

Transitivity Study: Riau Malay Characters in Gurindam 12 Raja Ali Haji

Medri Osno^{1,*}, Ratnawati Ratnawati², Anis Rahmawati³

¹ Kantor Bahasa Kepulauan Riau

² Balai Bahasa Sulawesi Selatan

³ Badan Pengembangan dan Pembinaan Bahasa

*Corresponding author. Email: oesnoemedri@gmail.com

ABSTRACT

This paper aims, firstly, to find the character of the Riau Malay community in Raja Ali Haji's Gurindam 12 through a Systemic Functional Linguistic Transitivity approach and secondly, to find the dominant percentage of the emergence of Riau Malay values and characters and the reasons for their emergence. This type of research is descriptive qualitative in the analysis assisted by descriptive statistics. Collecting data using the listening method with free-involvement and conversational techniques and note-taking techniques. The data analysis method used the equivalence method, where the basic method of the equivalence method used was the sequencing technique of determining and symatic elements combined with the agih method and the equivalent method. The main data used is Gurindam 12 by Raja Ali Haji. The findings of this study are, first, the explicit and implicit meaning in Gurindam 12 by Raja Ali Haji. The diversity of meanings determines and is determined by language that is structured according to the needs of participants. The role of the participants is in accordance with the context of the situation that binds them. Second, the character of the Riau Malays is in accordance with the lifestyle and culture of the Indonesian nation so that it becomes the identity of the Indonesian nation, and thirdly, the Riau Malays prioritize etiquette and politeness before sharing knowledge or speaking.

Keywords: *transitivity, characters, Riau Malay, gurindam.*

1. INTRODUCTION

As a means of communication, language is used by humans to share information with each other. The function of language is not only limited to personal human needs, but also human needs broadly, namely social needs. At this level the language connects the message to be conveyed. Messages can be oral or written. The use of language conveyed by the language user is in the form of oral or written relating to the context, situation, environment, time, how, and to whom the speech is delivered. Thus, a message is not only related to the internal speaker or writer but also relates to external factors of the speaker or writer.

Language that is arranged in the form of words, clauses, or sentences both in spoken and written form is called text. The meaning of the text cannot be seen from one point of view, but must be seen from many sides, especially the meaning. Expressing meaning or messages through language either interlingually or externally is included in the study of the transitivity of

Systemic Functional Linguistics (LFS) and semantics. LFS views transitivity as the realization of the meaning of exposure in grammar. Thus, transitivity has the function of describing according to the needs of language users.

The combination of internal and external lingual makes a text concrete so that it can reveal the full meaning behind a text. In line with this, Wijana (2003:215) reveals that the concrete situation in understanding a text that can be said to be a product of speech acts is clear from the lingual context and the external lingual context. Semantically, the study of meaning can be analyzed through aspects of words, phrases, and sentences. According to Chaer (1990:13) the study of semantics (meaning) is not a main part but only a peripheral of language. But there is no such study at all in the history of language studies. Chomsky (1965) has included semantics in the study of language because the meaning contained in a sentence is closely related and determined by semantic elements.

Therefore, the semantic element is part of the study of language which is as important as other fields.

Understanding texts, both in spoken and written form, is formed from the relationship of language with context, especially with systems between social environments. According to Haliday (1985:12) in interpreting the text can not be piecemeal, but must go through a systematic relationship between the social environment on the one hand and the functional organization of language on the other. Thus, interpreting the meaning contained in a text must also be seen in its context because the meaning of being in the form of explicit and implied. In relation to the relationship between language and external lingual, Sibarani (2004:35) explains that language has meaning and function on a micro and macro basis. On a macro level, language is related to all aspects of the social culture of society, therefore language cannot be separated from the context of the situation that exists as a social phenomenon, determines each other and refers to the social context. In line with this, Saragih (2002:223) says that the meaning conveyed by language users, either in the form of views, considerations, or personal opinions conveyed in interacting is called modality.

The text in the form of a literary work is one of the interesting texts to be studied in order to express the full meaning contained in it. When viewed from the context, old literary works certainly have their own characteristics with different languages. Likewise, if it is seen from who the author of the text is, what and how is the background of the text, and for what purpose the text is made. In this study, the text of the old literary work that will be analyzed is Gurindam 12 by Raja Ali Haji. Gurindam 12 is one of the most important works of Raja

Ali Haji which was written and completed on Pulau Penyengat 23 Rajab 1264 H or June 25, 1848 AD. Gurindam is an old form of poetry composed of two lines and interrelated. If the first array is the cause, then the second array is the effect. If the first array is a question then the second array is the answer. The entire Gurindam 12 consists of 12 articles.

