THE TRANSITIVITY OF FOLKLORE:
A COMPARISON STUDY OF INDONESIAN AND ENGLISH FOLKLORE2

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Abstract

Folklore has moral value that is meaningful. Moreover, systemic functional linguistics has three lines of meaning to analyse the transitivity of a clause. In this research, the writer tries to figure out the transitivity of folklore, Indonesian and English folklore. This descriptive analysis has 74 clauses for Indonesian folklore and 45 clauses for English folklore. Having analysed the data, the writer found that material process is the most process appeared in both Indonesian and English folklores. Meanwhile, the transitivity's of Indonesian folklore are material, mental, verbal, relational, and existential. Furthermore, the transitivity's of English folklore are material, mental, verbal, relational and behavioural.
Keywords: *transitivity, Indonesian folklore, English folklore.*

INTRODUCTION

Many people read folklore all around the world. Every country has its own folklore. Folklore tells history of a place or person's name. On the other hand, folklore is the origin of a place or person's name. Many places in Indonesia have their name from folklore, for instance, Banyuwangi.

Folklore is identical to children. Parents read folklore to their children as lullaby. Reading folklore is a pleasure thus many children love to read it. Nowadays, not only children read folklore but also adults. They read folklore to entertaint themselves. Besides its function to entertaint, folklore also has its other function, that is, to educate by its moral value. People learn many things from its value. Value is not only valuable but also meaningful.

People can learn not only from the meaningful value of folklore, but also from each meaningful sentence of it. The writer writes his or her meaningful sentences, of course, in purpose. They need to deliver the message. There are three lines of meaning to analyse a sentence or phrase. They relate to theme, subject, and actor. This approach is called Systemic Functional Linguistics which is introduced by Halliday. Sujatna (2014:

54) states that this approach introduces the clause in three different metafunctions; they are clause as message, clause as exchange, and clause as representation.

As a text, folklore conveys meaning from the writer. To know the meaning, it can be analysed through theme, subject, and actor. In this mini research, the writer tends to identify folklore through its process. The process refers to transitivity. Halliday and Matthiessen (2004: 170) argue that the transitivity system construes the world of experience into a manageable set of process types. In this mini research, the writer tries to figure out the transitivity in Indonesian and English folklore. The writer, in addition, compares the folklore between Indonesian and English folklore to know the author's intention to deliver the moral value.

The writer uses Systemic Functional Linguistics for the main theory. Gerot and Wignell (1994: 6) argue that functional grammar view language as a resource for making meaning. In addition, Halliday divides three line of meaning in the clause; they are clause as message, clause as exchange, and clause as representation. In line, Sujatna (2014: 54) states that clause as message relates to theme and rheme, clause as exchange relates to mood and residue, and clause as representation relates to processes, participants, and circumstances. In this mini research, the writer concerns only in the clause as representation. On the other hand, the writer only figures out the transitivity of the clause. Since it is a process of transitivity, there are some types of transitivity, such as material process, mental process, verbal process, relational process, behavioural process, and existential process.

Gerot and Wignell (1994: 55) state that material processes are processes of material doing. Since it is a process of doing, it will be found in most of the transitivity because human use language in doing something. The participant in material processes are agent, goal, beneficiary, and scope. There is also circumstance in material process.

In line with Gerot and Wignell (1994), Sujatna (2014: 75) says that mental processes are the processes that relate to feeling, thinking, perceiving, and having emotional reactions to things. The participants in mental processes are senser, phenomenon, and inducer. There is also circumstance in mental processes.

The next process is verbal process. Halliday and Matthiessen (2004: 171) argue that verbal processes are symbolic relationships constructed in human consciousness and enacted in the form of language, like saying and meaning. The participants in verbal processes are sayer, receiver, verbiage, recipient, client, and target.

The fourth process is relational process. This process is the process of being and becoming. The participants involve are carrier and attributive for relational attributive, while for relational identifying are token and value.

After relational processes, there is a behavioural process. According to Gerot and Wignell (1994: 61) behavioural process is process of physiological and psychological behaviour, like breathing, dreaming, snoring, smiling, hiccupping, looking, watching, listening, and pondering. The participant in this process is behaver. The last process is

existential process. Sujatna (2014:80) says that existential processes are process of existence. The participant involved in this process is existent.

Method

The writer uses qualitative method in this research, as stated by Sugiyono that qualitative is an artistic method because the process of the research is about art and it is called interpretive method because the result of data research is about interpretation of data which are found in the field (2013:7-8).

Qualitative method deals with words rather than numbers; the words are then interpreted. This mini research uses Indonesian folklore and English folklore to be analysed. The writer then identified the transitivity process of each clause of both folklore, Indonesian and English. In addition, this mini research uses descriptive method. On the other hand, the writer only describes about the transitivity process appear in Indonesian and English folklore.

