

**Representation of Moral Values and Characterizations in Putu Wijaya's  
"Peradilan Rakyat"  
(A Study of Ideational Meaning)**

Calvin Candra

Thesis Advisor: Deli Nirmala

English Department, Faculty of Humanities

Diponegoro University, Semarang 50275

**Abstrak.** Cerita pendek merupakan karya sastra yang mengandung ekspresi, ide, maupun refleksi pengalaman yang dicurahkan penulis yang bertujuan untuk menyampaikan pesan/amanat kepada pembaca. Dalam hal ini, *ideational meaning* sebagai salah satu bidang kajian Linguistik Fungsional Sistemik (LFS) memandang bahasa sebagai sistem tanda yang dapat dianalisis secara struktural untuk menginterpretasikan pengalaman, konsep, dan ide yang ada di dalam cerpen melalui sistem transitivitas sebagai alat penentunya. Tujuan penelitian ini adalah untuk mendeskripsikan representasi nilai – nilai moral dan penokohan yang terdapat dalam cerita pendek karya Putu Wijaya yang berjudul "Peradilan Rakyat" melalui analisis *ideational meaning*. Jenis penelitian ini adalah penelitian deskriptif kualitatif dimana penulis menjelaskan hasil penelitian melalui makna ideasional yang terdapat dalam cerpen. Dalam mengumpulkan data, penulis menggunakan metode *non – participant observation* serta *purposive sampling technique* karena penulis hanya mengambil sample yang merepresentasikan nilai moral dan penokohan yang dimaksud. Metode yang digunakan dalam menganalisis data adalah metode padan referensial dan metode agih. Hasil penelitian menunjukkan bahwa terdapat 6 jenis nilai moral yang terkandung dalam cerpen "Peradilan Rakyat". Keenam jenis tersebut antara lain: *Being Professional, Being Critical, Having Confidence, Having Honesty, Having Wisdom, dan Having Love.*

**Kata kunci:** *Ideational meaning, nilai moral, penokohan*

## A. INTRODUCTION

The use of language in literature works is the most crucial part which plays a role to express and to deliver message to the readers. One of the most popular kinds of literature works is short story. Basically, short story is a kind of narrative prose which its length is shorter than other fictions like novel. What makes a short story becomes interesting is the style of language and the way in delivering meaning. The density of the content in the short story is also a trigger of how important the use of language is to interpret meaning. In short story, there are a lot of moral values which aim to impress the reader. Therefore, ideational meaning as one of the language metafunctions holds a key to discover what idea, experience, and concept used by the author to express the moral values in short story.

In this research, there are two problems that the writer wants to analyze. From the research problems, there are several objectives that have to be fulfilled, such as: (1) to find the moral values and characterizations in Putu Wijaya's *Peradilan Rakyat* and (2) to show the ways of Putu Wijaya in delivering moral values and characterization in *Peradilan Rakyat* toward ideational meaning analysis.

## **B. REVIEW OF LITERATURE**

### **1. The Basic Concept of Systemic Functional Linguistics**

Systemic Functional Linguistics (SFL) is a tool of discourse analysis which has very different perspective in viewing language. According to Gerot and Wignell (1994:6), language is a medium of functional grammar analysis in producing meanings contained in a text. SFL differs many kinds of grammar such as traditional and formal grammar. As the new invention from traditional and formal grammar, SFL does not focus either the use of language structure or the ways to make better sentence, but it becomes a tool of language users to explain implicit meaning based on the language used.

### **2. Metafunctions**

SFL has three components in analyzing a text based on its functions (Halliday, 2004). They have very strong linkages in order to provide meaning in a passage. All of the components are called as "metafunctions". Three metafunctions that become crucial part in doing this analysis are Ideational, Interpersonal, and Textual meaning. Ideational metafunction is the language metafunction in which the speaker /writer conveys idea, concept and also experience to the listeners. The second metafunction is Interpersonal Meaning. It reveals the intention drawn from the interaction between participants who use the language in their communication. Then, textual meaning is a language metafunction as a message former that connects ideational function and interpersonal function into a text. In the context of textual or thematic structure, textual meaning examines theme and rheme.

### **3. Transitivity System**

Transitivity system is the component of ideational meaning analysis. In transitivity system, there are three semantic categories that would be analyzed and they are closely related to

linguistic structure. They are circumstance, process, and participant. All of them will be described below:

❖ Circumstance

Circumstances give some answers from 4w+1h question like *what, where, when, why, how, and how much*. Circumstances have a meaning that a situation or condition is associated with an event or action. There are several kinds of circumstance, such as Extent (distance and frequency), Location (place and time), Manner (ways), Cause (reason, purpose and behalf), Accompaniment (probing), Matter (reference), Role (position), Contingency (concession), and Angle (source).

