

PHENOMENON VARIATIONS OF MENTAL PROCESSES IN WEST JAVA FOLKLORE: SYSTEMIC FUNCTIONAL LINGUISTICS

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Abstrak

Penelitian ini mendeskripsikan varian fenomenon dalam cerita rakyat berbahasa Inggris. Data diambil dari sebuah buku cerita rakyat Jawa Barat, yaitu Si Kabayan. Analisis dilakukan berdasarkan teori linguistik fungsional sistemik dari Halliday (2014). Metode penelitian dalam penelitian ini adalah penelitian kualitatif. Peneliti memulai analisisnya dengan mencari data yang berisi varian fenomenon dalam proses mental. Selanjutnya, peneliti membuat klasifikasi varian fenomenon berdasarkan fenomenon of thing, fenomenon of fact, dan fenomenon of thought. Proses mental dikonstruksikan untuk membentuk proses mental lengkap yang mencakup kedua partisipan Senser, dan Fenomenon. Hasilnya menunjukkan tiga varian fenomenon yaitu fenomenon of thing, fenomenon of fact, dan fenomenon of thought. Fenomenon of thing dapat ditemukan pada kelompok kata benda. Fenomenon of fact dapat ditemukan pada kata that. Selanjutnya, fenomenon of thought dapat ditemukan pada wh-clause. Kedua partisipan ini, Senser dan Fenomenon ada dalam proses mental, baik secara eksplisit maupun implisit.

Kata kunci: *proses mental, linguistik fungsional sistemik, senser, varian fenomenon, Si Kabayan.*

Abstract

This research describes phenomenon variations in an English folklore. The data are taken from a book of West Java folklore, namely Si Kabayan. The analysis is performed mainly based on theory of systemic functional linguistics of Halliday (2014). The research method in this research is qualitative research. The researcher starts his analysis by looking for data which contain phenomenon variations in mental processes. Furthermore, the researcher makes classification of phenomenon variants based on phenomenon of thing, phenomenon of fact, and phenomenon of thought. The mental processes were constructed to form a complete mental processes that include both participants, Senser and Phenomenon. The results show three phenomenon variants which are phenomenon of thing, phenomenon of fact, and phenomenon of thought. Phenomenon of thing can be found in the noun group. Phenomenon of fact can be found in *that* word. Furthermore, phenomenon of thought can be found in the *wh-clause*. These two participants, Senser and Phenomenon always exist in the mental process, whether explicitly or implicitly.

Keywords: *mental processes, systemic functional linguistics, senser, phenomenon variations, Si Kabayan.*

1. Introduction

When people use language to express meanings, they do it in specific situations. Language has two functions. The first, in human life, language is a tool for human communication. Language has other functions such as to express feelings or experiences and to share ideas with other people. The second, language as metafunctions. In *Functional Grammar Approach*, Halliday and Matthiessen (2014) states that “*there are three meanings discussed in functional grammar, textual meaning, interpersonal meaning, and experiential meaning.*” Silvana (2015) examined the realization of ideational meaning in a wedding ceremony of a certain traditional culture (Deli Malay). This study focused on the analysis of verbal and visual elements (a multimodal analysis) in the wedding ceremony and their relationship to reveal the ideology, power, and way of life. This study found that the meanings are invented by combining the verbal and visual elements supported by the ideational metafunction elements. The way language is used represents its users, their social and cultural status in society. The combination of both fields (language and culture) indicates that language reflects the cultural reality as stated by Gusnawaty (2017). In addition, revealed the meaning of text and context Lombok Amaq Setoweq folklore by using SFL theory (Sudarianti, 2018). The study focused on structural analysis text and context. Sudarianti explained the text structure is referred to in terms of grammatical structures or lexicogrammatics that make up three functions of metalanguage in the study of SFL, namely ideational function through analysis of transitivity systems, interpersonal functions through the mood-residue system, textual function through theme-remata analysis.

Each process has its own characteristic about which verbs are included, so does mental process. Rahmasari (2019) described implicit participants in mental processes in English novel, namely implicit sensor and implicit phenomenon. Lock (1996) states that “*participant is a term used to refer in general to entities involved in processes*”. Based on background above, the problem in this research is how the lexicogrammatical system and the writer will explore more which verbs can be used in mental processes and how to differentiate them from the verbs and participants involved in the process. We will see phenomenon variations in the text of Si Kabayan in West Java folklore.

