

**PHILOSOPHY OF THE TEXT “THE LEGEND OF BUKIT FAFINESU”
FUNCTIONAL SYSTEMIC LINGUISTICS**

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Abstract

The text "Legend of Fafinesu Hill" is a narrative text originating from the Province of East Nusa Tenggara. This text contains conditions of meaning that are still held by the local community. This study aims to explore the noble values conveyed in the text through complex clauses. The theory used to dissect the noble values of this text is the theory of complex clauses from the theory of Systemic Functional Linguistics. This study uses a qualitative approach, grounded theory. The data sources taken from the text, namely sentences categorized as complex clauses. The results of this study indicate that this text teaches us to be grateful to God. In addition to into, this text teaches us to make sacrifices sincerely. This research is an applied language research so that the results of this study are useful for education, discourse studies, semiotics, and sociolinguistics.

Keywords: Elaboration, extension, enhancement, projection

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1. INTRODUCTION

Language has a very important role in society because language is used for all activities in society because as a member of society, language is used in various fields in society. Halliday (2014) states that language has a social function known as the metafunction of language, namely; ideational, interpersonal, and textual language. The three functions of language cannot be separated because the functions of language are related to each other. Therefore, language is very complex in society. Ideational language is a language used to convey ideas or concepts, experiences both in the past and future events. Ideational language is related to a number of aspects such as; the actions used, the participants in the text, how the actions are carried out, what they are done for, and the media used. Interpersonal language is related to the involvement between participants in the text, namely; the relationship between participants, the familiarity between participants in the text, and the social status of each participant. Language as textual is related to the purpose of the text being created. In addition, textual language is associated with the text media so that textual language is associated with the text genre (Halliday and Hasan, 1999).

The narrative text "Legend of Fafinesu Hill" is the realization of the function of language as an ideational language because the author of the text has a specific purpose that is intended for the local community in particular and the outside community in general. As a narrative text, the text is supported by the interpersonal language function, namely the dialogue language used by the text participants (Suardana, 2022). The existence of interpersonal language in the text functions to strengthen the context so that the flow of events is easier to understand. As a narrative text, this text uses the function of language as a textual language because the text uses connotative language, namely the meaning of the text is outside of language (Danesi, 2004).

The meaning of the text "Legend of Fafinesu Hill" cannot be seen only in terms of discourse semantics, but language must be associated with the social context. Thus, language and context need each other to produce certain meanings. That means the meaning of the text cannot be seen from the understanding of an event that is realized with clauses. However, the clauses that form the text cannot be ignored because the clauses in the text are used as the forerunner to determining the ideology of the text. Understanding a text means that mastery of the ideology of the text must be done well (Suardana, 2021).

Semadi and Suardana (2024) conducted a study on a Balinese narrative text entitled Text "I Pucung". The study aims to explore the ideology of the text. The results of the study stated that the text teaches humanity to minimize bad characters called Sad Ripu, namely six characters in humans that need to be minimized. The characters in question are; jealousy, drunkenness, arrogance, anger, lust, and greed. The results of the study stated that the ideology of the text teaches Balinese society in particular and the wider community in general to become whole human beings, this study is in line with the research conducted by Bratayadnya, Suparwa, Yadnya, and Satyawati (2021) who studied the philosophy of the text "I Lubdaka Maboros". The text is a narrative text with Balinese local wisdom. The study explores the philosophy of the text with the LSF theory. The results of the study state that the text teaches humans to restrain their desires for a social phenomenon.

Another study was conducted by Suardana (2023), namely a study that examines the philosophy of the Covid-19 protocol phenomenon with an LSF study. The study used a qualitative, phenomenological approach. The results of the study stated that behind the Covid-19 phenomenon, there are a number of moral messages obtained from the phenomenon, namely; (i) always think positively about every phenomenon, (ii) use the mass media properly, (iii) speak politely, (iv) level our competence according to our field of science.

The studies above stimulated the researcher to reveal the philosophy of the local text, namely the text "Legend of Bukit Fafinesu" from a different perspective than the studies above. This study seeks the philosophy of the text "Legend of Bukit Fafinesu" which is taken from the complex clauses that make up the text. These complex clauses form their own interpretations that are linked to the social context so that these complex clauses lead to an understanding of the moral values of the text. The theory used to study the complex clauses in the text is the complex clause theory of Systemic Functional Linguistics (LSF) proposed by Halliday (2014). This theory is believed to be able to dissect the philosophy of the text with the logico semantic explanation. Logico semantic study on complex clauses is a characteristic of LSF theory.

This study examines the text "Legend of Fafinesu Hill" because the researcher believes that the text has a deep philosophy and is useful for the local community. However, to what extent is the depth of the philosophy of the text. This phenomenon is seen as an urgency that needs to be done seriously.

This research is related to semantics, syntax, analysis, and semiotics so that the results of this study have a positive impact on improving quality in the field of linguistics. In addition, the results of this study are expected to be able to provide education to the people of East Nusa Tenggara regarding the philosophical values of the text. The results of this study are expected to be able to provide guidance for community life.

