A Systemic Functional Linguistics Analysis of Text Transitivity of Mathew Gospel, New Testament of Kupang Malay

Magdalena Ngongo[1], Eltina Maromon[1], David Loba[1], & Herman[2]

[1] Universitas Kristen Artha Wacana, Kupang, Indonesia

[2] Universitas HKBP Nommensen, Medan, Indonesia

Correspondence: Herman, Universitas HKBP Nommensen, Medan, Indonesia.

Abstract

This article was aimed to describe text transitivity of Mathew, New Testament of Kupang Malay language called *Janji Baru*. Data were taken from the Bible, New Testament, especially in Mathew Gospel which consisted of 29 sections/chapters. All data were analyzed qualitatively and the analysis was based on systemic functional linguistic theory focused on transitivity system. The result showed that transitivity in texts consisted of three elements. (1) Participants were realized by nominal group, including personal pronouns that consisted of: listener only that was realized by *lu* 'you'; speaker + listener: '*katong*, 'we'; speaker only: *beta* 'I'; speaker + others: *botong* 'we'; listener + others: '*bosong* 'you'; others: '*dong*' 'they'; someone/ something, conscious/non- conscious: '*dia*' 'he/she.it'; general: *orang dong* 'people'. (2) Circumstances that were realized by time, location, reason, cause and manner, such as, *sakarang* 'now', '*nanti*' next time', '*beso lusa*' 'tomorrow;; locations, *kampong* 'village'., '*dano* 'lake, *sabla* 'beside' ; *tagal* 'because',etc (3) Processes that was realized by verb groups containing six types: material process as *pi datang* 'go' *pi ambil* 'take', `*lempar buang* 'throw', *potong buang* 'cut', *jalan pikol bawa* 'carry'; verbal as, *kasi tau* 'tell', *angka janji* 'promise' ; 'relational as *jadi* 'become'; existence as *ada* exist; mental as *tau* 'know', and behavioural as *maruak ame,* 'get angry', *lia pi* 'see or watch', *parcaya ame* 'believe'. Almost all process excepted existence and relational combined two or three verbs for one meaning. This fact indicates to let readers or listeners understand the message.

Keywords: transitivity, New Testament, text, Kupang Malay, systemic functional linguistics

1. Introduction

Kupang Malay is one of languages used by people who are living around in Kupang. It is used as vehicular since people living in Kupang have different native languages, such as Waijewa language, Sabu language, Dawan language, etc. Therefore, in order to communicate to other people from different native languages, they speak using Kupang Malay language.

Kupang Malay language like other languages in the world has general and specific characteristics that are interesting to be studied or analyzed by linguists or those who care about language in use. Its general and specific features or characteristics can be studied through its use in written or spoken form as Halliday (1975, 1985; Fairclough (1995b:4) used the terms written and spoken text. Kupang Malay language has been also in written text such as in local news paper, bible, books for children, etc. It can be studied or analyzed through its linguistic view or its context that with it. Thus, it is important to analyze language in use as mentioned by Brown and Yule (1983:1) that "the analysis of discourse is necessarily, the analysis of language in use". That is why Halliday (1985a:10) states that linguist who describe language without considering text is sterile, and describing or analyzing text without relating to language is empty. Therefore, it is realized that it is interesting to study and analyzed Kupang Malay language in use, in this case in written text of Bible, especially in Mathew Gospel, New Testament (Anonin, 2007). This study was focused on its use of transitivity system.

Transitivity system on the level of lexico-grammar realizes experiential line of clause organization. It can be a system of clause that influences verb, participants and circumstance (Halliday and Matthiessen, 2004; Herman et. al., 2019; Herman et. al., 2020). Transitivity system will be studied in text. Why should be a text? It is because "text has

the power to create its own environment" (Halliday and Matthiessen, 2004:29). Based on this view, it can be said that transitivity system used in text has elements namely process/ verb, participants and circumstances.

Transitivity analysis has been widely used to understand the language of either speaker or writer. There have been many researches conducted relating to text transitivity, such as, Wang Caili, (2005); Eggins (1994), Nguyen (2012), Ngongo (2015a, 2015b), Purba and Herman (2020), Ngongo and Ngongo (2022). It was stated that process of material was used more to express experience and followed by mental, relation, behavior and least followed by existential, while verbal process was not used in text (Wang Caili, 2005:113). "Transitivity analysis gives more detailed and more nuanced support to the reader's responses and it provides linguistic evidence to support the interpretation of the story...." (Nguyen, 2012:90). Thus, through the use transitivity with its process, participants and circumstances enables speaker or writer to express his/ her experience.

