AJI BLEGODAWA TEXT
IN THE PERSPECTIVE OF FUNCTIONAL SYSTEMIC LINGUISTICTS

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ABSTRACT

This research give answers to the following five problems; they are (1) the lexico grammar of *Aji Blegodawa Text* (*Text Aji Blegodawa*; hereon abbreviated to TAB); (2) the context of situation (register) and the context of culture (genre) of TAB; (4) the ideational, interpersonal and textual meanings of TAB; and (5) the values in TAB. Note taking method was employed for collecting the data needed for the lexicogrammar, the context of situation, the functions, meanings, and the values. The data needed for the cultural context were collected by note taking, questionnaire, observation and structured interview. Structured interview, in which eleven informants were interviewed, was also employed for collecting data needed for the values. Functional system linguistics (hereon abbreviated to FSL) introduced by Halliday was employed to analyze the data (Halliday, 1985: 2004; 2005); (Halliday and Maththiessen, 2004).

The findings show that the frequencies of the processes in the text are as follows: the material process appears 674 times (52.29%); the relational process takes place 233 times (18.08%) and the mental process occurs 177 (13.73%).

With regard to circumstances, the circumstance of location is the most dominant followed by the circumstance of manner. From the context of situation, it can be identified that the field is black magic; from the participants, it can be identified that the main participant is *Blegodawa*. The mode is simultaneously used to form the configuration of meaning. It can be revealed that the main participant supported by the supporting participants kill the victim. Viewed from the cultural point of view, the cultural norms referred to in TAB destroy life. The linguistic functions
in TAB are: 1) ideational function which includes belief, the tradition of the magic world, taboo, historical relationship and ritual; 2) interpersonal function which includes interactive function and self expressive function and 3) textual function. The meanings in TAB include ideational meaning, interpersonal meaning and textual meaning. The values in TAB include: 1) the value of power (the intention to have the power) which is made up of a) religious value as the basis for having the intention to have the power); b) the magic value as the basis for having the intention to have the power; c) the magic socio cultural value as the basis for having the intention to have the power; 2) the achievement value (the intention of achieving something) as the basis for having the intention to achieve something magically; 3) the hedonism value and 4) the value of universalism.

Key words: **Text, Lexicogrammatical, Context of situation, Culture, Meaning and Value**

1. Introduction

The reasons why TAB has been chosen are that (1) compared to the other texts, 62.69% of its content is concerned with black magic; 23.80% is concerned with how to avoid the black magic, and the rest, that is, 3.49% is concerned with other things; (2) TAB is one of the main magic texts after *Sang Hyang Aji Rimrim* and *Surya Mas.* The reasons why FSL is used to explore TAB are as follows a) it is highly appropriate for analyzing both oral and written texts as it views them from the context of situation; b) it is an approach which may touch ideological interpretation; e) it views language holistically, based on the social situation (Halliday, 1994). This research give answers to the following problems: (1) the lexicogrammar of TAB; (2) the contexts of situation and culture of TAB; (3) the functions of TAB; (4) the meanings in TAB; and (5) the values in TAB.

2. Theoretical Framework

In this research the theory of FSL is employed, in which it is stated that linguistic role distinguishes functions within the context of paradigm from those within the systemic context (Halliday, 1985). Halliday states that grammar is a source which may reveal and form meanings. As a source, grammar is organized as a set of choices which is related to each other and presents alternative strategies used to express and form the meanings available for the language user (Matthiesen, 1990; Halliday and Hassan, 1985 and Martin, 1992).

The Hallidayan concepts about language are related to how either the speaker or the writer interacts with either the hearer or the reader within a social situation. The analysis of a text should be followed by interpretations related to the contexts of situation and culture. A text constitutes a semantic unit instead of a grammatical unit. However, the interpretation of the meaning of a text may be realized through a theory and words or a grammar (Halliday,, 1985: XVII). The grammatical concepts are determined by the linguistics used to explain them (Matthiessen, 1990: 1). A grammar is organized as a set of choices which are related to one

another and present alternative strategies used to express and form the meanings available for the language user (Matthiessen, 1990).

3. Research Method

This research in TAB, as a magic text, is ethnographic descriptive in nature. The reason is that it applies the cultural description of an ethnic group (Sutjaja, 2005: 50). The data used in this study are primary data and secondary data. The primary data are in the form of corpus which was directly taken from the source of corpus, that is, TAB and the secondary data were taken from practitioners. The data on lexicogrammar, situational context, cultural context, language functions, meanings and half of the values were collected by employing note taking and observation methods. The data on values were collected by structured interview, in which questionnaire was provided to eleven informants. The data were analyzed by grouping and modifying clauses, analyzing transitivity, register, genre, meanings and values. The the results analysis are descriptively presented.

