The Realization of Ideational Meaning in Indonesian Folktales

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ABSTRACT

The present study investigates how ideational meaning is realized in Indonesian folktales. Three folktales from three different regions were used as the data, namely *Malin Kundang, Timun Mas,* and *Sangkuriang.* The analyses were conducted by using the Systemic Functional Linguistics theory proposed by Halliday (1985) as the theoretical framework, mainly focusing on the concept of transitivity. The findings show that material process, relational process, and verbal process are dominantly used in the folktales. There are also the two most identified participants in the folktales, namely goal and actor. The circumstance of time and the circumstance of place become the most frequent circumstances in the folktales. Moreover, the context of situation influences the use of language in the folktales. There are some attributes attached to the subject matters being conveyed, which are about family issues and supernatural events. Lastly, the main participants in the folktales have a variety of attributes representing themselves and their relationships. In conclusion, the findings demonstrate that Indonesian folktales used in this study reflect Indonesian's cultural beliefs and way of life.

Keywords: *ideational meaning; transitivity; context of situation; systemic functional linguistics*

INTRODUCTION

Language and culture surely cannot be separated from each other. Byram (2008) describes culture as "shared beliefs, values, and behaviors of a social group". A social group can be a society, a nation, or even a family and they have their own cultures, different from one another. In relation to language, Kramsch (2002) states that in addition to its use as a tool in communication, language is also considered to be a system which is able to construct or form values, identities, and perceptions by using discourse. Halliday, McIntosh, and Stevens (1964) state that language can be regarded as what people 'do' in society.

Furthermore, a country is one form of society. Indonesia is known as a country with its cultural richness. There are at least 300 ethnic groups with their own distinctive cultural elements, for example, each ethnic group has their own literary works (written and spoken). Literary works usually consist of some forms and one of them is folktale. Folktales can be considered as a kind of legacy. Some of them might be real and many of

them perhaps are just made up stories, but somehow people just find them interesting and keep talking about them from time to time. Folktales basically contain many life lessons and moral values, they come from the past but they also contribute to construct the present and future's society. In addition, folktales carry people's experiences with them which are related to their culture. It is important to know because culture can be regarded as the basic foundation of society (Gusnawaty, Yustiana, and Yassi, 2017). According to Danandjaja (1997) culture helps people in comprehending the ability to build a relationship properly with the others.

Folktales come from many different languages with their life lessons and moral values. They can have a significant impact on society because they are part of culture construction. Moreover, there are many ways of how people can grasp the messages of the folktales.

One way is by employing the theory of Systemic Functional Linguistics (SFL). The SFL theory provides a systematic illustration of

language, including the internal structure within the language and the external connection with reality (Alaei and Ahangari, 2016). Based on this opinion, the SFL theory can explain the language structure of the folktales and reveal how they influence reality or culture. Moreover, language is explored on its function as a social semiotic resource and is used to interpret the context (Eggins, 2004). The way language is used represents its users, their social and cultural status in society. The combination of both fields (language and culture) indicates that language reflects the cultural reality (Gusnawaty, Yustiana, and Yassi, 2017).

In regard to SFL, there are some previous studies which focus on the analysis of ideational meaning. Anggraeni (2017) reviewed the realization of ideational meaning in a spoken text which is students' self-introduction. It has been revealed that the relational process, participant of senser, circumstances of place and cause are dominantly embedded in students' self-introduction. Moreover, Alaei and Ahangari (2016)

discussed the application of ideational metafunction construe and interpret meanings in a literary text (a novel) and what ideology that lies behind it by employing the critical discourse analysis. The findings suggested that that the author used the main character as the narrator to convey his ideology and made the character as the main cause of all things that happened in the story.

In addition, Rahmah, Mbete, and Setia (2014) examined the realization of ideational meaning in a wedding ceremony of a certain traditional culture (Deli Malay). This study focused on the analysis of verbal and visual elements (a multimodal analysis) in the wedding ceremony and their relationship to reveal the ideology, power, and way of life. This study found that the meanings are invented by combining the verbal and visual elements supported by the ideational metafunction elements.