This article is aimed to find out and describe transitivity in text of Mathew, New Testament of Kupang Malay language. According to Systemic Functional Linguistic theory, transitivity system is at the level of lexicogrammar. It realizes experiential meaning. This research presented the importance of experiential meaning elements in the text of Mathew, New Testament of Kupang Malay.

2. Method

The method applied in this study of Mathew text was descriptive. Descriptive method here described the phenomenon happened or existed at that time (Bogdan and Taylor, 1975; Ngongo, 2019; Herman et. al., 2021; Munthe et. al., 2021; Herman et. al., 2022; Purba et. al., 2022). The written data were taken from The Bible of New Testament, especially taken from Mathew. This written data were identified and analyzed following analytical procedures techniques. All data were described based on Functional grammar (Systemic Functional Linguistic), focused on the level of lexico grammatical, that was transitivity system (Halliday and Mathissen 1995, 2004, 2014). The results of the analysis were presented by using formal, informal method and combining formal and informal methods.

3. Results and Discussions

3.1 Text Transitivity in Mathew of Kupang Malay Language (KML)

According to the analysis of text transitivity in Mathew, the use of transitivity has elements that describe experience and this links to the use process. Because it can hold participants, the process is the most important aspect of the clause. The use of transitivity in clauses refers to a grammar element used to represent the relationship between participants in an event.

Each clause has transitivity and states a number of basic arguments that are required. Furthermore, transitivity in grammar provides a semantic basis for determining the function of the core argument. Transitivity is a clause structure that affects not just the verb but also the participants and the context. Thus, it is obvious that these three parts can be found in Mathew's work. Transitivity text is focused on process and kinds of process occur in clauses; participants is related to the use of process, and the role of certain semantic that is related to process, and circumstances that be with process.

3.2 Object Focused: Participant, Process, and Circumstance

Experiential meaning analysis is aimed to state its situational context. Process element in clause is realized by verb group; participants is realized by noun group; and circumstance is realized by adverbial group or prepositional phrase. Concerning to that, clause as representation will be the focus of analysis. Therefore, participants will be analyzed first, then followed by process and circumstances.

Text transitivity is used to describe experience through the usage of process form, which includes the process itself, the participant/event, and the circumstance. The verb group realizes the process in clauses that occur in Mathew employing KML text, the noun group realizes the participant/event, and the adverbial group and prepositional phrase realize the circumstance.

There are six types of process, namely process of material, mental, verbal, behavioral, relational, and existential. Every process is followed by participant. Process used in text usually has serial verbs. Table one shows types of process and participant used in text.

Table 1. Process and Participant in KML

Process	Participants
Material: a*ngka bawa* 'bring, *tarima abis* 'receive' *guling buang* 'roll' *koko kasi maso* 'put in',etc	*dong* (actor) Goal, Scope, Attribute, Client, Recipient,
Mental: *dengar abis* 'listen', *lihat ame*, 'see', *lupa buang'* forget'	senser, phenomena
Verbal: *kasi tau* 'tell' *manyao bilang, omong abis* 'said'	Sayer, Receiver, Verbiage
Behavioural: *menangis 'makarareu* 'cry', *dudu '*sit'	Behaver, behavior Attributive
Relational: *jad.i ni '*become'	Carrier/Attribute, Token/Value
Existential: *ada* 'there is/are'	Existent

Table one shows the process types and participants in KML. It was found out that all types of process except relational and existential process have serial verbs. Material and verbal process have two or more participants; mental, behavioral and relational have two participants, and existential process has only one participant.

Concerning to the text transitivity used in clauses of KML, the three elements, participants, process and participants will be described as follows.

A. Participant

Participant as one of the elements in transitivity that are realized by noun group. Personal pronoun is a part in process used as participants. The examples of personal pronoun used as participants are shown in this following data.

(Mathew 2: 14-14)

> // *Ais Yusuf bangun/// Ju **dia** bawa ame **dia** pung bini deng itu Ana malam-malam ko dong lari pi negri Mesir//* ///**Dong** *tenga di sana sampe Herodes mati///*

(01)   // *dia*   *bawa ame*   *dia pung bini deng itu Ana…*   //

      Pt   Pr   Pt

      Actor   Material   Goal

      he   take   his wife   and that child

      'He took his wife and that Child...'

