Social semiotics of mẻn brayut text: systemic functional linguistic perspective

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Abstract - Mẻn Brayut text is one of the Balinese texts developed in Balinese communities. The text is represented in spoken and written text held by Balinese communities. Even more, the text is supported by the statue of Mẻn Brayut found in a number of temples in Bali. However, the message conveyed through the text has not been understood yet by most Balinese people. This phenomenon makes the text be interpreted differently. This is because the text has a social semiotic conveyed through nonverbal language. Therefore, this research focused on the social context embedded in the text of Mẻn Brayut to solve the differences in interpretation. The theory used to explore used to analyze the problems is Systemic Functional Linguistics proposed by Halliday. The data were taken from written text (Suwija, 2019). The research used the qualitative method since the theory is used as guidance for data collection. The data were collected based on field, tenor, and mode. The result of the result showed that the text described seriousness and sincerity of the mother develops the children without having profit orientation, but she emphasizes profound love. More abstractly, the text of Mẻn Brayut represented in a statue accompanied by many children placed in a number of temples in Bali is interpreted as the propounding of God's love for all humans.

Keywords: Balinese text, *Mẻn Brayut,* love and care

1. Introduction

Mẻn Brayut text is one of the Balinese texts developing in Balinese communities. The existence of the text in the communities is supported by the statues found in a number of temples in Bali. The statues present that a mother is accompanied by many children of different ages and sex. Even, the mother is pregnant. The statues are placed in different places based on the communities' culture and social beliefs. Certain communities place the statue in the shrine which is used as media to link to God. In other places, the statues are placed on the side of the gate of the temple. The placement of those statues has a certain purpose. However, the purpose is not understood by most Balinese people who hold Hinduism yet.

The existence of those statues considered as a text is supported by the verbal text. Verbal text can be written or spoken text. Because of that reason, the text is associated with a religious text. However, other interpretations related to the text emerge in the communities such as narrative, synecdoche, folktale, and others. The interpretations emerge because the communities use different approaches toward the text. That phenomenon indicates that the main message of the text cannot be comprehended well.

Whatever the kinds of text, the meaning of the text is brought through the social context where the text is intended. In other words, the meaning of the text cannot be comprehended well by people who do not live in the community. The meaning of the text can be obtained from social interaction involving verbal or nonverbal language. However, the nonverbal and the verbal texts are viewed not have a relation. Some communities believe that the text represented through the statues of Mẻn Brayu placed in temples in Bali have a correlation with the soul of the dead who is not given religious ceremony like *ngabẻn* 'the ceremony is given for the dead body in accordance to Balinese Hinduism'. The children who are round of the mother are believed as the soul of the dead body. The mother is believed to protect the soul. The mother is associated with God. The text represented with the statues is viewed as a symbol (Chandler, 2000). Other interpretations also occur in other places in which every place may have a different interpretation.

Verbal texts like spoken and written texts are also viewed in a different genre (Martin and David, 2009) in communities. These phenomena are caused by linguistic or non-linguistic aspects. The linguistic aspect is associated with how the language is used to describe text, including nominalization, lexical metaphor, grammatical metaphor, and others. The ability to comprehend linguistics aspects is able to identify the genre of the text. Non-linguistics aspects are associated with social and cultural aspects. The form of linguistics is not so important in determining the meaning. However, non-linguistics is the most important aspect which is used to identify the meaning of the text. In other words, the meaning is based on the social context instead of the structure of the clause. Social context embeds in the text cannot be comprehended by most Balinese in which it enables to interpret in a different way.

Therefore, social context is related to ideology, every community has a certain ideology that may be different from one community to others. The text of Mẻn Brayut lives in Bali has a certain function based on the social context. In other words, the text embeds ideology. Text cannot be separated from ideology. Similar to the text of Mẻn Brayut, the text embeds Balinese social and cultural aspects as ideology.

Again, the text was established by our ancestors because they had a certain purpose for Balinese communities. As mentioned above, the text was established in nonverbal communication in the statue's form. The existence of the text is supported by the verbal text. One of the verbal texts is written by Suwija et al (2019). The text uses the Balinese language with metaphorical language in which many Balinese communities do not comprehend the usage language in the text. The metaphorical language used in the text is viewed as a very important thing that must be explored to find the message or the meaning of the text. The meaning of the text is obtained from the metaphorical language (Steen, 2007).