Many previous studies as exemplified above use either different kinds of data or they focus on other fields of study as the main theoretical frameworks, for instance, Critical Discourse Analysis and Multimodal

Analysis. However, this study aims to analyze the realization of ideational meaning in Indonesian folktales by using the Transitivity concept from the theory of Systemic Functional Linguistics proposed by Halliday (1985) as the main theoretical framework, since this particular source of data is rarely discussed under such a topic (ideational meaning).

THEORETICAL FRAMEWORK

This section presents theories related to Systemic Functional Linguistics, namely the SFL theory itself, three metafunctions (especially ideational meaning), concept of transitivity, and concept of context; context of situation and context of culture.

Context

Halliday and Hasan (1985) explain that:

> "There is text and there is other text that accompanies it; text that is 'with', namely the con-text. This notion of what is 'with the text', however, goes beyond what is said and written; it includes other non-verbal goings-on- the total environment in which a text unfolds."

(pp. 5)

In other words, a text always carries another 'text' with it which is not only about the matter of structure, but also about its connection to reality. Moreover, Manca (2012) suggests that context plays an important role in identifying the meaning of a text. Gerot and Wignell (1994) state that there are two types of context in which all meaning is situated, namely context of situation and context and culture.

Context of Situation

Halliday (1978) defines context of situation as "the environment of language seen as texts -specific texts and their component parts-". Moreover, Halliday (1978); Halliday and Hasan (1989); Gerot and Wignell (1994) explain that similar to the three metafunctions, context of situation consists of three elements that point out the connection between a text and the social processes, namely field (what is happening/the event itself), tenor (who are involved in the event/the participants), and mode (the

way language is used or the functions of the text in the event).

Context of Culture

According to Halliday (1978), context of culture can be regarded as "the environment of language seen as a system -its lexical items and grammatical categories-". Eggins (1994) states that context of culture is related to the way people use a language in their interactions to accomplish "culturally motivated goals". In addition, Gerot and Wignell (1994) reveal that context of culture deals with who people are, what people do, and what people say. In other words, context of culture points out the people's identities which will determine the roles that people play in society.

Systemic Functional Linguistics

According to Halliday (1994), language is "a network of systems or interrelated sets of options for making meaning", thus language is regarded as "systemic". The term "functional" refers to the more context-oriented use of language, it more focuses on practical usage. In addition, Bloor (1995) states that the term "grammar" or "linguistics" refers to the process of how the implementation of words and other linguistic elements establish meanings. In other words, SFL deals with the contextualized use of language, how the structure and context of a text construct meanings. In addition, Gerot and Wignell (1994) state that SFL is related to the purposes of language and how language is applied. By employing SFL, the language choices can be identified and the process of making meaning can be revealed.

Metafunctions

According to Halliday (1975), the development of language is based on three social-functional 'needs'. Firstly, the need for the ability to interpret personal experience and what is happening in reality. Secondly, the need for the ability to communicate or interact as a social being. Thirdly, the need for the ability to convey messages based on the subject matter, which is called the *theme*. Those three 'needs' or functions are regarded as the three *metafunctions*.

Furthermore, each type of metafunctions deals with different kind of meanings (Halliday, 1978). First, ideational metafunction which is related to people's experiences, their actions and the settings, all things that are connected to reality. Second, interpersonal metafunction which deals with the social interactions or relationships. Third, textual metafunction which is related to the message or information being carried itself (Eggins, 2004). In other words, the three metafunctions have something to do with the ways meaning is identified in reality. They become the systems which are embedded in the ways every language is used.

Ideational Meaning

According to Gerot and Wignell (1994), ideational meanings are related to phenomena and the things that are involved; who or what the things are, what they do, and the settings they are in. In line with Gerot and Wignell, Figueiredo (2010) describes ideational meaning as "the way language is used to represent our experiences of the physical, the

psychological and the social world". In short, ideational meaning deals with how experience is conveyed through language. The meaning is revealed by using the transitivity concept through participants, processes, and circumstances (Gerot and Wignell, 1994).