❖ Participants and process

There are seven processes in transitivity system, i.e. Material (doing), Mental (sensing), Relational (assigning), Verbal (saying), Existential (describing something exist), Meteorological process (describing weather), and Behavioral process (behaving). As for the participants, they are actor, client, sayer, receiver, senser, recipient, behavior, carrier, and token.

### C. RESEARCH METHODS

The study used qualitative analysis to construct a report. In this research, the writer took the primary data from the website <http://www.lokerseni.web.id/2011/12/cerpen-peradilan-rakyat-karya-putu.html> since the data was taken from the original script of Putu Wijaya. The population of the data is the short story script from the author, Putu Wijaya entitled "*Peradilan Rakyat*". In this circumstance, the writer took selective samples with purposive sampling technique since the writer just took the certain samples that represent each moral value in ideational meaning analysis. To collect the data, the writer used non-participant observation method because the writer does not involve the processes (how the stories were made) to be observed. In addition, the writer took the data by using documentation method because the data is obtained from the literature works. In analyzing the data, the writer used distributional method (*agih*) because the object of the observation is language itself (Sudaryanto, 1993:15). Reference Identity Method (*Padan Referensial*) was also used by the writer to find the appropriate referent

from any clause structure, like a noun, verb, and object. Then, the writer applied Immediate Constituent Analysis (ICA) or *Teknik Pilah Unsur Langsung*.

#### D. ANALYSIS

Based on the result of the analysis, the writer found 6 (six) kinds of moral values: *being professional, being critical, having confidence, having honesty, having wisdom, and having love*. Overall, there are 56 samples and 74 amount of transitivity system which contain those moral values above. Table below shows the complete findings of transitivity systems which are described by the number and percentage of each process type.

No	Type of process	Frequency	%
1	Material	33	44,59
2	Mental	13	17,57
3	Verbal	3	4,05
4	Behavioural	2	2,70
5	Relational	19	25,68
6	Existential	4	5,41
7	Meteorological	0	0
<b>Total</b>		74	100

According to the data, the use of material process is the most dominant than other processes because most utterances in each clause in the story reveal the process of doing. Then, relational process is the second type of transitivity system which often occurs. The process of sensing (mental process) also exists in this ideational meaning analysis with eighteen percents. Finally, behavioural and existential process is the most rarely found process in this story. The use of material process implies that the way Putu Wijaya revealed the characterizations and moral values in the story stresses on actions.

##### 1. Being professional

There are 11 data identified by the writer indicating the form of professionalism shown by each clause. After analysing them using transitivity system, the writer discovered 4 kinds of process which material process is more often seen (5 clauses) and the rest, there are verbal process (3 clauses), relational process (2 clauses), and mental process (2 clauses). The following

is the example of the data which are the dialogue of the young lawyer to his father reflecting the sense of professionalism:

**Sample 31&32 :**

*"Ya aku menerimanya, sebab aku seorang profesional. Sebagai seorang pengacara aku tidak bisa menolak siapa pun orangnya yang meminta agar aku melaksanakan kewajibanku sebagai pembela*

<b>Sebagai seorang pengacara</b>	<b>aku</b>	<b>tidak menolak</b>	<b>bisa</b>	<b>siapapun orangnya</b>
Circ: role	Senser	Mental: perception		Phenomenon
Mental process				

<b>agar</b>	<b>aku</b>	<b>melaksanakan</b>	<b>kewajibanku</b>	<b>sebagai pembela</b>
	Actor	Material	Goal	Circ: role
Material process				

In these samples, the use of mental process *tidak bisa menolak* and ‘phenomenon’ *siapapun orangnya* shows a sense of professionalism of the young lawyer because he kept carrying out his task although he knew that his client was the criminal who really deserved to be punished for his mistake. Furthermore, this statement is also empowered by the element of material process *melaksanakan* and ‘goal’ *kewajibanku*. Through these utterances, the young lawyer gives the truth essence of professionalism which an attorney should have strong belief in running the profession eventhough he gets a lot of insults from people around him.

