a narrative text, the text of *I Sugih tekén I Tiwas* is enacted by two characters, namely good and bad characters. I Sugih had bad character, while I Tiwas had good character. I Sugih always deceived I Tiwas. Even, the money already given to I Tiwas was taken back by I Sugih. As a human, I Tiwas could not afford to work at I Sugih’s house, so she went to the forest. In the forest, she found a deer. She was asked by the deer to insert her fingers into the deer’s butt and she was also asked to close her eyes. At that time, the golds were released from the butt. I Tiwas had a lot of gold in her life. I Sugih knew that I Tiwas had wealth. I Sugih emulated what I Tiwas

had done in the forest. I Sugih found a deer. She was asked to insert her fingers into the deer's butt by closing her eyes. Unfortunately, in that time, she was pulled into thorns.

As mentioned above, the text is categorized as myth which the ideology of the text is conveyed in connotative meaning. However, a lot of Balinese communities comprehend the text from denotative meaning through semantic discourse. That phenomenon causes many communities to interpret the text based on their comprehension. (Darong, 2022). It indicates that the ideology of the text is hidden because the ideology is brought through comprehension of the social context. The differences stimulate the researcher to find out the ideology of the text through the theory of Systemic Functional Linguistics (SFL) because the theory is viewed as able to solve the problem. The theory involves two aspects, namely linguistics and social context. The theory of SFL is not interpreted from subjectivity, but it has linguistic evidence which will be used to give the meaning of the text (Masykar, Febri, and Tabsyr, 2023). The meaning has nothing to do with the grammar, but the meaning is associated with the function. Social context involves the context of the situation, the context of culture, and ideology (J. R. Martin & Rose, 2008). The three contexts are viewed to be able to give the complete message of the text (Qasim et al., 2021).

The theory is viewed to be very important for this research because SFL has been very popular in the analysis of English and Chinese texts (Owusu et al., 2022). However, the theory of SFL is developed in other languages (Halliday, 2006). Now, here are a lot of aspects of linguistics that can be used to explore such as; appraisal (Rizdianto, Nugroho, Sunardi, and Arkika, 2024), transitivity (Hastuti, Oswari, and Setiawati, 2023), theme-rheme analysis (Raharjo, Hidayat, and Alex, 2021), modality analysis (Ngongo, 2021), and many others. However, there is a small number of research hiring SFL theory as a main theory for research in Balinese texts. Due to that phenomenon, this research develops SFL in the text “I SugihTekèn I Tiwas”. One of the narrative text characteristics is that the text is dominated by material process (Wiratno, 2018). The material process used in the text has significance in finding out the ideology of the text. Therefore, this research is categorized as grounded theory (Rofiah, 2023).

This research analyses the material process used in some clauses of the text to find out the ideology of the. The material process is one of SFL theory which is in the lexicogrammar stratum (Halliday, 2014). The material process used in the text has semantic relations with participants involved in the text. The result of this research has significance for academic and non-academic communities. For academic communities, this research aims to develop the theory of SFL in Balinese text so the theory can be used as applied linguistics. For non-academic, this research aims to explore the educational ideology of the text which is very useful for communities. This research has significance for linguistics research such as; language and teaching, psycholinguistics, semiotics, discourse analysis, and language philosophy.

As mentioned above, there are so many Balinese texts analyzed with SFL. This research has differences from another previous research. The other research focused on very general transitivity. Whereas this research only focuses on material processes. In addition, this research has a more profound analysis than others. Supadmi et al. (2020a) analyzed the ideational meaning in the text of Indonesia President Joko Widodo's speech. The article is entitled *Transitivity in The Text of Indonesia President's Speech*. The result of the research showed that the text applied six kinds of processes, namely: material, mental, relational, verbal, behavioral, and existential. The text was dominated by material process Material. The material processes used were used to state that the government did some activities related to efforts how to escape from Covid-19. The similar researches were done by Septiana et al. (2019) and Rahardi, et al. (2019). Those researchers did not present clause examples in the analysis so the elaboration of the analysis did have strong linguistic evidence. Those researches should have been completed with the elaboration in the analysis.

Semadi (2020) analyzed the behavioral process applied in the text of *I Durma Anak Lara* 'I Dharma is a poor boy'. The data source was from Balinese narrative text with transitivity analysis, especially behavioral process. The behavioral processes in the text were used to find out the ideology. The ideology of the text "I Durma Anak Lara" educated us that we have to be creative men. Problems or difficulties must be solved very well since they bring us happiness.