(Mathew 5:21-22a, 26)

> ///*Bosong su tau ba'i Musa pung atoran// yang dia kasi tau memang sang kotong pung nene moyang, bilang// 'jang bunu orang/// /// te sapa yang bunu orang// nanti dia kana hukum.'/// ///Ma beta mau kasi tau bagini: jang bamara, te sapa yang bamara deng dia pung saudara // nanti dia kana hokum///…*
>
> *Beta omong batul ni// Nanti lu tenga tarus dalam bui sampai bayar abis lu pung utang samua*

(02) ///*Bosong   su   tau ba'i Musa pung atoran// yang dia kasi tau memang sang **kotong pung nene moyang***

    Pt   pfct   Pr   Pt   Conj   Pt   Pr   Pt

   Senser   Mental   Phenomena   Conj   sayer   Mental   Receiver

   You   knew   granfarther Musa's rule   that   he   tell   have   to   our...

   `You had known musa grandpa`s rule that he had told our ancestor.'

(03). ///*Ma beta mau kasi tau   bagini…*

    Pt   Pr   Pt

   Sayer   Verbal   Verbiage

   I   want to tell   this

   I want to tell this..'

(04)   /// *Nanti   lu   tenga tarus dalam bui   sampai bayar abis lu pung utang samua///*

Konj	Pt	Pr.	place.		Conj	Pr	Pt			
Actor	Material	Cir			Conj	Material	Goal			
Then	you	stay still		in	prisson	until		pay	all	your	debit	all

'Then, you still stay in prison until you payed all your debt.`

Clauses number one to four show the use of pronoun in transitivity. The use of pronoun *dia* `he', *dia pung bini* `his wife' (clause number one) and *lu* `you', *lu pung utang* `your debt' (clause number four) in transitivity are participants as actors and goal in clauses.These participants accompany material processes, *bawa ame* `take/took' (in clause number 01) and *tenga tarus* `still stay',*bayar abis* `pay all' (clause number four).

Relating to the use personal pronoun of KML, the following table is presented all personal pronoun of KML

Table 2. Personal Pronoun of KML

Personal Pronoun			Function		
			Subject	Object	Possessive
I	singular		*beta* ,I'	*beta*	*beta pung* `my'
	Plural	excl.	*botong,* `we'	*botong*	*botong pung*
		Incl.	*ketong*	*kotong*	*ketong pung*'our'
II	Singular		*lu* `you'	*lu*	*lu pung* `your'
	Plural		*bosong* `you'	*bosong*	*bosong pung*`their'
III	singular		*dia* `she/he'	*dia*	*dia pung* `his/her'
	Plural		*dong* `they'	*dong*	*dong pung* `their'

Table two shows the use of personal pronoun functioned as subject, object and possesive that express concept relating to human. Pronomina *beta* 'I' refers to singular personal pronoun that can have function as subject, object and possessive. Pronoun *botong, kotong* 'we' is used to refer the concept of exclusive/inclusive plural pronoun, and it can have function as subject, object, and possessive. Pronoun *bosong* 'you' refers to the concept of plural second pronoun that can have function as subject, object and possessive. Pronoun *dia* 'she/she' refers to the third personal pronoun that can have function as subject, object and possessive. Pronoun *dong* 'they' refers the concept of third plural pronoun that can have function as subject, object and possessive.

