

SANDUK-SANDUK PAPALAKU IN DAILY LIFE OF AKUR SUNDA WIWITAN COMMUNITY

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Abstract: This article concerns on the ideational metafunction in sanduk-sanduk papalaku of AKUR Sunda Wiwitan' daily life. A qualitative research design was used in this study. Texts were taken from sanduk-sanduk papalaku's daily life. The gathered data was analyzed by transitivity system includes process, participant and circumstances (Halliday & Matthiessen, 2014). The result shows that there are five types of process, nine types of participants and seven types of circumstances. The dominant process is verbal (31%), the dominant participant are carrier and attribute (17%), and the dominant circumstance is place (29%). The ideational metafunction in sanduk-sanduk papalaku of AKUR Sunda Wiwitan daily life portrays verbal expression of gratitude, request and submission to God. It also shows the thanking expression to the nature elements and the description of AKUR Sunda Wiwitan community's life goal. Since this research only reveal the ideational metafunction, the further study can examine interpersonal and textual metafunction of sanduk-sanduk papalaku.

Keywords: sanduk-sanduk papalaku, daily prayer, AKUR Sunda Wiwitan, Ideational Metafunction, Systemic Functional Linguistics

Abstrak: Artikel ini membahas metafungsi ideasional dalam sanduk-sanduk papalaku keseharian komunitas AKUR Sunda Wiwitan. Penelitian ini menggunakan desain riset kualitatif. Data yang digunakan adalah teks sanduk-sanduk papalaku dalam kegiatan sehari-hari komunitas AKUR Sunda Wiwitan.. Data yang terkumpul kemudian dianalisis dengan sistem transitivitas yang terdiri dari proses, partisipan dan sirkumstansi (Halliday & Matthiessen, 2014). Hasil penelitian menunjukkan bahwa ada 5 jenis proses, 9 jenis partisipan dan 7 jenis sirkumstansi. Jenis proses yang dominan adalah verbal (31%), jenis partisipan yang dominan adalah carrier dan attributive (17%) dan jenis sirkumstansi yang dominan adalah place (29%). Metafungsi ideasional dalam sanduk-sanduk papalaku sehari-hari komunitas AKUR Sunda Wiwitan adalah ekspresi verbal rasa syukur, permohonan dan penyerahan kepada Tuhan. Selain itu juga ada ungkapan terima kasih kepada unsur-unsur alam dan penjelasan tentang tujuan hidup komunitas AKUR Sunda Wiwitan. Karena penelitian ini hanya mengungkapkan metafungsi ideational, penelitian selanjutnya dapat mendeskripsikan metafungsi interpersonal dan textual dari sanduk-sanduk papalaku.

Kata kunci: sanduk-sanduk papalaku, doa sehari-hari, AKUR Sunda Wiwitan, Metafungsi Ideasional, Linguistik Sistemik Fungsional

1. INTRODUCTION

The customs of prayer ritual among various religious and ethnic groups might differ greatly. These could consist of spoken prayers, customs, body positions, and words or phrases that are particularly meaningful in the context of that tradition. Prayer customs include the reciting of mantras in Hinduism, the five daily prayers in

Islam, and the Catholic Rosary in Christianity. Adat Karuhun Urang (AKUR) Sunda Wiwitan as one of indigenous community that is still persistent in practicing their Sundanese local religion (Anggraeni & Hidayat, 2020; Hurriyah, 2022; Sutarno et al., 2023), has prayer rituals namely *sanduk-sanduk papalaku*.