Folklore is one form of oral prose, is anonymous and told from person to person. folklore can be interpreted as an expression of the meaning and form of the language of

a society through the corresponding speech language directly with various aspects of the culture and social composition of society. In relation to SFL folklore text is a form of realization of the experience of the speaker community in realizing the experience of non-linguistic being linguistic experience. Actual experience intended in this research that is representation of the linguistic experience transacted by the public in the form of narrative text of folklore which is formed systematically in lexico-grammatical structure. Folklore is also a realization of the external linguistic context of West Java society in the form of social context/register, cultural context/genre, and context the ideology embodied in the narrative of Si Kabayan's story. Folklore as a social product the culture of society embodied in the form of narrative texts so far is lacking analysed. Research on literary works, especially West Java folklore by using linguistic theory, in particular the SFL theory is still very rare.

The folklore of Si Kabayan is very well known by Indonesian people, especially West Java. Stories that were originally oral stories have now undergone many transformations into other forms such as children's stories, dramas and films. The story of Si Kabayan is so deeply rooted in the people of West Java, especially Sundanese, that people recognize him as one of the Sundanese human identities. The character is witty, lazy, but seems to be a character that is so attached to the Sundanese human person with a background in rural life. Even though he is known by the public as a person who is thick with funny stories. Actually, Si Kabayan has a very strong religious side. The data are taken from English folklore of Si Kabayan which is written by Mohammad Rizqi in 2016. The fact is that the story of Si Kabayan lives in a Sundanese society. The writer will analyze phenomenon variations of mental processes in West Java folklore. (Halliday and Matthiessen, 2014) explain that *“there are six kinds of clauses relate to process types, their meaning, and key participants”*.

Table 1. Process Types, Their Meanings, and Key Participants

No.	Process type	Category Meaning	Participants
1.	Material: 1. action 2. event	Doing: 1. doing 2. happening	Actor/Goal

2.	Mental: 1. perception 2. emotion 3. cognition 4. desiderative	Sensing: 1. seeing 2. feeling 3. thinking 4. wanting	Senser/Phenomenon
3.	Relational: 1. attribution 2. identification	Being: 1. attributing 2. identifying	Token/Value Carrier/Attribute Identified/Identifier
4.	Behavioral	Behaving	Behaver
5.	Verbal	Saying	Sayer/Target
6.	Existential	Existing	Existent

Gerot & Wignell (1995) describe that “*process is realized by verbs. In general, there are four types of verbs used in mental process, namely verbs of cognition, perception, emotion, and desideration.*” There are two participants in mental processes, namely Senser and Phenomenon. Senser is someone that senses something and Phenomenon is something which is sensed.

No.	Senser	Process	Phenomenon as Thing
1.	You	Miss	your father

No.	Senser	Process	Phenomenon as Fact
2.	I	recognize	the fact that you must go

No.	Senser	Process	Phenomenon as Thought
3.	She	didn't worry	what happen last night

In sentence (1), we have *You* as Senser and *your father* as Phenomenon. The verb used, *miss*, is in positive form. In sentence (2) we can see *recognize* as the verb used is positive form. On the other hand, in sentence (3) we can see the word *worry* as the verb used is in negative form. Therefore, we have *what happened last night* as Phenomenon and *she* as Senser. Halliday & Matthiessen (2014) describe “*clause in functional grammar is a grammatical unit that consists of three main components, i.e. (1) process, (2) participant, and (3) circumstance.*” Process equals verb in formal grammar, participant equals subject or object, while circumstance equals complement. Interdependency of clauses is technically called “*taxis*”. The same interdependency is called *parataxis* (equal status) and the different one is called *hypotaxis* (unequal status).

Hypotaxis is the relation between a dependent element and its dominant, the element on which it is dependent. Parataxis is the relation between two similar elements of equal status, one initiating and the other continuing. The distinction between parataxis and hypotaxis has developed as a powerful grammatical strategy for guiding the rhetorical development of text. The choice between parataxis and hypotaxis has developed as a powerful grammatical strategy for guiding the rhetorical development of text. The choice between parataxis and hypotaxis characterizes each relation between two clauses (each nexus) within a clause complex, and clause complexes are often formed out of mixture of parataxis and hypotaxis.

2. Methodology

Research Method

The method applied in this research is qualitative research with content analysis as a research method. Content analysis goal is purely descriptive, allowing the identification of patterns and frequencies of occurrences (Carlson, 2008).

