GRAMMATICAL METAPHOR IN *PAN BALANGTAMAK*: SYSTEMIC FUNCTIONAL LINGUISTICS PERSPECTIVE

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ABSTRACT

This paper analyses the application of grammatical metaphor in *Pan Balang Tamak* text. The text originates spoken text that has existed in Balinese community. The text is rewritten into written text in Balinese language. This paper analyzes the application of grammatical metaphor in *Pan Balang Tamak* text. The theory which is used to analyze is the theory Systemic Functional Linguistics proposed by Halliday (1994) and supported by other theories. The method used to find data was qualitative, library research. The data were taken from the text written by (Supatra, 2014). The result of the research suggests that the text employ small number of grammatical metaphor. Ideational grammatical metaphor was hired in the text such as: transitivity, Process + Range. The function of grammatical metaphor in the text indicated that the text of *Pan Balang Tamak* was categorized as spoken text. Interpersonal grammatical metaphor suggested that Pan Balang Tamak use variation of expressions which were used to refuse Jero Klian's claim politely.

Keywords: SFL, Grammatical metaphor, ideational and interpersonal meanings

I. Introduction

*Pan BalangTamak*text is one of Balinese's famous narrative texts held by Balinese. This text is viewed as a text which must be concerned because of different perceptions regarding to the main figure's characteristics. The difference of interpretation is caused by misunderstanding of text message. The difference of interpretation happening in the text is caused by communities' comprehension which focuses on lexicogrammar level. Text is a medium or tool which is used to convey certain message for certain communities to achieve certain target. To comprehend a text, the readers concerns not only at semantic level but also in social context. Social context involves context of situation, context of culture, and ideology of the text. In other word, a text is related to the ideology, text can not be separated with ideology. The social context of the text is not comprehended well by number of communities. Text of *Pan Balang Tamak* applies nonverbal language in metaphorical actions which are used to respond the

leader's instruction. The nonverbal language used by Pan Balang Tamak as a main figure of the text can not be comprehended well. Those languages make the communities not comprehend the ideology because ideology is brought through nonverbal languages.

Unfortunately, the popularity of the text in community becomes lower, it can be seen in Balinese young generation. More Balinese young generation do not know about *Pan Balang Tamak* text. This Phenomenon enables the text to extinct if the phenomenon is not handled seriously and continuously. The related institutions have responded the phenomenon to survive the text. One of the efforts is to rewrite the text. The text originates in spoken Balinese language. In present time, the text can be found in written text in community. One of the most popular written texts found in the community is *Satua Bali Pan Balang Tamak* written by (Supatra, 2014). The language hired in the text is easy to understand semantically, because the used language is mostly filled with simple theme. Nevertheless, grammatical metaphor in the text can not be avoided because of linguistics reason and the character of participant.

Grammatical metaphor plays an important role to identify the character of text. It functions to describe the density of information within the clause uttered by the narrator. In addition, grammatical metaphor serves to identify the character of participant through social interaction. Grammatical metaphor used by the narrator to bring the density of information is called ideational grammatical metaphor. Whereas, the variance of clause form used in social interaction is called interpersonal grammatical metaphor. In this research, this paper analyzes grammatical metaphor employed in the text of *Pan Balang Tamak*. The theory used to analyze the data is the theory proposed by Halliday (1994:340-363), namely Grammatical metaphor involving ideational and interpersonal metaphors. The paper uses Halliday's theory because the theory does not only concern to semantics level, but it also concerns to social context based on cultural aspects. Semantics level concern to how the clause is expresses by the narrator or the figures of the text. Social context is related to in which situation the language is expressed.

Language plays an important role in community when social interaction occurs. Language used in social exchange is often found in metaphor. In Systemic Functional Linguistics (SFL), the concept of metaphor can be lexical and grammatical metaphors. The concept of lexical metaphor is transference meaning from one entity to another entity or borrowing other entities' function to others. Chandler (2000:127) states metaphoric language is unconventional language which disregards literal or denotative meaning. Metaphorical language is associated with icon. Lexical metaphor can be often found in analogical clauses to ease the listeners' comprehensions since the existence of metaphoric utterance can not avoid in communication. In addition, culture enables the speakers to use metaphorical language since some metaphorical expression is viewed suitable when the speakers use to describe phenomenon.

