

THE IDEOLOGY OF TEXT “I PUCUNG”: SYSTEMIC FUNCTIONAL LINGUISTICS PERSPECTIVE

Yoga Putra Semadi*, I Ketut Suardana
English Program, Bali Dwipa University, Indonesia
yogasemadi5@gmail.com*

ABSTRACT

Balinese ancestors cared very much to the generation to achieve harmony in social communities so the Balinese ancestors always embedded moral value through many kinds of genre. One of Balinese genres that is used to embed moral values is Balinese Narrative text entitled “I Pucung”. The text contains semiotic so this research would like to explore the ideology of text “I Pucung”. This is qualitative research, phenomenology. The data were taken from clauses of the text “I Pucung” from *Satua-Satua* Bali. The Theory used for this research is Systemic Functional Linguistics. The technique used in this research is comprehending the text carefully based on social context which is held by Balinese communities. The result of this research shows the text is associated with *Sad Ripu* ‘six bad traits owned by human’, namely; greedy, overbearing, confused, jealous, lust, and angry. Those traits make human life destroyed. This text teaches us how to avoid behaving *Sad Ripu* in communities. In contrast, performing good traits in communities leads us to get harmony. This research brings positive impacts for semiotics, discourse analysis, teaching. This research is expected to be able to stimulate other linguistic researchers to explore ideology for other Balinese text.

Keywords: I Pucung, Ida Ratu Galuh, Ida Ratu Agung, Tiger

I. Introduction

Communities express the ideas with various genre such as song, poem, folktale, drama, and many others. Each of those genres hires certain styles of language. For example, narrative text has certain styles of language which are different from other genres. Therefore, it is very clear that language does not work as it is, but it works more than the main function. Language is used as art in literature, namely language is used to convey some idea with direct, language is called semiotics (Short, 2007).

Text of “I PUCUNG” is categorized as Balinese text because the text applies the structure of narrative text, namely; orientation, complication, evaluation, resolution, and code (Halliday, 2002; Wiratno, 2018; Martin and Rose, 2008). The text is not so popular in Balinese

communities because the students do not get much Balinese literature in schools. Therefore, the lack of frequencies in learning Balinese literature brings impact for the popularity of Balinese stories. The text is not only viewed as entertainment, but it is also viewed as media to bring certain messages. The messages of the text can be obtained directly from the semantic discourse, but they can be obtained from the abstraction of the semantic discourse based on the social context (Danesi, 2004).

Semantic discourse is the stratum of language in lexicogrammar (Halliday, 2014), namely sequences of clause which have semantic relation function to convey social events. Language in semantic discourse functions to bring semantic related to what happens, who involve(s) in the text and other aspects. Most communities understand the content of internal text by correlating on clause to other clauses called texture (Halliday and Hasan, 1976). In this stratum, language works as it does because language is not influenced by social aspects.

Text of “I PUCUNG” involves language and social aspects to create the meaning. The language used in the text is Balinese language and the social aspects related to place and time which are comprehended by Balinese. The two aspects make the text be comprehended easily. However, the comprehension is still in this stratum in which the text is considered as entertainment or at. Text of “I PUCUNG” tells I Pucung as the main actor who fools the king to achieve his bad desire. The text hires clauses which contain very abstract meaning so the text brings connotative meaning. Therefore, the text must be explored in deeper analysis by involving social context and ideology. The existence of text is grounded by ideology. In other word, analysing text is analysing ideology because language is embedded by ideology (Hart, 2014).

Some related researches were used as comparison for this research. The first research, Suardana (2023) did research nonverbal language as social semiotic by using Systemic Functional Linguistics (SFL) as main theory. The research viewed that health protocols were seen as multimodalities. The research analysed the health protocols as signs so the research used theory of sign by social context approaches. The result of the research shows that: (i) Using masker is interpreted as our speech can brings ones’ emotion. The appropriate use of our speech makes us harmony. In contrast, inappropriate use of our speech leads to problems in communities. (ii) Keeping distance is interpreted that we have to stand independently, trust ourselves. (iii) Washing hands is interpreted that we have to use our hand appropriately in social media because our hands play an important role to get harmony.