Language is closely related to culture. It can be said that language reflects the character and social norms of the supporting community. Without language it is impossible for humans to create culture. In line with this, Koentjaraningrat (1989: 186) says that culture is something tangible but abstract. This means that culture cannot be seen with the five senses, it exists in the human mind in the form of ideas, ideas, norms, beliefs, and so on. Meanwhile, according to Taylor (1985: 332), culture is something complex that applies in society. Meanwhile, according to Lebra (1976:42) culture is a series of abstract symbols that can be observed.

From the above understanding, it can be said that between language and culture, norms, social, and beliefs have a very close relationship. Gurindam 12 discusses various issues that are universally applicable in the lives of the Riau Archipelago Malay community in particular and mankind in general. The issues discussed in Gurindam 12 are issues of faith, Sufism, Islamic law, the pillars of Islam, character (morals), and the concept of government. Gurindam 12 contains the values of Malay cultural characters that combine Islamic religious values with Malay culture. For example, in the following stanza. Whoever does not hold a religion / sometimes no name is mentioned. This illustrates that the life and culture of the Malays are based on Islam. The text of Gurindam 12 consists of 12 chapters as described in the following table.

Table 1. Chapters Of Gurindam 12

Number	Chapters	Contents
1	Gurindam chapter 1	Sufism about knowing God
2	Gurindam chapter 2	Pillars of Islam
3	Gurindam chapter 3	Caring for body parts
4	Gurindam chapter 4	Morals
5	Gurindam chapter 5	Character
6	Gurindam chapter 6	Repsonsibility and prudence
7	Gurindam chapter 7	Not lying and attitude
8	Gurundam chapter 8	Betrayal and temperament
9	Gurindam chapter 9	Don't follow the devil's work
10	Gurindam chapter 10	Devoted to parents and educate childen
11	Gurindam chapter 11	Love the homeland and trust
12	Gurindam chapter 12	Government

Based on the explanation above, this study reveals the meaning contained in Gurindam 12 by Raja Ali Haji, the character of the Riau Malays which is in accordance with the lifestyle and culture of the Indonesian nation so that it becomes the identity of the Indonesian nation, and the attitude of the Riau Malays

prioritizing etiquette and politeness before telling knowledge or saying something. Raja Ali Haji bin Raja Ahmad was a 19th century cleric, linguist, historian and poet of Bugis and Malay descent. He was the first author to lay the foundations of standard Malay grammar through the main data above. So that the

standard Malay language was appointed as the language of unity, the national language of Indonesian on October 28, 1928. For his services, Raja Ali Haji was appointed a national hero, on November 5, 2004.

In general, a created work is influenced by the environment, social context, time, and the culture of the supporting community. The importance of this research is to reveal the character of the Malays through the meaning of the Malay language they use. Language is not only used by humans as a mere communication tool, but language also describes the character, character, and culture of the people who speak it. Therefore, to reveal the character, character, and culture that is part of the identity of a nation can be done through linguistic studies using a semantic approach. Through this semantic study, it is expected to be able to reveal the meaning of the text contained in the main data. Thus, it will also be able to reveal the connectedness of the character, social context, and culture of the Malays who are part of the identity of the Indonesian nation, for example, Malay culture prioritizes etiquette and politeness before sharing knowledge or speaking.

2. RESEARCH METHODS

This research is a qualitative descriptive research which is described in descriptive form assisted by descriptive statistics. Qualitative research is research in which researchers carry out interpretations in their activities to find research results. The main data source used as data in this paper is Gurindam 12 by Raja Ali Haji. The basic technique for collecting data is to read and pay attention to all the data relating to the research objectives, then record it using note-taking techniques. The data analysis method using quantitative analysis is described in the form of percentages. To determine the occurrence of the percentage of transitivity, a simple descriptive statistical technique was used, namely $X/(Y) \times 100\%$. The aim is to provide information about the frequency of distribution of linguistic events according to the aspects and characteristics that are summarized in each case studied. More specifically, it is done to determine the level of dominance or superiority.

The data analysis method in this study is related to transitivity using a combination of the agih method and the equivalent method (Sudaryanto, 1993) which refers to Halliday's LFS analysis model. The determination tool of the agih method is part of the language in question. The motede agih technique used is the direct element technique or the BUL technique. This is because the method used is to divide the lingual data unit into several parts or elements. The basic technique of the matching method used is the determining element sorting technique or the PUP technique. The tool is a mental referential sorting power owned by researchers to divide lingual units into several types. Referring to the LFS approach to grammar and discourse proposed

by Saragih (2002:48-50), clauses as text can be sorted based on their function label components into types of process, participant, and circumstantial.

