ELEMENTS OF ETHNIC EXPERIENCES IN NUSANTARA PROVERBS: A TRANSITIVITY ANALYSIS

Suroto[1], Syihabuddin[2]

Universitas Pendidikan Indonesia
[1] suroto78@upi.edu, [2] syihabuddin@upi.edu

Abstract

This research is focused on analyzing how the Nusantara ethnic group represents their experiences through proverbs. The functional grammar theory of Halliday, specifically the ideational meta-function (transitivity), is used as the analytical framework. Data consisting of 48 Nusantara proverbs were analyzed using the transitivity system. Based on the analysis, the ethnic experiences are realized through three main elements: participants, processes, and circumstances. There are two types of participants: human participants (16%) and nonhuman participants (59%). Experiences in the form of events or actions consist of material process (46%), mental process (10%), verbal process (2%), relational process (38%), and existential process (4%). The circumstance elements include accompaniment (29%) and location (71%). Based on the analysis, it can be concluded that the majority of Nusantara ethnic groups represent their experiences through concrete, observable, and material actions. This provides an opportunity for learners to understand the events expressed through proverbs more easily. Furthermore, the use of nonhuman participants, particularly related to nature, dominates the representation. This indicates that nature is an important aspect of representing life experiences. The relationship between humans and nature in this research is further supported by the finding that the second most frequently used process in proverbs is the relational process.

Keywords: Ideational Meaning; Proverbs; Transitivity

INTRODUCTION

The discussion on language as a tool for representing experience has attracted the attention of many researchers, employing diverse approaches and theories. One of the widely used theories to describe how experience is represented through language is Halliday's theory of transitivity (Halliday & Matthiessen, 2013). Over the past five years, research utilizing transitivity theory has focused on analyzing various discourses such as speeches, media discourse, fiction works, song lyrics, and proverbs. Studies on transitivity in speech discourse have focused on analyzing the representation of the speaker's interests within clauses (Xiang, 2022) or describing the portrayal of the speaker's character through the choice of verbs used (Saputra et al., 2022). Transitivity research in media discourse has focused on analyzing the representation of media ideology (Falaki, 2022) and how consciousness is represented in media discourse (Alhumsi & Alshagrawi, 2022). Regarding fictional discourse, transitivity analysis has focused on clause analysis to describe how female characters are represented in folktales (Tanusy et al., 2022), how story characters are represented in short stories (Batool et al., 2022; Batool et al., 2022), and how the concept of love is represented in novels (Mehmood et al., 2014). Meanwhile, transitivity analysis in song lyrics has focused on analyzing how characters are represented through songs (Rumapea et al., 2022). Transitivity analysis in proverbs, on the other hand, has focused on mapping the linguistic realization choices, particularly the verbs used in proverbs (Agwa Fomukong, 2017), representing culture in proverbs (Emodi, Livina Nkeiruka & Okeke, Fidelia Azuka, 2022; Nkeiruka, 2021), representing the concept of time in proverbs (Dabbagh