Another research was done Suardana (2021a) in the Balinese Narrative text of *I Tuung Kuning* 'I Yellow Eggplant'. The ideology of the text *Tuung Kuning's* "Yellow Eggplant" states that we must have a strong attitude to manage every situation. Success is obtained through a long process and it requires very deep patience. (Supadmi et al., 2020b) also did research the ideology of the text *Lacur's* "I Poor". The ideology of the text showed the importance of respecting each other. We get happiness if we respect others. In contrast, we get unhappiness if we do not respect each other. That research used SFL to find the ideology, but that research did not present the clauses analysis very well so the analysis did not show linguistic evidence. That research only presented some clauses without elaboration.

Suardana(2021b) analyzed the ideology of the Balinese text "MënBrayut". The research had similarities with this research because the research focused on the ideology of the text. The ideology of the text indicates how deeply God loves humans. God gives all human needs in life. The research is similar to the research done by Suardana (2023) which analyzed the semiotic health protocol of Covid-19 with SFL theory. That research hired qualitative research with phenomenology research. The result of the research was related to language philosophy, namely the result of the research educating how to appreciate other people and the environment to achieve harmony in life. Another research was done by Sartin (2020) which analyzed verbal Balinese expressions regarding baby birth. The result of the research showed that there were significant expressions regarding having male and female babies. The ideology of research shows there is a happier expression when having a male baby than a female baby.

## METHODS AND THEORY

### Methods

This research applied qualitative research because the data were bound by social context. The object of the research is a Balinese narrative text taken from written text. The data were taken from the text entitled *I Sugih Tekén I Tiwas* written by Suwija, et al. (2016). Five clauses were chosen as the data based on the structure of the text. The research used grounded theory, namely the research aimed to apply and develop the theory of transitivity especially material process in Balinese text. In other words, this research can prove that SFL can work in Balinese language.

The verbs used as data were identified based on physical movements. The data were classified based on syntagmatic and paradigmatic (Fontaine, 2013). Syntagmatic is associated with the form, namely the physical verb. Paradigmatic is related to the effect that may happen because of the verb usage in the clause. Paradigmatic is associated with social effects, culture, and ideology.

The data were analyzed with the theory of transitivity, especially the material process proposed by Halliday (Hastuti et al., 2021). Participants and circumstances within the clauses were analyzed as well. The clauses were presented in two languages, namely Balinese and English languages. Balinese language serves as the source text, while English serves as the translation. That presentation was viewed to be important to ease non-Balinese native speaker(s) to understand the clauses and the context. The clauses were translated based on literal translation, namely word-to-word translation by maintaining the meaning of the clauses (Larson, 1998; Surong,

2016).

### Theory of Systemic Functional Linguistics

SFL is a science of linguistics that focuses on language in use. Language has meaning based on its use instead of the language itself. A word does not have meaning based on the meaning itself as it is mentioned in the dictionary, but the word itself has meaning based on the context (Halliday & Matthiessen, 2014; Eggins, 2004). Language involves phonology and lexicogrammar. Lexicogrammar is related to word, clause, and clause complex. Context is associated with the context of the situation, the context of culture, and ideology. The analysis of language and the context is called text (Halliday, 1978). A clause can be analyzed from three points of view called meta-functions involving: ideational, interpersonal, and textual meanings

Ideational meaning analyzes experiences happening to everything or experienced by everything in the world. The analysis of ideational meaning is called transitivity analysis involving the analysis of participant, process, and circumstance. The functions of participants are related to the kinds of processes used in the text. The process released with the verb is identified based on the semantics approach. Circumstance is related to the elaboration, extension, enhancement, and protection (Halliday & Matthiessen, 2014). Verbs used in the text are called processes, different kinds of verbs are different processes such as; material mental, relational, behavioral, verbal, and existential processes. The material process is associated with physical activities that are done or happen either consciously or unconsciously. Semantically, the material process can be divided into two achievements, namely: creative and transformative activities.