Based on the explanation above, the research analyzes the social semiotic of Mẻn Brayut text written by Suwija et al (2019). The analysis involves social context and ideology. The theory used to analyze the problems is the theory of Systemic Functional Linguistics (SFL) proposed by Halliday (2014, 1999, 1978, and 1973) and supported by Martine and David (2009). The method used for this research is the qualitative method, namely, the analysis was done based on the theory.

2. Method

To find the meaning of the text, there are three theories used for this research, namely, the context of the situation, the context of culture, and ideology. Those theories are beyond lexicogrammar strata (Martin and David, 2009) and (Martin, 1992). However, the theories have a close relationship with lexicogrammar because lexicogrammar analysis can give guidance for social context and ideology analysis.

The context of the situation is also called register since this stratum is related to the variance of language. The meaning of the text will be different in which it is defined by who speaks to whom, where, when to speak, what media is used to communicate, and other aspects. Context of the situation has a very close relationship with lexicogrammar analysis especially in clause analysis called metafunction (Halliday, 1999). The clause can be seen from three angles, namely: ideational, interpersonal, and textual (Halliday, 2014). Ideational meaning is related to the clause as experimental meaning. It focuses on the activities done or happening in the text, involves place, time, how, reason. Interpersonal meaning is a clause used by the participants in the text. The forms of the clause and the modalities in the clauses indicate the character of the participants in the text. The forms of the clause such as minor, the mayor (imperative, declarative, interrogative, and exclamative) serve as guidelines that can be used the status of the participants in the text. Textual meaning is related to how the clause is formed as the message is called a theme. Clause messages can be used as identification of the text such as (i) topical, (ii) interpersonal, and (iii) textual. Those themes serve to identify kinds of text such as (i) genre (ii) purpose, (iii) the target text, and others.

Context of culture is related to culture developing in the place where the text develops. The community has its own rules or regulations used to organize the members to achieve the goal of the community. The members are recognized about the language both verbal and non-verbal applied in the community. Therefore, the language becomes cognitive for every member of the community involving what should do, what to speak, how to speak, what media should be used to speak. The ancestors used to make narrative text in which used an analogy to invite the community members to achieve the goal in the community. High cognitive is needed to comprehend the message of text because the form of a text cannot be used based on the form of a clause. However, paradigmatic or usage plays an important role to determine the meaning of the text. Paradigmatic concerns to the cultural life. The cultural aspects can be formed in messages, suggestions, imagination, or others that use metaphorical language. Therefore, only communities who understand the culture of the text will comprehend the meaning of the text.

The ideology of text has a close relationship with the culture where they live. Ideology is viewed as a thought, action, idea that is believed by communities in a certain place. Those are believed to be able to achieve what they need (Dijk, 2000). That concept can be applied in language so the ideology of language is associated with what language can be used properly, who should speak, where to speak, and other aspects. That perception has a close relationship with System Functional Linguistic. Ideology in SFL is associated with field, tenor, and mode (Suardana, 2029). The field is related to what the communities can do, where something can be done, why something is done, and how far the participant engages in the text. The tenor is related to whom speaks to, what modalities or language forms can be used in the text. A mode is related to the proper media, intonation, language form, or other aspects that should be used.

The source data was taken from the written text of Mẻn Brayut written by Suwija, et.al (2019). The source data was chosen since the text presents lexicogrammatical data presented in clauses. Therefore, identifying data is easier since structurally, the clauses used in the text are organized well. The text contains metaphorical language that becomes a specific concern to explore the meaning of the text.

There were some ways used to collect data since every theory has a certain way to collect the data. Context of a situation involving field, tenor, and mode used Bedah Unsur Langsung (BDU) 'direct constituent separation' of the clauses. The clauses were separated based on class or category. The verbs function as a process in the clauses then they were collected based on the functions. The theories used to analyze the data were theories of SFL proposed by Halliday (2014, 1999, 1978, and 1973). The process used in the clauses was analyzed in accordance with the theory of ideational clause, namely transitivity. The modalities used in the clauses were identified then collected based on the function in the clauses. The modalities were analyzed based on interpersonal theory. The theme used in the clauses were identified then collected based on the functions such as nominalization and conjunction.

In the context of culture, the clauses containing metaphor were identified and then collected based on semantics approach, namely by using the cultural approach. To identify the culture, the lexis related to culture were collected. The metaphor clause in the text always uses analogical clauses. They were suited to the social and culture applied in Bali. The context of culture is associated with the moral value of the text. The ideology of the text is suited to social and cultural aspects. It is related to what should we do or what should not be done in the community.

