

# Configuration of Lampung Mental Clause: a Functional Grammar Investigation

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## ABSTRACT

A mental clause demonstrates a configuration of a senser, mental process, and phenomenon and it performs processes of sensing through five senses and thinking. Dealing with this configuration, this research is aimed at patterning mental clauses in Lampung language. Furthermore, this research is supposed to be an alternative way to preserve this endangered language. To have natural and real lingual phenomena, data were taken from two sources; a part of cultural ceremony called ‘*Pepancokh*’ (it is a session where someone will perform a musical poetry) and six lesson books of Lampung language. It is found that Lampung mental clauses perform three types of mental process; they are perceptive, affective, and cognitive. Perceptive configuration deals with five senses (such as *nengis*, *ngedengi*, *diliyak*, *ngebaca*), while affective configuration defines feeling (such as *gering*, *cadang hati*, *suka*). Besides, a cognitive configuration construes process of thinking (for examples *bupiker*, *bayangko*, *ngegampangkon*). It is also found that mental process is also formed through affixation process.

**Keywords:** *affective, cognitive, desiderative, mental process, perceptive*

## 1. INTRODUCTION

Situated in various tribes and languages, Lampung language becomes unpopular among other languages and Indonesian language in daily communication even though it is in Lampung province. This situation makes Lampung language unused. Furthermore, regarding [1], it is noted that this language is categorized as endangered language. Accordingly, conducting research and study is an alternative point to preserve Lampung language [2]. In this case, this current research brings an attempt to study Lampung language.

The study sees features of clauses in Lampung and conducts an in-depth description to them to configure the characteristics. To do the work, this research employs a framework of Functional Grammar. This framework provides a system which covers elements and functions of clause; it is called metafunction. It has three functions; ideational, interpersonal, and textual functions [3].

Transitivity system explores clause to figure out all components and then to define their senses and functions. The components in transitivity are a participant, process, and circumstance [4]. Furthermore, the process construes doing, sensing, saying, behaving, having, classifying/identifying, and existing. [3] supported by [5], [6], [7], [8], [9], [10], and [4] classify the process into six types; they are material, mental, relational, verbal, behavioral, and existential processes. Specifically, this

research focuses on the configuration of process mental. Mental process deals with five senses and goes on in the internal world of the mind; such as thinking, imagining, liking, wanting, and seeing [4]. For example;

- (1) John saw an accident yesterday.
- (2) She really likes her birthday present.

Both clauses employ verbs (saw and likes) which are called as process. In this case, both processes deal with mental matter, for instance ‘saw’, it is a perceptive sensing through eyes and then ‘likes’, it is an emotional feeling and it refers to affective form. Accordingly, both are categorized as mental process forming mental clause. Other than process, a mental clause also consists of participant. The participants are senser (entity taking a role of sensing) and phenomenon (entity sensed by the senser). Regarding this configuration, both clauses have senser (John and She) and phenomenon (an accident and her birthday present).

Furthermore, both clauses perform mental processes which show perceptive and affective ways. In English, there are other configurations of mental process; they are cognitive and desiderative as presented in clause (3 and 4).

- (3) John realized the math test difficult.
- (4) He does not want the result published.

It is found that the process (realize) in clause (3) demonstrates a reaction of being aware of something difficult. This reaction deals with cognitive matter. On the

other hand, clause (4) has a process ‘want’ which construes a wish or need of something. Thus, this process refers to a desiderative thing. Related to the configuration of mental process, [4] posits that English has four types of mental process, those are perceptive, emotive, cognitive, and desiderative. Accordingly, this current research aims at configuring mental process and participants in Lampung mental clause.

Other than mental process and participant, this research also investigates another element in a mental clause; it is circumstance. Circumstance does not always appear in a clause; on the other hand, it provides information about place, time, manner, and role. Furthermore, [5] categorize circumstance into 6 types; those are temporal, spatial, manner, cause, accompaniment, matter, and role.

**2. METHOD OF RESEARCH**

This research is conducted qualitatively since it is intended to explore and describe the configuration of mental clause in Lampung language [11]. Furthermore, it is also supposed to make interpretative analysis and to construct the pattern of mental clause [11]. In other words, this research is not projected to generalize the result but to construct knowledge and insight from lingual phenomena in Lampung clauses [12].