The creative material process is released with verbs which make something available after the activity is done. Creative verbs can be seen in verbs such as; make, create, result, product, write, and many others. The transformative material process can be seen from verbs that state that the entity will get change after the process is done. The change occurs after the process is done such as; color, size, weight, surface, form, and many others. The transformative verbs are such as; paint, add, operate, work, take, give, go, and others. Transformative material processes can be seen from logico semantics such as; elaboration, extension, and enhancement. Participants within a text have certain functions which are suited to the process. In the material process, the participants are actor, goal, and scope. The actor is the participant who serves as the doer or the participant who does the activity. The goal is for the participant to serve as the target of the process performed by the actor.

The ideology of SFL is related to social context namely; field, tenor, and mode. Ideology is associated with three aspects: (i) Field; what should the participant do, who does something, where something is done, and how something is done. (ii) Tenor; the relationship of the participants, the social status, and social interaction. (iii) Mode; how the language is used to interact, the genre is used in the text, the media is used, the aim of the text is made, and role and regulation is applied, and others (J. Martin, 1992).

### RESULT AND DISCUSSION

As mentioned above, the text “I SugihTekēn I Sugih is very popular in Balinese communities. It is categorized as spoken text and it is written in many versions. Those versions emphasize variation in language use. This section quotes five clauses taken from the text from Suwija, et al. versions.

#### Clause I

The context is that I Tiwas needs some rice to survive so she wants to do anything in I Sugih’s house.

*'Sawirêh* *ia* *meledmaanngidih* *baas*, *nyak* *I Tiwas* *ngalihin* *I Sugih* *kutu*  
 Because she wants to be given some rice, I Tiwas is willing to search I Sugih lice.  
 $\alpha$   $\beta$   $\alpha$

The subordinate clause

|                |              |                        |             |
|----------------|--------------|------------------------|-------------|
| <i>Sawirêh</i> | <i>ia</i>    | <i>meledmaanngidih</i> | <i>baas</i> |
| Because        | she          | wants to be given      | some rice   |
| Conj. Senser   | Verbal group | Complex Phenomenon     |             |
|                |              | Mental +Material P.    |             |

The superordinate clause

|                            |                   |                |             |
|----------------------------|-------------------|----------------|-------------|
| <i>I Tiwas</i> <i>nyak</i> | <i>ngalihin</i>   | <i>I Sugih</i> | <i>kutu</i> |
| I Tiwas                    | is willing to     | search I Sugih | lice        |
| Actor                      | Circ. Material P. | Benefit        | Goal        |

The subordinate clause contains verbal group complex *meled maan ngidih* ‘wants to be given’ which is constructed with two different processes, namely mental process and material process. The verbal group complex states that I Tiwas expects to get some rice. She just hopes to have it. She knows that filling the hope requires some effort.

The verb *maanngidih* ‘be given’ is a material process, transformative extension (Halliday, 2014). The verb is related to transferring an entity from one side to another side. In this case, the entity is accepted by I Tiwas so she gets the entity from I Sugih. In contrast, the number of entities owned by I Sugih becomes less.

The nominal group *baas* ‘some rice’ serves as a phenomenon because that entity is expected to have by I Tiwas. That entity is categorized as basic food for Balinese people that must be filled to survive. It indicates that Tiwas works seriously because she does not have any rice for her family’s life. In other words, the verbs *expect* and *baas* ‘some rice’ as phenomena have a relation. It indicates that I Tiwas is poor because she works only for basic food. It indicates that she is creative to escape from being poor. The fact can be improved with the conjunction used as the theme of the clause which is realized with *sawirêh* ‘because’. The conjunction used in the clause serves as the reason (Halliday & Ruqaiya Hasan., 1976).

The superordinate clause contains the verb *ngalihin* ‘to search’ which is categorized as a material process, transformative extension (Halliday & Matthiessen, 2014). The verb is related to “taking lice” which makes I Sugih feel uncomfortable. Through this process, I Sugih feels more comfortable in her daily activities. Linguistically, I Sugih serves as a benefit since the activity is done for I Sugih. The nominal group *kutu* ‘lice’ making I Sugih feel uncomfortable serves as the goal. The entity (lice) must be taken out of her hair. It indicates that I Sugih does not treat her health very well continuously. The fact can be seen from the verb *ngalihin* ‘to search’ which is used in the clause. A person who always cares for herself very much continuously will never have lice in her hair. Having many lice living in her hair, I Sugih asks I Tiwas to search for the lice.

The verb *maanngidih* ‘to be given’ serves as a right that must be filled by I Sugih to I Tiwas. The verb *ngalihin* ‘to search’ serves as an obligation that must be done by I Tiwas for I Sugih. Therefore, the activity results in “take and give” that is cause and effect.