Sanduk-sanduk papalaku is a Sundanese mantra (prayer) performed before conducting

activities which is recited orally with a voice or silently. Seeing the fact that AKUR Sunda Wiwitan community is rooted in agricultural community, they undertake *sanduk-sanduk papalaku* communally in rice rituals such as planting and harvesting rice, storing rice to a barn, pounding rice and taking rice for cooking. Besides, in daily life, they also performed *sanduk-sanduk papalaku* privately before the activities of eating/drinking, urinating/defecating, sleeping, being awoken and waking up. In the context of the research, it focuses on *sanduk-sanduk papalaku* in the daily life to show that the local religion has also daily ritual prayer as the majority religion. The general populace lacks comprehensive knowledge regarding the prayers associated with local religious practices primarily due to the absence of instruction or inclusion of such practices within the educational curriculum. Therefore, this research uncovers the ideational metafunction of *sanduk-sanduk papalaku* in daily life of AKUR Sunda Wiwitan community.

In the view of systemic functional linguistics, language has a role in making-meaning resource through which people interact each other. Specifically, language constructs three metafunctions: ideational, interpersonal and textual (Emilia, 2014; Halliday & Matthiessen, 2014; Wiratno, 2021). The ideational metafunction is a reflection of the experience, the interpersonal function is a reflection of the roles and relationships in the personal and social circle, and the textual function is concerned with how the text or speech is organized. In the realm of language's ideational metafunction, the lexico-grammatical system distinctly represents both

experiential and logical aspects through different structures. Halliday asserts that a key attribute of language is its capacity to help individuals construct a mental representation of reality, comprehending their experiences of external and internal occurrences (Zhang, 2017).

The realization of ideational metafunction is drawn in transitivity system refers to the content that is expressed in language: all the doing, sensing, saying activities that happen in the world (Emilia, 2014). Transitivity in functional grammar refers to a method for characterizing the entire phrase, as opposed to simply the verb and its object, as opposed to transitivity in conventional grammar, which deals with separating verbs based on whether or not they have an object (Emilia et al., 2017). Emilia (2014) explained that the transitivity system entails three aspects: process represented by verbs and verbal groups, participants represented by people, things or abstract concept and circumstances represented by adverbial group or prepositional phrase detailing where, when and how something is occurred.

In these recent years, a numerous of researchers have studied ideational meaning in various object. The study of the metafunction in Bohemian Rhapsody song revealed that the ideology of the song writer is all the things that happened in the past is in the past (Metekohy, 2021). Then, the research of Joe Biden speech depicts the persuasiveness, credibility, identity and social relationship of the speaker (Shi, 2021). Then the study about Horja Haroan Boru ceremony. This study found that the language being used by three participants (Kahanggi, Mora

and Anakboru) namely; Kahanggi is dominantly used material activities, Mora and anakboru are dominantly used Mental and behavioral activities. Moreover, these three participants shows their position while Kahanggi as the host of the ceremony, anakboru as the supporter who take the responsibility in preparing the stuff in every steps of ceremony, while mora has the power to give advice, suggestion, permission and rejection in that ceremony (Daulay et al., 2020). As long as the previous studies concerned on song lyrics, political speech and Bataknese proposing ceremony, this research fill the gap of ideational metafunction study in the prayer text of Sunda Wiwitan as the object of the research.

Considering that *sanduk-sanduk papalaku* is one of the local Sundanese religious prayer practices that is rarely known by many people, and the study of ideational metafunction is able to reveal the experiences and ideological conceptions contained in the text, this research aims to investigate the ideational metafunction in *sanduk-sanduk papalaku* of daily life of AKUR Sunda Wiwitan Community.

2. RESEARCH METHODOLOGY

This study employed a descriptive qualitative research method to illustrate the ideational metafunction within the *sanduk-sanduk papalaku* in daily life of the AKUR Sunda Wiwitan community. The ideational metafunction embodiment was analyzed using transitivity analysis which covers process, participants and circumstances elements in each clause (Halliday & Matthiessen, 2014). Considering that the

sanduk-sanduk papalaku serves as ritual languages, the researchers followed Cresswell (2014) framework for qualitative research, which involves collecting data from AKUR Sunda Wiwitan community based on their daily ritual prayers, analyzing the data through transitivity analysis to provide descriptions of process, participants and circumstances in the clauses of *sanduk-sanduk papalaku*, interpreting the findings of processes, participants and circumstances to reveal the interpretation of ideational metafunction in *sanduk-sanduk papalaku*.