2. Being Critical

The second ideational meaning analysis found in this story concerns on the moral value of *being critical*. Critical attitude is an attitude of someone who acts carefully in behaving something. In accordance, the writer found 20 samples which have a lot of clauses in which 12 clauses contain relational process, while 9 clauses are material process, 6 clauses are mental process and 2 clauses are existential process. The following is the example of transitivity system analysis describing moral value of *being critical*:

**Sample 10:**

*Aku punya sederetan koreksi terhadap kebijakan-kebijakan yang sudah Anda lakukan.*

<b>Aku</b>	<b>punya</b>	<b>sederetan koreksi</b>	<b>terhadap kebijakan - kebijakan</b>	<b>yang sudah anda</b>	<b>lakukan</b>
carrier	Attributive	Attribute	Circumstance: matter	Actor	Material
Relational process: attributive				Material process	

This clause is taken from the sentence: “*Meskipun bukan bebas dari kritik. Aku punya sederetan koreksi terhadap kebijakan-kebijakan yang sudah Anda lakukan*”. There are two processes in sample 10, i.e. material process and attributive relational process. These processes have connection each other to gain a meaning. In attributive relational process, the word *Aku* obtains ‘carrier’ and it has *mempunyai* as an ‘attributive’ which reveals *sederetan koreksi* as an ‘attribute’. In material process, the word *Anda* becomes the ‘actor’ and *lakukan* is the sign of the process. According to these processes, the writer makes an assumption of the utterance spoken by young lawyer. In this case, after the senior lawyer told his story since he was active as an advocate, the young lawyer gave his opinion about his father’s experience. Based on his opinion, the young lawyer’s characterization as a critical lawyer is very admirable, because he did not want to commend his father’s reputation. On the contrary, he saw that there were some policies made by him in the past time which he assumed that it was the wrong decision. The use of attributive relational process is the identification that he was the only one who had the correction for his father’s action.

### 3. Having Confidence

Confidence is how the people recognize their ability to do something. This is related to the results or the assumption of others to them. In Putu Wijaya’s work, there are several statements which become the moral value of self-confidence. There are four samples discovered by the writer which sign this component. The following is one of the examples of ideational meaning analysis which explain the moral value of *having confidence*:

#### Sample 24:

*Penjahat yang paling kejam, sudah diberikan seorang pembela yang perkasa seperti Mike Tyson, itu bukan istilahku*

<b>Penjahat yang paling kejam</b>	<b>sudah diberikan</b>	<b>seorang pembela yang perkasa</b>	<b>seperti Mike Tyson</b>
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Recipient	Material	Target	Circumstance: comparison
Material process			

<b>itu</b>	<b>bukan</b>	<b>istilahku</b>
Carrier	Attributive: intensive	Attribute
Relational process: Attributive		

There are two processes in these clauses in sample 24, material process and attributive relational process. The clause which embodies material process explains the statement in the next clause which represents attributive relational process. The element of *having confidence* in this data is shown by the use of target and circumstance of comparison. The phrase *pembela yang perkasa* is the target of material process. By this calling, the writer assumes that the young lawyer tried to admit himself as the one who was very hardly and optimistic to reach his purpose. The use of circumstance of comparison *seperti Mike Tyson* implicates that the character of Mike Tyson is similar to his character which always wins the battle. However, he did not want to be arrogant and he said that the designation of Mike Tyson is not his term. It is proven by the use of attributive relational process. The subject *Itu* is a ‘carrier’, the word *bukan* identifies the ‘intensive attributive’, and *istilahku* is an ‘attribute’.

#### 4. Having Honesty

The next type of moral value in ideational meaning analysis is *having honesty*. The term of honesty stands between the utterance and the words, the fit between information and reality. It is the firmness and steadiness of the heart; and something good that is not interfered with lies or deceit. The writer found 5 samples indicating *Having Honesty*. The following is the example of the analysis:

#### Sample 36:

*Asal semua itu dilakukannya tanpa ancaman dan tanpa sogokan uang*

<b>Asal</b>	<b>semua itu</b>	<b>dilakukan</b>	<b>tanpa ancaman dan tanpa sogokan uang</b>
	Goal	Material	Circumstantial: accompaniment
Material process			

This utterance is taken from the dialogue of the senior lawyer:

*“Namun, tawaran yang sama dari seorang penjahat, malah kau terima baik, tak peduli orang itu orang yang pantas ditembak mati, karena sebagai profesional kau tak bisa menolak mereka yang minta tolong agar kamu membelanya dari praktik-praktik pengadilan yang kotor untuk menemukan keadilan yang paling tepat. Asal semua itu dilakukannya tanpa ancaman dan tanpa sogokan uang”*

Transitivity system used in this sample is material process signed by the use of *dilakukannya (done)*. The use of Circumstance of accompaniment “*tanpa ancaman dan sogokan uang*” gives the intention very clearly that from senior lawyer’s utterances, there is an element of honesty in doing the job profession as an attorney. The senior lawyer gave an advice to the young lawyer to do his duty with the full of honesty without a pressure from the other sides. As though, he had known that the young lawyer’s client was the cruellest bandit who can use every possible way to pass his law case. This dialogue also shows the characterization of the young lawyer in this context. Through his dialogue, it signs that since he became the best lawyer in Indonesia, he always did his profession purely and avoided every kind of bribery.