The concept of grammatical metaphor from SFL point of view is variance of expression in the same semantic choice. Grammatical metaphor involves congruent and incongruent in semantic. Congruentclause (unmarked) is the standard clause structure with its components with low density or variety. Whereas, incongruent clause (marked) is the variance of the standard clause. The form of incongruent is in nominal group or higher variety of language.According to Halliday (1994), grammmatical metaphor involves two language functions, namely; ideational and interpersonal meanings. The usage of grammatical metaphor becomes the characteristics of the text such as culture. In certain culture, the variation of expression (grammatical metaphor) seems to be more polite than the congruent one. In addition, the density of the clause of message of the through grammatical metaphor becomes one of the characteristics of spoken or written text

Ideational grammatical metaphor involves combination of clause element such as; process, participant or circumstance. As mentioned above, Halliday (1994) states that the concept ideational grammatical metaphor involved clause elements such as; process, participants, and circumstance. Types of process involve material, mental, relational, behavioral, verbal and existential process. Types of participant involve such as goal, scope, beneficiary, senser, and other. Circumstance represents their process in transitivity. They form nominalization such as *his yesterday's coming here.*The nominalization is built by process, participant and cirscumstance of clause. The nominalization functions as participant.

Ideational grammatical metaphor is related to logic which concerns to clause complex. A simple complex can be considered as incongruent clause as *technology improvement in medical field enables decrease mortality in early age.* The clause can be construed into three elements, namely (i) *technology improvement in medical field* functions as actor (from transitivity point of view), (ii) *enables decrease* functions as material process with modality, and (iii) *mortality in early age* functions as goal. That clause can be congruent as (i) *mortality in early age happens because the technology in medicine improves,* (ii) *after technology in medical field gets improvement, the early age mortality gets decreased.* Those congruent clauses have semantic relation with the simplex clause above.

Ideational grammatical metaphor is also viewed as process of doing something in which involves Process +Range (Derewinka, 2003:185). The congruent process is released with the verb related to activity done such as in English; *dine, bathe, err, breathe, remind,* and many others. Those verbs are from different types of process. *Dine, bathe* and *err* are material process because the activities involve physical notion and done consciously. *Breathe* is an activity done naturally, it is related to physiological activity so this verb is called behavioral process. *Remind* is an activity done consciously. The verb is categorized as relational process because the process indicates certain effect after doing something. The activities can be expressed in different ways such as: *dine* will be expressed metaphorically *have/ eat dinner, bathe* is expressed with *take a*

bath, err will be expressed with *make mistake, breathe* will be expressed with *take a breath, remind* will be expressed with *make conscious.* Again, those variants of expressions are categorized as metaphor.

Nominal groups that derive from verbal groups by morphological process such as suffix *er*, or are called metaphoric since nominal groups can be elaborated by using relative clause in which participant and process are embedded. Such nominal group can be teach + er, manage +er and many others. Teacher can be elaborated into person who teaches in school. Such elaboration involves three arguments, namely: participant, process and circumstance. This nominalization is called agentive - *er* (Heyvaert, 2003). The metaphor is nominal group, while the congruent is the elaboration. *Teacher* is metaphor because it is formed with the process + suffix *er* functioning to establish nominal group. The elaboration of *teacher* 'person who teaches student(s) is called congruent nominal group.

Interpersonal meaning is the function of language as social interaction. The concept of interpersonal meaning is giving service-information/goods and demanding service-information/goods. In the process of intraction, language plays an important role. Language is employed such as: (i). Declarative form is unmarked clause functioning as giving some information. (ii). Imperative clause form is unmaked clause used to ask someone to do something. (iii). Exclamtive clause is unmarked clause employed as expressing oppinion or idea to phenomenon. (iv). Interrogative clause is unmarked used to ask or question someting from someone. Those clause forms can be used in different functions so these are called incongruent or metaphoric. Declarative clause is employed to ask someone to do something, interrogative clause which should be used as question is used to ask someone to do something.

The congruent clause ideally forms as its function, for example, if the clause functions as question, the form of the clause is interrogative. The variant of the expression can be declarative or interrogative. Clause as *can you tell me the story* is interrogative clause functioning as request service. The variant of that expression can be *I will be very pleasured if you tell me that story.* The metaphorical clause is declarative clause but the function of the metaphoric clause has the same semantics as the congruent clause.