The data source was *sanduk-sanduk papalaku* texts of AKUR Sunda Wiwitan Community daily life which consist of five activities: eating or drinking, urinating or defecating, sleeping, being awoken, waking up. To collect the data, the researchers conducted fieldwork in Cigugur, Kuningan, West Java, which serves as the central location for the AKUR Sunda Wiwitan community. Fieldwork is a practice employed by linguists to gather data in a natural environment among the native speakers of the language (Bowern, 2008). During this fieldwork, the researchers utilized participant observation, a method that involves living among and actively engaging with the community to the extent that the researcher becomes an integral part of that community and closely interacts with the data produced within it (Schreier, 2013). Throughout the observations, the researchers documented their findings through fieldnotes, audio recordings, and interviews.

Subsequently, the researcher proceeded with data analysis, following an adapted version of the interactive analysis framework outlined (Miles et

al., 2014). This analysis involved several stages, including data collection, data reduction, data presentation, and drawing conclusions. In the data collection, the researcher transcribed the content of all *sanduk-sanduk papalaku* texts which consist of twelve types: planting rice, harvesting rice, storing rice to a barn, pounding rice, taking rice for cooking, slaughtering animal, offering, eating or drinking, urinating or defecating, sleeping, being awoken and waking up. The data collected encompassed recorded *sanduk-sanduk papalaku* content and interviews with knowledgeable elders who provided insights into the cultural background and significance of *sanduk-sanduk papalaku*. The recorded audio from the *sanduk-sanduk papalaku* and interviews were transformed into written transcriptions, a crucial step in linguistics for representing language textually and making it amenable to study (Mondada, 2018).

From the twelve types of *sanduk-sanduk papalaku*, the data used in this reaseach was reduced into five of *sanduk-sanduk papalaku* categorized as daily prayer of AKUR Sunda Wiwitan community. After the data reduction, the data presentation was employed by labelling words and phrases in each clause. Every verb or verb groups were categorized into process types such as material, mental, verbal, relational, behavior and existential. Every noun or noun group were categorized participants which consists of actor, goal, beneficiary, range, senser, phenomenon, sayer, receiver, verbiage, carrier, attribute, value, token, existent. Every adverb or prepositional phrase was categorized as participants element include place, location,

quality, comparison, reason, guise, matter, etc. In the process of categorizing or labelling every words and phrases, the researcher refer to transitivity theories of Halliday & Matthiessen (2014). During the process of categorizing data, the researcher reinterviewed the elders of AKUR Sunda Wiwitan to make sure the meaning of the words and compared the definition in the Sundanese dictionary as the validation. Finally, the researchers interpret the ideational metafunction. By applying the interactive analysis, the researchers could conduct research process back and forth to gain the holistic conclusion.

3. RESULTS

As mentioned before that, the purpose of the research is to describe the ideational metafunction of *sanduk-sanduk papalaku* in daily and feast day which is realized in transitivity system analysis in the following.

3.1 Process

Process element which covers verbal group in the clauses of *sanduk-sanduk papalaku* of daily activities are distributed in five types: material, mental, verbal, relational and behavioral as shown in the following table:

Table 1. Process Types of Sanduk-Sanduk Papalaku in Daily Life

No	Process	F	%
1	Material	7	27
2	Mental	1	4
3	Verbal	8	31
4	Relational	4	15

5	Behavioral	6	23
Total		25	100

The table above shows that the most type of process in *sanduk-sanduk papalaku* of daily life is verbal process which is 31% and the least is mental process which is 4%. The second is material process which is 27%. The third is behavioral process which is 23% and the fourth is relational process which is 15%.