The second research, Bratayadnya. et.al (2021) analysed Balinese text entitled The Context of “I Lubdaka Maboros” with SFL theory. The research explored the ideology of that Balinese narrative text. The result of the research shows that the ideology of text “I Lubdaka Maboros” teaches us how to get happiness in the life. The third research, Semadi (2021) did research Balinese narrative text entitled “Durma Anak Lara”. The research hired SFL theory especially behavioural process as part of transitivity (Halliday, 2014). The result of the research

shows that success is achieved by hard and difficult effort. Happiness and sadness can not be separated to achieve the success. The fourth research, Suardana (2021) analysed Balinese narrative text entitled “Mèn Brayut”. The research explored the ideology of the text by doing research with SFL theory. The result of the research states that the ideology of the text is how deep the God’s love to human. The God gives everything for human life.

Other similar researches which hired the theory of SFL were used to encourage the concept of SFL. Astari (2016) analysed mental process in Instagram Account. Mental process is one of Transitivity analysis (Halliday, 2014). The research employed mental process to find out the emotion of Instagram users. Nurwanti (2022) analysed transitivity in third students’ writing in English Education Program of Lakidende Unaaha University. The result of the research was presented in percentage. The result did not explain the use of the percentage.

The explanation mentioned above indicates that this research is different from other researches because this research analysed the text which had never been analysed in previous time. Therefore, this research resulted new finding. The findings of this research are expected to be very useful for academical and non-academical concerns. This research will be useful for discourse, semiotic, syntax, and sociolinguistics.

Theoretical Framework

As mentioned previously, text of “Satua I Pucung” is categorised as Balinese Narrative text since the text fills the requirement of narrative text. The text has very deep moral values which must be explored deeply. To answer that question, this research used the theory of social context as part of SFL theory. SFL is study of language which focuses on language based on the function, so language serves as social function (Halliday, 1973). It means that language can be used in broader functions such as delivering certain message indirectly.

It means that language can not work as it does, but language will have certain meaning if language and social context work together in the same time (Halliday and Hasan, 1999). The meaning of language is suited with how the context works in the social interaction. Social context is associated with two dimensions, namely context of situation and context of culture (Martin and Rose, 2008).

Context of situation is derived from the combination of language metafunctions, namely; ideational, interpersonal, and textual. They work together to create certain context of situation (Halliday and Hasan, 1999). Ideational function of language is associated with one’s experiences or everything happens in the world. The analysis of ideational function is related to *field*. Interpersonal function is associated with how language is used in communication in which involves participants. In this case, language is used not only for interaction, but it functions as reflection of the English user (Halliday, 2014). Language as textual function is associated with

language is functioned as message in a text. It is related to the genre text which can be seen from the Theme used in a text.

Field is associated with transitivity analysis which involves three aspects, namely; participant, process, and circumstance (Halliday, 2014). Participant is any entity involved in a text, it can serve as doer, target, or benefit for activities. The function of participant is related to the kind of process done in a text. Process is associated with activity done by the participant or happening in the participant. Process can be seen from the kinds of activity. Halliday (2014) states that there are three main processes, namely: material, mental, and relational processes. Material process is related to physical action. Mental is related to perception, affection, cognition, and expectation activity. Relational process is related to the activities associated circumstance, possession, and attribution. In addition, there are three sub processes which they are in the middle of main process, namely; behavioural process, verbal process, and existential process. Behavioural process is a process categorised between material and mental processes. Verbal process is a process between mental and relational process. Existential process is a process related to material and relational processes. Circumstance can not be apart from a text since circumstance plays an important role to create context. The three components (participant, process, and circumstance) work tighter to identify the ideology of text. Circumstance is equalized as adverb in traditional grammar. Circumstance can be divided into three; elaboration, extension, and enhancement (Halliday, 2014). The explanation mentioned above states that *field* is related to very complex system, namely; what happens, what one does in a text, who does the activity, to whom the activity is done, where or when the activity is done, and how the activity is done.

Tenor is related to how the language served as social interaction tool in which the used language contains language forms such as: indicative, interrogative, imperative, and exclamative (Halliday, 2014). Those forms of the clause are used based on the function in social interaction instead of the semantic. Indicative clause can be used beyond the function, for example, in interrogative, imperative or another function. A clause is viewed as modality which is realised with modality itself or modality embedded within a clause. Modality embedded in the clauses can be seen in different perspective, namely proposal and proposition. Proposal is related to obligation, expectation, willing, offer, suggestion, and others. Proposition is related to giving or asking information. The way to use language including the forms of language and the modalities represents the characteristics of the language users. In addition, the used language indicates the status in a text. The status is related to social relation between the participant in a text (Martin, 1992).