This research also applied documentary search to collect data [13]. The data are in the form clauses taken from six lesson books of Lampung language. Taking the data from these books is intended to have real and natural forms of lingual features in Lampung clauses [14]. In addition, these books are written in the formal and universal configuration understood by Lampung people. From the books, this research only took passages. Then, those passages are broken down into clauses.

Other than the books, the data were also taken from a recorded cultural ceremony in a wedding party called *pepancokh*. *Pepancokh* is a reading poetry performance which is arranged with music and then the video recording is transcribed. Before being broken down into clauses, the transcription was verified by a checker by applying member checking technique. It is in order to have valid and reliable [15].

**3. FINDINGS AND DISCUSSION**

It is found that Lampung mental clause configures four types of mental process; those are perceptive, affective, cognitive, and desiderative. It is also found that a Lampung mental clause consists of participants and circumstance besides mental process. As a note, the findings and discussion presented in this paper cover not all data. Data discussed here were chosen to represent each type of mental process.

**3.1. Perceptive**

It is noteworthy that a configuration of perceptive mental process demonstrates sensing toward entity through five senses. In this case, a participant senses things, situation and condition. The participant sensing is a senser while the things, situation and condition are the phenomenon as presented in clauses (1 dan 2).

1. 3217/II/XIII *Ya ngedengi kanah bingi wat pameran*
2. 2372/II/XIII *Api sai diliyak di kota sina?*

Clause (1) employs a mental process (*ngedengi*). It is noted that this process is formed through affixation; it has prefix (*nge*) and root word (*dengi*). Furthermore, the senser is realized by pronoun (*Ya*). ‘*Ya*’ is referring to human being who hears something. While the phenomenon is found interesting, it is not in the form of entity (pronoun or noun), but it is formed in the format of clause (*kanah bingi wat pameran*). Here, ‘*kanah bingi*’ takes role as a circumstance which shows a temporal information, ‘*wat*’ is a process showing existence of entity (*pameran*), and ‘*pameran*’ is the existent. This configuration (circumstance, process and existent) forms a clause.

In addition, clause (2) also has a mental process structured in passive configuration. The process is also formed through affixation (suffix: *di*). From the configuration of its elements, clause (2) is an interrogative clause and then from its questioning word (*api*) it requires answer about phenomena sensed by the senser. Both clauses can be presented in table 1 and 2.

**Table 1. Configuration of mental clause**

Senser	Mental Process	Phenomenon
<i>Ya</i> He	<i>ngedengi</i> Hear	<i>kanah bingi wat pameran</i> later/night/there is/exhibition
‘He heard that there would be exhibition tonight.’		

Table 1 demonstrates a configuration of mental process which construes a perceptive matter through the ability of ear. Compared to this, clause (2) also performs perceptive process which is dealt with the ability of seeing.

**Table 2. Configuration of interrogative mental clause-perceptive**

Questioning word	Mental Process	Circumstance
<i>Api</i> What	<i>sai/diliyak</i> which/di-see	<i>di/kota/sina</i> in/city/that
What can be seen in the city?		

**3.2. Affective**

This configuration of process deals with feeling and emotion so that it performs like – dislike, hate, and love. In this case, Lampung relational process also shows this configuration.

1. 1056/II/XIII *Nyak gering pelajaran matematika.*
2. 1054/II/XIII *Mata pelajaran api sai niku gering di sekula?*

'*Gering*' employed in both clauses shows feeling of like, therefore it is categorized as mental process. Clause (3) has senser (*nyak*), mental process (*gering*) and phenomenon (*pelajaran matematika*). Compared to English, this configuration has a similar structure. Along with this, [16] also argues that Indonesian mental clause also demonstrates a configuration of senser-mental process-phenomenon.

In addition, clause (4) is structured in interrogative configuration which is also categorized as mental clause. Here, the word '*api*' indicates interrogative which is configured with nominal group (*mata pelajaran*). Both constituents form a specific question which asks a particular lesson book that someone likes. Furthermore, this clause also has circumstance (*di sekula*). This circumstance consists of a preposition (*di*) and noun (*sekula*) and then it provides information of place (temporal).