& Noshadi, 2015), and realizing process elements in proverbs in the form of oral expressions (Osno, 2019). Another research used as a comparison in this study is the transitivity research conducted by Osno (2019). The study found that oral expressions in the Malay language of Riau Archipelago, which share linguistic characteristics with proverbs, utilize six types of processes: relational processes (17.3%), material processes (15.2%), verbal processes (2.1%), behavioral processes (2.8%), mental processes (3.5%), and existential processes (6.2%). The difference between this study and previous research lies in the analyzed data and the focus of analysis. The data used in this study consists of 48 Nusantara proverbs found in a children's literacy book published by the Ministry of Education, Culture, Research, and Technology. The focus of this study's analysis is not only on the process elements but also on the participant and circumstance elements used in the proverbs. This research also correlates with the study conducted by Kusmanto and Mujiani (Kusmanto & Mujiani, 2023). The similarity between this study and their research lies in the analyzed data, which also consists of 48 Nusantara proverbs. However, their study uses a different theoretical framework, employing educational theory to map the character education values conveyed in Nusantara proverbs. Halliday's functional grammar, introduced by Halliday and Matthiessen (2013), is a grammar constructed based on the framework of social semiotics. Within the framework of social semiotics, language is interpreted based on four perspectives (Humphrey et al., 2012; Eggins, 2005). The first perspective is that language has social functions. The second is that the function of language is to produce meaning. The third perspective is that language cannot be separated from its context. And the fourth is that the process of meaning-making in language is a semiotic process, which involves selecting specific ways or modes such as speech or writing to create meaning. Based on these four perspectives, Halliday conceptualizes language functionally, based on meaning rather than solely on structural aspects. As it is meaning-based, the grammar theory developed by Halliday is rooted in semantics rather than syntax (Gerot & Wignel, 1995). Halliday's interpretation of language extends beyond clause or sentence-level meaning and encompasses discourse-level meaning. Therefore, Halliday's functional grammar can also be referred to as the grammar of text. In Halliday's view, language functionally serves three functions, known as the metafunctions of language (Martin & Rose, 2007); Halliday & Matthiessen, 2013). These three metafunctions include ideational meaning, interpersonal meaning, and textual meaning (Martin & Rose, 2007); Halliday & Matthiessen, 2013). These three metafunctions of language are interconnected with contexts, including situational context (register) and cultural context (genre). Thus, Halliday constructs his theory by considering the relationship between meaning, its realization, and its context. The relationship between these three aspects is depicted in Figure 1.
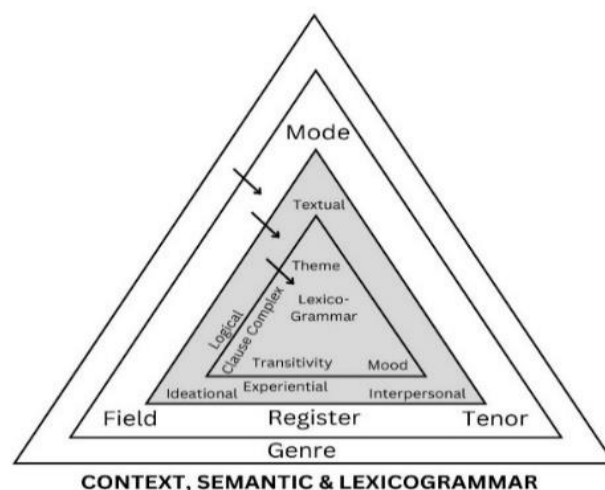

Figure 1. The interconnectedness of meaning, text, and context (Eggins, 2004)

Figure 1 illustrates the relationship between context (in the form of genre and register), meaning (encompassing the three metafunctions of language), and the realization of meaning (in terms of word and clause choices within the lexico-grammar). The arrows indicate the reading sequence of language practice, starting from the outermost level of context and progressing to the innermost level of language realization at the word and clause level (Lexico-Grammar). Context influences the choice of meaning, and each meaning choice is realized through a different metafunction. Based on Figure 1, it can be simplified by saying that whatever type of meaning one wants to construct through language is always influenced by its context. The three metafunctions of language in functional grammar, including ideational, interpersonal, and textual meanings, occur simultaneously during language practices, both oral and written. The ideational function refers to the language's role in representing ideas, perspectives, or experiences related to the world. The interpersonal function refers to language's role in building interpersonal relationships between individuals. Meanwhile, the textual function refers to language's role in organizing or constructing the coherence of both ideational and interpersonal meanings as a cohesive whole. As for this research, the analyzed data, which are Nusantara proverbs, functionally represent a text (genre) that serves a social function. This study focuses on the ideational function of proverbs. From the perspective of ideational meaning, proverbs serve as a tool for representing ideas, perspectives, or experiences of ethnic communities regarding their world. To explain how this ideational function is realized within clauses, Halliday offers an analytical tool in the form of the transitivity system (the grammar of ideational meaning).

Through the transitivity system, a clause is regarded as a tool for representing ideas, perspectives, or experiences about the world. These experiences are realized through three semantic categories: participants (people/objects/ideas), processes (events/actions), and circumstances (situations or conditions of the occurring event). At the clause level, participants are realized in the form of noun groups, processes are realized in verb groups, and circumstances are realized in prepositional phrases or adverbial groups. For example, "They finished the test on time" consists of a clause representing an experience that includes participant, process, and circumstance elements.