Mode is related to how language is emphasized as Theme of clause known as clause message (Halliday, 2014). Theme of clause can be topical theme, interpersonal theme, and textual theme. Topical theme is related to message of clause happening in Subject clause or

Adjunct of the clauses. Theme in interpersonal is related to the message of clause happening in minor clauses or modality in a clause. Theme in textual is related to message of clause happening in conjunction. Theme of clause functions to identify some matters such as; purpose of text, genre of text, media text, ideology, and many others.

Context of culture is related to social perception to the text. It involves norms and regulation applied in culture where text works. Context of culture is concerned about how people value the language used by the participants of text including media. Norms and regulations are used as filtration whether or not the text is accepted by communities. In addition, context of culture is related to genre of or classification of text. Genre is associated with social behaviour in which involves certain structure and language. Therefore, Martin in Eggins (2014) emphasises that context of culture is associated with genre which involves the stages to achieve social goal. Every text has own ideology because language unites with ideology (Hart, 2014). A text is produced because it has certain message embedded for communities. The messages are presented in indirectly through connotation. Therefore, as mentioned above, narrative text uses connotation perspective to explore the messages of the text (Danesi, 2004).

II. Methods

This research implies qualitative research, phenomenological research (Yusup, 2015), namely the researcher searched the data directly. The data source was taken from clauses of Balinese story entitled “I Pucung” derived from Balinese story book *Satua-Satua Bali* written by Tinggen (2011). The data were written in Balinese language in verbal language. The theory used to analyse for this research was theory of SFL. This theory is related to social context.

The technique used to identify the data was Sorting Technique (Sudaryanto, 2015), namely the elements of clause were sorted based on the categories such as; participant, process, and circumstance. The sorted elements were identified to find out the meaning. The identified elements were participants, processes, and circumstances which had significances based on the social context in Bali.

There were several Balinese clauses initiated with the text. The data were recognized as a text. There were seven texts presented in the research. Each text consisted of some clauses. Balinese texts served as the source language then they were translated into English by word to word or literal translation (Larson, 1998). The aim of the presentation was expected to assist non-native Balinese speaking so the process of understanding this research was expected to run well.

The technique used to analyse the data was based on the functions of the clause elements, namely syntagmatic and paradigmatic. Syntagmatic is related to the class and function of the elements, while paradigmatic is associated with the effect of the element use with the text (Fontaine, 2013). To find out the ideology of the text, the clause elements were emphasised in

which the elements had very abstract meanings so the messages of the elements had to be explored to find out the references. The ideology of the text is obtained from beyond the clauses in which Balinese social context is applied to find the appropriate messages.

The result of the research was presented descriptively by elaborating the significant clause elements. The analysis was helped with tables to find the functions of element with the clause. Each of the function was elaborated in syntagmatic and paradigmatic.

III. Findings and Discussion

This section analyses the ideology of the text “I Pucung”. The ideology is obtained from the analysis of two contexts, namely context of situation and context of culture. Context of situation focuses on *field*, *toner*, and *mode*. Context of culture is related to the steps to do the achieve the participant’s goal.

Field

The text is figured by I Pucung as a stupid man who wanted to achieve his very high inspiration by cheating the king. Some clauses indicate that I Pucung had social behaviours to achieve bad inspiration.

Text 1. *Déning makejang kenehné tuara ada maisi, sekat ento ia tusing taén kija-kija buin.*

‘Because every what he thought never came true, since that time he did go to anywhere at all’.

Text 1 indicates that I Pucung did not have creative thought he gave up because of his problems. The hopeless can be seen from the main clause *sekat ento ia tusing taén kija-kija buin* ‘since that time he did not go to anywhere at all’. The main clause can be analysed as below.

<i>Sekat ento</i>	<i>ia</i>	<i>tusing taén</i>	<i>kija-kija</i>	<i>buin</i>
Since that time	he	never	go anywhere	at all
Circumstance of time	Actor	Circumstance of time	Process Material + Circumstance of time	Circumstance of time

Whereas, the subordinate clause indicates that I Pucung is stupid which can be proved linguistically.