3.1.1 Material Process

Material processes shows the act of doing or happening (Halliday & Matthiessen, 2014). The verb realization in material process of daily *sanduk-sanduk papalaku* are *run* ‘go down’ in eating or drinking; *parantos ngajajapkeun* ‘has accompanied’, *sumerep sumalira deui* ‘absorb and blend with the body’, and *mageuhan* ‘strengthen’ in urinating defecating; *nganggo* ‘use’, and *ulah rek ngeueum* ‘don’t soak’, and the last is *mugi disarengan* ‘may (I) be accompanied’ in waking up. The examples of process types in the context of clause are shown in the following:

Data 1

<i>run</i>	<i>pakumpulan</i>
go down	spirit in the food and drink
Pr:Mat	Actor

The clause above is in the activity of eating and drinking. The verb ‘run’ is a shortened form of *turun* which means ‘go down’. The verb refers to a request so that *pakumpulan* ‘spirit in the food and drink’ that will be consumed come to give strength to body.

Data 2

<i>parantos ngajajapkeun</i>	<i>waruga kuring</i>
has accompanied	my body
Pr:Mat	beneficiary

The clause above appears in the activity of urinating or defecating. The verb *ngajajapkeun* ‘has accompanied’ implies urine and feces excreted has a powerful role as a part of food and drink cultivated in the body which at last proceed into two forms: essences and wasted. It concludes that *ngajajapkeun* refer to the digestion process in the human body.

Data 3

<i>sugrining acining</i>		<i>enggal</i>
<i>rong gogodongan</i>		<i>sumerep</i>
<i>pucuk daun</i>	<i>dina ganti</i>	<i>sumalira</i>
<i>kembang buah</i>	<i>tugurna</i>	<i>deui</i>
<i>beuti sato hewan</i>		
<i>anu kapiceun</i>		
all the essence of	in the change	absorb
leaves, shoots,	of	and blend
flowers, fruits,		into the
tubers, animals		body
which are wasted		again
Actor	Circ: Matter	Pr:
		Material

The clause above is in the activity of urinating or defecating. The verb *sumerep sumalira* ‘absorb and blend into the body again’, is categorized as material process. *Sumerep sumalira* ‘absorb and blend into the body’ refers to the process of taking in or soaking up substances of leaves, shoots, flowers, fruits, tubers, animals being integrated into the human body. Those verbs involve tangible actions and physical transformations of materials

Data 4

<i>mageuhan</i>	<i>kamanusaan</i>
strengthen	humanity
Pr:Mat	G

The clause above is in the activity of urinating or defecating. The verb *mageuhan* ‘strengthen’, is categorized as material process. ‘Strengthen humanity’ is not a material process in the sense of a physical action or transformation of

tangible substances. Instead, it is a concept related to enhancing the qualities, well-being, and capabilities of human beings on a broader societal or individual level.

Data 5

<i>Sa-cai- angin-api- tanah roh hurip tanah pakumpulan</i> the unity of water, wind, fire, earth of life spirit from the soil Actor	<i>Dina adat nu kirang merenah.</i> in the bad custom Circ: manner	Ulah rek ngeueum don't soak Pr:Mat	<i>dina kulah getih kamanusaan</i> in humanity bloodstream Circ:Loc:Pl
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The clause above found in being awoken. The expression ‘soaking into humanity's bloodstream’ is symbolization. It metaphorically signifies the widespread infusion or assimilation of something into the broader scope of human society. When employing this metaphor, it suggests a profound and pervasive influence on humanity's collective consciousness, culture, or essence. It denotes a significant and far-reaching impact across human experiences and society rather than a direct physiological process occurring within the bloodstream. Essentially, it vividly portrays how something deeply integrates into the essence of human existence without it actually happening at a physical level within the bloodstream.

Data 6

<i>mugi</i> may	Disarengan be accompanied Pr:Mat	<i>ku karsa Nu Kagungan Cipta</i> by God, The Creator Actor
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The clause is found in the *sanduk-sanduk papalaku* of waking up activities. The verb *disarengan* ‘be accompanied’ show a request to God to be exist in every step of life will be faced during the day.