They	*finished*	*the test*	*on time*
Participant	Process	Participant	Circumstance

In the example provided, "they" and "the test" indeed constitute noun groups, and both function as participants. "finished" is a verb group that serves as the process. Meanwhile, "on time" is an adverbial group that functions as a circumstance. In the analysis of clauses using the system of transitivity, the process is indeed the most emphasized element as it portrays the action or event that takes place. This is because the type of process or action will influence the labeling of its participants. There are six types of processes in the system of transitivity. According to Figure 2, the six types of processes are material, mental, behavioral, verbal, relational, and existential. The explanations of these six processes in the following section are based on the functional grammar theory (Eggins, 2004; Halliday & Matthiessen, 2013). Material process refers to physical actions that are observable, such as running, eating, reading, and so on. Mental process refers to actions that involve mental activities, both cognitive and affective, such as seeing, feeling, knowing, and so on (Eggins, 2004). Behavioral process refers to actions that involve both mental and verbal activities, such as breathing, sleeping, shouting, and so on. Verbal process refers to actions that involve speaking activities, for example, saying, asking, answering, and so on. The relational process represents actions that indicate situations, conditions, or possession, as seen in the sentence

He is a teacher. The word "is" is a relational process. Existential process refers to actions that convey the meaning of existence or presence. For example, in the sentence "Ada gula, ada semut" (Where there is sugar, there are ants), the word "ada" (there is/are) is an existential process because it indicates existence or presence.
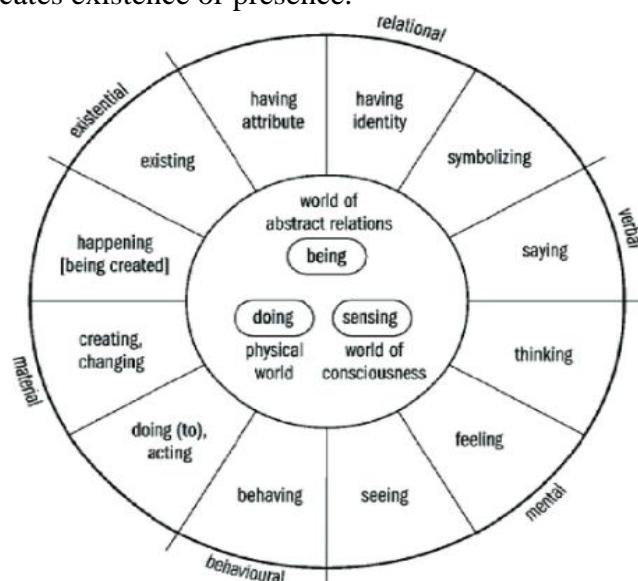

Figure 2. Types of processes in the system of transitivity (Halliday & Matthiessen, 2013)

As explained above, these three experiential elements in the perspective of ideational meaning will be used as analytical tools for 48 Nusantara proverbs. The focus of this research analysis is on (1) how the ethnic experiences of the Nusantara archipelago are represented through participant elements, (2) how the ethnic experiences are represented through process elements, and (3) how the ethnic experiences are represented through circumstantial elements.

METHOD

This study is descriptive research aimed at describing language phenomena in the form of Nusantara proverbs. The research involves simple statistical analysis, such as counting and percentages, to observe trends in the data analysis. The data in this study are secondary data sourced from a children's literacy book published by the Ministry of Education, Culture, Research, and Technology through the Research and Development and Book Publishing Agency (Kasdar et al., 2018). The data source is a book about proverbs intended for elementary school students in grades 4-6. This book plays an important role in providing literacy to elementary school children regarding positive values related to character education through proverbs. The book contains 48 Nusantara proverbs representing 20 ethnic groups in Indonesia. The data are analyzed using the system of transitivity (the grammar of ideational meaning) to describe how the ethnic groups in Indonesia represent their ideas, thoughts, or experiences through proverbs. The ethnic experiences represented in the proverbs are classified based on the three crucial elements of experience: participants, processes, and circumstances (Halliday & Matthiessen, 2013); (Eggins, 2004). The final interpretation of these classifications prioritizes the process element as the most significant among the three experiential elements. The types of processes used by the ethnic groups in their proverbs can be further interpreted in relation to pedagogical recommendations. To provide ideational meaning related to proverbs, the relationships between experiential elements within a clause are interpreted based on the principle of nuclear relation (Martin & Rose, 2007).