If the clause functions as request or demand, the clause form is imperative. The variants of expression can be in declarative or sometime in minor clause. The concept of Systemic Functional Grammar is based on the function involving context of situation (Halliday, 1999:12). A clause *do you understand*? functions as asking the answer whether or not the listener understand. The clause is expressed in question form, but the meaning of the clause can be uttered in the alternative way called interpersonal grammatical metaphor. The metaphoric clause can be *I want to know whether you understand or not.* The variant can be in another way as *please let me know if you understand.* Both of those clauses are called metaphoric since those clauses have similarity semantically.

17

Clause embeds finite, polarity, modality and adjunct. Modality and adjunct are frequently used in the varieties. Modality used in the clause belongs to be congruent clause. The variety of modality can be in the clause form. Adjunct functions as circumstance in the clause.Metaphorical clause can be from mental and relational processes, for example, *it will rain* is cause employing modality *will.* The modality used in that clause is categorized proposition (Halliday, 2014:177), the modality is related to possibility that something may occurs. So that is the reason why, the modality is often viewed as perception. The clause can be expressed in different way called metaphoric as *it seems to rain.* Even though those clauses are similar semantically, those clauses are different from syntactic of view. The congruent clause is called behavioral process released with *rain* occurring naturally. Whereas, the metaphorical clause belongs to be relational process released with "reality phase".

To understand metaphorical meaning, Cognitive Grammar (CG) is required to comprehend the meaning. SFL and CG have similarity in the concern, namely they focus on: (i) performativity (illocutionary force) is part of speech situation, (ii) the speech situation has the potential to be evoked as part of utterance's semantic value (Goethal, 2003:378). Semantic or mental meaning rises from the both interpretations.

The usage of interpersonal grammatical metaphor can be used as indicator of participant's characteristics because expression of language embeds with culture. In Balinese life, the usage of grammatical metaphor expression is viewed as polite way to offer or demand something done. This theory is used to identify Pan Balang Tamak's and Jero Klian's characters brought language expression.

II. Methods

The data source is taken from *Satua Bali Pan BalangTamak* (Supatra, 2014). The data selection is done because the text is the most famous text among of other versions in Balinese community. Grammatically, the text provides well-structured clauses which can be understood easily by most Balinese community. The research uses qualitative method by doing observation whole the text and focusing on the problems, namely ideational and interpersonal grammatical metaphors. The theory used to solve the problems is grammatical metaphor proposed by Halliday (1994:340-363) and supported by Vandenbergen (2003) and Tavernier (2002). The technique used to obtain the data is syntactic and semantics approach, called syntagmatic and paradigmatic.

From ideational grammatical metaphor point of view, the incongruent clauses use nominal group or nominal group complex. All components within the incongruent clauses were observed and identified such as the elements constructing the components within the clauses. The element functions were described within the components. The components within the incongruent clauses were described into clause or clause complex to meet the congruent. In

addition, the clauses constructed of process which serve Process +Range were analyzed. Ideational grammatical metaphor involves process changes, the metaphoric clauses serve as abstract clauses. The abstract clauses were analyzed based on transitivity approach.

In interpersonal grammatical metaphor from point of view, there were two concern aspects concerned. (i). Mood system, the marked clause forms were analyzed by speech function relation. The marked clauses called metaphorical clauses were equalized with the clauses having semantic relation in different forms. (ii) Modality system, the clause having similar meaning to modality or adjunct. The clauses having semantic correlation to modality such as proposal and proposition were analyzed then the expressions were connected with social context involving context of situation, culture and ideology.

III. Findings and Discussion

This section discusses about the application of grammatical metaphor in *Pan BalangTamak*text. As mentioned above, grammatical metaphor involves ideational and interpersonal metaphor. Both of those topics are presented descriptively as below.