Moreover, in exchanging experience, speakers/participants have speech role either as speaker, listener or both speaker and listener. The use of pronoun can be different in speech role, such as *beta, lu, botong, ketong, bosong* and other roles *dia, dong*. There is also general pronoun such as *orang dong* `people'. The following diagram shows the pronoun categories of KML.
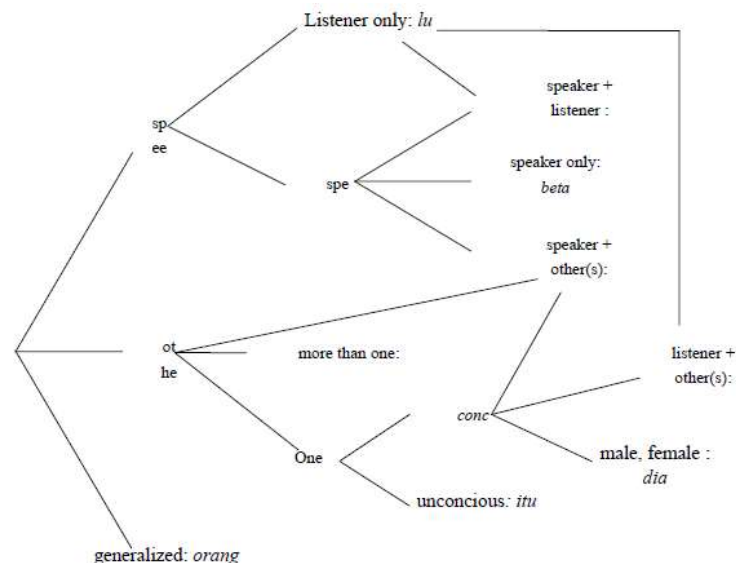

Figure 1. Pronoun category and Speech Role of KML (Adapted from Halliday 1994, 2004, 2014)

The diagram above shows person categories based on speech roles in exchanging experience. Person *lu. bosong* 'you' have the roles as listeners; *botong, kotong* 'we' as speaker plus listener; *beta'* I' as speaker only. While for other roles, such as *botong* is also speakers plus others, *bosong* (plural) 'you' for listener plus other, *dong* 'they' for other roles that more than one speaker; *dia* `he (male) or she (female) for other roles that relates to someone, and *itu* 'it' for something. Something generalized is used *orang dong* 'people'.

The use of pronoun in KML occur variously based on its function in clause, such as the following data.

(Mathew 10:18)

> //Nanti **dong** hela bawa sang **bosong**// pi mangada di gubernor deng raja// tagal **bosong** iko sang **beta**///

(09) *Nanti dong hela bawa sang bosong pi mangada di gubernor deng raja tagal bosong iko sang beta*

Pt	Process	Pt	Proses	Pt.	Conj	Pt.	Conj	Pt	Pr	Pt
Actor	Material	Goal	Mental	Phen.	Conj	Phn	Conj	Actor	Material	Goal
Later	they take		you	face	governor	and	king	because you	follow	me

`Later, they took you to the governor and the king because you follow me`

Clause number nine shows the use of pronoun based on the speech roles in exchanging experience. Pronoun *dong* has speech role as other roles that have more than one person. Pronoun *bosong* ‚you' has speech role as listeners plus other. Pronoun *beta* `I' has speech role as speaker only.

B. Circumstances

Adverbial groups and prepositional phrases are used to represent circumstances in transitivity. This element is used to include information such as time (when), place (where), mode (how), or reason, cause (why). The primary elements of situation are location, cause, manner, and time.

Examples of circumstances used in clauses of KML are as follows.

(Mathew 21: 18)

> ///Dia pung beso papagi Yesus dong jalan lai// ko maso pi kota Yerusalem/// Ma di tenga jalan Dia su rasa lapar//

(10)   *Dia pung beso papagi Yesus dong   jalan lai*

Time	Pt	Pr	
Circumstance	Actor	Material	
Its early morning	Jesus	they walk	again

'Its early morning Jesus walked again.'

(11) *Ma   di tenga jalan   Dia   su rasa lapar*

Conj	Place	Pt	
Conj	Circumstance	Senser	Phn
But	on the way	he	feel hungry

`But on the way He felt hungry.'

(Mathew 6:7)

> //Waktu bosong sembahyang na jang omong bataputar pi datang// …

(12) *Waktu bosong sembahyang na jang omong bataputar pi datang*

Pt	Pr	Neg	Pr	Manner		
Sayer	Verbal	Not	Verbal	Circumstance		
When you	pray	not	speak	roll	go	come

'When you pray do not speak excessively long.'

(Mathew 9:22b)

> //Yesus ada barasa// ju Dia bale muka ko lia itu mama// Tarus Dia omong bilang //Ana e Kasi kuat lu pung hati///Te tagal lu parcaya batul-batul sang Beta andia ko lu jadi bae///

(13) *Te tagal   lu   parcaya batul-batul sang Beta andia ko   lu   jadi   bae*

    Reason   Pt   Pr   manner   Pt   Continuative   Pt   Pr

    Cir   Senser   Mental   Cir   Phn   Continuative   Carrier   Rel

    Cause   you   believe   really   me   therefore   you   become good

    'Because you belived me, therefore, you became good.'