Transitivity

Halliday (1994) states that transitivity construes the world of experience into a manageable set of process types. Gerot and Wignell (1994) state that transitivity can be used to explore the clause as representation, to reveal how phenomena of the reality are depicted as linguistic constructions. In order to do so, there are three semantic elements available, namely: processes, participants, and circumstances. There are six types of processes by Eggins (2004) plus one additional process from Gerot and Wignell (1994), namely material (the process of doing), mental (the process of sensing), relational (the process of being and having), behavioral (the physiological and psychological processes), verbal (the process of saying), existential (the process of

existence), and meteorological (when there is no representational function but there is a subject).

The processes deal with everything that people do, feel, or say, meanwhile the participants are related to the people, things, or ideas that are involved. There are many types of participants, namely actor, goal, initiator, beneficiary, range (material and behavioral), behaver, senser, phenomenon, inducer, sayer, verbiage, target, token, value, assigner, carrier, attribute, attributor and existent (Gerot and Wignell, 1994). Lastly, the circumstances deal with the conditions or settings associated with the processes. According to Gerot and Wignell (1994), there are seven types of circumstances namely time, place, manner, cause, accompaniment, matter and role. The examples of the transitivity analysis by Gerot and Wignell (1994) can be seen in Table 1.

Table 1. Transitivity Analysis Examples (Adapted from Gerot and Wignell, 1994)

These two wonderful Swiss men	left		their dinner
Actor	**Process:material**		**Goal**
Barry Tuckwell	*is*		*a fine horn player*
Carrier	**Process:relational**		**Attribute**
I	*saw*		*the occurence of the operation.*
He	*felt*		*the insertion of the needle.*
Senser	**Pr:mental**		**Phenomenon**

Previous Studies

There are some previous studies regarding the analysis of ideational meaning. Anggraeni (2017), in her study entitled "Ideational Meaning in Students' Self-Introduction: What Are Realized?" reviewed the realization of ideational meaning in

spoken texts which are students' self-introduction. It has been revealed that relational process, participant of senser, circumstance of place and cause are dominantly embedded in students' self-introduction. The findings suggested that the students mostly talked about their feelings, who they were, what they had, where they live, and why they like English in their self-introduction.

Moreover, Alaei and Ahangari (2016) conducted a study entitled "A Study of Ideational Metafunction in Joseph Conrad's "Heart of Darkness": A Critical Discourse Analysis". The study discusses the application of ideational metafunction construe and interpret meanings in a literary text (a novel) and what ideology that lies behind it by employing Critical Discourse Analysis theory. It has been found that material process, participant of actor, circumstance of manner and space are dominantly used in the short story. The findings mean that the author used the main character as the narrator to convey his ideology and made the character as the main cause

of all things that happened in the story.

In addition, a study from Rahmah, Mbete, and Setia (2014) entitled "Ideational Meaning of Wedding Ceremony in Deli Malay's Traditional Culture: A Multimodal Analysis" examines the realization of ideational meaning in a wedding ceremony of a certain traditional culture (Deli Malay). This study focuses on the analysis of verbal and visual elements (a multimodal analysis) in the wedding ceremony and their relationship to reveal the ideology, power, and way of life. This study found that the meanings are invented by combining the verbal and visual elements supported by the ideational metafunction elements which dominantly consist of the material process, participant of goal, and circumstance of place. The findings show that the main participants (the couple, their family members and relatives) are the ones who most actively involved in the event (the wedding).

The next previous study came from Hidayat (2014) entitled "The Ideational Meaning Realised in The

Written Discourse in Online Newspaper on Abdul Qodir Jaelani (AQJ)". This research reviews the implementation of ideational meaning in online newspapers and focuses on analyzing the discourse by using transitivity. The findings show that the participant elements are more dominant than the processes and circumstances as shown throughout the data. Unfortunately, the discussion or even the conclusion section did not elaborate further regarding the findings.