Ideational Grammatical Metaphor

Ideational grammatical metaphor clauses are found in

1. Transitivity
a. *Kéto pamunyin Pan BalangTamak di sisin pekené*
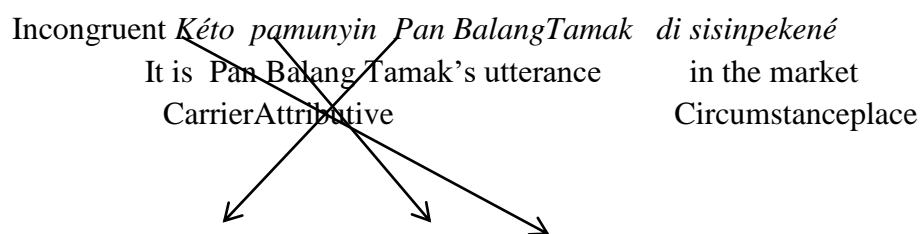 'It is Pan BalangTamak utterance in the market'

Pamunyin Pan Balang Tamak 'Pan BalangTamak's utterance' is nominal group established by process and participant *mamunyi* 'utter'. *Pan Balang Tamak* functions as possession. The clause above is viewed as incongruent clause because the nominal group can be described as below.

Pamunyin 'utterance' *Pan BalangTamak*

Head   Possessor

The head above drives from verb *mamunyi* 'utter', it gets morphological process, *m* shifts into *p* and gets suffix *n.* The verb *mamunyi* gets inflection into nominal group *pamunyin* 'utterance'. The congruent clause is as *Pan Balang Tamak mamunyi kéto di sisin pekené* 'Pan Balang Tamak utters it in the market'. The incongruent and the congruent clauses can be described as below.

Incongruent *Kéto pamunyin Pan BalangTamak   di sisinpekené*

      It is Pan Balang Tamak's utterance   in the market

        CarrierAttributive   Circumstanceplace

Congruent   *Pan Balang Tamak   mamunyi   kéto   di sisin pekené*

        Pan Balang Tamak   utters   such word   in the market

        Sayer   Verbal P.   Verbiage   Circumstance place

The incongruent clause is categorized as relational process, intensive attributive clause. The word *kéto* 'that' is called reference exophoric (Halliday, 2014:624), it refers to context that mention based on context of situation. The clause was spoken by one of the participants in the text to express what he felt or saw about Pan Balang Tamak' behaviour. The clause will be more familiar as the congruent clause states above. The congruent clause serves as verbal process clause which indicates proposition (Halliday, 536). The verbal process is indicated with verb *mamunyi* 'utter' stating about Pan BalangTamak's idea. *Kéto* 'such word' is reference of similarity (Halliday, 2014633). *Kéto* functions as verbiage in the congruent clause.

2. Process + Range

      There are some metaphoric clauses emplying Process + Range in the text such as:

a. *Pan BalangTamak maan arah-arahan pesu semeng-semeng*

  'Pan BalangTamak gets instruction to go in early morning'

      Clause (a) belongs to be incongruent clause because *maan arah-arahan* consist of two arguments *maan* 'gets' functioning as material process. That word *maan* 'get' is categorized as extension material process since the participant gets some entities after the process is done. *Arah-arahan* 'instruction' serves as Range since it is the name of abstract entity. It cannot be probed by *What does Pan Balang Tamak do with arah-arahan.* Because of this reason, it is categorized as Range (Halliday, 2004:194) and Eggins (2004:219). The clause has congruent clause as *Pan Balang Tamak kaharahin pesu semeng-semeng* 'Pan BalangTamak is instructed to go early morning'.

      The incongruent clause uses material process in active form clause (transformative material process), while the congruent clause uses verbal process in passive clause form. The verb *kahorahin* "is instructed" indicates that the congruent clause is verbal process clause so the clause belongs to be projected clause. *Pan Balang Tamak* in the incongruent clause serves as Client since the trap is intended for *Pan Balang Tamak* (Halliday, 2014:237). Whereas, in the congruent clause, *Pan Balang Tamak* serves as Target since the speaker speaks to Pan Balang Tamak.

The congruent clause has high proposal meaning (Halliday, 2004:460).Verb *kaharain* 'instructed' is verbal process with proposal meaning, it is interpreted as *maan arahan* 'gets instruction' derived from Process +Range.

Congruent Clause

 Pan Balang Tamak kaarahin pesu semeng-semeng
 'Pan BalangTamak is instructed to go in early morning'

b. *Suba apang kuda kadén Pan Balang Tamak gaénanga daya*
 'Many times has Pan Balang Tamak been made a trap'

The clause mentioned above is viewed as metaphorical clause since the clause involves Process +Range realized with *gaénanga daya* 'made a trap'. The incongruent clause is material process in creative clause (Halliday, 2014:230). The Process +Range is congruent with *kadayain* 'trapped', in transformative material process. The process is categorized as process related to contact (Halliday, 2014:235). The incongruent clause can be interpreted as the following clause which is viewed as congruent clause.