DISCUSSION

The writer analysed the data that have been collected from two folklores, Indonesian and English folklore. The Indonesian folklore is entitled 'The Origin of Landak River', while the English folklore is entitled 'The King of the Cats'. The writer then used 40 data for English folklore and 64 data for Indonesian folklore, thus there are 104 data in this mini research. Getting the data, the writer observed them and identified the clauses first. After identifying the clauses, the writer figured out the transitivity. Later, the writer classified the data into comparison of Indonesian and English folklore.

Indonesian Folklore

There are 64 clauses found in Indonesian folklore entitled 'The Origin of Landak River'. Based on the result of the research, the writer found 66 processes of transitivity. The transitivity found in Indonesian folklore is material processes, mental processes, verbal processes, relational processes, and existential processes. Table 1 shows the transitivity of Indonesian folklore in detail.

Table 1. Transitivity of Indonesian folklore

No	Clause	Transitivity
1	Long time ago, lived a farmer and his wife in a village by the side of a forest.	Material
2	They lived simply	Material
3	They like to help other people	Mental/ material
4	The farmer and his wife were resting in their house	Material
5	The farmer was sitting beside his sleeping wife.	Material
6	A white centipede came out from the wife's head.	Material
7	The farmer was amazed.	Relational

8	He then followed the centipede	Material
9	The farmer went home	Material
10	The wife told his husband about the dream	Verbal
11	I was walking through a vast field	Material
12	I came to a lake.	Material
13	I saw a giant hedgehog in the lake	Mental
14	It was glaring at me,	Relational
15	I ran away.	Material
16	He heard his wife's dream	Mental
17	The farmer went back to the small pond.	Material
18	He saw something very shiny	Material
19	He came to the shiny object	Material
20	It was a golden hedgehog statue	Relational
21	It was very beautiful.	Relational
22	Its eyes were made of diamond.	Material
23	The farmer then brought the statue home.	Material
24	The farmer had a dream.	Material
25	A giant hedgehog came to him	Material
26	I will give you everything	Material
27	There are two kinds of prayers	Existential
28	One is to start your wish	Relational/ material
29	The second is to stop your wish.	Relational/ material
30	The farmer told his wife about his dream	Verbal
31	They really wanted to prove it.	Mental/ material
32	The farmer slowly caressed the statue's head.	Material
33	He said the prayer	Verbal
34	Rice came out of the mouth of the statue.	Material
35	The rice kept on coming out from the statue's mouth.	Material/material
36	The farmer immediately said the prayer	Verbal
37	The rice then stopped	Material
38	The farmer and his wife then asked for other things,	Verbal
39	They became very rich.	Relational
40	They still like to help other people.	Mental/ material
41	A lot of poor came to them	Material
42	A thief found out about the secret of the golden hedgehog statue.	Material
43	Pretending to be a poor asking for help	Verbal
44	He stole the statue from the farmer's house	Material

45	The thief blurred to the district area of Ngabang.	Material
46	There was a drought in the area.	Existential
47	The thief wanted sympathy from the people	Mental
48	He said to them	Verbal
49	He would provide them with water.	Material
50	He thief then caressed the hedgehog statue	Material
51	Water came out of the statue's mouth	Material
52	All the people were so happy.	Relational
53	The water kept on coming out.	Material/ material
54	The thief didn't know the prayer to stop the wish.	Mental/ material
55	People were really scared.	Relational
56	They ran away	Material
57	It was started to flood the area	Material/material
58	He thief also wanted to run away,	Mental
59	He cannot move his legs	Material
60	There was a giant hedgehog	Existential
61	Water kept coming from the statue	Material/material
62	It became a river.	Relational
63	The thief was drowned in the river.	Material
64	People then named the river as Hedgehog River or Sungai Landak.	Material

Table 1 describes the result of transitivity process of 64 clauses, 10 of them are complex clauses, of Indonesian folklore entitled 'The Origin of Landak River'. There are five processes found, they are material processes 46, mental processes 8, verbal processes 7, relational processes 10, and existential processes 3.

Material Process

Material processes are the most processes found in Indonesian folklore entitled 'The Origin of Landak River'. The result shows that some clauses that performed material processes are clauses no (1), (2), (3b), (4), (5), (6), (8), (9), (11), (12), (15), (17), (18), (19), (22), (23), (24), (25), (26), (28b), (29b), (31b), (32), (34), (35a), (35b), (37), (40b), (41), (42), (44), (45), (49), (50), (51), (53a), (53b), (54b), (56) (57a), (57b), (59), (61a), (61b), (63), and (64).