Another previous study is a study conducted by Priyanka (2013) entitled "The Ideational Meaning in The U.S. Presidential Debate between Barack Obama and Mitt Romney Concerning China's Threat". This study aims to investigate the realization of ideational meaning in a debate between two parties (Barack Obama and Mitt Romney) about a certain topic (China's threat). This article focuses on analyzing the ideational meaning behind every argument that was delivered by each party by using transitivity and investigating the context of situation which is the field. The findings show

that each party used different ideational meaning elements in their arguments in order to successfully convey the messages and the context of situation also influences the way each party uses their language.

Lastly, Gusnawaty (2017) attempted to analyze the realization of ideational meaning and the Butonese's ideology in Butonese folklore in her study which entitled "Ideational Meaning of Butonese Folklore: A Systemic Functional Linguistics Study". The findings suggest that the dominant use of material process, participant of actor, and circumstance of place reveal that the Butonese have their own cultural beliefs, in terms of the relationship between members of the society and supernatural events, and it has been revealed that the identified Butonese's

METHODOLOGY

This research employed a descriptive qualitative method to describe, interpret and explore the Indonesian folktales. Patton and Cochran (2002) state that qualitative method deals more with words as data for analysis instead of numbers and its purposes

can be associated with the comprehension of social life. Therefore, this method is suitable for the present study since this study focused on analyzing clauses or sentences and interpreting the social phenomena as represented in the folktales.

For the data collection, three Indonesian folktales entitled *Malin Kundang, Timun Mas,* and *Sangkuriang* were taken from three different websites. Those folktales were in English and they were chosen based on their popularity among Indonesian people. According to *idntimes.com* (2017), there are five most popular Indonesian folktales including those three titles. They were selected purposively for this study since they were suitable for the issue which was related to the realization of ideational meaning in folktales. The folktales should be containing cultural values and moral lessons representing the folk themselves.

In analyzing the data, this study focused on the segmented clauses in the folktales as the unit of analysis. Firstly, this study used the Transitivity concept by Halliday and

Matthiessen (2004) to explore the ideational meaning of the data which includes the *processes*, *participants*, and *circumstances* (Gerot and Wignell, 1994). Secondly, after the percentages of each element were obtained, the meaning can be revealed. In addition, this study also analyzes the context of situation in the texts which covers the field and tenor (Halliday and Hasan, 1989).

FINDINGS AND DISCUSSION

Based on the transitivity analysis, it has been found that there are six types of processes used in the Indonesian folktales, namely material process, verbal process, mental process, relational process, behavioral process, and existential process. Material process is the most identified process meanwhile existential process is used the least in the folktales. Moreover, fifteen types of participants are found in the folktale with goal and actor as the dominant participants. Lastly, there are six types of circumstances identified in the folktales, namely circumstance of place, circumstance of time, circumstance of accompaniment, circumstance of

manner, circumstance of cause, and circumstance of extent. Circumstance of time is used dominantly in the folktales. Further detailed explanation of each finding is discussed in the next sections.

Processes in the Indonesian Folktales

Based on the data analysis, there are six types of processes used in the Indonesian folktales, namely material process, relational process, verbal process, mental process, behavioral process, and existential process.

Table 2. Distribution of **process types** in Indonesian folktales

No	Process Types	Analyzed Items	Percentage
1	Material Process	96	49,4%
2	Relational Process	37	19,0%
3	Verbal Process	30	15,4%
4	Mental Process	21	10,8%
5	Behavioral Process	9	4,6%
6	Existential Process	1	0,5%
	Total	**194**	**100%**

Material Process

Material process deals with the action verbs or what the participants are doing (Gerot and Wignell, 1994). In the selected folktales, material processes are used to illustrate the actions done by the participants which would have some consequences. For example:

1. With his brave and power, Malin Kundang **defeated** the pirates.
2. ... he **killed** Tumang instead, …

Material process is the most identified process in the folktales followed by relational process in the second place, verbal process in the third place, mental process, behavioral process, and existential process as the least used process. The domination of material process represents the activities done by the main characters as the ones who contributed the most to the events throughout the stories. They reflect the actions which led the main characters to how they would end up, or what people call as karma. *Malin*

Kundang showed such a disrespectful act towards her mother and she got him cursed. *Timun Mas'* parents made a deal with a giant without thinking about the consequences, but luckily with some help from her magic stuff, she could beat him. *Sangkuriang* killed his own father and made his mother became furious and banished him. These findings show that the lives of Indonesian people depend on their deeds, especially in terms of how they treated each other. It has something to do with their belief in karma.