The findings in this study are first, to find the meaning contained in Gurindam 12 by Raja ali Haji. Second, finding the characteristics of the Riau Malays that are in accordance with the lifestyle and culture of the Indonesian nation so that it becomes the identity of the Indonesian nation contained in Raja Ali Haji's Gurindam 12, and third, finding the percentage of Riau Malay characters and attitudes contained in Raja Ali's Gurindam 12. Ali Haji. In this context, the so-called Riau Malays are administratively the children of teak who inhabit the Riau Islands Province and Riau Province. Historically, the Riau Sultanate covered four regions, namely Riau-Lingga (Riau Islands, Indonesia) and Johor-Pahang (Malaysia) which were originally located in Ulu Riau, Carang River, Bintan, Riau Islands, Indonesia. Furthermore, the kingdom known as the Kingdom of Riau-Johor-Pahang-Lingga was split into two parts due to the treaty of London (1824), namely the kingdom of Riau-Lingga (Dutch East) and the kingdom of Johor-Pahang (British colony).

3. DISCUSSION

3.1 Process in Gurindam 12

The concept of transitivity in Systemic Functional Linguistics includes process, participant, and circumstantial, which are semantic categories that explain in general what and how real-world phenomena are presented as linguistic structures.

3.1.1 Material Process

The main characteristic of material processes is that they can be observed through the five senses because activities are physical (real). Indication of the material process in which the verb expresses an action either real or abstract. According to Saragih (2002:28) the closer the activity feels abstract, the closer the material process category boundary is. Semantically, material processes indicate that one entity (living and non-living things) performs activities that are passed on to other forms. The following is an example of a material process found in the data.

Whoever leaves prayer/like a house without pillars (chapter 2, stanza 2).

Table 2. Material Process in Gurindam 12

Participant I	Process	Participant II	Circumstantial
<i>Whoever</i> <i>Like a house</i> agent	<i>leaves</i> <i>without</i> Material	<i>prayer</i> <i>pillars</i> Goal	

The description of the material process transitivity system in table 2 above does not require the presence of a circumstantial. The activity is carried out by the participle which is indicated by the verb *leave* and *not*. The actor participant as the activity maker treats the goal participant as the receiving object. In this regard, the activity of material processes as an expression of physical activity, is not only at the level of a narrow physical understanding, such as exchanging objects or doing actions against an object, but is at a broad level, which refers to all physical actions that can be observed by the senses.

Linguistic experience in the form of material process activities can be described as follows. A participant who is an actor (in this context, Muslims who have reached the age of understanding) makes a material process activity, namely *leaving*. This process is aimed at the goal participant as the object of the activity, namely *prayer*. Activities carried out by perpetrator participants and accepted by goal participants do not require the presence of a circumstantial.

The description of the transitivity of linguistic experience above refers to the meaning of the text in context, namely, any Muslim who is mature and intelligent and has fulfilled the obligation to pray according to Islamic law if he leaves it (does not pray) then he destroys religion, like a house without pillars. . This also relates to the religious character of the Malays.

3.1.2 Mental Process

Mental processes refer to things that happen in humans involving their senses, cognitions, emotions, and perceptions to express their feelings. In this case, they carry out activities but not in the form of concrete actions that can be observed by the senses, such as forgetting, seeing, feeling, realizing, hearing, hating, knowing, and so on. Therefore, mental processes involve human actors or nouns that are considered human behavior. Participants who make or carry out activities in mental processes are labeled with the term *senser* and the participants to whom the activity is directed or subject to are labeled with the term *phenomenon*. The following are examples of mental processes contained in the data.

Whoever knows the four / then he is a wise person (Article 1).

Table 3. Mental Procees in Gurindam 12

Participant 1	Process	Participant 2	Circumstantial
<i>whoever</i> senser	<i>knows</i> mental	<i>The four</i> phenomenon	<i>Then he is a wise person</i> accompanying

The description of table 3 above, indicates that an activity related to mental or psychological aspects of life is indicated by the verb *to know*. This activity only

binds one participant who acts as a *senser*, namely whoever. Furthermore, the activity that binds one participant is within the scope of the accompanying circumstantial. then he is a wise person. The circumstantial function in this clause is to explain things that support the mental experiences felt or experienced by the participants.