3.1.2 Mental Process

Mental processes refer to actions related to thinking, perceiving, or feeling (Halliday & Matthiessen, 2014). The verb realization in mental process is only in the activities of eating or drinking. It is *nampi* ‘accept’. The context of the clause is displayed below:

Data 7

nampi accept Pr: Mental	<i>asih pangasih kajembaran Gusti</i> God's love and greatness Phenomenon
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The verb *nampi* ‘accept’ in the clause refers to feel the love and greatness of God in the form of food and drink that will be consumed. It is often considered a mental or cognitive process. It involves one's thoughts, beliefs, emotions, and perceptions regarding the concept of God and the qualities associated with the divine, such as love and greatness. This mental process typically involves introspection, contemplation, and the shaping of one's beliefs and attitudes toward spirituality and the divine. It engages the mind and emotions as individuals consider and internalize their understanding of God's love and greatness, often leading to changes in perspective, emotions, and behaviors based on these beliefs.

3.1.3 Verbal Process

Verbal processes involve the process of saying (Halliday & Matthiessen, 2014). In *sanduk-sanduk papalaku* of daily activities, the verb realizations of verbal process are *pun* ‘beg’,

ngahaturnuhunkeun ‘thank’, *pun amit pun* ‘beg for permission’. These are the examples of verbal process in the clause context:

Data 8

<i>Pun</i>	<i>ka Rumuhung</i>
Beg pardon	to God
Pr:verbal	Receiver

The clause above found in three activities: eating or drinking, sleeping, being awoken. *Pun* ‘beg pardon’ is always recited in the beginning of almost all *sanduk-sanduk papalaku* which means all the expressions delivered are addressed to God. Begging pardon to God refers to the act of pleading with God for forgiveness or pardon. Even if the phrase is a verbal statement, asking God for forgiveness is more of a spiritual or religious idea than a linguistic procedure that is done repeatedly. It's an appeal or request made to a higher power, expressing regret or pleading for pardon for perceived transgressions. The act of asking for forgiveness verbally is the vocal component, but the main idea is more about pursuing spiritual reconciliation.

Data 9

<i>Ngahaturnuhunkeun ka</i>	<i>nu kapiceun</i>
thank to	which is wasted
Pr:verbal	Receiver

The clause above is in the activities of urinating or defecating. It is the expression of saying thanks to the urine or feces which is finally wasted for being processed in the body's digestion system. In short, appears to be an expression of appreciation or recognition.

3.1.4 Relational Process

Relational processes are used to represent relationships, states, or qualities rather than

actions or events (Halliday & Matthiessen, 2014). The relational process in *sanduk-sanduk papalaku* is realized in the verb *jadi* ‘be’ and implicit *nya eta* ‘is’. The examples of relational process types in the context of clause are shown in the following:

Data 10

<i>jadi</i>	<i>raga walakaya jisim kuring</i>
<i>be</i>	<i>my body physical strength</i>
Pr:Relational	Attributive

The clause above is in the activities of eating and drinking. The verb *jadi* ‘be’ refers to a state that food and drink consumed will be the power or strength for the body.

Data 11

<i>Namina</i>	\emptyset (<i>nya eta</i>)	<i>sampurnaning hurip,</i>
The name	\emptyset (is)	perfect life spirit
Value	Pr:Relational	Token

The clause above is in the activities of being awoken. The verb there is implicit *nya eta* ‘is’. It is categorized as relational identification which identify those human beings who can manifest humanities in their life is called as *doing sampurna hirup* ‘perfect life’.

3.1.5 Behavior Process

Behavioral processes are used to describe actions or behaviors that involve the manipulation of objects or the interaction of entities (Halliday & Matthiessen, 2014). The behavior process comprises *sare* ‘sleep’, *uru* ‘sleep’, *tanghi* ‘wake up’ and *ngadeg* ‘stand up’. The examples of behavioral process types in the following:

Data 12

<i>Gusti</i>	<i>abdi</i>	<i>bade sare</i>
God	I	will sleep
verbiage	Behaver	Pr:Behavior

The clause above is in the activity of sleeping. *Sare* ‘sleep’ is a behavioral state in which the brain goes through various phases of activity and the body goes through particular patterns of rest. Therefore, even if there are physiological components to sleep, going to sleep is a behavioral process.