Similar to the study conducted by Gusnawaty (2017), material process becomes the most dominant process used in her research data which is Butonese folklore resulting almost similar conclusion where the Butonese were also represented as people who believe that their lives depend on what they do, especially to others. However, a different result comes from the study by Anggraeni (2017) which used students' self-introduction as the data. It has been found that relational process is the most frequent process in the data. The finding suggests that students tend to tell about who they are and what they have whey they introduce themselves.

Relational Process

Relational process is related to the process being and having (Gerot and Wignell, 1994). Relational processes in the folktales are used to show the changes of the participants' states of being. For example:

1. He ... suddenly **turned** into stone.
2. Once upon a time, a God was punished to **become** a dog.

Relational process as the second most used process tends to show the readers the evolution or changes of the participants, who/what they were and who/what they had become later in the stories. *Malin Kundang* was a good boy who always listened to his mother until his wealth made him a cocky man who pretended not to know his own mother. As a result, he was cursed to turn into stone. *Timun Mas* was just a baby who came out of a big gold cucumber and became a strong beautiful lady who could defeat a giant. There is also *Sangkuriang* who was born from a special family, his father was a God who was punished to become a dog and his mother was the daughter of a

Goddess. At the end of the story, he made a big boat turned into a mountain. These findings also show that Indonesian people used to believe in the existence of many gods and supernatural beings.

Moreover, this is quite similar to one of the findings in the research by Priyanka (2013) which analyzed a debate program as the data, but with different interpretation. It has been revealed that relational process is the second most frequent process used in the data. The findings show that the relational process is used to describe the condition in the past and present regarding some particular issues and how the debate participants contributed to resolve the issues.

Verbal Process

Verbal process is related to the process of saying (Gerot and Wignell, 1994). The use of verbal processes in the folktales is aimed to show the verbal interactions between the participants which affected their relationships. For example:

1. Malin Kundang **said** to her, "Enough, old woman! I have never had a mother like you, a dirty and ugly peasant!"

2. They ... **agreed** to every condition set by the giant.

Verbal processes use in the folktales reflects the characters' verbal interactions and the development of their relationship along the stories. This finding illustrates how the words that came out of their mouths could have a significant impact on their lives. *Malin Kundang* suddenly turned into stone after his mother cursed him because of his attitude that enraged her. In *Timun Mas* story, her parents agreed with the rule set by the giant without realizing the possibility of losing her in the future. Lastly, *Dayang Sumbi* would not have to marry *Tumang* and give birth to *Sangkuriang* if she did not make such a promise to who/whatever brought her weaving tool back. The findings reflect how people should select their language or words appropriately since Indonesian have their own ethics when it comes to speaking with one another.

In the study conducted by Rahma, Sinar, Mbete, and Setia

(2015) it also has been found that verbal process is used in the data which is a wedding ceremony in Deli Malay's traditional culture to show the relationships developed among the participants. Meanwhile, in the study by Priyanka (2013), the verbal process is used by the main participants to justify their own statements and refuse each other's opinion.

Mental Process

Mental process deals with the process of perceiving, sensing, and thinking (Gerot and Wignell, 1994). In the folktales, the mental processes are used to describe how the participants perceived the objects related to the events. For example:

1. ... he **saw** a merchant's ship ...

2. The giant **heard** their prayers …

Behavioral Process

Behavioral process deals with the physiological and psychological processes (Gerot and Wignell, 1994). The behavioral processes are used to show the manifestations of what the participants 'did' or experienced unconsciously in the folktales. For example:

1. Malin Kundang just **laughed** ...

2. Once upon a time, a couple **lived** in a small house not far from the jungle.

Existential Process

Existential process is related to the process of existence (Gerot and Wignell, 1994). Only one example is found and it is used to tell that someone or something exists or not. For example:

1. Since nobody **was** around, ...

Participants in the Indonesian Folktales

Based on the data analysis, there are fifteen types of participants that have been identified in the folktales, namely goal as the dominant participant, followed by actor, carrier, attribute, sayer, senser, token, value, phenomenon, receiver, behaver, beneficiary, target, existent and verbiage as the least used participant types. A participant can be a person or an object which is involved in the process and it is usually realized by a nominal group (Rahmah, Mbete, and Setia, 2014).