The description of the meaning of mental processes in table 3 above, indicates that anyone who already knows (*knows*) the four (in this context related to belief in Islamic Sufism, there are four levels in knowing God, namely *shari'ah*, *tariqat*, *essence*, and *makrifat*) . What about people who already know God? To answer this, a circumstantial circumstantial presence is needed to support the participant's activities, that is, he is a wise person. In this context, it relates to the character of the Malays, namely being serious (*hard work*) not half-hearted in knowing God the Creator.

3.1.3 Relational Process

The relational process functions to relate one entity to another form or environment in an incentive, circumstantial, or ownership relationship and by means of identification or attributes. This means that this process is a process of marking or characterizing, which is something that is said to have properties or markers. Relational processes are realized by verbs, such as *are*, *to be*, *are*, *to be seen*, *to be valuable*, *to be valuable*, *to be heard*, *to be heard*, *to show*, *to signify*, *to have*, and so on (Saragih, 2002:31). The following is an example of a relational process contained in the data.

The heart is a kingdom in the body / if unjust all members fall (article 4).

Table 4. Relational Process in Gurindam 12

Participant I	Relational Process	Participant II
<i>The heart</i> sign	<i>is</i> Identificati on	<i>A kingdom in the body</i> value

In table 4 above, it can be seen that participants who act as subjects are called signs, but participants who act as objects are called values. The role of values is to identify signs. While the role of the sign is something that is identified by value, the heart is the subject of the clause that acts as a sign, while its role is something that will be identified by value. The relationship between the identified and the identify is bound by the relational process of identification. Usually, a process in a clause is a relational process if that process can be substituted with a process which can then be removed without changing the meaning of the clause.

The description of the meaning of the relational process in table 4 above, indicates that the occurrence of an attribute relational process activity indicated by the

verb is. This activity binds two participants, namely the heart and the kingdom in the body. The heart participant acts as a value that has value. Meanwhile, the kingdom participant in the body is an entity or character that refers to the heart.

3.1.4 Behavioral Process

Behavioral processes refer to activities that are physiological in nature, namely the behavior of participants. This activity has a nature between material and mental processes. Therefore, activity occurs in humans and the search is in the form of real action. The process as the core of the activity is usually only able to bind one participant who is labeled with the term petingkah. This process is manifested by verbs such as breathing, coughing, fainting, smiling, complaining, laughing, yawning, and so on.

The tongue likes to justify itself / than others can make mistakes (article 8)

Table 5. Behavioral Process in Gurindam 12

Participant	Process	Circumstantial
<i>The tongue</i> Activity	<i>Likes to justify</i> behavior	<i>itself</i> accompnying

The linguistic experience in clause (5) above describes the occurrence of an activity in the form of a behavioral process shown by the verb like to justify. This activity involves the tongue participant as the maker and actor of the behavioral process. The activities carried out by the tongue are clarified and detailed with information from the accompanying circumstantial. The meaning to be conveyed in this line is a person who by his words likes to justify himself, then on the other hand, other people will see his mistake. This indicates that the Malay character does not like an attitude that boasts of one's own abilities.

3.1.5 Verbal Process

Verbal processing refers to activities involving

information. This activity has properties between mental processes and relational processes. This means that partly shows the nature of mental processes and partly shows the nature of relational processes. Verbal processes can be identified with verbs, such as saying, saying, asking, ordering, asking, instructing, confessing, explaining, explaining, testing, criticizing, telling, confirming and so on.

Should hold the mandate / throw treason (article 11)
Participant verbal process participant participant

The linguistic experience in clause (6) above describes the occurrence of an activity in the form of a verbal process indicated by the verb holding. This activity binds three participants, namely the person is the participant participant who carries out the activity, the mandate acts as a participant of the word which refers to what is said in the verbal process activity, and the ksatria acts as the target participant which is the entity that becomes the target of the activity carried out by the person participant. . The elaboration of the meaning of this array is that everyone must hold the mandate (keep secrets) seriously. One way is not to betray (throw away) treason. This indicates that the character of the Malays is amanah (trustworthy).

3.2 Characters in Gurindam 12

Language is a means of communication used by humans to interact with each other. Apart from being a tool for communication, language has a complex role related to context. The concept of values and character reflected in Gurindam 12 presents the Riau Malay people's view of life in various life problems faced by humans. In line with this, Harun (2009:21) reveals that philosophical values are a manifestation of the views of the supporting community regarding the meaning, truth, goodness, and logical relationships between basic ideas in the constellation of wisdom and knowledge within the microcosm and macrocosm.