<i>Déning</i>	<i>makejang kenehné</i>	<i>tuara</i>	<i>ada maisi</i>
Because	every he thought	never	came true
Conj.	Existence	Circumstance	Existential process

The clause uses existential process which indicates I Pucung’s idea never happed. the word *tuara* ‘never’ serves as circumstance of time which indicates that something that I Pucung thought could not be realised.

Text 2. *Jani ngaé koné ia daya mangda ia nyidayang makatang Radén Galuh*
 ‘Now, he deceives in order he could marry Raden Galuh’

Text 2 indicates that I Pucung wanted to achieve the goal by cheating the King in order the King gave the price to be I Pucung’s wife. The clause stated that I Pucung did very bad social behaviour by breaking social norm. The purpose of deceiving done by I Pucung is realised with circumstance of purpose as mentioned below. The goal was viewed as impossible thing because I Pucung was a stupid man who did not have bright thought.

Jani	ngaé	ia	daya	<i>mangda ia nyidayang makatang Radén Galuh</i>
Now	deceived	he		in order he could marry Raden Galuh
Circumstance	Mental Process	Senser		Circumstance of Purpose

Text 3. *Béh Magrépotan ia negen petiné ento ban kendelné bes sanget lakar maan kurenan Okan Ida Sang Prabu, dadi sing baat.*
 ‘Wah very hard he brings the box, because of being happy to get wife from the prince of Ida Sang Prabu, so it is not so heavy’.

Text 3 is categorized as complex clause because it is constructed by several clauses. Minor clause *béh* is translated as ‘wah’ which functions to state writer opinion to I Pucung’ action. The opinion was about the astonishment to what I Pucung did because he brought very heavy box in which there was the prince. The circumstance of reason as presented below indicated that I Pucung did not have problem to bring a very heavy box since his mind was influenced by his ambition to marry the prince.

béh	magrépotan	ia	negen	petiné ento	<i>ban kendelné bes sanget lakar maan kurenan Okan Ida Sang Prabu, dadi sing baat.</i>
Wah	very hard	he	brings	that box	because of being happy to get wife from the prince of Ida Sang Prabu, so it is not so heavy’
Minor Clause	Circumstance manner	Actor	Material Process	Goal	Circumstance of reason

Text 4. *Ida Ratu Mantri sameton Ida Ratu Galuh nandan macan pacang anggèna Ida ngetosin sametoné. Ida Ratu Mantri lan Ida Ratu Galuh melaib ke puri*
 ‘Ida Ratu Mantri as Ida Ratu Galih’s older brother brought a tiger which would be used to change her younger sister in the box. Ida Ratu Mantri and Ida Ratu Galuh ran to the palace’.

Text 4 states that Ida Raden Matri knew that what I Pucung planned to Ida Ratu Galuh. Ida Mantri did want to be deceived by I Pucung. Therefore, he also wanted to deceive I Pucung by changing his sister with a very wild tiger. The tiger was placed in the box where Ida Ratu Galuh had been placed. What Ida Ratu Mantri did to I Pucung was the concern to his sister who would be married by an inappropriate person. The verb *nandan* ‘brought’ is categorized as material process transformative (Halliday, 2014) since the verb functions to state substitution from one entity to another.

The actor of the text indicates that how deep Ida Ratu Mantri’s love to his younger sister. The love can be seen in the Goal of the text. The lexicon *macan* ‘tiger’ as very wild animal was used to as media to change his younger sister. The clause *Ida Ratu Mantri lan Ida Ratu Galuh melaib ke puri* ‘Ida Ratu Mantri and Ida Ratu Galuh ran to the palace’ indicates that Ida Ratu Mantri and Ida Ratu Galuh left the trace in order his coming to change Ida Ratu Gakuh was not identified. The content of the box was already changed into the tiger.

<i>Ida Ratu Mantri sameton Ida Ratu Galuh</i>	nandan	<i>macan pacang anggèna Ida ngetosin sametoné.</i>
Ida Ratu Mantri as Ida Ratu Galih’s older brother	brought	a tiger which would be used to change her younger sister in the box’.
Actor	Material Process	Goal

Text 5. *I Pucung negen petiné ento ngamulihang laut ngaukin méméné*
 I Pucung brought the box into his house than called his mother.