Table 3. The number of **participant roles** in Indonesian Folktales

No	Participant Types	Analyzed Items	Percentage
1	Goal	68	23,5%
2	Actor	64	22,1%
3	Carrier	26	10,0%
4	Attribute	26	10,0%
5	Sayer	25	8,6%
6	Senser	19	6,5%
7	Token	11	3,7%
8	Value	11	3,7%
9	Phenomenon	10	3,4%
10	Receiver	9	3,1%
11	Behaver	9	3,1%
12	Beneficiary	6	2,0%
13	Target	4	1,3%
14	Existent	1	0,3%
15	Verbiage	1	0,3%
	Total	290	100%

Goal and actor are dominantly used in the folktales, it shows that the stories focus on the people who caused the events that happened and the ones who were affected by them. Each folktale has its own conflict involving two parties. In *Malin Kundang* story there are Malin Kundang and his mother, in *Timun Mas* story there are Timun Mas' family and the giant, and in *Sangkuriang* story there are Sangkuriang and his parents. One party did something and the others were affected, it turned out that often the final outcomes were experienced by the ones who started it all in the first place. These findings illustrate the importance of building a good relationship with others, especially for Indonesian people who are mostly famous for their hospitality.

In the study conducted by Gusnawaty (2017), the participant of actor is also the most dominant participant used in the data which is Butonese folklore. However, the interpretation is quite different. The finding suggests that the participant of actor is used to describe the identities or the livelihoods of the Butonese as a community of workers and sailors and how they became who or what they were.

Circumstances in the Indonesian Folktales

Based on the findings, six types of circumstances are identified in the folktales. They are circumstance of time as the most frequent circumstance, followed by circumstance of place as the second most used, circumstance of accompaniment, circumstance of manner, circumstance of cause, and circumstance of matter as the least used circumstance in the folktales.

Table 4. **Circumstance types** in Indonesian folktales

No	Circumstance Types	Analyzed Items	Percentage
1	Time	32	41,5%
2	Place	30	38,9%
3	Accompaniment	6	7,7%
4	Manner	5	6,4%
5	Cause	3	3,8%
6	Matter	1	1,2%
	Total	**77**	**100%**

The dominant use of circumstance of time represents the significance of time for the events in the folktales. How time played its own key roles in the stories. In the story of *Malin Kundang,* Malin Kundang became an arrogant merchant after **many years** of sailing to earn all the wealth he could. In *Timus Mas* story, Timun Mas' parents agreed to give Timun Mas away on her **17th birthday** to the giant which they would regret it later. In *Sangkuriang* story, in order for Sangkuriang to marry Dayang Sumbi, she asked him to build a boat in **one night**, but in the end, he thought that he had failed because Dayang Sumbi had cheated by making it look like *the sun had risen already* before he could finish it. The findings indicate how Indonesian people tend to waste the time given, thus they ended up regretting their decisions.

The circumstance of place becomes the second most frequent circumstance in the folktales. This represents the details of the locations in the stories. It is related to the characters' livelihoods and their habits which influenced the events. Every folktale has its own environment as the place background. In the story of *Malin Kundang,* the people lived near a beach in West Sumatera, as a result, most of the people worked as fishermen or merchants like Malin Kundang was.

In *Timun Mas* story, the people lived in a village close to a jungle and they worked mostly as farmers. In *Sangkuriang* story, Sangkuriang's family lived deep in a forest and they often hunted animals in the forest. These findings indicate that the nature of Indonesian people was very related to their environment. They could naturally adapt to the place or area they lived in.