Table 6. Processes dan Riau Malay Characters in Gurindam 12

Chter	Process	Character	Description
1	Mental Relational	Religious	1. Discussing the problem of divinity (sufism) 2. know yourself
2	Mental Material	Religious	Pillars of Islam The person who left him
3	Verbal behaviour	1. Not day dreaming 2. Filter news 3. Speak properly 4. Do not do useless work	Taking care of parts of body
4	Relational	1. Not unjust 2. The result of envy 3. thinking 4. not defending angry people 5. consequences of lying 6. keeping the disgrace 7. not miser 8. don't be rude	Attitudes and temperaments that must be avoided (morals/ characters)

		9. consequences of saying dirty 10. know one's own faults	
5	Mental	Knowing good character	Attitudes and temperaments that must be learned and known (morals/ character)
6	Materials	Useful searching responsibilities	1. looking for friends 2. looking for teacher 3. looking for a wife 4. looking for friends 5. looking for servant
7	Relational	1. don't lie 2. don't overdo it 3. teaching children 4. don't reproach 5. sleepless 6. be patient 7. gentle 8. don't make a fuss	Discuss moral/character problems and stay away from bad work
8	behaviour	1. trust 2. be patient 3. not revealing other people's disgrace	Discussing behavior problems
9	Relational	1. not following the will of satan	Discussing the problem of satan's work so that you don't follow it
10	Relational	1. not disobedient to parents 2. respect parent 3. educate children 4. doing justice	Discussing to respect parents, not to obedient, educate children, and do justice for friends
11	Verbal	1. love the homeland 2. leaders must remove reproach 3. holding the mandate 4. not grumpy 5. not embarrassing 6. good manners	
12	Relational Material	1. good governance 2. the fair law	

From table 6 above, it can be seen that the process of transitivity and character of the Riau Malays embedded in each Gurindam 12. The details of the contents of Gurindam 12 consist of, Article 1 (6 stanzas and 12 lines), Article 2 (5 stanzas and 10 lines), chapter 3 (7 stanzas and 14 lines), chapter 4 (10 stanzas and 20 lines), chapter 5 (6 stanzas and 12 lines), chapter 6 (5 stanzas and 10 lines), chapter 7 (11 stanzas and 22 lines), chapter 8 (7 stanzas and 14 lines), chapter 9 (7 stanzas and 14 lines), chapter 10 (4 stanzas and 8 lines), chapter 11 (6 stanzas and 12 lines), and chapter 12 (17 stanzas and 34 lines) array).

Table 7. Appearance Percentage of transitivity Process in Gurindam 12 text

Transitivity process	Appearance	Appearance Percentage
Relational process	43	47,2 %
Proses mental process	11	12.1 %
Proses material process	16	17.6 %
Behavior process	11	12.1%
Verbal process	9	9.9 %
Process for	0	0 %

In table 7 above, it can be seen the occurrence of the entire process. There are processes in which the

percentage of occurrences dominates and which is less dominant. In the data, the dominant process is the relational process with the percentage of occurrence of 47.2%. The second order is occupied by the material process with an occurrence percentage of 17.6%. Furthermore, the third order is occupied by mental processes and behavioral processes with an occurrence percentage of 12.1%, the fourth order is occupied by verb processes with an occurrence percentage of 9.9%. while the process of being does not appear in the data.

The dominance of this relational process shows that there is a balance of life patterns, both microcosm and macrocosm. The implication of this is that the Riau Malays are people who are open (accepting immigrants) who try their luck in their country. In addition, the Riau Malays in their life do not overdo it, preferring a balance between spiritual and material. This means the balance of worldly life and provision of faith for the hereafter.

4. CONCLUSION

Based on the introduction and the research objectives stated in the introduction, several conclusions can be drawn. The main purpose of the study is Gurindam 12 text transitivity system and its dominant

appearance. In the data, the dominant process is the relational process with the percentage of occurrence of 47.2%. The second order is occupied by the material process with an occurrence percentage of 17.6%. Furthermore, the third order is occupied by mental processes and behavioral processes with an occurrence percentage of 12.1%. The fourth order is occupied by verb processes with an occurrence percentage of 9.9%. while the process of being does not appear in the data. Based on these linguistic findings, among others, it can be interpreted that there is a balance of life patterns both microcosm and macrocosm in the lifestyle of the Riau Malays. Linguistic findings show that there is a connection between the emergence of transitivity domination with the characteristics of the Riau Malays, including the Riau Malays in carrying out their lives not excessively, prioritizing the balance between spiritual and material. It means the balance of worldly life and provision of faith for the hereafter.

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