Data 10

<i>badan</i>	Turu	<i>Ati</i>	tanghi
Body	will sleep	Hear	wake up
Behaver	Pr:Behavior	Behaver	Pr:Behavior

The clause above is in the activity of sleeping too. *Turu* ‘sleep’ and *tanghi* ‘wake up’ are the realization of behavior process. These verbs derive from Javanese. From a behavioral perspective, waking up involves the conscious action of becoming alert, opening one's eyes, and engaging with the environment. It includes actions like getting out of bed, sitting up, and starting to interact with the surroundings. These conscious actions are part of the behavioral aspect of waking up.

Based on the analysis of process element, it can be seen that material process not only served in concrete and physical action but also abstract doing and happening. The mental process represents the sense the feeling gratefulness. The verbal process indicates the action of speaking to God in requesting something. It is always said in the beginning of almost all *sanduk-sanduk papalaku* except in the activity urinating and defecating, the verbal process shows the thankfulness to everything wasted in the process of urinating and defecating. The relational process illustrates the end goal of what requested in prayer. In the other side, the behavior process just

describes the bodily posture related to sleeping activities.

3.2 Participant

Participants are the entities or elements involved in the action or process, and they are categorized into different roles based on their functions within the sentence (Halliday & Matthiessen, 2014). Every process corresponds to its participants. Based on the data analysis, the participants stated in *sanduk-sanduk papalaku* of daily and feast day are drawn in the following table:

Table 2. Participant Types of *Sanduk-Sanduk Papalaku* in Daily Life

No	Participant	Daily	
		F	%
1	Actor	4	13
2	Goal	4	13
3	beneficiary	2	7
4	phenomenon	1	3
5	receiver	4	13
6	verbiage	1	3
7	Carrier	5	17
8	Attributive	5	17
9	Behaver	4	13
	Total	30	100

Participants in daily *sanduk-sanduk papalaku* consist of actor, goal, beneficiary, phenomenon, receiver, verbiage, carrier, attributive and behavior. The most dominant participant is carrier and attribute which relate to relational process.

The participants which are related to the process types are actor, goal and beneficiary. The realization of actor comprises *pakumpulan* ‘spirit of food and drink’, *acining rong gogodongan*, *pucuk daun, buah beuti, sato hewan anu kapiceun* ‘the essence of leaves, shoots, tubers, animals

wasted', *sacai angin api tanah roh hurip tanah pakumpulan* 'water wind fire earth all spirits of food comes from earth' and *karsa Nu Kagungan Cipta* 'The will of the Almighty Creator'. The realization of goal entails *kamanusaan* 'humanity', *lengkahna sampean dua* 'the steps of the two feet', *gerakna pangan dua* 'the movement of the two hands', *polahna panca indra* 'the act of the five senses. The beneficiary involves *waruga kuring* 'my body' and *anu kagungan purba raga sareng nyawa* 'who possesses the beginning of the body and life'.

The participants which related to the mental process is phenomenon. It is embodied in the noun group of *asih pangasih kajembaran Gusti* 'the love and greatness of God'. In the other side, the participants which related to the verbal process are receiver and verbiage. The receivers are *ka rumuhung* 'to God' and *nu kapiceun* 'which is wasted'. *Ka rumuhung* 'to God' appears in some activities such as eating, sleeping and waking up, whereas *nu kapiceun* 'which is wasted' in the activities of urinating or defecating. Then, for the verbiage is *Gusti* 'God' in the sleep activity.

The participants related to relational process are carrier and attribute. The carriers consist of *nu neda* '(I) who eats', *nu diteda* (food) 'which is eaten', *Karsa Pangersa Gusti* 'God's will', and *namina* 'the name'. The last is the participant related to behavioral process is behavior. The behavers are *abdi* 'I', *badan* 'body', *ati* 'heart' and *roh* 'spirit'.