3. Results and Discussion

Based on those phenomena, the texts were established by our ancestors to appreciate women. Women have a hard job developing children, manage a household, family, and others. Women have a very deep sense of developing children. Most of their time is used to develop the children so their time is finish for their children. These phenomena also represent that women are ready to accompany the husbands at any time for their family harmony. Because of those reasons, women must be appreciated in many life aspects. Men should give profound love to women since women never complain to develop children. From that context, the word Mẻn is interpreted as 'mother', Brayut is associated with braya 'family'. Therefore, Mẻn Brayut is interpreted as a mother who has a profound love for her children, develops children.

More abstract, text of *Mẻn Brayut* is represented with statue placed in some temples located in Bali. *Mẻn* is associated with the God, *Brayut* is associated with human. Therefore, the name of *Mẻn Brayut* is interpreted that the God has profound love, care, to develop for all human. The statue of *Mẻn Brayut* is the representation of the God's profound love for all human who are not differed from the age and sex.

In this section, this paper discuss about the result of the research involving the context of situation, the context of culture, and the ideology of the text. Each of which is described below.

3.1 Context of Situation

Context of situation is described from three aspects, namely; *field, tenor,* and *mode.* Each of which is described based on lexocigrammar strata.

Field

Mẻn Brayut spends most her time by caring 18 children and the fetus in the pregnancy. She does not have time to do anything else so her performance does not look like pretty, neat, beautiful women. Even, her house gets leak when it rains, she gets wet. She prefers saving the children to escape from being wet. Her love for the children cannot be illustrated with word, but it can be proved with the actions. She spends her time on the bad because several

of the children are under 7 years of age. She spends her time to give breaks milk for the child, lull the children, control the children, and other in the room.

However, what she does never gets appreciation by the husband since the husband finds her eating some food with several of her children and some of them are crying out side of the kitchen. That phenomenon makes the husband angry with what he finds. The husband asks her to leave the house since he does not want to see her behavior. The crying children are used as indicator by the husband that Mėn Brayut never cares the children. In another side, Mėn Brayut refuses the command since the husband never know what the wife does in each day. Developing children such as giving breast milk, lulling, controlling the children needs much energy. The lost energy must be changed with some food. This is not understood by the husband.

The seriousness and sincerity of giving care and love for the children results to wise men and women and get appropriate couples in the life. Each establishes own family. Pan Brayut and Mėn Brayut spend the life happily. They are given some money by all of the children from their work. Mėn Brayut never feels worried about her life in spite of being old since she believes what she did in previous time with good manner will give her life good result.

Tenor

The text is figured by the two participants, the main figure is Mėn Brayut and the supporting figure is Pan Brayu serving as Mėn Brayut. Mėn Brayut does her activities in caring 18 children. She loves the children with profound care.

The behavior of Mėn Brayut indicates profound love for the family. What the husband need has been filled. The husband needs the wife accompany in the sleep and the wife never refuses the requirements. Those behaviors show that Mėn Brayut emphasizes harmony life in the family by loving the husband and the children.

Mode

The textvolve topical, interpersonal, and textual themes. Those themes have certain functions in the text.

Topical theme is dominated by marked theme such as adverbial clauses. The clauses indicate that the text emphasizes the chronology of the text which focuses on time, place, condition, and others. The adverbial clause usage as topical theme indicate the text is categorized as a narrative text. Unmarked themes serving as topical theme are simple theme. It indicates that the theme is poor in nominalization so the text is categorized as spoken text. Spoken text is viewed the original text and it is written in a written text. In addition, the text often uses the verb *kacarita* 'it is said'. The verb is verbal process which it indicates narrative text.

Interpersonal themes are found in the dialog in which involve Pan Brayut and Mėn Brayut. The usage of dialog indicates that the text belongs to narrative text since the dialog functions to support the chronology of the even brought by the author.

The textual themes are also found in the text, the conjunctions used as the textual themes are connective adjunct (Halliday, 2014), for example, *lantas* 'then', *laut* 'after that' *tur* 'and then'. Those conjunctions are used to connect one clause to others so the clauses become clause complex function to describe episodic (Halliday, 2014).

3.2 Context of Culture

Based on the research, the written text belongs to be narrative text. It can be seen from linguistic aspect, for example, material process usage, text structure, lexical, and metaphor usage. The text is occupied by most material process and behavioral process. Those processes indicate that Mėn Brayut as the main figure of the text does her work which develop their children. The material process can be also seen in the activities done the Mėn Brayut's husband to manage ritual activities since the husband know that Mėn Brayut is busy to care the children.