#### 5. Having wisdom

Wisdom is considered as the nature and the ability to use knowledge, comprehension, experience, common sense and deep insight. A wise person has the qualities in knowledge, and he is able to take advantage of the capacity to use it. There are 10 samples analyzed which describe this type of moral value. There are also various processes of transitivity system included in this meaning. Material process becomes the most appearing process (6 clauses), followed by existential process (2 clauses), relational process (3 clauses), and behavioral process (1 clause). Below are the examples of ideational meaning analysis focusing on the moral value of *Having wisdom*:

#### Sample 39:

*“Tidak ada kemenangan di dalam pemburuan keadilan”*

<b>tidak ada</b>	<b>kemenangan</b>	<b>dalam perburuan keadilan</b>
Existential	Existence	Circumstantial: matter
Existential process		



**Sample 40:**

*Yang ada hanya usaha untuk mendekati apa yang lebih benar*

<b>yang ada</b>	<b>hanya usaha</b>	<b>untuk mendekati</b>
Existential	Existence	Material
Existential Process		Material process

<b>apa</b>	<b>yang lebih benar</b>
Carrier	Attribute
Relational process: Attributive	

These data are taken from the utterance of young lawyer:

*"Tidak ada kemenangan di dalam pemburuan keadilan. Yang ada hanya usaha untuk mendekati apa yang lebih benar. Sebab kebenaran sejati, kebenaran yang paling benar mungkin hanya mimpi kita yang tak akan pernah tercapai. Kalah-menang bukan masalah lagi".*

Unlike other types of ideational meaning, *Having Wisdom* has existential process in transitivity system. In sample 39, the subject "*Tidak ada*" (there is not) is the sign of existential process, while the existence is *Kemenangan* (victory). To empower the meaning, the writer also adds sample 40 which includes 3 kinds of process, i.e. existential process, material process, and attributive relational process. It means that Putu Wijaya wants to engage the readers to comprehend the real target of attorney as a part of law enforcement through the young lawyer's dialogue. It means that searching the rightness does not relate to win or lose, but it intends to find the real essence of itself.

6. Having Love

Love is an attitude of mutual respect and for all of God's creatures, both animate and inanimate, such as loving oneself on the basis of a noble conscience. In this context of the story, Putu Wijaya wants to show the intimacy between the senior lawyer and the young lawyer as a father and son in the end of the story. Overall, there are 6 samples which become the reference in this finding. Below are some findings which reflect the moral value of *Having love*:

**Sample 49:**

*Biarkan aku bertemu dengan putraku*

<b>biarkan</b>	<b>aku</b>	<b>bertemu</b>	<b>dengan putraku</b>
Material	Goal	Material	Goal
Material process		Material process	

**Sample 50:**

*Sebab aku sudah sangat rindu kepada dia*

<b>sebab</b>	<b>aku</b>	<b>sudah sangat rindu</b>	<b>kepada dia</b>
	Senser	Mental: feeling	Phenomenon
Mental process			

These samples are taken from the utterances of the senior lawyer:

*Lebih baik kamu pulang sekarang. **Biarkan aku bertemu dengan putraku, sebab aku sudah sangat rindu kepada dia.***"

There are two processes in these samples, material process and mental process. Both of the processes have the relation each other in order to gain a meaning. Through the samples, the form of love of a father to his son is shown by the senior lawyer’s expression. The use of material process *biarkan* & *bertemu* conceives that the senior lawyer wanted to return to the home in order to meet with the young lawyer as his son, not as superior and subordinate. He knew that he should act to be professional in job circumstance but he also wanted to express his yearning to his son. This statement empowers with the use of mental process which “*sangat rindu*” is the sign of mental process.

**E. CONCLUSION**

The writer found six kinds of moral value namely: *being professional, being critical, having confidence, having honesty, having wisdom, and having love*. There are 56 data which contain 74 amount of transitivity system indicating these moral values. Material process is the most frequently occurring process (33 clauses), followed by relational process (19 clauses), mental process (13 clauses), verbal process (3 clauses), existential process (4 clauses) and behavioural process (2 clauses). The frequent use of material process infers that the ideas used by Putu Wijaya to express the intention of the story more focus on action. From eight kinds of moral values above, *being critical* is the largest component since the important message uttered by Putu Wijaya is to give critic not only to the actors of law right but also to the country which was full

of injustice and fraud during that time. Then, another moral value which has the big portion in this story is *being professional* since the story learned about professional attitude shown by the main character in carrying out his profession as an advocate. There are other moral values and characterizations presented by him which accompany the previous meaning above. They are: the critical attitude of the young lawyer to his senior, expression of family love, self confidence owned by young lawyer, the compulsion of being honest, and the wisdom from the senior lawyer that becomes the model for his junior.

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