RESULTS AND DISCUSSION

Results

The analysis of proverbs using the system of transitivity essentially describes how language is used to represent experiences, including participants (Part.), processes (Pr.), and circumstances (Cir.). These three experiential elements answer questions about who, what, to whom, and in what situation the action occurs or is performed. Through transitivity analysis, it is possible to map the participants involved, the actions performed, and the situations in which they occur. Based on the analysis of Nusantara proverbs using the system of transitivity, three ethnic experiential elements are realized within a clause. Table 1 reveals that each ethnic experiential element has different frequencies. The participant is dominated by non-human participants.

Table 1. Types and Frequencies of Three Elements of Experience in Nusantara Proverbs

Elements of Experience	Types	Frequency	Percentage
Participant	*Human*	16	16%
	Nonhuman	23	59%
Process	Material	45	46%
	Mental	10	10%
	Relational	37	38%
	Verbal	2	2%
	Existential	4	4%
	Behavioral	0	0%
Cirkumstance	Accompaniment	2	29%
	Place	5	71%

The process is dominated by material and relational processes. Meanwhile, there are two types of circumstances used by ethnic groups to represent their experiences: location and accompaniment.

Discussion

1. Representation of Ethnic Experiences through Participants

Participants (Part) are elements of a clause that are realized as nouns or nominal groups and functionally can act as actors or entities affected by the actor's action. To facilitate data identification, the classification of participant types is based on whether the participants used by the ethnic groups to represent their experiences are human participants or non-human participants. Examples of participants found in proverbs are displayed in Table 2. Based on the identification of proverbs, not all proverbs are realized in declarative sentences, but some proverbs are realized in imperative sentences or command sentences. This results in the absence of participants functioning as actors in the sentence or clause structure. Based on the analysis, the majority of ethnic groups in the Nusantara archipelago use non-human participants to represent their experiences.

Table 2. The participants used in Nusantara proverbs

Participant	Lexical choices
Human	Pande dorpi (mason), orang kaye (A wealthy person), orang pinter (An intelligent person), uwong (people), jalmi (people), anjeuna (he/she), tau (people), ale (you), beta (me)

Nonhuman	Karajo biek (good deed), rezeki (blessings), ni salak (salak leaf), ni sitorop (sitorop leaf), unte (orange tree), durina (torn), ugarina (destiny), benih (seeds), sarap (garbage), api (fire), tanah (land), asap (smoke), bumi (earth), langik (sky), saalai benang (a thread), saalai kain (a single piece or sheet of fabric), alam(nature), ajining diri (honor), alesan (reasoning), bahasa (language), asel (result), anjing (dog), besi (steel), air (water), ikan (fish), pohon pisang satu tandan (A banana tree with a bunch), tebu satu rimbun (A sugarcane plant in a cluster), lele (mountain), ayam(chicken).

It is interesting that nonhuman participants serve as representations of the surrounding natural world in the lives of the Nusantara ethnic groups. This can be interpreted as the Nusantara ethnic groups positioning nature as an important part of their experiences, and humans can learn various life values from nature. Several examples of participant analysis in Nusantara ethnic proverbs are presented in the following section.

Data 4. *Tubu unte dohot durina Tubu jolma dohot ugarina*

Tubu	*unte*	*dohot durina*
Pr: material	Part: Actor	Cir: Adjc: *accompaniment*

Tubu	*jolma*	*dohot ugarina*
Pr: material	Part: Actor	Cir: Adjc: *accompaniment*

Data 4 is a proverb originating from North Sumatra. When translated into English, the proverb becomes "Oranges grow with thorns, humans are born with their fates" (Kasdar et al., 2019). The proverb consists of two clauses. In the first clause, "Tubu unte dohot durina," there is a nonhuman participant, which is "unte" or oranges. In the second clause, there is a human participant, "jolma" or humans, which functionally serves as the agent of the action. In this proverb, the nonhuman participant, "unte" or oranges, represents the natural world, while the human participant, "jolma" or humans, represents human beings.