## Clause II

Actually, I Sugih does not want to give some rice to I Tiwas. She makes cunning thought to take the given rice back. I Sugih searches I Tiwas mistake as a reason which is used to take the rice back by searching lice in her hairs. She finds only one louse. The clause is present-

ed as below.

|                                                |                          |
|------------------------------------------------|--------------------------|
| <i>Di jumahně, I Sugihisengnyiksirsirahně,</i> | <i>iamaan kutu aukud</i> |
| ‘At her house, I Sugih tries to clean her hair | she gets a louse’        |
| 1                                              | 2                        |

The clauses are described as below.

The first clause

|                   |                |                      |              |
|-------------------|----------------|----------------------|--------------|
| <i>Di jumahně</i> | <i>I Sugih</i> | <i>iseng nyiksik</i> | <i>sirah</i> |
| At her house      | I Sugih        | tries to clean       | her hair     |
| Circ.             | Actor          | Verbal G. Complex    | Goal         |
|                   |                | Material+Material    |              |

The second clause

|           |             |                   |
|-----------|-------------|-------------------|
| <i>Ia</i> | <i>maan</i> | <i>kutu aukud</i> |
| She       | gets        | a louse           |
| Actor     | Material P. | Goal              |

The first clause embeds verbal group complex *isengnyiksik* ‘to try to clean’. The first verb is transformative elaboration material process. The verb *iseng* ‘to try’ is related to “success” or “not success” so the verb is called conation verb (Halliday & Matthiessen, 2014). The activity is done consciously so it needs profound consideration before doing the other activities. The second verb *nyiksik* ‘to clean’ belongs to transformative, extension material process. The verb is related “to erase” or “to eradicate” the louse eggs existing in her hair. The process is done to make I Sugih feel free from the lice. The relation of the two verbs is called verbal group complex, hypotactic extension because the group complex above states the efforts to eradicate the lice and the eggs. The group complex emerges because I Sugih feels in doubt with I Tiwas’s work.

The second clause contains a verb that *means* ‘to get’ which is categorized as a transformative, extension material process. The process is related to the success of I Tiwas’s effort. However, the success of the effort makes I Sugih feel disappointed with I Tiwas’s service.

The goal *kutu aukud* ‘a louse’ is an entity used as proof of disappointment to I Tiwas. The goal is used as proof that I Tiwas is viewed as a careless woman when doing work. The finding is used to protest I Tiwas’s service and that is the reason to take the rice back from I Tiwas.

The determiner *asked* ‘a’ indicates the number of a louse. The number is viewed as a very small number because the size of the louse is very small. A louse cannot be identified in the hair because of its small size. Therefore, the phenomenon is used as a measurement that I Tiwas works carelessly. It must be tolerated, but I Sugih does not forgive. The number of the louse “a” is equalized with bigger numbers such as ten or more lice. Such phenomenon is used to complain I Tiwas in the order I Sugih has reason to take back some rice which was given before.

### Clause III

I Tiwas did not want to collaborate with I Sugih anymore. I Tiwas tried to find out another food for her. She decided to go to the forest. In the forest, she found a deer. The deer know what happened to I Tiwas. I Tiwas was asked to insert her fingers into the deer’s butt. I Tiwas accepts the command without complaining. The statement is supported by the following clause.

|                                                           |                                         |
|-----------------------------------------------------------|-----------------------------------------|
| <i>I Tiwas tunděna nyeluk jitně I Kidang,</i>             | <i>I Tiwas tunděna ngidemang mataně</i> |
| I Tiwas is asked to insert her hand into the deer’s butt, | I Tiwas is asked to close her eyes      |
| 1                                                         | 2                                       |

The clauses contain metaphor meaning in which I Tiwas is examined to insert her hand into the deer’s butt. The butt is an organ which releases faces with bad smell. It is associated with

difficult work or unhappy situations. The expression *kidemangmatané* ‘to close the eyes’ is interpreted as focusing the mind on the target when doing something.

Those metaphoric clauses guide us on how to achieve achievement in which some unhappy or very difficult situations must be managed very well. We must focus on what we are doing to achieve the goal. The clause complex above states two events that are done at the same time. Therefore, the clause complex is called paratactic enhancement. The clauses constructed in the clause complex can be construed as below.