Congruent Clause

 Suba apang kuda kadén Pan Balang Tamak kadayain
 'Many times Pan BalangTamak has been trapped'

The congruent clause is categorized as behavioral process released with *kadayanin* 'trapped'. The action of trapping is related to cognition and released with action. This is the reason why the congruent clause belongs to behavioral process. *Pan Balang Tamak* functions as Target since Pan Balang Tamak is the target of the trap.

3. Nominal group emphasis

 Pan Balang Tamak text employs lexis *Jero* which is intended for person who has certain activity related to cultural activity. In the text, *Jero* is used to emphasize the strategy position occupied by someone in community. In Balinese life, the lexis is used to mention the certain position without mentioning the name of person, for example *Jero Klian*. *Jero Klian* belongs to be concept of person who manages traditional organization in Bali. The concept of person who manages traditional organization is metaphoric. The congruent is related to definition of the concept. *Jero Mangku* is concept of ritual organization in Bali. The congruent is the definition of the concept, namely *the person who manages Hindu ceremony in temple.*

4. Logic

Nominal groups deriving from nominalization of process, participant and circumstance are also found in the text as:

a. *Kéto pamunyin Pan BalangTamak ané ngaénang Kliané kepelet makeneh*

  'That is Pan Balang Tamak's utterance which makes the leader trapped to think'

Clause (a) above uses relational proces intsnsive. The attributive *pamunyin Pan Balang Tamak ané ngaénang Kliané kepelet makeneh* 'Pan Balang Tamak's utterance which makes the leader trapped to think' is nominal group complex supported by pre-modifier and post-modifier. The clause is viewed as metaphoric clause because the attributive is a result of combination of some arguments which derive from some arguments of clause(s). The clause has congruent clause as

(i) *Pan Balang Tamak ngaé Klian kepeled makeneh ritat kala mamunyi kéto*

  'Pan BalangTamak makes the leader trapped to think when uttering such that'

(ii) *Klian kepelet ritat kala ngenehang munyin Pan Balang Tamak kéto*

  'The leader gets trapped when thinking such Pan BalangTamak's utterance'.

The two clauses above are congruent. They are clause complexes in hypotactic clauses. Clause (i) can be described as folow

Congruent

Pan Balang Tamak ngaé Klian kepelet makeneh rikala mamunyi kéto
Pan Balang Tamak makes the leader trapped to think when speaking such word
Aktor Material P. Goal Circ. Mental P. Verbal P Verbiage

Incongruent

Kéto pamunyin Pan Balang Tamak ané ngaénang Kliane kepelet mekeneh
That is Pan BalangTamak's utterance which makes the leader trapped thnk
Carrier Attributive

The congruent clause (i) uses three processes such as: material (*ngaé* 'makes'), mental (*makeneh* 'think'), and verbal (*mamunyi* 'speak') processes. The three of those process are togather with actor to construct nominal group complex. Verbiage released by *kéto* 'such word' in the congruent clause serves as carrier in the imcongruent clause. Substitution *kéto*i s exophoric reference since it is related to external context. In congruent clause, it serves as verbiage because it serves as the topic of discussion. Whereas, it functions as carrier, the incongruent clause employs relational process.

The incongruent clause is relational intensive clause, *kéto* has attribution to *pamunyin Pan Balang Tamak ané ngaénang Kliane kepelet mekeneh* functioning as attribute in nominal

group. Such nominal group becomes clause complex in congruent clause constructed of two simplex clauses. The congruent clause is categorized as hypotactic clause indicating enhancement of time sequence (Halliday, 2014:485). The subordinate clause is released with *rikala mamunyi kéto* 'when   speaking such word'

Clause (ii) can be describe as below
Incongruent
Kéto pamunyin Pan Balang Tamak ané ngaénang Klian kepelet   makeneh
That   is   Pan BalangTamak's utterance which makes the leader trapped to think
                  Carrier   Atributive

Congruent
Klian   kepelet ritat kala   ngenehang   pamunyin Pan Balang Tamak kéto
The leader is trapped   when   thinking   such Pan BalangTamak'suttereance
Carrier   Attributive   Mental P   Phenomenon