4. Discussion
4.1 Transitivity

Based on the lexicogrammatical analysis, it is identified that 1) material process takes place 675 times (52.29%); 2) the relational process takes place 233 times (18,-08%); 3) the mental process occurs 177 times (13.73%) and 4) behavior process occurs 132 times (10.24%); verbal process takes place 40 times (3.10%) and 6) existential process takes place 33 times (2.56%). The most dominant process is the material process which usually characterizes   a procedural text, in which the participants are required to go through a procedure to achieve something as can be illustrated by the following clauses *pacek holih hiyip* (prick with palm leaf rib) and *pendem ring pawon* (bury in the kitchen). 'Pacek' (*Pricking*) and 'pendem' (*burying*) are verbs which indicate material process.

The second dominant process is the relational one. The reason is that the function of the participant is only as the complement, that is, completing the carrier participant. This can be observed from the role of *ku* '*Aku*'(*I*) in data (D.2.11-116) which only functions as the complement of the magic formula in the clause *sidhi mandi mantraku* (my magic formula is powerful).

The third dominant process is the mental process. The reason is that the magical text cannot be separated from mental aspects, especially when performing *haku hanganggon pangasihe Hi Dukuh Halit, yan lunga aku maring gunung agung, Widyadari kasih maring haku* (I use the magic formulas of *I Dukuh Alit* when I go to Mount Agung and heavenly beautiful women will love me). The word *kasih* (love) in the clause of *Widyadari kasih maring aku* (heavenly beautiful women will love me) indicates affective mental process. The word *hangrangsuk* (being possessed by a spirit) does too. This can also be found in the clause *hapan haku, hangrasuk pangasihe sang Hyang Taya Wisesa* (as I am possessed by the magic formulas of *Sang Hyang Taya Wisesa*. Circumstance is one of the important components in transitivity and has a strategic role in magical procedural discourse. The reason is that procedures in TAB are straightly compared to circumstances. The main strength of a procedure is on circumstance. The role of the circumstance in TAB does not have anything to do with its capacity to explain the participant, process and goal as usual; but it should obligatorily be in existence. This can be exemplified by the example (C.4.18-107) *Iki pengeluasannhya* 'this is the restitution of its materialization'; the example (C.419-108) *Ngrong ing beji* '*ngrong pronounced in the river*'; systemically, *ngrong* is a circumstance indicating instrument and *ing beji* is a circumstance indicating location. As far as a procedural discourse is concerned, circumstance is not explanation but something which is obligatory and plays an important role. This is the reason why procedure in a text is related to circumstance.

The words contained in TAB do not only refer to one process but more than one as can be seen from '*menggabungkan kedua telapak tangan lalu meletakkannya di atas ubun-ubun atau di*

dada, sambil berkonsentrasi mengucapkan permohonan' get the two palms of hands united before they are put on the fontanel or on the chest, while concentrating to propose for something' (material process, behavior process, mental process and verbal process); *mangregep* 'concentrating while proposing for something' (material process, mental process, behavior process and verbal process; *mayoga* (material process, mental process, behavior process and verbal process); *nglekas* 'restitution of materialization' (material process, mental process and verbal process); *mereh* '*mengubah*' 'restituting materialization'(material process, behavior process and mental process).

Based on the analysis of theme-rheme and mood, it can be inferred that TAB is a monologue as no dialogue has been found between the participants. Most of the contacts are indirectly made as can be seen from when attempts are made to make the victim sick. When the participants propose for and perform ritual, as a procedure, the contact made is indirect. The analysis of mood shows the taboos (prohibitions) expressed in the modality.

The application of FSL, as the metalanguage system, reveals that TAB contains ideational meaning, interparticipant meaning and textual meaning which basically refers to register and context of situation.

As far as the field of TAB is concerned, '*panestian*' (black magic) is more dominant than white magic such as avoidance of supernatural power. The main participant is *Blegodawa*. The other participants are his helpers such as *Kala Dengen* and *Bhuta Sungsang* (evil spirits). The last part of register which reflects the context of situation is the mode, which works simultaneously to establish the contextual configuration or the configuration of meaning. It can be inferred that TAB reflects the magical behaviors of the main participant and his helpers in treating their victims contemptibly and magically.

The analysis of cultural context (Martin, 1992) shows that TAB contains Balinese specific cultural values/norms. Genre expresses cultural events in a social process (meta-field). According to Hasan, the goal of the social process (meta-tenor) and its stages are known as generic structure, and according to Martin, they are called schematic (meta-mode). The magic

cultural norms in TAB are different from the cultural norms of Balinese community in general. Those in TAB damages life and those in Balinese community improve life. The text channel is in the form of direct/oral talk known as monologue between the participants and the addressee. No dialogue is found.

