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An Analysis of Systemic Functional Linguistics and Local Wisdom in Bilingual Written Discourse of Ethnic Tionghoa Students in Medan

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Abstract

Tionghoa (Chinese Indonesian) students in Medan tend to be multilingual. Not like their elders, they speak not only Chinese (Hokkian) as their mother tongue, but also Indonesian and English influenced by their education background. This study would examine the written discourse that they produced both in Indonesian and English. This study combined qualitative discourse analysis research method and quantitative correlational research method. For discourse analysis method, Systemic Functional Linguistics (SFL) was to analyze metafunction of language and social context in Indonesian and English essay texts written by Tionghoa students. The analysis enriched with local wisdom identification contained in the texts cross-checked with interview result with some Tionghoa community leaders in Medan. Correlational method was conducted to see if there is correlation between metafunction of language and social context in the essay texts. The result showed that the three metafunction of language occur. In the ideational function, material process and circumstance of location are dominant in Indonesian and English texts and all types of logical function occur. In the interpersonal function, Indonesian and English texts are dominated by declarative mood and statement (speech function). Action and reaction also occur. In the textual function, marked theme occur in most of Indonesian texts and English texts. The three elements of social context also occur. In the context of situation, field of discourse, tenor of discourse, and mode of discourse are constant and almost equal. In the context of culture, essays about Chinese New Year celebration are based on the writers' experiences. In the context of ideology, there are beliefs in legend and stories of religious activities and traditions. It also showed that there is correlation between metafunction of language and social context in essay texts. For local wisdom, the texts reflect tradition, ritual, and prohibition during Chinese New Year celebration.

Keywords: Systemic Functional Analysis, Metafunction of Language, Social Context, Local wisdom

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1. Introduction

In the context of Indonesian language use, Joseph Errington (2000) in Bonvillian (2003:374) says, "As currently spoken, Indonesian has incorporated numerous borrowings from English." To complete vocabulary, adaptation of the words of the ancient Javanese language and Sanskrit was done. However, English was considered by the community could come up with "something modern" while the ancient Javanese language and Sanskrit criticized as something traditional. In fact, Bonvillian (2003:375) says, "English has, therefore, exerted its dominance as the major international language, infiltrating the dominant local language of Indonesia."

The Indonesian language, local languages, and foreign language use bilingually and multilingually occur in communication of society in Indonesia especially in Medan, the capital city of a province in Indonesia, Sumatera Utara. Moreover, Chinese Indonesians or Tionghoa, previously known as the Indonesian Chinese, in Medan can communicate in Indonesian, Hokkien, English, and one of the local languages. This happens because people who live around the settlements and living places in Medan are from various ethnics with their own local languages, for example, Javanese with their Javanese language, Malay with their Malay language, Batakese with their Batakese language, Karonese with their Karonese language, Mandailingnese with their Mandailingnese language, and of course, Chinese with Hokkien, as their main language.

The older generation of ethnic Tionghoa dealing with bilingualism considers Indonesian and English as foreign languages because in their family, they communicate by using their ethnic language, so that they are more fluent in Hokkien than in Indonesian and English. However, the younger generation experiences language learning prior to work and marriage life. In this process of language learning, they learn about Indonesian and English. In family and social life, the fellow Tionghoa uses Hokkien language. However, the use of communication in Indonesian schools, and in particular, in more elite communication, they use English. Thus, the bilingual and multilingual situations happen in communication among Tionghoa community in Medan.

Bilingual condition occurs to most of ethnic Tionghoa especially those who have not received a higher education. In contrast, the multilingual condition occurs to young generation as students at the high school level who gains the higher education and encounter global life. Therefore, multilingual condition which is the focus of this study happens because the youth have acquired or learnt foreign languages and they know the right time when they should speak Hokkien, Indonesian, or English. Since the Tionghoa students speak Chinese Hokkien as their first language, it was interesting to see how they produce other languages beside their mother tongue such as Indonesian and English in written discourse or essays.

Essay or text is chosen to be analyzed because it is like what ¹⁰loor & Bloor (1995: 4) says that a text in Halliday's terminology is a chunk of language that is actually spoken or written for the purposes of communication by real people in actual circumstances. Therefore, text can be the representation of the writer's situation, condition, and thought in any language; in this case, the Tionghoa students in Indonesian and English.

The essays that they had written would be analyzed from the view of Systemic Functional Linguistics (SFL) by Halliday. SFL seeks the relationship between texts and the social context. According to Halliday & Martin (1993: 22-23), "SFL looks for solidarity relationships between texts and the social practices they realize." So, SFL was used to see how students work with their ideas both in Indonesian and English and the social context within them.