Based on the analysis of participant elements, it is recognized the list of things and person related to process entities. The Actors are categorized into the divinity and the elements of

nature. The divinity realized in God's will, while elements of nature include air, water, fire, earth and the spirit of leaves, shoots, tubers, and animals which perceived by the body. The goal element represents both concrete and abstract things. Humanity as the abstract things while the footsteps, the movement hands and the five senses are the concrete things. The beneficiary refers to God as The One who receive the request.

The participant related to mental process is realized in the phenomenon of the God's love and greatness but with the implicit senser. It is not explicitly said 'I' as the senser but from the context it can be inferred that the senser is the one who do the prayer. In the entity of receiver and verbiage which are related to verbal process, it is realized in the name of God as the receiver of the prayer. The term for God is '*Rumuhung*'. Besides, '*Rumuhung*' also means ancestors. According to Heryana et al. (2022), *rumuhung* is derived from *ruhun* which means ancestors who have passed away and as The God who resides in the highest place, to whom humans are devoted.

Then, the participant related to behavior process are the elements of 'I' as human both physical body and non-physical state: soul and consciousness. In the other side, the participants connected to carrier and attribute. The carrier covers the nature element in the form of food and drink, humans who eat and drink and God's will, while the attribute describes the carriers which include God's will, the strength of the body, the unity in perfection of nature essence and human body for the healthiness and the perfect life and death as humans' life goal.

3.3 Circumstance

Circumstance refers to elements or components of a clause that provide additional information about the action, process, or event described in the sentence. Circumstances found in *sanduk-sanduk papalaku* shown below.

Table 3 Circumstance Types of *Sanduk-Sanduk Papalaku* in Daily Life

No	Circumstances	Daily	
		F	%
1	Place	4	29
2	Time	2	14
3	Quality	1	7
4	Comparison	1	7
5	Reason	2	14
6	Guise	1	7
7	Matter	3	21
Total		14	100

The circumstance of *sanduk-sanduk papalaku* in daily life entails place, time, quality, comparison, reason, guise, and matter, whereas in the feast day there are only place and quality. Place types is the most dominant circumstance which reach 29%. The second circumstance type appeared in matter which up to 21%. Then, it is followed by time and reason which emerge 14%. The quality, comparison and guise show 7%.

The realization of the place circumstance contains *kana waruga manusa* 'to the human body', *di antara hurip* 'among life', *dina kulah getih kamanusaan* 'in the humanity bloodstream', *dina sisakarupana* 'in the physical body of human'. *Kana waruga manusa* 'to the human body' and *di antara hurip* 'among life' are found in urinating or defecating activities, while *dina kulah getih kamanusaan* 'in the humanity

bloodstream', *dina sisakarupana* 'in the physical body of human' are found in being awoken *sanduk-sanduk papalaku*.

Next is the realization of matter. *Dina ngagetihan ngadagingan* 'in becoming the blood and flesh' is discovered in eating or drinking. *Dina ganti tugurna* 'in the change of form' is discovered in urinating or defecating. Last is *dina panggawe dua ni tilu nu jadi hiji* 'in the work of two into three become one' which is discovered in being awoken.

Then, the time circumstances are realized in the adverb group of *dina wayah patarema rasa* 'in the time of feeling shared' and *enggal* 'soon', while the reason circumstance is embodied in *ku tina karidoanana* in urinating or defecating and *supaya tetep* 'to stay' in being awoken.

The last is the realization of comparison and guise. For comparison circumstances, it is found a simile proverb *Lir keris manjing warangka, warangka manjing curiga* 'like a dagger going into its sheath' in being awoken, whereas guise circumstance is realized in the adverb *sakumaha cipta karsa Gusti* 'as what God's will.

Based on the analysis, the circumstance element explains when, where and how the process undergoes. Place circumstances show the physical and non-physical location or environment of a process. The physical place refers to physical appearance, human body and its function, while the non-physical location refers to 'life' as the place of existence and experience of human beings.