**Table 3. Configuration of mental clause - affective**

Senser	Mental Process	Phenomenon
<i>Nyak</i> I	<i>gering</i> like	<i>pelajaran/matematika</i> lesson/mathematics
'I like mathematics.'		

Table 3 demonstrates a configuration of mental clause which construes affective matter. In addition, table 4 also demonstrates a mental clause which is structured in interrogative and circumstance appears at the end of the clause and it demonstrates temporal circumstance.

**Table 4. Configuration of interrogative mental clause - affective**

Questioning word	senser	Mental Process	Circumstance
<i>Mata/pelajaran/api</i> Eye/lesson/what	<i>niku</i> you	<i>gering</i> like	<i>di/sekula</i> in/school
'What lessons do you like at school?'			

Besides, clause (5) also shows mental process, it is '*nyayangi*'. This process means among members of a family should love one another since it refers to a feeling of liking and caring. Regarding the clause, this feeling should be owned by big and little bother or brother and sister.

2293/II/XIII      *Kakak adik haghus saling nyayangi ...*

It is noted that the proses is formed in a verbal group (*haghus nyayangi*). This verbal group consists of a modal (*haghus*) and verb (*nyayangi*).

**Table 5. Configuration of interrogative mental clause – verbal group.**

Senser	Modal	Circumstance	Mental Process
<i>Kakak - adik</i> Brother sister	<i>haghus</i> Must	<i>saling</i> each other	<i>nyayangi</i> love
'Brother and sister should love each other.'			

Table 5 configures a mental clause which only has senser without phenomenon even though it has a process requiring phenomenon. This configuration has circumstance '*saling*' which construes someone does something for someone else and vice versa, in the other words, people in a family should love each other. Therefore, this configuration does not have phenomenon explicitly. In addition, it can be reported that the senser can also be a phenomenon as long as it is parted and the word '*saling*' is omitted, for example '*Kakak haghus nyayangi adik*.' (Brother should love his sister), here '*adik*' is the phenomenon and '*kakak*' is the senser or '*Adik haghus nyayangi kakak*.' (Sister should love her brother), here '*adik*' is a senser and '*kakak*' is the phenomenon.

Furthermore, a negation marker is also found as presented in clause (6); '*mawek*'. This negation marker appears before mental process.

888/II/XIII      *Nyak mawek gering beguwai di kantoran.*

**Table 6. Configuration of mental clause – negation marker.**

Senser	Negation marker	Mental Process	Circumstance
<i>Nyak</i> I	<i>mawek</i> not	<i>gering (ngeguwai)</i> like work	<i>kantoran</i> office
'I do not want to work at office?'			

Here, mental process employed is tandem with another process (material). It is noteworthy that this material process becomes the phenomenon because it performs a thing like by the senser. There are other mental clauses found; those are *nyeghah*, *peduli*, *seneng*, *nyayangi*, *ngehormati*, *cadang hati*, and *susah*. These mental processes deal with feeling of the senser.

**3.3. Cognitive**

The configuration of cognitive for mental clause refers to mind and thinking. Therefore, words functioning as cognitive mental process always deal with consciousness.

483-2/II/VII      *Belanda ghenal ia jama julukan Singa Lampung*  
3100/II/XIII      *Ibu mikigh kapan ya dapok cakak haji*  
2265/II/XIII      *Kehuwa holon tuhani bingung api caghani ngerobah kemalesan si Lames.*

**Table 7. Configuration of mental clause - cognitive**

Senser	Mental Process	Phenomenon
<i>Belanda</i> Netherland	<b>ngenal</b> know	<i>ia, Raden Intan II</i> him, Raden Intan II
'Dutch soldier s knew him, Raden Intan II.'		
<i>Ibu</i> Mother	<b>mikigh</b> think	<i>kapan/ya/dapok/cakak/haji</i> when/she/can/get up/pilgrimage
'Mother has been thinking about taking a pilgrimage.'		
<i>Kehuwa holon tuhani</i> Both/person/old/suffix -ni	<b>bingung</b> confused	<i>api caghani ngerobah kemaesan si Lames</i> <i>what/way/change/reluctance/si Lames</i>
'Both of his parents are confused how to change Lames's reluctances.'		