Circumstance used in clause (10) is *Dia pung beso papagi* 'Its early in the morning' that shows time; in clause (11) is *di tenga jalan* ' on the way 'that shows place; in clause (12) is *bataputar pi datang* 'speak excessively long' that shows manner; and in clause (13) is *Te tagal* 'Because of that' shows reason. Those circumstances are realized by adverbial group.

C. Element Process

The element process is a significant element in transitivity since it specifies the number of valences in a phrase. Transitivity analysis uses elements as a source to characterize process-related experience. As a result, process elements are concentrated on studying transitivity. Based on the analysis of the data, it was found out that there are a number of processes used in text of Mathew, KML New Testament. The number of process types in Mathew text of KML can be seen on the table three.

Tabel 3. The number of Process Types in Mathew Text of KML

Section	Process Types						Total
	Material	Mental	Verbal	Bhvrl	Rel.	Ext.	
	42	-	1	-	1	2	
1.	18	13	9	4	2	1	46
2.	52	13	8	2	4	2	47
3.	53	15	17	3	10	4	81
4.	105	42	29	4	19	8	102
5.	77	29	33	10	12	4	207
6.	64	25	15	6	10	6	165
7.	75	20	24	19	16	5	126
8.	72	40	34	17	10	5	159
9.	89	30	25	7	9	2	178
10.	52	25	15	11	17	1	162
11.	93	45	31	10	22	4	121
12.	109	51	31	11	20	11	205
13.	77	23	26	10	6	4	233
14.	75	21	34	7	3	4	146
15.	46	19	33	10	10	4	144
16.	38	18	27	8	10	2	122
17.	50	30	18	5	9	5	103
18.	54	17	23	7	10	3	117
19.	75	24	34	11	4	3	114
20.	129	40	61	13	10	9	151
21.	62	27	52	17	13	6	262
22.	73	44	27	3	26	1	177
23.	82	19	18	17	32	11	174
24.	127	25	27	7	26	2	179
25.	148	55	72	43	18	0	214
26.	174	47	50	22	16	8	346
27.	33	18	18	12	7	1	317
28.							89
Total	2144	774	747	296	352	137	4450

Table three, shows that the various use number of processes in text. Based on the analysis of 28 sections in Mathew text, it was found out that there were 4450 of process types. It can be seen that the most use number is material process that consisted of 2144 use number, then it was followed by mental process that consisted of 774 use numbers, verbal process was 747, relational process was 352, behavioral process was 296 and existential process was 137. The most use number of material process indicates that participants usually used process of doing and happening. While the least number is existential since participant rarely mentioned existence of something. Participants seemed that they had known something existed. Kupang Malay language only have two various type of this process, namely *ada* 'there was' and *jadi* 'become'. It might be predicted that this fact was influenced by other factors that must be proved through a research.

Moreover, every type of process in text are described in this following subpart.

(1) Material Process

Material process that are used in clauses relates to process of doing and happening. The following data show the examples of material process used in text of Mathew.

(Mathew 18:29-30)

> //Dengar begitu// ju dia pung taman jato tikam lutut// ko kokoe sang dia// bilang Aduh taman e // Tolong kasi beta waktu sadiki do// Nanti beta kasi kembali beta pung utang sang lu///

> ///Ma itu pegawe bilang //Sonde bisa// Pokoknya lu musti bayar sakarang// ///Ais dia lempar kasi maso dia pung taman pi dalam bui// sampai dia bayar abis dia pung utangtu/// ///Waktu raja pung pegawe yang laen dapa lia apa yang su jadi tu// ju dong pung hati susa/// Ais dong pi lapor sang raja//

(14) *Nanti*   *beta*   *kasi kembali*   *beta pung utang*   *sang lu*

Time	Pt	Pr	Pt		Pt
Cir	Actor	Material	Goal		Recipient
Later	I	give back	my	debt	to you

'Later I returned my debt to you.'

(15) *Ais*   *dia*   *lempar kasi maso*   *dia pung taman*   *pi dalam bui*

Time	Pt	Pr	pt		Place
Cir	Actor	Material	Goal		Cir
After that	he	throw	his	friend	to prison

'After that, he threw his friend to the prison.'