In the study by Gusnawaty (2017), the findings are quite different but almost similar in terms of the interpretation. Circumstance of place becomes the most dominant circumstance, meanwhile circumstance of time is the second most frequent circumstance in Butonese folklore. It has been revealed in the study that the domination of circumstance of place reflects how they can adapt to wherever the place they live. They believe that their life is based on the flow of nature. Circumstance of place also becomes the most dominant circumstance in the study conducted by Rahmah, Sinar, Mbete, and Setia (2015), but they only used it to describe the details of where the event took place.

Context of Situation in the Indonesian Folktales

The use of language in the folktales is influenced by the **field**. According to Eggins (2004), field deals with the topic being discussed. The folktales mostly tell about family issues and supernatural events. Therefore, there are some attributes that refer to them as the subject matters being conveyed. This finding indicates the importance of maintaining a good long-lasting relationship with one another especially among family members and this also shows the existence of polytheism and supernatural beliefs in Indonesia. Moreover, in relation to the **tenor** in the folktales, the participants in each folktale have different levels of power and contact, but the levels of affective involvement are the same. Eggins (2004) stated that tenor is all about the social roles of the participants. It can be seen from the levels of power, contact, and affective involvement. In *Malin Kundang* story, the main participants are Malin Kundang and his mother with unequal power, and

even though they were family the contact was infrequent because he had to sail for a long time, but the level of affective involvement was high since they were emotionally connected. In *Timun Mas* story, there are Timun Mas, her parents, and the giant with unequal power, the level of contact was frequent between Timun Mas and her parents, but infrequent between them and the giant since it took seventeen years for the giant to meet the family again. The level of affective involvement was high since the family really loved each other and they hated the giant. In the story of *Sangkuriang,* there are Sangkuriang, his father, and his mother as the main participants. The level of power was equal since Sangkuriang did not know that the dog he took with him to hunt was his father and he also did not know that the woman he wanted to marry was his mother, thus the interactions were more likely to be equal. The contact level was infrequent since he killed his father when he was a child and he was banished by his mother for a long time. Furthermore, the level of

affective was high since the emotional connection between them was deep.

CONCLUSION

The present study has shown the realization of ideational meaning in Indonesian folktales. As what have been stated in the findings and discussion section, there are six types of processes used in the Indonesian folktales, with the three of them become the most frequent process in the folktales, namely material process as the most frequent process, relational process as the second most used process, and verbal process as the third most frequent process. These findings show how Indonesian people perceive their life, especially with regard to karma, their belief in the existence of many gods and supernatural beings, and their ethics of speaking especially politeness. Moreover, this study has found that there are fifteen types of participants that have been identified in the folktales with the two of them are the most dominant participants, namely goal and actor. These findings show the importance of building a good relationship with other people,

especially for Indonesian who are mostly famous for their hospitality.

The present study also has identified six types of circumstances used in the folktales, namely circumstance of time as the most frequent circumstance, followed by circumstance of place as the second most used, circumstance of accompaniment, circumstance of manner, circumstance of cause, and circumstance of matter as the least used circumstance. These findings reflect how Indonesian tend to waste their time, thus they ended up regretting their decisions, and it can be seen that the nature of Indonesian people was very related to their environment since they could naturally adapt to the place or area they lived in.

Furthermore, field of the folktales influences the use of language since the stories mostly focus on family matters and supernatural events that cause some related terminologies to emerge. This finding suggests the importance of keeping a good relationship with another person especially among family members and this also indicates the existence of polytheism and supernatural beliefs in Indonesia. Regarding the tenor, the main participants in the folktales have different levels of power and contact, but the same in terms of the affective involvement levels. The main participants in the *Malin Kundang* story were unequal, the level of contact was infrequent and the level of affective involvement was high. In *Timun Mas* story the level of power was unequal, meanwhile, the level of contact was frequent and infrequent, but the level of affective involvement was high. Lastly, in the *Sangkuriang* story, the level of power of the main participants was equal, the level of contact was infrequent, and the level of affective was also high. It can be concluded that Indonesian folktales examined in this study present Indonesian's cultural beliefs and way of life.

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