The first clause

|                                        |                      |                   |
|----------------------------------------|----------------------|-------------------|
| <i>Baas ané makéré lebeng ento</i>     | <i>ketoganga</i>     | <i>tur juanga</i> |
| The rice which almost gets well-cooked | is taken             | and brought home  |
| Goal                                   | Verbal Group Complex |                   |
| Material P.                            | Material P.          |                   |

The second clause

|                 |                 |                   |                      |
|-----------------|-----------------|-------------------|----------------------|
| <i>kayang</i>   | <i>kukusané</i> | <i>abanamulih</i> | <i>tekén I Sugih</i> |
| and the steamer | is brought home | by Isugih         |                      |
| Conj. Goal      | Material P      | Actor             |                      |

The verbal group complex in the first clause *tundénanyeluk* ‘be asked to insert’ is called a projection verb. The verb *tundéna* ‘be asked’ is called verbal process. This process contains proposal meaning. SFL defines that proposal as a kind of suggestion or obligation addressed to the listener to do something. The verb *nyeluk* ‘to insert’ is categorized as an elaboration material process (Halliday & Matthiessen, 2014). The verb is related to inserting the fingers into the butt. That clause is related to the expectation that must be done by I Tiwas.

The verbal group complex in the second clause also uses a verbal process with the verb *tundéna* ‘be asked’ which contains a proposal meaning. The verb *kidemang* ‘to close’ is called a material process related to the surface. By closing his eyes, I Tiwas does not see anything that will happen to her.

The material process used in the clause indicates that there is an obligation that must be done by I Tiwas. The verb *kijemang* ‘to close’ is associated with the prerequisite to achieving the goal.

#### Clause IV

The clause mentioned above states the success of I Tiwas. She is successful in escaping from her poverty. The following clause shows the statement.

|                |                                                                                        |
|----------------|----------------------------------------------------------------------------------------|
| <i>I Tiwas</i> | <i>nganggo bungah, bungkung, gelang, emas di arep I Sugih.</i>                         |
| I Tiwas        | wears luxurious jewelry such as a gold ring, and a gold bracelet in front of I Sugih’. |
| Actor          | Material P . Goal Circ.                                                                |

The material process *nganggo* ‘to wear’ is categorized as transformative, elaboration (Halliday & Matthiessen, 2014). The process changes the surface of the actor. The process makes I Tiwas more beautiful with the jewelry.

The nominal group *bungah, bungkung, gelang, emas* ‘luxurious jewelry such as gold rings, and gold bracelets’ is viewed to have metaphorical meaning. It is associated with happiness. Happiness can be obtained from the process of life in which difficulties and joy come in the process.

The circumstance of location released with *di arep I Sugih* ‘in front of I Sugih’ has a metaphorical meaning. It is associated that a person who has creativity in life will escape from poverty.

#### Clause V

I Sugih knows that I Tiwas gets some jewelry from a deer in the forest. I Sugih goes to the forest to get some jewelry as what I Tiwasgtes. In the forest, I Sugih finds the deer that gave I Tiwas jewelry. I Sugih is very happy to find the deer because she thinks that she will be given some jewelry like what I Tiwas got. Unfortunately, what she expects does not come true. In contrast, she is pulled into thorns. The context is realized with the following clauses.

*I Sugih tundénanyelek jit I Kidang, ditul antas, liman I Sugih gedenga abana ka dui-duiné.*

‘I Sugih is asked to insert her hand into the deer butt, in that time, I Sugih’s hand is pulled into thorns’.

1 x 2

#### The first clause

|                |                      |                     |                      |
|----------------|----------------------|---------------------|----------------------|
| <i>I Sugih</i> | <i>tundénanyelek</i> | <i>jit I Kidang</i> |                      |
| I Sugih        | is asked to insert   | her hands           | into the deer's butt |
| Target         | Verbal group complex | Scope               | Circumstance         |

#### The second clause

|                    |                      |                                  |                 |
|--------------------|----------------------|----------------------------------|-----------------|
| <i>Ditulantas,</i> | <i>liman I Sugih</i> | <i>kedengaabana ka dui-duiné</i> |                 |
| In the time,       | I Sugih’s hands      | are pulled brought               | into the thorns |
| Conj.              | Goal                 | Verbal Group Complex             | Circumstance    |

The first clause uses verbal group complex *tundénanyelek* ‘to be asked to enter her hands’ called projection verbal group complex. Semantically, the verb *tundéna* ‘to be asked’ is a verbal process that contains proposal related to “order” addressed to I Sugih. The verb is interpreted as a sign that her expectation will come true. The verb *tundéna* is associated with the verbal process since the verb has a close meaning with obligation. The verb *nyelek* ‘to insert hands’ is a material process, transformative elaboration because the process is related to inserting fingers into the deer butt.