The schematic structure of TAB is 1) type 1: Abstract ^ orientation ^ action ^ complication action ^ resolution ^ evaluation ^ code; type 2: abstract ^ orientation ^ complication action ^ resolution ^ evaluation ^ code; and type 3: abstract ^ orientation ^ action ^ complication action ^ resolution ^ and code. As far as the constituents are concerned, the basic elements of the text are made up of introduction, content, and closing. However, one basic element cannot be categorized similar to the others, especially with regard to its content.

4.2 Language Functions

Language functions cannot be separated from socio cultural context (Halliday and Hasan, 1995). The language functions in TAB cannot be separated from the Balinese socio cultural context in the past. Consequently, the language functions in this case cover: 1) ideational functions which include (1a) belief; (1b) magical traditional world such as black magic, *pengasih-asih* (magic formulas), *pencabut roh* (magical killer), avoidance of wickedness; (1c) taboos, historical relationship with TAB, ritual functions related to how to perform ceremonies, including the instruments needed and how to perform them. No poetic function has been found in TAB. Only magic formulas which have been found in TAB, no poem has been found. However, the repetition of sounds which has resulted in aesthetic effects does not have anything to do with syllables and words. The reason is that magic formulas are not made of meaningless words and meaningless syllables which can be exchanged. The sounds, the syllables and the words in magic formulas have magical strength; 2) the interpersonal or interactive meaning includes egoism, sadism, no self confidence, being scared and arrogance; 3) the textual function in TAB is both verbally and nonverbally composed of introduction, content and closing as in monologue. The text is composed of declarative, informative and imperative clauses. With regard to its themes,

TAB is constructed from simple themes which are realized by one clausal element. Of course, complex clauses have also been found.

The language functions in TAB generally support the language functions developed by Halliday and Hassan (1985).

4.3 The Meanings and Values Found in TAB

The meanings found in TAB are ideational meanings as far as the black magic performed by *Blegodawa* is concerned and as far as the white magic performed by *I Macaling* is concerned. In addition, inter participant meaning and textual meaning have also been found. The inter participant meaning takes place through both internal contact and indirect contact. In informal contact, the participants face or do not face each other. In indirect contact, the participants do not face each other. It is this which takes place the most frequently. As far as the textual meaning is concerned, the oral language channel is used. From these meanings, the following values emerge (1) the values of intending to have the power which are made up of (1a) the religious values supported by the rituals which are parts of the religious behavior such as mind purification using fresh water and avoidance of diseases; (1.b) the magical values as the basis of the intention to have the power; (1.c) the magic socio cultural values; (2) the values of intending to achieve something; (3) the values of hedonism; and (4) the values of universalism.

5. Novelties

The novelties of this research are as follows:

1. The procedure in TAB is significantly related to the circumstance;
2. The transitivity in TAB shows that :
   a. The infix *in* is added to the verb in the passive construction which is in initial position; therefore, the verb has two valences as can be illustrated by *sinembah haku dening sarwa leak wisesa* 'I am worshipped by the powerful *leak* (evil spirit).

b. Suffixless three - argumented verbs have also been found as exemplified by *genjong kang pertiwi sinembah haku dening Sang Hyang Hanantaboga* 'when the earth shakes, I am approached by *Sang Hyang Anantaboga'*.

3. A procedural text is not always characterized by imperative clauses; it may also be characterized by declarative clauses; in TAB it is more strongly characterized by declarative instead of imperative clauses. The reason is that procedures are not always indicated by imperative forms but by declarative forms as well. The explanatory declarative clause is not generally in the form of circumstance. It is this which has been responsible for the fact that the form of the magic procedural discourse is not only realized by the imperative clause but also by declarative clause.

6. Conclusions and Suggestions

6.1 Conclusions

Based on the problems formulated in 1.2, the aims of the study as described in 1.3, and the results of the analysis presented above, conclusions can be made as follows.

6.1.1 Transitivity in TAB

Based on the analysis of transitivity using FSL model, the most dominant process in TAB is the material process which takes place 674 times (52.29%). This can be understood from the fact that TAB is classified under the procedural text. It requires procedures which should be carried out in order to achieve something. Therefore, the material process is needed.