Participants in clause (14) are *beta* 'I' as actor and *beta pung utang* 'my debt' as attribute. Participants in clause (15) are *dia* 'he' as actor and *dia pung taman* 'his friend' as goal. Material process used in clauses 14 and 15 have more than one process or series process. Material process also has two or more participants as shown at the examples number 14 that has three participants and clause 15 has two participants. Material process has obligation participant, namely actor that do the action.

Material process is also accompanied by other circumstances that are realized by adverbial group or prepositional phrase, as shown in clause (14) is *nanti* 'later' that shows time, and in clause 15 is *ais* 'after that' that shows reason. Some other material processes found in text are as follows.

Material Process

ambil pi	'take'
bayar abis	'pay'
hapus buang	'clean'
lempar buang	'throw'
hela bawa	'pull'
tolak ame	'push'
jalan pikol bawa	'bring'
jalan datang	'come'
pi pulang	'go back'
pi ambil datang	'take'
berangkat kasi tenga	'leave'

Material processes in text always consisted of serial processes (two or more verbs). It is indicated that it is aimed to make the message be clear enough for those who listened or read the text. It might be also influenced by other factors or languages, such as Rote language, etc. This fact must be proved by conducting a research since language used in society is realized by context (culture, ideology) as what has been proposed by Halliday, Martin and his followers (1961, 1985, 1994).

(2) Verbal Process

Verbal process relates to verbal action done by sayer. Sayer does not have sense as what material process has. Participant in verbal process are addresser or speaker that says something, listener is one who listen to what being said, and verbiage, the message or content being spoken. Data showing verbal process are presented as follows

(Mathew 18:29): see page 11.

(16) *Ma   itu pegawe bilang, Sonde bisa*

    Conj   Pt   Pr   Pr

    Cont.   Sayer   Verbal   Verbiage

    But   that officer   say   no

    'But that officer said no.'

Mathew 8:20a

(17) *Ma   Yesus   manyao bilang   bae ju*.

    Conj   Pt   Pr   Pt

    Conj   Sayer   Verbal   Vebriage

    But   Jesus   answer say   good it

    'But Jesus answered it was good(ok)

Mathew 8:32

(18)   *Yesus parenta sang dong, bilang   Pi su*

    Pt   Pr   Pt   Pr   Pt

    Sayer   Verbal   Listener   Verbal   Verbiage

    Jesus   order   them   say   go

    'Jesus asked them to go.'

Clauses number 16-18 have verbal process *bilang* 'said', *manyao bilang* 'answered, *parenta* 'ordered/asked. Whereas the participants used in verbal process are *itu pegawe* 'that officer'(clause number 16) as sayer, *Yesus* 'Jesus (clause number 16 and 17) as sayers and *dong* 'they' (clause number 18) as listener. Verbiage accompany verbal process are *Sonde bisa*, *bae ju* and *Pi su.* It seems that these verbiages are process but actually they contain the verbiage of the process verbal. Process verbal contain only one or two verbal processes. Some examples of verbal process in text are presented in this following.

minta   'ask for'

bilang   'say'

carita   'to tell'

kasi tau   'tell'

manyao   'answer'

manyao bilang   'answer'

omong   'say/speak'

parenta   'order'/ask'

batareak bilang   'say loudly'

masparak bilang 'say rudely'

The number of verbal process found in text consisted of 747. It occurred more than the relational, behavior and existential process. Sometimes, it has also serial verbs that consisted of only two verbs, such as *omong bilang*' said that', *manyao bilang* 'answered that',   etc.

(3) Relational Process

Relational process found in text has varieties that the relation is stated by three types, namely intensive, possessive and circumstance or it relates to possessing and becoming. Each of this type occurred two subtypes, namely

attributive and identification. The relation can be one of these subtypes. Attributive subtype was known as carrier that was realized by noun group. For example, in Mathew 11: 29 *Beta ni randa hati* 'I am low profile'. The words *Beta ni* 'I am' is carrier, while *randa hati* is attributive. Process relational are not clearly stated in clause, but intuitively it can be recognized as relational process.

Some examples of relational process in text can be seen in this following data.

Mathew 13:37

///*Ju Yesus manyo bilang// Orang yang siram bibit yang bae tu, andia Beta*

          Manusia tulen ni///

(19) *Beta*   *manusia tulen ni*

    Token   Value

     I   human natural this

     ' I am really a human.'