Table 2. Analysis of Material Process of Indonesian Folklore

Data	Participant: Agent	Process: Material	Circumstance
(2)	They	Lived	Simply
(11)	I	Was walking	Though a vast field

(12)	I	Came	To a lake

Mental Process

There are nine clauses that involved mental process in Indonesian folklore entitled 'The Origin of Landak River'. The processes can be seen in the clauses no (3a), (13), (16), (31b), (40a), (47), (54a), and (58). The verbs involved are wanted, know, like, saw, and heard.

Table 3. Analysis of Mental Process of Indonesian Folklore

Data	Participant: Senser	Process: mental	Participant: Phenomenon	Circumstance
(13)	I	Saw	a giant hedgehog	in the lake
(16)	He	Heard	his wife's dream	
(58)	The thief	also wanted to	run away	

Verbal process

From the result, there are seven clauses consist of verbal processes. Those clauses are no (10), (30), (33), (36), (38), (43), and (48). The verbs included in this process are said, asking, asked, and told.

Table 5. Analysis of Verbal Process of Indonesian Folklore

Data	Participant: Sayer	Process: verbal	Participant: receiver	Participant: verbiage
(10)	The wife	told	her husband	about the dream
(30)	The farmer	told	his wife	about his dream
(38)	He	said		the prayer

Relational Process

The second biggest process found in Indonesian folklore is relational processes. The result shows that clauses no (7), (14), (20), (21), (28a), (29a), (39), (52), (55), and (62) belong to relational process. The processes are shown from the verbs such as became, were, is, and, was.

Table 6. Analysis of Relational Process of Indonesian Folklore

Data	Participant: carrier	Process: relational	attributive
(7)	The farmer	Was	amazed
(14)	It	Was	glaring at me
(21)	It	Was	very beautiful

Existential Process

Existential process is the least processes that found in Indonesian folklore entitled 'The Origin of Landak River', only three data. The result shows that this process appeared in the clauses no (27), (46), and (60). The verbs involved in this process are was and are.

Table 7. Analysis of Existential Process of Indonesian Folklore

Data	Process: existential	Participant: existent	Circumstance
(27)	Are	two kinds of prayers	
(46)	Was	a drought	in the area
(60)	Was	a giant hedgehog	

English Folklore

There are 45 clauses found in English folklore, The King of the Cats. Meanwhile, the transitivity found in English folklore consists of material process, mental process, verbal process, relational process, and behavioural process. Table 2 shows the result of transitivity of English folklore, The King of the Cats in detail.

Table 8. Transitivity of English folklore

No	Clause	Transitivity
1	Long before shooting in Scotland was a fashion	Relational
2	Two young men spent the autumn in the very far north	Material
3	Two young men living in a lodge far from other houses with an old woman	Material
4	Her cat and their own dogs formed all the rest of the household.	Material
5	One afternoon the elder of the two young men said he would not go out	Verbal/ material
6	One afternoon the elder of the two young men said he would not go out	Material
7	He did not do so	Material
8	The elder man became very uneasy	Relational
9	He watched and waited in vain till long after their usual supper-time.	Behavioural/material
10	The young man returned,	Material
11	The dogs lying at their feet,	Material

12	The old woman's black cat sitting gravely with half-shut eyes on the hearth between them.	Material
13	The young man began as follows	Material
14	You must be wondering	Mental
15	I have had a curious adventure to-day	Material
16	I hardly know	Mental
17	I went	Material
18	I told you	Verbal
19	A mountain fog came on	Material
20	I was about to turn homewards	Relational
21	I completely lost my way	Material
22	I wandered about for a long time,	Material
23	I saw a light	Mental
24	It disappeared	Material
25	I found myself close to a large old oak tree.	Material
26	I climbed into the branches	Material
27	It was beneath me	Relational
28	I seemed to be looking down into a church	Mental
29	A funeral was in the act of taking place	Relational
30	I saw a coffin, surrounded by torches,	Mental
31	I know	Mental
32	You won't believe me	Mental
33	I heard singing	Mental
34	I tell you	Verbal
35	His friend eagerly begged him to go on	Material
36	The dogs were sleeping quietly	Material
37	The cat was sitting up	Material
38	Young men involuntarily turned their eyes towards him	Material
39	It is perfectly true.	Relational
40	The torches were both borne by cats	Material
41	The coffin were marked a crown	Material
42	He got no further	Material
43	The cat started up shrieking	Material
44	Old Peter's dead	Relational
45	I'm the King o' the Cats	Relational

Table 8 shows the result of transitivity of English folklore, The King of the Cats. As shown, there are 43 clauses and 2 complex clauses. The transitivity appeared are

material process 25, mental process 8, verbal process 3, relational process 8, and behavioural process 1.