Data 9 *Dima bumi dipijak, di sinan langik dijunjuang*

Dima	*bumi*	*dipijak*
Cir: place	Part: goal	Pr: material

di sinan	*langik*	*dijunjuang*
Cir: place	Part: goal	Pr: material

Data 9 is a proverb originating from Minang, West Sumatra. When translated into English, the proverb becomes "Wherever the ground is stepped on, there the sky is held high" (Kasdar et al., 2018). Like Data 4 and Data 9, both clauses of this proverb also contain nonhuman participants related to nature. In the first clause, the participant is "bumi" or the ground, and in the second clause, the participant is "langit" or the sky.

Data 26 *Asu' ma'an dibare' makan, ahe agi' manusia.*

Asu'	*(ma'an) dibare'*	*makan*		*(ahe agi') manusia*
Part: Actor	Pr: material	Part: goal		Part. Actor

Data 26 is a proverb originating from the Sasak ethnic community in West Nusa Tenggara. There are two participants in this proverb. The first participant is "asu'," which is a nonhuman participant, while the second participant is a human participant.

Based on various examples of participant analysis used in the above proverbs, it is evident that nonhuman participants related to nature are positioned as important entities. This is demonstrated by the dominant frequency of nonhuman participant usage, and the majority of nonhuman participants are functionally positioned as actors or performers.

2. Representation of Ethnic Experiences through Process

An event is functionally expressed not only through action verbs but also through verbs indicating states of being and possession. The distinction between these types of verbs is also related to the differentiation of process types into six categories, as explained in the background and methodology sections.

Based on the analysis of the entire data set, ethnic groups generally represent their experiences through process elements with a focus on material processes. Additionally, Nusantara ethnic groups also represent their experiences through relational, mental, existential, and verbal processes. Behavioral processes do not appear in the proverbs. The frequency of each process type is presented in Table 3.

Process elements are the most important in representing experiences. A clause essentially represents a series of events. The essence of a clause lies in the aspect of what event or action is being expressed through it. In the context of interpreting proverbs, the process element is the most crucial part in interpreting the values conveyed by a proverb. When interpreting a proverb, the question to ask is, "What is the proverb about?" The answer lies in the process element (the verb) of the proverb. If we relate this to the concept of registerial coherence (which includes field, tenor, and mode), the process element is an essential part of the field (what the text is about) (Eggins, 2004).

Table 3. Types of Processes Used in Nusantara Proverbs

Process Types	Lexical Choices
Material	Dilakeh-lakehkan (performed), jangan diselo (Don't interrupt), taibadat (worship), tahareukat (work), tubu (grow), ambil (take), campakkan (throw away), menyalakan (to light), adhina (to leave), dibare' (to give), mauq (get), belimas (to dispose of water), begasap (to catch fish), beking (make), taro (keep), mattulung (give help), potong (to cut), neka woleng curug/ jangkong (no quarreling).
Mental	Ndak lemak (want to be happy), sengsa'e (misery), malu (shy), rasa (feel).
Relational	Menjadi, jadi (being), aja dadi (don't be), adalah (is), matee (die), rata (green), uli (good), ulian (better), terlambat (late), binaso (perish), adigang (acting powerful), adigung (feeling superior), adiguna (feeling invincible), dadiya (become), dimimitian (is started), gaduh (have), gagal (fail), gambaranna (reflect), salamat (save).
Verbal	Betakon (question), nanye (question).
Existential	Ada (exist).
Behavioral	-

For example, in the proverb "Wherever the earth is treaded, there the sky is held," based on the analysis of its process element, we can say that the proverb is about human attitudes or actions towards nature represented by the earth and sky. However, to understand the meaning of the

proverb, contextual interpretation is necessary. Here are some examples of analysis and interpretation of the process element in Nusantara proverbs.