Mathew 21:11

    ///*Orang banya manyao bilang Dia ni Tuhan allah pung juru bicara/// //Dia pung nama Yesus orang Nasaret dari propinsi Galilea//*

(20) *Dia ni*   *Tuhan Allah*   *pung*   *juru bicara*

    Token   Value

    He   God   Possseive   speaker

    'He is God' s speaker.'

Clause 19 has two participants, namely *Beta* 'I' and *manusia tulen* ' really a human'. Participants in identifying process of relational are token (*Beta* 'I) and value (*manusia tulen* ' really a human').

Mathew 27:62

    //*Dia pung besok kana deng hari orang yahudi pung barenti karja//*…

(21) *Dia pung besok*   *kana deng*   *hari orang yahudi pung barenti karja*

    Carrier   Pr/intensive   Attributive

    Token   Value

    Tomorrow   become/is   day people Jew   Poss.   stop   work

    'Tomorrow is Jew's holiday.'

Clause (21) contains *Dia pung besok* as Token dan *hari orang yahudi pung barenti karja* 'holiday' as value. Relational process can be identifying or attributive. It has two participants.

Process subtype of possessive was also found in text. It had two participants. It stated the relation of two participants in which one of them was possessive. Data relating to this possessive are as follows.

Mathew 26:7b

(22)   *Itu botol*   *pung*   *isi*   *minyak wangi*   *asli*

    Processor   Possessive   Token

    That bottle Pos.   content oil   fragrant natural

    'That bottle's   is natural parfum.'

Clause (22) is relational process *pung* as possessive, processor is *Itu botol* 'that bottle', and *minyak wangi*   *asli* 'natural fragrant' as Token. Other examples of relational process found in text are as follows.

Tuhan Allah tu lu pung bos   'God is you boss.'

Dia tu batul-batul Tuhan Allah   'He is really God.'

Itu kampong ada di dano Galilea pung pinggir 'That village is at Galilea.'

Sorga tu Tuhan Allah pung tampa tinggal   'Heaven is God place'

Mental prosess in clauses

Bosong pikir coba	'You try to think.'
Bosong bisa kanal orang yang pura-pura	'You can recognized mock people.'
Beta belom perna katomu satu orang Yahudi	'I haven't met Jew people.'
Beta pung orang basayang satu deng satu	'My people loved to each other.'
Yesus kasi inga keras sang dong	'Jesus reminded them.'
Bosong musti taku sang Tuhan Allah	'You have to be afraid of God.'

(5) Existential Process

Existential process showed the existence of something It just had one participant. There were not many clauses using existential process in text as other processes had. Data showing existential process are presented below.

(Mathew 14:17b)

>   *// Ma dong manyao bilang// Aiih Bapa e// Botong sonde ada apa-apa ko kasi makan orang begini banya ni// Botong mau bekin karmana?// Te Cuma ada roti lima buah deng ikan dua   ekor sa ma///*

(27)   *Te Cuma   ada   roti lima buah deng ikan dua   ekor sa ma*

Cir	Pr	Pt
Cir	Existential	Existent
Only	are	five bread and two fish

There were only five bread and two fish.

(Mathew 24:5)

>   *///Te nanti ada macam-macam orang yang datang// pukul dada // bilang Beta ni Kristus   Orang yang Tuhan Allah su janji dari dulu//*

(28)   *Te nanti   ada   macam-macam orang yang datang*

Cir	Pr	Pt
Cir	Existentail	existent
Later	are	various people that come

Later, there were various people come.'

(Mathew 2:23)

>   *///disatu kampong nama Nasaret// Deng bagitu, Tuhan Allah pung omong su jadi parsis// iko apa yang dia pung jubir su tulis memang, bilang// Nanti dong pangge sang Dia, Orang Nasaret///*

(29) *…Tuhan Allah   pung   omong   su jadi   parsis//….*

Pt		Pr	Pt
Existent		Existential	Existent
God	Possessive speech	become	same

'God's speech became the same…

Existential process in clauses (27) and (28) are *ada* 'there was/there were'. Clause number 29 is *jadi* 'became'. It was the only two varieties of existential process found/ used in text of Mathew.