Material Process

Material process has the highest rank to be appeared in the transitivity of English folklore, The King of the Cats. It shown in no (2), (3), (4), (5b), (6), (7), (9b), (10), (11), (12), (13), (14), (15), (16), (17), (19), (21), (22), (23), (24), (25), (26), (35), (36), (37), (38), (40), (41), (42), and (43). The verbs involved are spent, living, formed, went, do, returned, lying, sitting, began, had, came, lost, wandered, disappeared, found, climbed, begged, sleeping, turned, borne, marked, got, and started.

Table 9. Analysis of Material Process in English Folklore

Data	Participant: agent	Process: material	circumstance
(10)	The young men	returned	
(11)	The dogs	Lying	at their feet
(17)	I	Went	

Mental Process

There are eight clauses obtained to be mental process. The result shows that mental process found in the data no (14), (16), (23), (28), (30), (31), and (32). The verbs found for this transitivity are wondering, know, saw, seemed, and believe.

Table 10. Analysis of Mental

Data	Participant: Senser	Process: mental	circumstance
(14)	You	must be wondering	
(16)	I	hardly know	
(23)	I	Saw	

Verbal Process

There are only three clauses found to be verbal process. It appeared in the data no (5), (18), and (34). Meanwhile, the verbs are said, told, and tell.

Table 11. Analysis of Verbal Process in English Folklore

Data	Participant: Sayer	Process: Verbal	Participant: receiver
(18)	I	Told	you
(34)	I	Tell	you

Relational Process

Relational process is divided into two, attributive and identifying. In English folklore, The King of the Cats, there are 7 relational attributive processes and 1 relational identifying process. It is shown in the data no (1), (8), (20), (27), (29), (39) and (44) for attributive, furthermore no (45) for identifying. The verbs for relational processes are was, became, is, and am.

Table 12. Analysis of Relational Process in English Folklore

Data	Participant: Carrier	Process: relational	attributive
(8)	The elder man	became	very uneasy
(20)	I	was about	to turn homewards
(22)	It	Was	beneath me

Behavioural Process

The least data is shown in behavioural process. It only has one data, that is, data no (9) for the verb watched.

Table 13. Analysis of Behavioural Process in English Folklore

Data	Participant: Behaver	Process: behavioural
(9)	He	Watched

CONCLUSION

Doing the research, it can be drawn a conclusion that the transitivity appeared in Indonesian folklore are material processes, mental processes, verbal processes, relational processes, and existential processes. Meanwhile, the transitivity appeared in English folklore are material processes, mental processes, relational processes, and behavioural process. Table 3 below summarized the result of the transitivity appeared in Indonesian and English folklore.

Table 14. The transitivity of Indonesian and English folklore

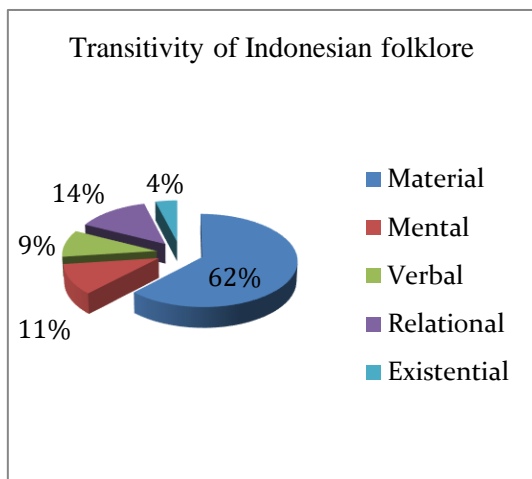| Indonesian Folklore					English folklore				
Transitivity					Transitivity				
Material	Mental	Verbal	Relational	Existential	Material	Mental	Verbal	Relational	Behavioural
46	8	7	10	3	27	8	3	8	1

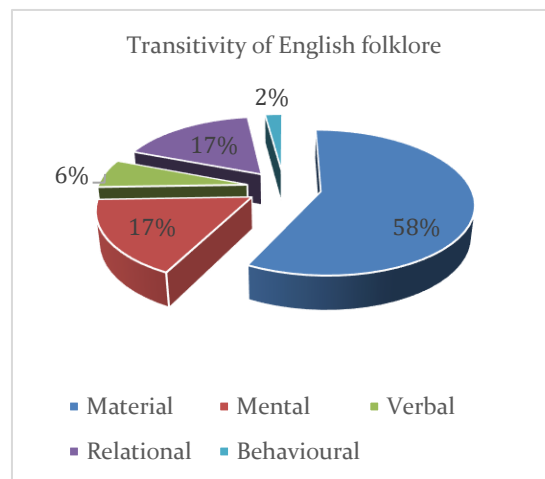Chart 1. Transitivity of Indonesian folklore

Chart 2. Transitivity of English

folklore

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