Text 5 indicates that I Pucung was very happy because he thought he could marry Ida Ratu Galuh and he brought the box into the house. Because of being happy too much, he did not feel that the box was heavier than previously. In addition, feeling happy was realised with the second clause *laut ngaukin méméné* ‘than called his mother’. The clause states that I Pucung needed some help from his mother to open the window because I Pucung brought very heavy box to the house. The verb *negen* ‘brought’ is categorized as transformative material process functioning as motion from one place to another place (Halliday, 2014).

<i>I Pucung</i>	<i>negen</i>	<i>petiné ento</i>	<i>ngamulihang</i>	<i>laut</i>	<i>ngaukin</i>	<i>méméné</i>
I Pucung	brought	the box	into the house	then	called	his mother
Actor	Material P	Goal	Circumstance	Conj.	Verbal P.	Target
Clause I					Clause II	

Text 6. *Méméné ngedasin memetén lantas I Pucung ngaba petiné ento ke memetén.*
His mother cleaned the room then I Pucung brought the box into the room.

Text 6 indicates that I Pucung cleaned the room and he was helped by his mother. He was very ambitious to sleep together with Ida Ratu Galuh he cleaned very quickly. He did not want the prince to feel disappointed because of being dirty. The existence of his mother indicated that I Pucung felt assisted by his mother so the job became less. It can be seen from the verb *ngedasin* 'clean' serving as material process transformative (Halliday, 2014).

<i>Méméné</i>	<i>ngedasin</i>	<i>memetén</i>	<i>lantas</i>	<i>I Pucung</i>	<i>ngaba</i>	<i>petiné ento</i>	<i>ke memetén</i>
His mother	cleaned	the room	then	I Pucung	brought	the box	into the room
Actor	Material Process	Goal	Conjunction	Actor	Material Process	Goal	Circumstance of Location
Clause I				Clause II			

Text 7. *I Pucung ngomong sambilanga ngungkab peti, mara untkabanga petiné, petine misi macan lantas I Pucung kacagrep.*
I Pucung said while opening the box, when opening the box, the box was filled with a wild tiger then I Pucung was caught by the tiger.

Text 7 indicates that I Pucung got a problem. What he thought was not right. He thought what he brought was Ida Ratu Galuh. The content of the box was a very wild tiger which killed him. I Pucung died in the room when he would like to sleep tighter with the prince. However, what he did made him die.

Tenor

The language used in the text is Balinese language. There were two main figures, namely the King as the father of Ida Ratu Galuh and I Pucung. I Pucung used proposition clauses

by asking for information from the King. However, the King dose not what I Pucung asks to the king. The king believed to what I Pucung explained

The King : *Ih to iba Pucung, apa ada buatang iba mai*

Ih you, Pucung, why do you come here

I Pucung : *Inggih matur sisip tityang, Ida Ratu Agung, wènten tunasang tityang ring Cokor Dewa!*

‘Well, I am very sorry, Lord, there is something I would like to ask you!

The King : *Nah apa Pucung!*

‘Well, what is that’!

I Pucung : *Inggih, sampunapi awina pantun sané wau embud dados ipun puyung, kalih asuné wau lekad dados buta.*

‘Well, why the young rice does not have content or empty, the second why new born puppy can not see’.

The King : *Nira sing pesan nawang, mèn yan cai awanané dadi kèto?*

‘I do not know a bout that matter, what do you think of that matter’?

I Pucung : *Antuk punika taler tan kemanah antuk tityang, nanging yan bangayang Cokor Dewa asapunika kewanten, kamanah antuk titian gelis jaga rusak jagat druéné.*

‘I do not know either. However, if you ignore as it is. According to me, the world will be worse’

The King : *Mèn jani kènkèn ben medaya mangdènéé guminé guminié tusing uug?*

‘Then what I must do in order the world does not get broken’?

I Pucung : *Becik mangkin karyanang banten peneduh aturang ring Ida Betara Dalem. Manawi wènten kasisipan Ida Coker dewa wiadin panjak-panjak mangda Ida Betara Dalem nènten menggah.*

‘It should be much better to make ritual offering to The God in Dalem Temple. Maybe, the Lord or the communities do something wrong in order the God does feel angry to us’.