      The congruent clause is clause complex in paratactic clause (enhancement clause) since the two experiences come in the same time (Halliday, 2014:478). The continuing clause indicates mental process clause released with *ngenehang* 'makeneh'. The congruent clause employs two clauses, namely relational process clause serves as main clause and mental process clause serves as subordinate clause. The congruent clause is relational process with nominal group complex realized with nominal group expanded with adjective clause.

b. *Nepukin parisolah Pan Balang Tamak ngaénang kramané gedeg*
   The clause mentioned above is viewed as metaphorical clause since the clause can be congruent with *Kramané gedeg sawiréh nepukin Pan Balang Tamak maparisolah* 'the community feel angry when seeing Pan BalangTamak's behavior'.
Incongruent
   Nepukin parisolah Pan Balang Tamak ngaénang kramané gedeg
   'Seeing Pan Balang Tamak's deed makes the community angry'
Congruent
   Kramané gedeg sawiréh nepukin Pan Balang Tamak maparisolah
   'The community becomes angry after seeing Pan Balang Tamak behaves'

     The metaphorical clause is simplex clause which uses relational proces released with *ngaé* 'make'. The actor function as nominal group derives from nominalization involving

participant and process. Verb *nepukin* 'see' does not function as verb anymore, but it build with other element into nominal group. The congruent clause is clause complex with relational process as main clause and adverbial clause indicating time clause as subordinate clause marked with conjunction *sawiréh* 'because'. The conjunction is used to show that both clauses have semantic relation, effect-reason.

Incongruent

Nepukin   parisolah   Pan Balang Tamak   ngaénang   kramané gedeg
Seeing   Pan BalangTamak's behavior   makes   community angry
 Aktor   Material P.   Goal   Circ

Congruent

Kramané   gedeg   sawiréh   nepukin Pan Balang Tamak maparisolah
The community are angry because of   seeing   Pan BalangTamak   behavior
Carrier   Attributive Konj   Behavioral P.   Behavier   behavioral P.

c. *Inget tekén pebesen Pan Balang Tamak, lantas kurenanane nyelepang bangké Pan Balang Tamak ke peti sekayané.*
   'Remembering Pan Balang Tamak's message, then the wife enters corpse of Pan BalangTamak into treasure chest'.

    The clause (c) is viewed as incongruent clause, the clause is paratactic because the clause describes two events chronologically marked with conjunction *lantas* 'then'. That clause will be congruent with hypotactic clause functioning purpose without conjunction. The congruent clause is presented below.

   Kurenané Pan Balang Tamak ngingetang pabesen kurenané nyelepang bangkéné ka peti sekayamé.
   'Pan BalangTamak's wife remembers her husband to enter the corpse into the treasure chest'.

    The continuing clause in the incongruent clause functions as clause of time describing chronology of events. The clause uses material process, transformative verbs related to extension (Halliday, 2014:236). The clause will be more familiar if the clause is used as purpose clause.

Interpersonal meaning

In interpersonal meaning, the text applies grammatical metaphor in modality and mood systems.

1. Modality

*Pan BalangTamak*text uses modality in some varieties, but most modality found in the text is congruent. There are some modality varieties found in the text.

Incongruent

(i)   *Keneh krama banjaré nyekin Pan Balang Tamak apanga taén nendain Pan Balang Tamak.*
   'The communities' willing hostiles Pan Balang Tamak to fine him'.

 Congruent

   Krama banjaré lakar makeneh nyekin Pan Balang Tamak apanga taén nendain Pan Balang Tamak.
   'The community will plan to hostile Pan Balang Tamak to fine him'.

   Keneh krama banjaré is nominal group, it has similar meaning to clause using modality as *krama banjaré lakar makeneh. Lakar* is one of modality indicating low proposal meaning (Halliday, 2004:619).

(ii) *Sanggah uug dingeh   tiyang, sanggah   uug aba tiyang*
   'I hear broken shrine, broken shrine I bring'

   The clause above is viewed as metaphoric clause since that clause uses the variety of maodality. The clause *Sanggah   uug   dingeh   tiyang* 'I hear broken shrine" is variety of perception suggesting idea so that the clause contain high proposition meaning. Therefore, that modality is congruent with *certainly*in adjunct. The clause can be congruent as below.