Data Sources

The data are taken from English folklore of Si Kabayan which is written by Mohammad Rizqi in 2016.

Data Analysis

Data is analyzed using a content analysis method that is usually used in verification analysis. Content analysis is done in three steps. First step, a researcher starts his analysis by looking for data which contain phenomenon variations in mental processes. Second step, the researcher makes classification of phenomenon variants based on phenomenon of thing, phenomenon of fact, and phenomenon of thought. Third step, the researcher uses a certain analysis technique to find phenomenon variations in West Java Folklore, namely Kabayan. Regarding this research, content analysis will be helpful for the researcher to determine what criteria will be used in collecting the data. This method also will be useful for researcher to make classification based on criteria that has been determined, especially in determining the elements to be used in conducting the research about mental processes.

3. Results and Discussion

This section presents the different types of sensing from the mental processes.

Table 2. The Mental Processes and Their Sub Types of Sensing

No.	Higher Mental Processes				Lower Mental Processes			
	Cognitive sensing	Hits	Desiderative sensing	Hits	Perceptive sensing	Hits	Emotive sensing	Hits
1.	Know	4	want	3	feel	2	admire	2
2.	Forget	2	hope	2	see	1	enjoy	1
3.	Remember	2	decide	1	find	1	shock	1
4.	understand	1	choose	1	hear	1		
5.	decide	1	wish	1				
6.	believe	1						
	Total	11		8		5		4

Table 1 shows that higher mental processes outperform the lower mental processes. The cognitive sensing under the higher domain tops the ranking, with *know* as the highest frequency type, followed by *forget*, and *remember*. Desiderative sensing contains *want* as the highest frequency sensing. On the one hand, the lower mental processes contain more perceptive sensing than emotive sensing. The process *feel* dominates in the perceptive sensing, while *admire* dominates the emotive sensing.

Chart 1. Phenomenon Variations in Mental Processes

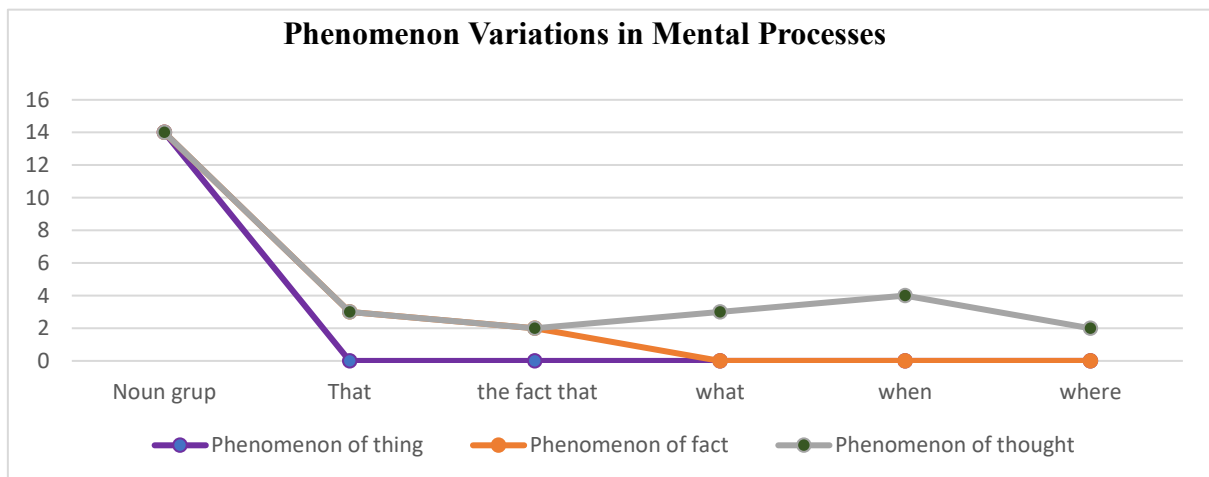


Chart 1 shows the inferential statistics sought to determine the significant differences of two variables. The two levels of sensing such as higher and lower levels are compared, the results reveal the significant differences of the two. In table 3 there are kinds of Phenomenon variations in mental processes. They are phenomenon variations are Thing, Fact, and Thought. Phenomenon of thing is the highest something that is being sensed. It is filled by noun group.

3.1 Phenomenon Variations in Mental Process

In this section, there will be analysis about mental processes with complete participants. Besides, there will also be analysis about what kinds of Phenomenon variations in mental processes.