I Pucung used very polite language to the King because he knew that he talked with the King. I Pucung used modality having proposal meaning released with clause *Becik mangkin karyanang banten peneduh aturang ring Ida Betara Dalem* It should be much better to make ritual offering to The God in Dalem Temple. The clause is proposal clause which serves to ask the king to make offering (Halliday, 2014). The clause does not force the king to follow what I Pucung thought, but the clause serves as suggestion. It can be seen from *menawi* ‘maybe’ serving as adjunct.

Mode

I Pucung wanted to marry Ida Ratu Galuh by cheating Ida Ratu Agung. I Pucung invited Ida Ratu Agung to ask for the reason why the new born puppies were blind and the young rice in the plants did not have content. I Pucung influenced Ida Ratu Agung to make offering which involved the head of ceremony in *Dalem* (the place where the God live) Temple.

I Pucung behaved as if he had been the God who lived in *Dalem* Temple. Ida ratu Agung was asked to give I Pucung to be his wife. The tool used to bring Ida Ratu Galuh was a box with unlocked key.

The king knew that I Pucung deceived him but the king behaved as if he had not known anything about everything. The king behaved as if he had given the prince sincerely. The king asked Ida Ratu Madri to change Ida Ratu Galuh into a wild tiger. The tiger was used to kill I Pucung.

Context of Culture

As mentioned above, context of culture is associated with the stages or the steps of achieving the goal (Eggins, 2014). This research describes the steps done by I Pucung to achieve his desire to marry Ida Ratu Galuh as the prince. There were seven steps which the text describes as below.

The first step

I Pucung was a stupid man, he found young rice which just appeared from the plants. The young rice did have content. In addition, he found that new born young puppies did not see anything.

The second step

Those phenomena were reported to Ida Ratu Agung as the king. I Pucung invited the king to ask to the God living in *Dalem* Temple. The king agreed I Pucung's proposal in order the world was far from disaster. The king wanted the world to keep harmony.

The third step

The situation was used to cheat Ida Ratu Agung in order I Pucung could marry Ida Ratu Galuh. I Pucung behaved and spoke as if he had been the god of *Dalem* Temple. He spoke to *Jero Mangku* 'the head of ceremony' to give Ida Ratu Galuh for I Pucung as his wife.

The fourth step

I Pucung reported the God request for Ida Ratu Agung. The king acted to receive I Pucung's speech as if the king had been stupid. The king placed in the box in unlocked condition. The aim was to change Ida Ratu Galuh into a tiger wild.

The fifth step

I Pucung was very happy to bring the box since he thought that he could marry Ida Ratu Galuh. Everything was prepared as soon as he came and brought the box. He was leaned the room where he and the prince would sleep.

The sixth step

I Pucung slept together with the box. In the night when I Pucung called the prince and opened the box. In fact, the content of the was a very wild tiger. I Pucung was killed by the tiger.

The seventh step

I Pucung's mother called I Pucung because he did not get up in midday. The mother was very shocked to see very bad phenomenon. He was killed by the tiger. The mother called the communities to killed the tiger. The tiger died because the communities helped the mother to kill the tiger.

The steps mentioned above indicates that the text is categorized as narrative because the first step is categorised as orientation, the second to the sixth step are categorised as complication, and the seventh step is categorised as evaluation (Wiratno, 2018). The second proof indicates that the text is dominated by material process and conjunction enhancement for examples; *déning* 'because', *mangda* 'in order', *laut* 'then, and others.

The finding of the research indicates that I Pucung had very bad desire by cheating the king. He would marry the prince by performing very bad social behaviour. The heavy box which he carried out represents that every person who does everything bad will bring something heavy in the life. She/he never gets calm in the life because she/he focuses on the target every time. The very wild tiger which he brought represents bad behaviour. *I Pucung was killed by the tiger* represents that bad behaviour kills everybody who has bad behaviour.

The ideology of the text teaches how to control our lives because what we do will bring for us. Our lives will be very good if we do something good in community. Conversely, our negative behaviour will kill us. Ego is our enemy. The enemies occurring in human are called *Sad Ripu* 'six bad traits embedded in human life'. The Bad trait must be controlled very well in order our live is not destroyed by the bad traits. The traits involve; jealous, angry, greedy, lust, selfish, and confused. Therefore, the ideology of the text embeds moral values which are very important for human lives. (i) Our mind leads our lives. Harmony or disharmony in the life is defined by the way of thinking. (ii) Ones' success is obtained through long process which must be done by good traits.