Congruent

   Wiakti, sanggah uug aba tiyang
   'It is certainly, broken shrine I bring'

2. Mood System

   Mood system in clause is related to the clause form, incongruent clause is related to speech function and the form of the clause. The semantic rises based on the context of situation. The text presents dialog involving JeroKlian and Pan BalangTamak. In the dialog, Pan BalangTamak uses some utterances which is used to criticize Jeroklian. Here, one of the utterances having metaphoric utterance is presented below.

Incongruent:

Jero Klian :*Sawiréh Bapak tusing milu ngayah inbanjar, jani Bapa lakar kena denda*
'Because you did help community, now you will be fine'

Pan BalangTamak :*Mankin dumun, tiyang sampun ngemargiang sekadi pengandika Jero Klian*
"Wait, I did perform based on what the leader instructed'.

The word *mangkin dumun* 'wait' uttered by Pan BalangTamak can not be interpreted based on literal. The word will be interpreted based on speech function associated with the context of situation. Literally, *mangkin dumun* is imperative form, it should function as asking one to do something. However, such utterance will be interpreted as statement as *tiyang tusing setuju* 'I do not agree'. The congruent clause "I do not agree' is semantic choice because the semantic will match with social context.

The utterance *tiyang sampun ngemargiang sekadi pengandika Jero Klian* 'I did perform based on what the leader instructed' spoken by Pan BalangTamak serves as proof that Pan BalangTamak is a good commoner in community. That utterance brings context of situation. Therefore, the utterance *mangkin dumun* can be congruent with the clause *tiyang tusing setuju.*

Jero Klian: *Bapa Pan Balang Tamak, sawiréh Bapa teka durian, Bapa lakar kena denda.*
Sir, Pan Balang Tamak, because your coming is late, you will be fined'.

Pan Balang Tamak: *Inggih, Jero Klian, Tiyang dados keni danda, kéwala ajeng dumun dumun tain cising ané ada di sakan Balé banjar.*
Well, Jero Klian, I am ready if you are willing to eat dog feces placed in the pole of *Balé Banjar'.*

Jero Klian: *Apa orahang Bapa, tiang orahin Bapa ngedaar tain cicing. Yéning Bapa nyak, jeg Bapa suba ngedaar tain cicingé totonan, baange pipis siu rupiah*
.'What you said, I am asked to eat dog feces. If you cam, you can eat it, I promise to give money, a thousand rupiahs'.

Pan Balang Tamak: *Inggih, yenining sampunika. …..…tain cicingé suba telah, Tiyang nunas jinah siu rupiah.*
'Well. If so. ….. the dog feces is already finish, I beg you to give me a thousand rupiahs of money.

The underlined clauses are metaphorical expression. Lexis *inggih* 'well' literally, functions as acceptance of requiring. Such lexis is more familiar in community than the congruent expression as *Tiyang mesadia* 'I agree'. Most Balinese people prefer using the metaphoric expression to the congruent one because the language is defined by the environment

where they live. Because of that reason, the use of congruent expression is viewed as formal language in community.

> *Yéning Bapa nyak, jeg Bapa suba ngedaar tain cicingé totonan, baange pipis siu rupiah* 'If you cam, you can eat it, I promise to give money, a thousand rupiahs' is conditional clause functioning as offer of doing service. The clause is indicative clause viewed as metaphorical clause containing proposition meaning because the clause gives choice to do something to the target of speaking, the clause is congruent with the clause imperative as *ajeng tain cicingé malu, tiyang lakar maang pipis siu rupiah!* 'eat dog feces first, I will give you a thousand rupiahs of money'. So that is the reason, the congruent has proposal meaning since the clause indicates expectation the target or listener to do something. In other word, the variation occurring in the text does not involve mood system, but it also involves modality including proposal and proposition.

IV. Conclusion

Text of *Pan Balang Tamak* employs mostly congruent clauses. However grammatical metaphor can not be avoided in the text. In Balinese language, there are a lot of nominalization derived from *Jero* + verb such as *Jero Mangku, Jero Klian. Jero* is given for certain the identity for Balinese cultural organization leader. Personal characteristic can be seen through language expression. Metaphoric in ideational expression in the text suggested that the kinds of text belongs to be spoken language since the number of nominalization derived from process, circumstance or participant is very low.   Interpersonal grammatical metaphor is more polite than the congruent expression. The use of interpersonal grammatical metaphor in the text suggested that Pan Balang Tamak is a polite person who can apply language expression based on context of situation

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