1) Phenomenon of thing

The first pattern in Participant based on Phenomenon Variations is Phenomenon of Thing. Here, Phenomenon is specifically realized by a noun group, while Senser and Process are realized by a noun group and a verbal group.

Data 1

Si Kabayan admired Mr. Asman.

The detail analysis is as follows:

<i>Si Kabayan</i>	<i>admired</i>	<i>Mr. Asman</i>
Se	P	Ph: Thg
NG	V	NG

In data 1, there is one single clause. We can find the participants in the clause. The role of senser is realized by noun group *Si Kabayan*. Senser must always be animate and is usually human, and which is represented by the noun group. In this clause, the role of senser is presented by noun group *Si Kabayan*. Senser must always be animate and is usually human. Moreover, the role of phenomenon is realized by noun group *Si Kabayan* that functions as phenomenon of thing. In other words, in this mental process, noun group *Si Kabayan* as Senser, who senses *Mr. Asman* as a thing phenomenon, that follows the process that is realized by the verbal group *admired*. The word of *admire* is an emotion verb which is verbal group *admire* shows feeling of respect. Senser is filled by noun group *Si Kabayan*. On the other hand, something that is being sensed or phenomenon is noun group *Mr. Asman* as a phenomenon of thing.

Data 2

Nyi Iteung should know that place.

The detail analysis is as follows:

<i>Nyi Iteung</i>	<i>should know</i>	<i>that place</i>
Se	Pr	Ph: Thg
NG	VG	NG

In data 2, there is one single clause. We can find the participants in the clause. The role of senser is realized by noun group *Nyi Iteung*. Senser must always be animate and is usually human, and which is represented by the noun group. In this clause, the role of senser is presented by noun group *Nyi Iteung*. Senser must always be animate and is usually human. Moreover, the role of phenomenon is realized by noun group *that place* that functions as phenomenon of thing. In other words, in this mental process, noun group *Nyi Iteung* as Senser, who senses *that place*, as a thing phenomenon, that follows the process that is realized by the verbal group *should know*. The word of *should know* is a cognition verb which is verbal group *know* shows have information about something. Senser is filled by noun group *Nyi Iteung*. On the other hand, something that is being sensed or phenomenon is noun group *that place* as a phenomenon of thing.

Data 3

Si Kabayan did not want Nyi Iteung to be sad.

The detail analysis is as follows:

<i>Si Kabayan</i>	<i>did not want</i>	<i>Nyi Iteung</i>	<i>to be sad</i>
Se	Pr	Ph: Thg	Cir: Cau
NG	VG	NG	PP

In data 3, there is one single clause. We can find the participants in the clause. The role of senser is realized by noun group *Si Kabayan*. As we know, senser is always a person and a noun group. In this clause, the role of senser is presented by noun group. Senser must always be animate and is usually human. Thus, the word *Si Kabayan* here is a representation of senser. Moreover, the role of phenomenon is realized by noun group *Nyi Iteung*, that functions as phenomenon of thing. In other words, in this

mental process, noun group *Si Kabayan* as Senser, who senses *Nyi Iteung*, as a thing phenomenon, that follows the process that is realized by the verbal group *did not want*, the word *want* functions as the head of the group. The role of circumstance is realized by prepositional phrase *to be sad*. Prepositional phrase *to be sad* that functions as circumstance of cause because it answers the question of *what for?*. So, this circumstance described as *cause* which explains *purpose*.

In this data, mental process is signified by the verbal group *did not want*. The word *want* is a desideration verb which is verbal group *want* shows something wanted. On the other hand, something that is being sensed by senser *Si Kabayan* or phenomenon is *Nyi Iteung* that functions as phenomenon of thing.

2) Phenomenon of fact

The second pattern in Participant based on Phenomenon Variations is Phenomenon of Fact. In this pattern, Phenomenon is realized by embedded clause that contains information of fact, or fact clause, that is realized by the word *fact* itself. It also can be realized by *that* word, or the insertion of the *fact that* in front of the additional information, which will not cause any changing in meaning if the word is inserted.

Data 4

Si Kabayan decided that he immediately ran from that place.