This table presents configuration of mental processes (*ngenal*, *mikigh*, and *bingung*) construing cognitive way. What makes it different from perceptive and affective is where the psychological process happens. When it deals with thinking, it relates to cognitive. There are other mental processes found in Lampung language as presented in clauses (24 – 26).

1036/II/XIII *Ia kesukeran ngerjako pekerjaan lambanni*

688/II/XIII *Nyak belajar bahasa Lampung jama tawok.*

680/II/XIII *Sikam mak ngereti hal sija*

Each of these three clauses has three components (participant, proses, and circumstance). It is noted that the processes (*kesukeran*, *belajar*, and *ngereti*) demonstrate process of thinking; therefore they are categorized into cognitive mental process. For instance; in clause (10), 'kesukeran' refers to a process of thinking and facing a complicated matter and thus the senser (*Ia* – he) think it hard. In addition, the process (*belajar*) refers to learning and deals with thinking. Furthermore, in clause (10) there is another type of process, it is material (*ngerjako*). However, the configuration of 'ngerjako pekerjaan lambanni' forms the phenomenon which means that it is something thought about. Clause (10) can be presented in table 8.

**Table 8. Configuration of mental clause - thinking**

Senser	Mental Process	Phenomenon
<i>Ia</i> He	<b>kesukeran</b> hard	<i>ngerjako-pekerjaan-lambanni</i> Do-work-home-suffix
'He felt hard to do his homework.'		

Compared to clause (10), clause (11) has another constituent other than senser, mental process, and phenomenon, it is circumstance. The circumstance is begun with a preposition (*jama* - with) and it construes accompaniment [5] meaning that the senser (*nyak* – I) study a local language with someone else.

Furthermore, this research also found a negation marker in clause (12). It has different form from clause (6), but both 'mak' and 'mawek' has the same meaning.

**Table 9. Configuration of mental clause with negation marker**

Senser	Negation	Mental Process	Phenomenon
<i>Sikam</i> I	<b>mak</b> not	<b>ngereti</b> understand	<i>hal- sija</i> matter - this
'He felt hard to do his homework.'			

Table 9 demonstrates a mental clause which employs a negation marker (*mak*). Here, it negates the process so it comes after the senser and before the process.

### 3.4. Desiderative

This last configuration of mental process deals with desire, hope and will. It demonstrates a process of wanting, hoping, and desiring of senser toward phenomenon.

2287/II/XIII *Sikam ngeharapko kehughikan di keluarga sikam diridhoi Alloh SWT.*

Clause (51) employs 'ngeharapko' as a mental process. Here, this process construes hoping something, in other words, the senser (*sikam*) hopes phenomenon (*kehughikan di keluarga sikam diridhoi Alloh SWT*).

**Table 10. Configuration of mental clause - cognitive**

Senser	Mental Process	Phenomenon
<i>Sikam</i> I	<b>ngeharapko</b> hope	<i>kehughikan/di/keuarga/sikam/diridhoi/Alloh SWT</i> life/in/family/I/blessed/God
'I wish a better and God blessed life for my family.'		

## 4. CONCLUSION

It can be reported that a Lampung mental clause build up a configuration of a senser, mental process, and phenomenon. Such a clause is determined by mental process. It is found that a Lampung mental process can be classified into four types; those are perceptive, affective, cognitive, and desiderative. A perceptive configuration deals with process of five senses. It is indicated by ability of seeing, hearing, tasting, touching, and smelling. Regarding the findings, this research only found the ability of seeing. On the other hand, a configuration of affective is indicated by process of feeling and emotion. Furthermore, a cognitive configuration construes process of thinking.

The last type (desiderative) configures a hoping in which a sener wishes or hopes something.

It is found that sometimes a Lampung mental process is formed through affixation process, especially prefix (*nge* and *di*) and suffix (*ko/kon*). In addition, a sener is realized by noun, nominal group, pronoun and proper noun; while the phenomenon is acted by noun/nominal group.

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