(6) Behavioral Process

Behavioral process related to processes of physiological and psychological behavior, such as breathing, stearing, coughing, smiling, dreaming. It shared material and mental process characteristics. It contained not only doing but having the sence as what mental process had. For example, *dengar* 'listen had the sense of perception listen and observe. Therefore, process *dengar* 'listened' realized mental process and behavioral process. Data showing behavioral process found in text are as follows.

(Mathew 2:18)

>   *///Ada orang managis maskakeduk di Kota roma// Rahel ada manangis makarareu// tagal dia pung ana*

dong su mati abis…

(29) *Ada orang manangis maskakeduk di Kota roma*

	Pt	Pr		Place
	Behaver	Behavior	Circuimstance	
	People	cry		in Roma city

People cried in Roma city.'

(Mathew 24:10)

//Itu waktu banya orang bale belakang// deng sonde mau parcaya sang Beta lae// //Dong babinci, deng bajual satu deng satu//

(30)

Itu waktu	*banya orang*	*bale belakang*
Time	Pt	Pr
Cir	Behaver	Behavior
At that time	many people	turn back

'At that time many people turned back.'

(31)

Dengar	*begitu*	*ju dia pung taman*	*jato tikam lutut*
Pr	Pt	Pt	Pr
Mental/Behavior	Phenomenon	Behaver	Behavior
Listen	it	his friend	fall sit

Listen to it, his friend fell to bow from kneeling position.'

Clauses (29 -31) showed behavioral process in them. Behavioral process *manangis maskakeduk, bale belakang* and *jato tikam lutut* were behavior, while *orang, banya orang* and *dia pung teman* were bahaver. Behavioral process was type of intransitive that showed only behavior as participant. If there were two participants, the second participant was behavior.

Behavioral process was hybrid since material process and mental process were simultaneously happened. Therefore, behavioral process could be part of mental process.

Other examples of behavioral process found in text are as follows.

Dia dudu di situ	'He sit there.'
Jang bekin muka masnanaok	'Don't make your face be ugly.
Dengar bagitu, ju Jesus heran	'Listen to it, Jesus surprised.'
Dia lihat Petrus pung mama mantu ada tidor	'He saw Pit's mother sleeping
Bosong pung bapa di surge ada taro mata sang bosong	'You father in heaven observed you

All various types of processes found in text were functional used by the participants in exchanging their experience. Those process ere companied by participants and circumstances

5. Conclusion

Based on findings and discussion previously stated, it can be concluded that text transitivity of Mathew, New Testament of KML are as follows. First, participants are realized by nominal group, including personal pronouns. This participant has function relating to speech role, namely: listener only is realized by *lu* 'you'; speaker + listener: '*katong,* 'we'; speaker only: *beta* 'I'; speaker + others: *batong* 'we'; listener + others: '*bosong* 'you'; others: '*dong*' 'they'; someone/ something, conscious/non- conscious: '*dia*' 'he/she.it'; general: *orang dong* 'people'.

Second, circumstances realized by time, location, reason, cause and manner such as, time: *sakarang* 'now', '*nanti*' next time', '*beso lusa*' 'tomorrow, the day after tomorrow'; locations: *kampong* 'village'., '*dano* 'lake, *sabla* 'beside', etc; reason: *tagal/te* 'because', etc

Third, process realized by verb groups that contains six types: material process as *pi datang* 'go' *pi ambil* 'take' *lempar buang* 'throw', *maso pi* 'get in', *potong buang* 'cut', *jalan pikol bawa* 'carry', etc; verbal as*, kasi tau* 'tell, talk', *angka janji* 'promise' etc; 'relational as *jadi* 'become'; existence   as *ada* exist; mental as *tau* 'know', and

behavioural as *maruak ame,* 'get angry', *lia pi* 'see or watch', *parcaya ame* 'believe'. Almost all process except existential and relational combine two or three verbs for one meaning. This fact indicates to let readers or listeners understand message.

Fourth, Experiential meaning on the level of lexicogrammar in clauses has function that shows process, participant and circumstances. Experiential meaning is realized by transitivity system. This system relates to the choices of process type and participant configuration and circumstance are a certain type of process.

Based on the research data with its analysis, the researcher concluded that the use of experiential metafunction which is realized by transitivity system has a very important part and connection with the Mathew, New Testament. By providing the transitivity system, readers or listeners are easy to understand the message written in the bible. The circumstances used in the text of Mathew are adding the meaning to the text given.

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