Data 1. *Karajo biek elok dilakeh-lakehkan, jangan diselo dek nana buruak.*
(The good work should be prioritized and expedited, without being interrupted by the bad.)

Karajo biek	*elok dilakeh-lakehkan*		*jangan diselo*	*dek nana buruak.*
Part: Actor	Pr: Material		Pr: Material	Part: goal

Data 1 is a proverb originating from the Acehnese ethnic community. Data 1 consists of two clauses, thus there are two process elements in the proverb. The verb phrase "elok dilakeh-lekehkan" (preferably expedited) is a material process. Such verb phrases are called material because they indicate an observable action (doing) (Eggins, 2004); (Halliday & Matthiessen, 2013). Similarly, the type of process in the second clause "jangan diselo" (do not interrupt) is also a material process because in the context of the sentence, "jangan diselo" indicates a physical activity of interrupting one task with another.

To interpret the meaning of the proverb, as explained earlier, we can question the aspect of the process used: What is the proverb about? Based on the interpretation of its process elements, we can say that the proverb conveys a message to expedite a good deed. In other words, the meaning of the proverb is to not procrastinate in doing something good, because if we are not occupied with goodness, we will be occupied with evil (Kasdar et al., 2018).

Data 3. *Rata pe bulung ni salak, rataan do bulung ni sitorop. Uli pe hata sahalak, ulian do hata torop.*
(Though the salak leaf is green, the sitorop leaf is greener. One person's opinion is good, but the opinion of many people is even better)

Rata pe	*bulung ni salak*		*rataan do*	*bulung ni sitorop*
Pr: relational	Part: attribute		Pr: relational	Part: attribute

Uli pe	*Hata sahalak*		*ulian do*	*hata torop*
Pr: relational	Part: attribute		Pr: relational	Part: attribute

Data 3 is a proverb originating from the Batak ethnic group in North Sumatra. The proverb consists of four clauses, and each clause contains one process. All the processes used in the proverb are relational processes. These relational processes do not indicate physical actions (doing), but rather indicate the condition or situation (being or state of being) of the participants. In the first clause, the verb "rata pe" (green) is a process that indicates the condition of the participant "bulung ni salak" (salak leaf). In the second clause, the verb "rataan" (greener) is also a process that indicates the condition of the participant "bulung ni sitorop" (leaf of a certain type of tree). Furthermore, in the third clause, the process "uli pe" (good) indicates the condition of the participant "hata sahalak" (opinion of one person). And in the fourth clause, the process "ulian do" (better) indicates the condition of the participant "hata torop" (opinion of many people).

Thus, if we establish a lexical relationship between the processes and participants used, the four clauses of the proverb have a comparative meaning. The interpretation of the meaning between the experiential elements based on lexical relations within a clause is also called nuclear relation (Martin & Rose, 2007). Based on the principle of nuclear relation, the meaning of the first two clauses can be roughly compared as "the salak leaf is green, but the leaf of the tree is greener."

Meanwhile, the last two clauses can be interpreted as "the opinion of one person is good, but the opinion of many people is better." Therefore, what important values are conveyed by the proverb? Based on the interpretation of the processes as explained in the previous paragraph, the proverb conveys a message that involves comparing two events. The proverb utilizes the construction of processes that indicate a comparison between different participant entities (salak leaf - tree leaf; opinion of one person - opinion of many people). The proverb can be interpreted as conveying the idea that conditions based on togetherness are better than being alone. Therefore, in Batak society, the proverb is often understood as a spirit of democracy. Through this proverb, the Batak community believes that in making decisions, although it can be done individually, it is better to do so together or through consultation (Kasdar et al., 2018).

Data 7 *Nungguk apui lem taneh, pagun kenahhan asek.*
(Lighting a fire in the ground, the smoke is still visible)

Nungguk	apui	lem taneh		pagun kenahhan	asek
Pr: material	Part: goal	Cir: Adj: place		Pr: mental	Part: Phenomenon

The seventh data consists of a proverb originating from the Lampung ethnic community. The proverb consists of two clauses, each containing a process. The first clause contains a material process in the form of the verb "nungguk" (lighting), while the second clause contains a mental process in the form of the verb phrase "pagun kenahhan" (seen).