II. RESEARCH THEORY AND METHODS

LSF is a linguistic science that studies language involving social context. As previously mentioned, language and social context form certain meanings so that the meaning of language cannot be equated if the accompanying social context is different. Language in LSF has layers or strata that include; phonology, lexicogrammatics, situational context, cultural context, and ideology (Martin, 1992).

Situational context relates to aspects outside of language that include; (i) text participants, (ii) types of actions carried out or occurring, (iii) who benefits or is targeted in an action, (iv) media used in the text, (v) types of texts used, (v) style of language used. Cultural context relates to the type of text used by focusing on the structure or stages to achieve certain goals (Martin and Rose, 2008).

Lexicogrammatics includes linguistic structures that include; words, groups or phrases, simple clauses and complex clauses. This study focuses on the use of complex clauses in the text so that this section focuses on the elaboration of complex clauses. Halliday (2014) views complex clauses as clauses that have a structure called tactics and a function called semantic logic.

Complex clauses can be viewed from the perspective of the equality of the clause structures that form them, namely complex clauses consisting of; (i) unequal clauses, (ii) equivalent clauses, (iii) combined clauses between equivalent, unequal, and combined clauses. On the other hand, clauses are also viewed in terms of their function. The function of a clause can be viewed from four perspectives, namely; (i) elaboration, (ii) extension, (iii) inspiration, and (iv) projection (Suardana, 2022).

An elaboration clause is a clause that functions to develop the first clause by: (i) Simplifying the topic or idea expressed in the first clause. Simplification elaboration clauses are often marked by the use of conjunctions such as; in other words, it means, it means, shows, and the like. (ii) Giving examples, namely the first clause is developed by giving examples which are often marked by conjunctions such as; for example, for example, the same as, and as if. Elaboration clauses have a very important role in the text because elaboration clauses provide a deeper explanation of an idea or topic.

Extension clauses are clauses that function to provide additional information that is realized by the first clause or the previous clause. Extension clauses are often marked by conjunctions such as; and, moreover, besides, even, and the like. In addition, extension clauses also function as choice or opposition clauses, namely extension clauses state the choice or opposition of ideas realized by the first clause. Conjunctions that are often used in clauses are; but, however, or, although, although, on the contrary, and the like.

Inference clauses are clauses that function to develop ideas or notions in the previous clause by developing the time of the event, manner, place, and so on. Inference clauses function as adverbial clauses that often use adverbial conjunctions such as; when, then, later, in a way, at the time, because, therefore, so that, and other adverbial conjunctions.

Projection clauses are clauses that function as clauses of viewpoint and commands. Projection clauses are marked by proposal and proposition verbs. Proposal verbs are such as; ordering, forcing, asking, expecting, commanding, and so on. Proposition verbs are such as; to think, to view, to assume,

This study uses a qualitative approach, grounded theory, namely developing the theory of complex clauses proposed by Halliday (2014). The data taken comes from the text "Legend of Fafinesu Hill" accessed from https://stptower.com/wp-content/uploads/Cerita-Rakyat-Kalender-STP_compressed.pdf.

The data identification technique is a direct observation technique, namely reading the text as a whole, identifying clauses that are categorized as complex clauses. The identified complex clauses are tested with the theory of complex clauses, then the results of this research study are described descriptively. The following are a number of complex clauses used to determine the philosophy of the text. (1) Their father died after falling into a ravine while hunting wild boar a year ago. (2) Since he was a baby, he has never felt the touch of love from his parents. (3). The youngest brother asked the eldest brother "where are father and mother when they come home, little brother really misses them" (4) A voice came when they were meditating "My son, come and invite your younger siblings tomorrow night before the rooster meets father and mother in this place, don't forget to bring a rooster to be a sacrifice."

(5) When the chicken's blood touched the earth, suddenly two fat pigs approached the children. (6) The two pigs were kept and then continued to give birth, which made the children live prosperously.

The six clauses above are studied logically semantically, namely; elaboration, extension, inhasion, and projection. The elaboration clause is symbolized by (-), the extension clause is symbolized by (+), the inhasion clause is symbolized by (^), and the projection clause is symbolized by (p). The results of this study are described in the form of a table to make it easier to identify the functions of the clauses in the text.

III. DISCUSSION AND FINDINGS

The complex clauses above are described linguistically by involving the social context held by the East Nusa Tenggara Community. The social context is very important in determining the philosophy of the text.

Clause I

Their father passed away	because he fell into a ravine	while hunting wild boar a year ago
Core Clause	^	^

The complex clause in clause I uses two expansion clauses or expansion clauses, namely the inhasi clause stating cause and effect, and time. The cause and effect clause is marked by the conjunction because, while the time clause is marked by the conjunction when (Haliday, 1976).

The complex clause states that the father in the text is a father who is responsible for his family. As a parent, the person risks his life and body to support his children and wife. This action is proven by the essence of the inhasi clause stating the cause and effect clause. The action taken by a father is looking for a wild boar which is realized by the time clause.