The verbal group complex above is interpreted by I Sugih that what she expects comes true even though she must insert her fingers into the deer's butt. She emphasizes success instead of inserting her fingers into the butt. The verb *nyelek* ‘to insert hand’ is assumed as the success that gold jewelry will come to her soon. In other words, gold jewelry is her goal in her life. I Sugih as mentioned in the first clause serves as Goal. It is interpreted that I Sugih will be given the success. Therefore, the chance is viewed as a good moment to get gold jewelry for her.

The second clause contains a verbal group complex, namely *kedenga* ‘be pull’ and *abana* ‘be brought’. The verb *kedenga* ‘be pulled’ is a material process, transformative enhancement since the verb is related to movement from one place to another place. The verb involves a goal, namely I Sugih. I Sugih becomes a victim in the event because of her ambition.

The verb *abana* ‘be brought’ is a transformative enhancement, a material process. The verb is related to movement from one place to another place. It means that the verb causes the position of I Sugih to get changed into another place. It is caused by the deer's anger.

The circumstance *ke dui-duiné* ‘into the thorns’ is a place that makes the skin get wound. The circumstance is interpreted as a semiotic view. The thorns are interpreted as bad or unhappy situations. Persons who are in the position feel uncomfortable situation.

## Findings

Text “I SugihTekên I Tiwas” hires connotative meaning so it needs much more comprehension to find out the messages of the text. Comprehending the social context is required to support linguistic evidence to find out the message. It indicates one of the narrative characteristics. As mentioned before, the analysis of the material process can be used to explore the ideology of the text. The philosophy is associated with the ideology of the text-based SFL perspective, namely what we must do, what we must not do, how we do, and where we must do communities (J. Martin, 1992; Dijk Van, 2000). The research finds the philosophy of the text associated with *Karama Pala* cause and effect law. Balinese communities hold the philosophy very tightly. The philosophy of the text can be elaborated on below.

Firstly, we are educated on how to appreciate other people based on the social context. Appreciating other people is very important because we can get appreciation from others. We are educated to humanize by giving the right and the obligation. Secondly, we are educated to be a more creative and innovative person in every situation. We must be ready to overcome difficulties in our lives because the difficulties bring us success. Strong mental is needed very much to overcome difficulties in life. We are expected to be more independent in the communities. Thirdly, we are educated on how to behave good manner in communities. It is related to the Balinese ideology called *Karma Pala* ‘cause and effect law’, what we do in communities brings results to us. Good behavior will result in a good impact. In contrast, bad behavior results in a bad impact on the doer. Fourthly, we are educated to use good language in communication because language plays an important to appreciating others in communities. Language is the representation of the user’s character which can result in harmony in life.

The text has a very deep philosophy that must be held by all communities. The philosophy of the text has relations with educational philosophy, namely to establish mental for every citizen by taking education in whole life. Therefore, the philosophy of the text can be applied forever.

## CONCLUSION

The material process used in the text *I Sugih Tekên I Tiwas* has an important role in identifying the philosophy of the text. The elaboration material process is used to state the advantages gained by I Tiwas, the existential material process is used to state the disadvantages gained by I Tiwas, and the enhancement material process is used to state the ambition owned by I Sugih.

The material process used in the text plays an important role in exploring the philosophy of the text. The philosophy of the text is associated with a language education philosophy that must be embedded in all communities from an early age. The text must be developed in communities by elaborating the hidden moral values in the text. The text is associated with *Karma Pala* ‘cause and effect law’. What we do results in impact based on our behavior. Therefore, we are educated to do good behavior in communities.

This research is expected to give significance to academic and non-academic. For academics, this research will be useful for linguistics research such as; language philosophy, semantics, semiotics, and discourse analysis. In addition, the research is expected to be able to trigger other linguistics researchers to do research in other narrative texts. For non-academic, this research result is expected to be able to give the philosophy of the text which can be applied in communities.

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