In the first clause, the action indicated by the material process is a physical action that can be observed or perceived. The act of lighting a fire can be observed visually. In the second clause, the action indicated is an action involving mental activity. Seeing is an action that involves the sense of sight. According to Eggins, mental processes can be classified into three types: affective (involving emotions), cognitive (involving thinking activities), and perceptual (involving the senses) (Eggins, 2004).

The verb "kenahhan" in the second clause is a perceptual mental process as it involves one of the senses, namely vision. To interpret the proverb, the principle of nuclear relation can also be applied by relating the process element to other experiential elements used in the proverb.

The material action represented by the verb "nungguk" is an activity that can be physically observed. However, when connected to the circumstantial element indicating place, "lem taneh" (in the ground), the act of lighting is positioned as a hidden or concealed action. Furthermore, when associated with the use of another process, namely the mental process of the verb "kenahhan" (seen), and the participant "asek" (smoke), even if the action of lighting a fire is hidden in the ground, it will eventually be known. The smoke produced from the fire will still seep out from the ground and serve as an indication of the hidden action of lighting a fire. Based on the interpretation using the relational principle in a broader context, the proverb "Nungguk apui lem taneh, pagun kenahhan asek" conveys the main message that even if an unfavorable action is concealed, it will eventually be known by others (Kasdar et al., 2018). The hidden act of lighting a fire symbolizes wrongdoing, and the smoke it produces can be used as a means to detect that wrongdoing.

Data 12. *Malu betakon, nyasar di jalan.*
(Shame prevents one from asking and leads astray on the path)

Malu	betakon	nyasar	di jalan
Pr: relational	Pr: verbal	Pr: relational	Cir: place

Data 12 is one of the proverbs originating from Palembang, South Sumatra. In this proverb, there are three types of processes: two relational processes, "malu" (shame) and "nyasar" (stray), and one verbal process, "betakon" (asking). Verbal processes involve speaking activities or expressing something verbally (Eggins, 2004). "Betakon," which means "to ask" in Nusantara, is a verbal process as it involves the action of speaking or verbal expression. The use of the other two verbs, which are relational processes, provides additional information that if the act of asking ("betakon") is done with a sense of shame or, worse, if it is not done at all, the consequence or condition that will be faced is getting lost or straying ("nyasar"). Therefore, the proverb advises anyone not to be ashamed to ask in order to avoid difficulties. If you don't understand something, don't be afraid or ashamed to ask (Kasdar et al., 2018).

Data 29. *Ada kutang apang ada duduk, ada pejang apang ada jemak.*
(What is discarded is picked up, what is placed is taken)

Ada	kutang	apang	Ada	duduk
Pr: existential	Part: Existence	-	Pr: existential	Part: Existence

ada	pejang	apang	ada	jemak
Pr: existential	Part: Existence	-	Pr: existential	Part: Existence

Data 29 is a proverb originating from the Dayak people of West Kalimantan. Among all the proverbs in the data source, this proverb is the only one that uses an existential process as an element representing the ethnic experience. The existential process indicates the existence or presence of the participant involved in the clause. It is characterized by the use of verbs that convey the meaning of "to be" or "to exist" (Eggins, 2004). In Data 29, there are four instances of the existential process represented by the verb "ada" (to exist). These verbs are used to construct opposing relations between two participants affected by the verb. In the data, we can find opposing relations between "dibuang" (thrown away) and "dipungut" (picked up), as well as between "ditaruh" (placed) and "diambil" (taken).

The contrasting relationship between these two entities can be interpreted as the experience of understanding the world, which is constructed through opposing and paired relations. There are positive and negative values involved. Something positive is related to something else that is positive, and vice versa. The proverb represents the ethnic experience and the belief of the Bali community that events involving goodness or badness are related to other events. The proverb signifies the belief that if we do good, we will receive good things in return, and conversely, if we do bad things, we will face negative consequences (Kasdar et al., 2018).