Behavioral process can be found in the activities done by Mẻn Brayut and the children, such as: *bangun* 'get up', *pules* 'sleep', *ngeling* 'cry', and others. One of narrative text characteristics is mostly occupied by material process (Wiratno, 2018).

Structure of The Text

Structurally, the text has certain genre or stage (Eggins, 2004) and (Hallidy, 1981), namely; orientation-complication- resolution-coda. That structure is the characteristic of narrative text. The orientation is occupied by the clause indicating narrative text as follow.

> *Ada rekẻ katuturan satua, "Mẻn Brayut'. Kacarita ada anak makurenan, ngelah pianakan pelukutus liunẻ......*
> 'There is story "*Mẻn Brayut*". It is said that there was a couple husband and wife who had 18 children'…..

That orientation mentioned above shows that the clauses belongs to existential process in which the clauses describes a couple husband and wife life. In describing the main figures of the text, the text uses Balinese setting, namely *paon* 'kitchen' (place), *Galungan* 'the holly day for Hinduism' (time). The setting found in the text indicates that the text is categorized as a narrative text.

The peak of complication occurred in the text involves Mẻn Brayut and Pan Brayut serving as her husband. The complication occurs is due to misunderstanding of Pan Brayut. Pan Brayut finds Mẻn Brayut with some of the children eating some food in the kitchen, while some of whom he finds crying outside of the kitchen. The phenomenon of crying children makes Pan Brayut disappointed to see what Mẻn Brayut does in the kitchen. Mẻn Brayut is viewed as a mother who does not care the children, she focuses on herself on food, does not give any food for the children. Because of those views, Mẻn Brayut is damps and asked to leave the house. Pan Brayut does not like to see her behavior. In other side, Mẻn Brayut wards off the accusation addressed to her. She shows proof that she does not do as she was accused but she eats some food because after giving brisk milk for the children. She does not eat for herself, but with other children. She does not allow the others outside because she see a lot of entities which endanger for the children. Those are the reason why the other children are ignored to cry.

The resolution of the text occurs in the success of the children, the children are very wise and polite to everyone so many people like them. The success happens to them because they are developed with full of love and care. Within the love and the care, guidance of proper life embeds. Good behavior becomes the character of the children so the children know how to run the life very well.

The coda of the text happens in the clauses *sedek Pan Brayut majalan ka pakubuan tututina tekẻn panak mantu makejang. Liu anakẻ mebalih di sisin jalanẻ.....* 'when Pan Brayut was walking, he was accompanied by all the children and sons and daughters in law. Many communities saw in the street….'. The clauses indicate that Pan Brayut's family live with harmony. The harmony comes to persons who develop the children with full of love and sincerity.

Metaphor

The text uses number of clauses containing metaphorical meaning in which the semantics discourse need profound cognition. As mentioned above, these clauses cannot br analyzed based on the semantic point of view, but they are associated with culture which involve symbols, iconic, and index (Chandler, 2000). There are a numbers of clauses containing metaphor meaning as follow.

The first metaphor, the clauses *ngawai ia rẻpot ngencanang pianak, makejang gegaẻnẻ suba taẻn jemaka, nanging tusing mapikoli* 'she is very busy to manage the children, many kinds of job were taken, but they did not get any profit' can be interpreted as symbol that Mẻn Brayut has very profound love and care of the children. She does many things for the children. However, she is disturbed by the children so she cannot focus on the work which causes many

disadvantages. In other word, the clauses are symbolized as a good mother, full of reasonable to develop children.

The second metaphor, the clause *Mẻn Brayut ngẻnggong ka pisaga, tapihẻ uẻk, dekil tur metatẻmbelan* 'Mẻn Brayut goes to the neighbours with dirty, torn, and melted sarong'. The clause can be interpreted as index or the resulted of managing the children (Chandler, 2007). The activity *Ngẻong ka pisaga* 'going to the neighbours' represents that Mẻn Brayut accompanies the children to play outside. The children need to be accompanied to make friends in the neighbours who have children. Torn sarong represents that the children pull the sarong used by the mother. The result of being pull by the children is torn. The actions are done many times instead of once so the whole the sarong gets torn.