The complex clause shows that a parent really loves his family and dares to take very high risks. The risks found are: (i) A very high ravine besides causing the potential for death, the ravine is also a place for wild animals. That means that the death of a father could be due to slipping into a ravine and the risk of being eaten by wild animals, bitten by snakes or stung by bees or the like. (ii) Being killed by wild boars because wild boars will be very fierce when their territory is disturbed. These risks are very high, but high responsibility towards the family can eliminate the risks that can occur.

The death of a father in the text occurred because he slipped into a ravine. That shows that a father deserves to be called a hero for the family because the father's death was caused by the father's hope of providing a living for his entire family.

Clause II

Since he was a baby	he never felt the touch of love from his parents.
^	Core Clause

The complex clause in clause II is a clause that is categorized as a time infused clause, which tells that the eldest sibling in the text does not receive affection from both of his parents. The infused clause is marked by the conjunction since which states the duration until now.

The complex clause states the deep sadness felt by the youngest child and his older siblings. The sadness felt by the youngest child is not feeling the affection of both of his parents. This phenomenon is related to the formation and development of character in the youngest child.

On the other hand, the complex clause states how heavy the responsibility is borne by the eldest sibling because he has to support his younger siblings. An eldest sibling must replace the role of both of his parents because he has to raise his younger siblings.

Clause III

The youngest brother asked the eldest brother	where are father and mother	when are they coming home,	little sister misses them so much
Projection Clause		+	^
	P		

Clause III is a projection clause that contains the meaning of a proposal, namely the hope of meeting both parents. This hope is conveyed to the eldest brother. The clause states how much a small child who still needs affection from both parents misses him.

The clause contains a very deep meaning, namely making the eldest brother even sadder because the eldest brother will think more, namely thinking about how to make a living for his younger siblings and thinking about the sadness of his youngest brother. The clause states that the eldest brother keeps the whereabouts of his parents a secret in the hope of avoiding the sadness of his younger siblings.

Clause IV

The voice came when they were meditating	My child	come and bring your little brothers tomorrow night	before the rooster crows meet father and mother in this place	Don't forget to bring a rooster to use as a sacrifice
	Minor Clause		^	+
Projection Clause	P			

The projection clause contains the meaning of a proposal, namely a clause that describes the order or hope that the eldest child and his younger siblings will come to meet their parents in the place provided. This clause states the form of joy on both parties, namely between the children and their parents. This clause also contains the meaning of how much both parties

miss each other so that both parties are willing to spend time in the hope of meeting the children and their parents.

The additional clause that is realized with Don't forget to bring a rooster to be sacrificed is a clause that contains conditions. This clause states the conditions that must be met when meeting both parents.

Clause V

When chicken blood touches the earth	Suddenly two fat pigs approached the children.
\wedge	Core Clause

Clause V is a complex clause of inhuasi stating time, namely stating two events that occur simultaneously (Halliday, 2014). Semiotically, clause V states that the sacrifice that is done sincerely will bring maximum results for his life.

Clause VI

The two pigs are kept	then continue to give birth which makes the children live a prosperous life
Core Clause	\wedge

Clause VI is a complex clause that states time infusion, namely stating a series of events. The main clause states an action carried out by its children, while the sequence clause states the result of the action carried out. Thus, clause VI is a clause that states the end of the text.

FINDINGS

The text "Legend of Fafinesu Hill" contains a very deep philosophical value for our lives. There are three moral values obtained in the text, namely as follows.

We must be grateful that we still have parents because parents educate their children so that the formation and strengthening of the child's mentality becomes a better hope. The success or failure of what happens to children is determined by the environment (Halliday, 1978). The environment is formed by parents. Respect parents while they are alive, do your best, fulfill their needs. Respecting and loving parents is a form of respect for God Almighty.

Even though we do not have parents, be sure that we do not live alone. Whatever happens is definitely known by God. God will send help in various forms. Therefore, being grateful at every opportunity and condition is an absolute thing that must be done.

Sacrificing sincerely and sincerely is a form of love for the universe and its contents. Sacrificing sincerely and sincerely is a reflection of a noble person. Sacrificing sincerely and sincerely is a form of a door of sustenance for all of us. The more sacrifices you make sincerely, the better fortune will come to that person.

IV. CONCLUSION AND SUGGESTIONS

The text "Legend of Fafinesu Hill" is a narrative text originating from East Nusa Tenggara which is still preserved. The text uses complex clauses dominated by inhasion complex clauses which state a series of events. In addition, the text uses projection clauses, namely proposals. The projection clause states the hopes that the youngest child can meet his parents. In addition, the text of the projection clause in the text states the conditions that must be met by the children if they want to get sustenance. Philosophically, the text teaches all mankind to be grateful for all His blessings and to make sacrifices sincerely.

This research is an applied language research, namely research involving linguistic studies by examining narrative texts and producing moral values of life that are useful for education, ethics, aesthetics, semiotics, literary discourse, and sociolinguistics. Therefore, the results of this study are expected to increase the insight of the people of East Nusa Tenggara into the philosophical values of the text. The results of this study are expected to increase the number and quality of linguistic libraries.

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