IV. Conclusion

Text of "I Pucung" is categorised as Balinese narrative text because the text contains social messages which the messages are brought through social context instead of the clauses.

This text has very deep moral values that are very important for our lives. The ideology of text “I Pucung” guides us how to control *Sad Ripu* ‘six bad traits owned by human’. *Sad Ripu* must be controlled very well unless *Sad Ripu* leads us destroyed in our lives. Success can be obtained very well if we can control *Sad Ripu*. Harmony or disharmony in our lives is caused by our mind because every social behaviour is initiated by our mind so controlling *Sad Ripu* is must for our lives.

This research is categorised multi-discipline subjects because this research is very useful for not only linguistics filed, but it is also useful for; literature, religion and believe, semiotics, teaching, and culture. Therefore, this result of the research can be used as references for academic and non-academic purposes. The result of this research is expected to be able to trigger other linguistic researcher to explore the ideology of other Balinese narrative texts because there are many Balinese Narrative texts which have been explored yet. This result of the result is expected to add references in linguistics field which will be used for the following research.

References

- Astari, Y. D. (2017). Mental Process in the Posting of Humansofny’s Instagram Account: Bounding Humans Through Language. *Lingua Didaktika Jurnal Bahasa dan Pembelajaran Bahasa*.
- Bratayadnya, P. (2021). The Context of “I Lubdaka Maboros”: Systemic Functional Linguistics Perspective. *The International Journal of Social Sciences World*, 3(1), 70-78. <https://doi.org/10.5281/zenodo.4500237>
- Danesi, M. (2004). *Messages Sign, and Meanings A Basic Textbook in Semiotics and Communication Theory*. Toronto: Canadian Scholar Inch.
- Eggins, S. (2014). *An Introduction to Systemic Functional Linguistics*. New York: Continuum.
- Fontaine, L. (2013). *Analysing English Grammar A Systemic Functional Introduction*. New York: Cambridge University.
- Halliday, M. A. K & Hasan, R. (1976). *Cohesion In English*. London: Longman.
- Halliday, M. A. K. (1973). *Explorations in the Functions of Language*. London: Edward Arnold.
- Halliday, M. A. K. (2002). *On Grammar*. London Continuum.
- Halliday, M. A. K. (2014). *Introduction to Systemic Functional Grammar 4th Edition*. London: Routledge.
- Halliday, M. A. K., & Hasan, R. (1999). *Language, Context, and Text: Aspect of Language in a Social Semiotic Perspective*. London: Deakin University.
- Hart, C. (2014). *Discourse, Grammar, and Ideology Functional and Cognitive Perspectives*. London Bloomsbury.

- Larson, M. L. (1998). *Meaning Based Translation A Guide to Cross Language Equivalence*. New York: University Press of America Inc.
- Martin, J. R. & Rose, D. (2008). *Genre Relation Mapping Culture*. London: Equinox.
- Martin, J. R. (1992). *English Text System and Structure*. Amsterdam: John Benjamin Publishing Company.
- Nurwanti. (2022). A Transitivity Analysis On The Third Semester English Education Department Students' Descriptive Writing. *Sibatik Journal*, 1(2)
- Semadi, Y. P. (2021). Behavioural Process in Text of I Durma Anak Lara: Systemic Functional Linguistics. *International Journal of Systemic Functional Linguistics*, 3(2), 64–72. <https://doi.org/10.22225/ijlsfl.v3i2.3723>.
- Short, T. L. (2007). *Peirce' Theory of Sign*. London: Cambridge University Press.
- Suardana, I K. (2021). Social semiotics of Mèn Brayut text: systemic functional linguistics perspective. *Journal of Applied Studies in Language*, 5(1), 108-116
- Suardana, I K. (2023). Social Semiotic of COVID-19 Health Protocol: Systematic Functional Linguistics. *Script Journal of Linguistics and English Teaching*, 8(2).
- Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Sanata Darma University Press.
- Tinggen, I N. (2011). *Satua-Satua Bali*. Denpasar: Balai Bahasa Denpasar Departemen Pendidikan Nasional
- Wiratno, T. (2018). *Pengantar Ringkas Linguistik Sistemik Fungsional*. Yogyakarta: Pustaka Pelajar.
- Yusuf, A. M. (2015). *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Jakarta: Prenadamedia Group.