The detail analysis is as follows:

<i>Si Kabayan</i>	<i>decided</i>	<i>that he immediately ran</i>	<i>from that place</i>
Se	Pr	Ph: Fact	Cir: Location
NG	VG	Fact	PP
A		+β	

In data 4, there are two clauses with *Si Kabayan decided* as the main clause and *that he immediately ran* as dependent clause. We can find the participants in the clause. The role of senser is realized by noun group *Si Kabayan*. As we know, senser is always a person and a noun group. In this clause, the role of senser is presented by noun group. Senser must always be animate and is usually human. Thus, the word *Si Kabayan* here is a representation of senser. Furthermore, the second participant is phenomenon, which is filled by the word *that*, as the indication of fact as phenomenon. It considered

a fact because if we insert the fact that in front of the clause, there will not be any changing in meaning. The clause *that he immediately ran*, it represents the notion of fact. In other words, in this mental process, the role of Senser is filled by noun group *Si Kabayan*. Something that is being sensed or phenomenon is *that he immediately ran*, as a phenomenon of fact, that follows the process that is realized by the word *decided*.

The role of circumstance is realized by the prepositional phrase *from that place* functions as circumstance of location. It is because the phrase answer the question of *where?*, that becomes one characteristics of cause as circumstance. So, this circumstance described as *cause* which explains *location*. In the perspective of functional grammar approach, through the analysis of logico-semantic type, the data above is called a clause complex. The data shows the grammatical relations of each clause which depicts system network of a clause complex. Each clause is structured as a series of related elements: each relation represents a new expansion of the complex. The serial structures are demonstrated by giving notation, it is Greek letters. The first clause of the above data: *Si Kabayan decided* symbolized as α , is a mental process clause. The clause consists of participant and process. *Si Kabayan* is a participant as the senser, verbal group is a mental process which is the word *decided* is a cognitive verb, it is as a symbolically signaling which indicates think about something. And for the second clause *that he immediately ran* symbolized as $+\beta$, is a hypotactic clause as an extension; the clause expands another by adding a new element. The clause consists of participant and circumstance: *that he immediately ran* participant as the phenomenon of fact, and prepositional phrase *from that place* is circumstance of location.

Data 5

Si Kabayan knows that Mr. Asman is at home.

The detail analysis is as follows:

<i>Si Kabayan</i>	<i>knows</i>	<i>that Mr. Asman is at home.</i>
Se	Pr	Ph: F
NG	VG	Fact clause
α		$+\beta$

In data 5, there are two clauses with *Si Kabayan knows* as the main clause and *that Mr. Asman is at home* as dependent clause. We can find the participants in the

clause. The role of senser is realized by noun group *Si Kabayan*. As we know, senser is always a person and a noun group. In this clause, the role of senser is presented by noun group. Senser must always be animate and is usually human. Thus, the word *si Kabayan* here is a representation of senser. Furthermore, the second participant is phenomenon, which is filled by the word *that*, as the indication of fact as phenomenon. It is considered a fact because if we insert the fact that in front of the clause, there will not be any changing in meaning. The clause that Pak Asman is at home, it represents the notion of fact. In other words, in this mental process, the role of Senser is filled by noun group *Si Kabayan*. Something that is being sensed or phenomenon is that *Si Kabayan knows that pak Asman is at home*, as a phenomenon of fact, that follows the process that is realized by the word *knows*.

In the perspective of functional grammar approach, through the analysis of logico-semantic type, the data above is called a clause complex. The data shows the grammatical relations of each clause which depicts system network of a clause complex. Each clause is structured as a series of related elements: each relation represents a new expansion of the complex. The serial structures are demonstrated by giving notation, it is Greek letters. The first clause of the above data: *Si Kabayan knows* symbolized as α , is a mental process clause. The clause consists of participant and process: *Si Kabayan* is a participant as the senser, verbal group is a mental process which is the word *knows* is an cognitive verb, it is as a symbolically signaling which indicates how the information is structured. And for the second clause that Pak Asman is at home symbolized as $+\beta$, is a hypotactic clause as an extension; the clause expands another by adding a new element.

3) Phenomenon of Thought

The third pattern in participant based on phenomenon variations is phenomenon of thought. Here, phenomenon is not specifically shown by one group. Thought can be realized by a finite clause beginning with *if*-clause or whether clause, if related to a question. It can also be shown by one of *wh*- word. Wh-word is question words of *how*, *when*, *where*, *what*, *who*, *whose*, and *why*.

Data 6

Si Kabayan understood what Mr. Asman needed.