The second dominant process is the relational process. The reason is that the participants function as complements, that is, the carrier ones (the nature of the participants). This can be illustrated by '*ku*' (I) in data (D.2 11 – 101) page 148 which only functions as the complement of the magic formulas '*mantra*'. So is the function of *Sang Hyang Amangkurat Prajapati* which complements or explains the expression *pakulun* (honorific term of address)

which serves as the carrier participant as can be seen from the data (D. 3.10 – 102) on page 148.

The third dominant process is the mental process which occurs 177 times (13.73%). It is dominant enough as the procedural magic text cannot be separated from mental aspects. The reason is that when performing the rituals, reciting the magical formulas and performing magical things mental aspects are involved.

The analysis of circumstance shows that, as one of the important components in transitivity, it plays a strategic role in the magical procedural discourse. The reason is that the procedures in TAB are straightly compared to the circumstance.

6.1.2 The Situational and Cultural Contexts in TAB

Based on the analysis of field, the main themes of TAB are *panestian* 'black magic' and white magic such as avoidance and supernatural power. The analysis of participants (tenor) shows that the main participant is *Blegodawa*. The other participants are his helpers such as *Kala Dengen* and *Bhuta Sungsang* (evil spirits). The last part of register reflecting the context of situation is the mode which simultaneously works to establish the contextual configuration of meanings. This indicates that the main participant and his helpers treat the victim contemptibly and magically. TAB does not mention the requirements of the victim.

From the cultural context, TAB contains cultural values/norms which are specific in the Balilnese community. Martin (1989, 1992) considers genre as a social process which is oriented towards the goal to achieve. Genre expresses cultural events in a social process (meta-field), the goal of the social process (meta-tenor) and at the same time the stages in the social process which is referred to as Generic Structure Potential by Hasan and as Schematic (meta-mode) by Martin. The norms of the magic culture in TAB damages life, while the cultural norms of the Balinese community generally improve life.

6.1.3 The Language Functions in TAB

The language functions in TAB include 1) ideational function concerning belief, the tradition of the magical world such as lessons how to apply black magical power and formulas, how to avoid wickedness, taboos and historical relationship with TAB; ritual function which is related to how to perform ceremonies and what instruments are needed; 2) interpersonal functions which include interactive functions which are expressed by egoism, sadism, no self -confidence, being scared, and arrogance; and 3) textual function.

6.1.4 The Meanings Found in TAB

The meanings contained in TAB are ideational meaning, inter participant meaning and textual meaning. The ideational meaning can be classified into two: (1) ideational meaning which is related to the lesson how to apply black magic and its implementation and (2) ideational meaning which is related to white magic. The ideational meaning which is related to the black magic refers to the *pangleakan* (black magic) applied by *Blegodawa* and his helpers. And the ideational meaning which is related to the white magic refers to the activities how to take care of one's self, to fight against the black magic as done by *I Macaling*.

The interpersonal meaning in TAB is realized through both informal and indirect contact. In the indirect contact, the participants do not face one another. It is this contact which most frequently takes place. The reason is that it is not possible to apply magical activities by facing one another. *Blegodawa* applies the black magic to kill the victims regardless whether they are his relatives, friends or seniors). In other words, he does not care whether the victims are close to him or not. The textual meaning found in TAB is that it employs oral language channel. It is necessary to reveal that the requirements of the victims are not required.

6.1.5 The Values in TAB

The values contained in TAB include: (1) the value of intending to have the power which is made up of (1a) the religious values, as it has been found that rituals are part of religious behavior, especially in the part which expresses avoidance and super natural; (1b) the magical values, as what is mostly contained in the text is related to magic; (1c) the magical socio cultural value, as the ways in which the victims are made sick have also been found. Such manners have been applied since a long time ago up to now (contextual). Magically making the victims sick is not only classified as textual but as contextual as well; and (2) the value of intending to achieve something magically shows magical ability; appreciation is probably expected; (3) the value of hedonism, as *Blegodawa* intends to feel enjoyment without being recognized by others; and (4) the value of universalism, as the attempts made to protect human beings have also been discovered.

6.2 Suggestions

Based on the content, meanings and values explicitly contained, the following can be suggested.

1) TAB may not be exposed to everyone for the sake of security. It is not to be consumed by the public but it is created for shamans who have been able to manage themselves in such a way that they can diagnose diseases easily.

2) It is recommended to be read only by the shamans who are already able to keep their emotion stable so that they are not persuaded to black magic practices. It is highly recommended to be read and understood by the shamans in order to be able to diagnose diseases. The reason is that being able to diagnose diseases accurately means being able to determine the therapy. The accurate therapy will be helpful to the patient's healing process. The reason is that any shaman who can diagnose the patient accurately will accelerate the patient's recovery. If he/she can understand TAB, he/she will be able to apply it to diagnosing the patient better.

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