The third one, the clauses *makejang telahanga ajaka panaknẻ di paon, anẻ lẻnan makuyang-kuyingan di wangan tusing baanga ka paon* 'all kinds of food are eaten by Mẻn Brayut and some of the children, but the other children are not allowed to enter to the kitchen so they cry' can be interpreted from the background. Mẻn Brayut together with the children eat some food until finish. It represents Mẻn Brayut shares the food for the children who have already known the entities provided in the kitchen which one is dangerous or which one is not. Because of that reason, the children who cannot control themselves from the dangerous entities available in the kitchen are not allowed to enter the kitchen. In addition, the crying children cannot eat any food provided in the kitchen.

The forth one, the clause *Panak-panak Mẻn Brayut suba kelih, bagu-baguss lan jegẻg-jegẻg liu truna-truni edot tekẻn panak-panaknẻ Mẻn Brayut* 'all of the children get mature, handsome and beautiful is interpreted as semiotics as well. Handsome and beautiful are interpreted as goof behaviour in community and many people are felt admire because of being wise in speaking, thinking, and acting. Having good behaviour in community raises many friends who can bring many advantages not only for the actors, but it also gives positive impacts for others.

Moral value

There are numbers of moral values that can be used as guidance in the daily life in communities. The moral values must be done to achieve harmony. The moral values can be seen as below. The verbal text and the non-verbal text have close relationship. In Bali, women do not have the gender equivalence. In reality, many women are viewed not to have the same right in expressing the idea, many women are viewed to have low bargaining position in certain aspects. There is view that states the women cannot do anything but manage house and the children. Even, in the previous era, there were many prohibitions that had to be followed by women, for example, not to go out from home, not to get the same right in expressing idea in family meeting, not to get the same education, not to get worth, and many others.

Developing, caring, controlling, giving breast milk for children is hard word which can be done by only women. The women must be given appreciation in the life. Doing family works needs special care or management since the work is not only need physical actions, but it also needs propound love or emotion.

Seriousness or sincerity in developing children will result wise men or women. The children learn language either verbal or non-verbal from the environment (Halliday, 2003). Profound love and care involves good manner in language, for example, how to speak properly, why to speak, when to speak, what should be done or others. Those behaviours will be kept in the mind then they become permanent. In other word, using good language in communities will make mature in solving problems

A wise woman never has profit orientation in developing children such as giving breast milk, lulling the children and others, but she emphasizes love and never hopes ransom in profit form from the children. The emphasis is how to care in deep love for children future. From that phenomenon, we must appreciate what mother does for us. She does everything for

children. Therefore, a mother is viewed as a creator for future. Good future for the children is defined by a mother.

3.3 Ideology

The ideology of the text can be taken from SFL, namely: *field, tenor,* and *mode.* There are some messages embeds in the text which can be used as the ideology of the text. Here are the messages which are considered as ideology of the text.

A mother must be appreciated at any time because she develops the children without hoping ransom. She develops the children with full of love and care. She spends her time to develop the children. We must not ignore what a mother does at home such as managing the children, managing household, and others, those works don not only need physical activities but they also need profound positive emotion. A mother spends most her time for children, her time for the children is whole day, never differ night or day time.

More abstractly, the statue representing a mother accompanied by many children symbolized as the Good. The God gives profound love, blessing, and care for all human. The mother is symbolized as the God, the children are symbolized as human. The children who follow the mother guidance will get success in the life since the mother will give the guidance to run the proper life. Similar to human life, if human follows what the God instruction, they will get successful in the world. For that reason, the existence of Mẻn Brayut statue serves as symbol of seriousness, sincerity, and blessing of the God.

4. Conclusion

The text of Mẻn Brayut is narrative, it is established in verbal and non-verbal texts. The text develops in Balinese communities. However, the message of the ideology has not been understood yet by most Balinese communities. The research finds social semiotics embeds in the text. The text describes a mother with her seriousness and sincerity to develop the children. Most of her time is used to develop children without expecting rewards from others. However, she does it because of profound love and care. The children who are developed with full of love will get success in life since the children are trained how to speak politely, how to behave proper actions, how to respects others, and many others. Those behaviours create wise men who are preferred by many people in the community. Briefly, the text contains two messages for all of us (i) we must appreciate mother since she develops us with full of love and care and (ii) we must run the suggestion, command, instruction, and others in the community since the mother train us how to behave properly.

Explicitly, the text is symbolized that the God give profound love and care for all human, any age and any sex. God is ready to give food and company to all humans at any time. The text suggests all human follow what the God instruction to have success in the world.

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