In the time circumstance, refers to the moment when the food and drink are processed by

the body organ in digestion system and finally give power for human to move and do anything. Then, in the reason circumstance, it implies the reason why expressing thanks to waste material of digestive process. It is stated that the substances of food and drink, that have proceeded the digestion, have sincerity. It is like a personification so in other words, it can be implied that AKUR Sunda Wiwitan community respects non-living material as they respect human beings.

For the comparison circumstance, it is used an aphorism *Lir keris manjing warangka, warangka manjing curiga* 'like a dagger going into its sheath'. It has meaningful interpretation as an old teaching *manunggaling kawula Gusti* 'the unity of divinity and humanity' (Supriyanto, 2015). *Keris* 'dagger' is a symbol of divinity, *warangka* 'sheath' is a symbol of humanity, and *manjing* means be in and unite into one (Utomo, 2006). This comparison circumstance is related to the guise circumstance which is *sakumaha kersa Gusti* 'as what God's will. It points a sincerity and submission to God.

Considering the interrelationship of transitivity aspects among processes, participants, and circumstances in *sanduk-sanduk papalaku* of AKUR Sunda Wiwitan daily life, the researchers can see the manifestation of religious values held by the AKUR Sunda Wiwitan community. It illustrates how they greet, give thanks, ask, and surrender to God. They show gratitude for God's love and mercy in the form of food and drink that they can eat. It is explicitly stated that from this food and drink humans get the strength to continue living. In addition, they appreciate that the digestive process in the body makes food and

drink substances are absorbed and wasted. In this case, they also express their gratitude for the substance wasted in the form of urine and feces. Then, they hope that if the substance wasted transforms again into food and drink, they can strengthen humanity.

On the other hand, they also beg for God's guidance in controlling their five senses so that they will be able to manifest humanity values on earth as what God's will. Even in sleeping, they ask to remain alert to evil influences. In short, all the request direct to their life goal, namely *sampurnaning hirup, sajatining pati* (a perfect life, true death).

4. CONCLUSION

The realization of the ideational metafunction of *sanduk-sanduk papalaku* in daily life of AKUR Sunda Wiwitan community are contained in the three elements of transitivity system. The first element is process which comprise five types material, mental, verbal, relational and behavioral. They represent process of being, doing and sensing. Process of being is reflected in the verbal, relational and behavioral process. The verbal process as that always appears in all *sanduk-sanduk papalaku* are realized in *pun 'beg' and ngahaturnuhunkeun* 'thank' 'stand up'. The relational processes are embodied in *jadi* 'become' dan *nya eta* 'is', while *sare* 'sleep', *tanghi* 'wake up' and *ngadeg* 'stand up' are the manifestation of behavioral process. The process of sensing is reflected in mental process which is realized in '*nampi*' accept. Process of doing is reflected in material process,

for example, *parantos ngajajapkeun* ‘has accompanied’, *mugi disarengan* ‘may (I) be accompanied’ are the manifestation of material process. The processes are interconnected to participants and circumstances. The participants refer to divinity (*rumuhung* ‘God’), human and nature entities and circumstances refers to place, time and matters about human behavior and the relation with the nature. In conclusion, the ideational metafunction of *sanduk-sanduk papalaku* in daily life of AKUR Sunda Wiwitan community are to express gratitude, request and submission to God, thank to the element of nature and describe the life goal of AKUR Sunda Wiwitan community in achieving the perfect life by doing humanity in the world.

As long as the research about ideational metafunction can give clear explanation of the text ideology, this research holds the potential to be conducted in the perspective of interpersonal or textual metafunction.

ACKNOWLEDGEMENT

The authors would like to thank DRTPM Kemendikbud Ristek 2023 for supporting this research under the scheme Penelitian Dosen Pemula (PDP) with grant number 0536/E5/PG.02.00/2023. The authors also wish to thank to Panata Adat and the elders of AKUR Sunda Wiwitan community.

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