3. Representation of Ethnic Experience through Circumstances

Circumstances are one of the elements that are not mandatory or optional in constructing an experience through language practice. The function of circumstances is to provide additional information about the event or process that occurs. This additional information can include details about time, place, quality of action or event, frequency of occurrence, and so on. Based on the analysis results, there are not many proverbs that use circumstances as elements to represent the ethnic experiences of the archipelago.

Table 4. Elements in the form of circumstances used in nusantara proverbs.

Circumstance	Lexical Choices
Accompaniment	Dohot durina (with its thorns), dohot ugarina (with its destiny)

Location/Place	Lem taneh (in the ground), di sinan (where), di jalan (on the street), ana ing lathi (On the tip of the tongue).

Some examples of how ethnic groups represent their experiences through circumstantial elements are presented in the following section.

Data 4. *Tubu unte dohot durina Tubu jolma dohot ugarina*
(An orange grows with its thorns, a human grows with their destiny)

Tubu	*unte*	*dohot durina*
Pr: material	Part: Actor	Cir: *accompaniment*

Tubu	*jolma*	*dohot ugarina*
Pr: material	Part: Actor	Cir: *accompaniment*

As discussed in the analysis of the circumstantial element, data 4 is a proverb originating from North Sumatra. There are two circumstantial elements in the proverb, namely the prepositional phrases "dohot durina" and "dohot ugarina." Both of these circumstantial elements provide additional information about accompaniment (Gerot & Wignel, 1995). In the context of the proverb, the event of "tubu unte" (growing oranges) is accompanied by its thorns, and the event of "tubu jolma" is accompanied by its fate.

Data 16. *Ajining diri gumantung ana ing lathi*
(A person's self-esteem can be seen through their way of speaking)

Ajining diri	gumantung	ana ing lathi
Part: Actor	Pr: material	Cir: place

The above proverb is one that originates from the Javanese ethnic group. In the proverb, there is the use of a circumstantial element that provides additional information about the location of the event. This type of circumstantial element is known as a circumstantial element indicating place (Gerot & Wignel, 1995). The important event represented in the proverb is the hanging event of the nonhuman participant "ajining diri" (self-esteem). Through the nuclear relation between "ajining diri" and its process, as well as with the circumstantial element "lathi" (tongue), a meaning can be derived. The relationship among these three elements establishes a cause-and-effect relationship, indicating that one's self-esteem is influenced by their way of speaking. One must be mindful of their words in order to be respected by others.

CONCLUSION

The analysis of proverbs based on the transitivity system can explain the phenomenon that, in principle, proverbs represent the experiences, ideas, or concepts of the ethnic groups in the Nusantara archipelago regarding their lived world. Ethnic experiences are captured through the elements of a clause, namely participants, processes, and circumstances. The interconnection between these three elements can be interpreted based on the nuclear relation, which is the connection between various elements within a clause (Martin & Rose, 2007).

The process, as the most important element of experience, can be used as a starting point to understand the meaning of proverbs by asking the question of what a proverb is. To answer this question, readers can focus on the meaning of the proverb through the process element, typically

realized in the form of verbs or verb phrases. The next step is to create a comprehensive meaning by relating it to other experiential elements within a proverb.

Based on the analysis, the majority of ethnic proverbs are constructed through the use of material processes. This provides an opportunity for learners to understand in a more concrete manner what event is expressed through the proverbs. The majority of ethnic groups use nonhuman participants related to nature. This indicates that nature is an important aspect, and humans cannot be separated from it. In addition to their dominant frequency, nonhuman participants related to nature are also functionally positioned as actors. The relationship between humans and their environment is further supported by the finding that the second most frequently used process in proverbs is the relational process. The relational process explains the relationship between participants in discourse within the context of ideational meaning. Another finding is that the ethnic groups do not use many circumstances to represent their experiences.

This study strengthens the previous research on transitivity in the analysis of proverbs in the form of oral expressions conducted by previous researchers (Osno, 2019). In terms of quantity, the previous research also found that the use of material and relational processes predominantly appears in proverbs in the form of oral expressions.

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