The detail analysis is as follows:

<i>Si Kabayan</i>	<i>Understood</i>	<i>what Mr. Asman needed</i>
Se	Pr	Ph: Tht
NG	VG	WH-clause
A		+β

In data 6, there are two clauses with *Si Kabayan understood* as the main clause and *what Mr. Asman needed* as dependent clause. We can find two participants in the clause. The first participant, sener is represented by the pronoun *Si Kabayan*, and which is a noun group. As we know, sener is always a person and a noun group. In this clause, the role of sener is presented by noun group *Si Kabayan*. Sener must always be animate and is usually human. Furthermore, the second participant is phenomenon, which is filled by *what* the wh-clause, as the indication of thought as phenomenon. The clause *what Mr. Asman needed* that functions as phenomenon of thought. In other words, in this mental process, sener is filled by noun group *Si Kabayan*. On the other hand, something that is being sensed or phenomenon is the *WH*-clause of *what Mr. Asman needed*, as a phenomenon of thought, that follows the process that is realized by the word *understood*. *Understood* word comes from *understand*. In the perspective of functional grammar approach, through the analysis of logico-semantic type, the data above is called a clause complex.

The data shows the grammatical relations of each clause which depicts system network of a clause complex. Each clause is structured as a series of related elements: each relation represents a new expansion of the complex. The serial structures are demonstrated by giving notation, it is Greek letters. The first clause of the above data: *Si Kabayan understood* symbolized as α , is a mental process clause. The clause consists of participant and process. *Si Kabayan* is a participant as the sener, verbal group *understood* is a mental process which is the word *understood* is a cognition verb, it is as a symbolically signaling which indicates how the information is structured. And for the second clause: *what his mother needs* symbolized as $+\beta$, is a hypotactic clause as an extension; the clause expands another by adding a new element.

Data 7

Nyi Iteung shocked when she saw Kabayan having a fever due to the rain.

The detail analysis is as follows:

Nyi Iteung	shocked	when she saw Kabayan having a fever due to the rain.
Se	Pr	Ph: Thought
NG	VG	wh-clause
α		$+\beta$

In this data 7, there are two clauses with *Nyi Iteung shocked* as the main clause and *when she saw Kabayan having a fever due to the rain* as dependent clause. We can find two participants in the clause. The first participant, sener is represented by the pronoun *Nyi Iteung*, and which is a noun group. As we know, sener is always a person and a noun group. In this clause, the role of sener is presented by noun group *Nyi Iteung*. Sener must always be animate and is usually human. Furthermore, the second participant is phenomenon, which is filled by *when* the wh-clause, as the indication of situation as phenomenon.

The clause *when she saw Kabayan having a fever due to the rain* that functions as phenomenon of thought. In other words, in this mental process, sener is filled by noun group *si Kabayan*. On the other hand, something that is being sensed or phenomenon is the WH-clause of *when she saw Kabayan having a fever due to the rain*, as a phenomenon of thought that follows the process that is realized by the word *shocked*. In the perspective of functional grammar approach, through the analysis of logico-semantic type, the data above is called a clause complex.

The data shows the grammatical relations of each clause which depicts system network of a clause complex. Each clause is structured as a series of related elements: each relation represents a new expansion of the complex. The serial structures are demonstrated by giving notation, it is Greek letters. The first clause of the above data: *Nyi Iteung shocked* symbolized as α , is a mental process clause. The clause consists of participant and process. *Nyi Iteung* is a participant as the sener, verbal group *shocked* is a mental process which is the word *shocked* is a emotion verb, it is as a symbolically

signaling which indicates how the information is structured. And for the second clause: *when she saw Kabayan having a fever due to the rain* is symbolized as $+\beta$, is a hypotactic clause as an extension; the clause expands another by adding a new element.

4. Conclusion

Based on the phenomenon in mental processes found in the research data, there are three variations that can be found in the research object. Those variations are phenomena of thing, fact, and situation. Each variation contains different verbs. Based on the mental process of data containing phenomenon of thing, verbs that can be found in the research object include *admire*, *know*, and *want*.

Next, based on the mental process of data containing phenomenon of fact, verbs that can be found include *decide*, and *know*. Lastly, based on the mental process of data containing phenomenon of thought, verbs that can be found including *understand*, and *shock*. The patterns of participants are found in mental processes based on verbs, as follows: *admire* [Se + Pr + Ph: Thg], *know* [Se + Pr + Ph: Thg], and [Se + Pr + Ph: F], *understand* [Se + Pr + Ph: Tht], *want* [Se + Pr + Ph: Thg + Cir: Cau], *decide* [Se + Pr + Ph: F + Cir: Loc], and *shock* [Se + Pr + Ph: Tht].

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