Hence, every clause in Indonesian and English which was used by the Tionghoa students in Medan would be identified and analyzed based on three functions (metafunction of language) in SFL theory such as ideational function, interpersonal function and textual function and social context such as context of situation, context of culture, and context of ideology. Since the theme of the essays is about Chinese New Year celebration, of course within them, there local wisdom is contained. The celebration is identical with culture and traditions which are the parts of local wisdom. Therefore, local wisdom analysis was held to enrich the text understanding.

2. Review of Literature

2.1. Systemic Functional Linguistics

Systemic Functional Linguistics (SFL) reviews the text, not a sentence, as a basic unit to negotiate meaning (Halliday & Martin, 1993; Halliday, 1994; Christie & Unsworth, 2000). SFL theory suggests that the object of the study of language should include the text as a whole, not the decontextualised sentences or utterance (Christie & Unsworth, 2000; Eggins, 1994). As a functional theory of language rather than just a theory of grammar, SFL seeks to be applicable and 'applicable' describing, explaining, and evaluating why and how people communicate with each other by use of language (Halliday & Mathiessen, 2004). With this concept, SFL treats grammar as a realization of the discourse.

By using this principle as well, this study examines the texts as an integral whole text which made by the students of ethnic Tionghoa in Medan. The texts were written by the young generation and would be cross-analyzed and tested in the context as something that has construal in the use of Indonesian and English which become the second language of ethnic Tionghoa students in Medan. SFL analysis of this study would focus on metafunction of language and the social context.

2.2. Metafunction of Language

Halliday in Trask (1999) distinguishes among three rather distinctive functions of language (or *metafunctions*). The *ideational* (or *experiential*) *function* is the conveying of semantic content representing information about our experience of the external world (including our own minds). The *textual function* is the linking of linguistic elements to other linguistic elements, so that the various parts of a text can be integrated into a coherent and cohesive whole and related to the wider context of our speech or writing. The *interpersonal function* is the establishment and maintenance of social relations, including persuading other people to do things or to believe things.

The first metafunction, the ideational function, can be seen from experiential function and logical function. In experiential function, a clause is analyzed in the lexicogrammar by the system of transitivity realized by *process*, *participants*, and *circumstances*. The process together with the participants can be seen in the table below.

Table 1: Process and Participants

Process	Participant I	Participant II
1. Mental	Actor	Goal
2. Mental	Senser	Phenomenon
3. Relational		
a. Identification	Token	Value
b. Attribution	Carrier	Attribute
c. Possession	Possessor	Possessed
4. Behavioural	Behaver	-
5. Verbal	Sayer	Verbiage
6. Existential	-	Existent

Meanwhile, circumstances consist of *Extent* (how long? how far?), *Location: temporal* (when?) and *spatial* (where?), *Manner* (how?), *Cause* (why?), *Contingency* (under what conditions?), *Accompaniment* (who with? what with?), *Role* (as what?) *Matter* (about what?), and *Angle* (according to who?).

In logical function, a clause is analyzed into taxis: parataxis and hypotaxis. Halliday (1994:216) states that parataxis is logical interdependency between clauses where the interdependents are of equal status while hypotaxis is logical interdependency between clauses where the interdependents are of unequal status.

The second metafunction, the interpersonal function, shows that language has important role in exchanging experiences where the language speakers use speech function consists of statement, question, offer, and command. These four speech function realized by lexicogrammar with what it is called as "Mood (Saragih, 2011: 68). For Mood, a clause is analyzed into *Mood* and *Residue*. Halliday (1985) in He (1998: 58) states that mood is what 'carries the burden of the clause as an interactive event.' Meanwhile, the rest of clause is called 'Residue.' Mood consists of *Subject* and *Finite* while residue is identified into *Predicator* and *Adjunct*. The example of mood and residue realization (taken from Butler, 2003: 32):

You *can* *speak* *in total confidence* *to the Editor*
 Subject Finite Predicator Adjunct Adjunct

← Mood → ← Residue →

In the third metafunction, the textual function, a clause is analyzed into *Theme* and *Rheme* (as in the Prague School). Halliday (1985a: 39) states that theme functions as

the 'starting point for the message.' Rheme is the rest of message within a clause.

Theme can be marked and unmarked. Unmarked theme is subject in a clause. Subject is the 'normal' Theme choice. While Halliday (1994a: 44) states that a theme that is something other than the subject is called 'marked' theme.

It is only in declarative mood clauses that the unmarked theme is the subject. In *is-no* interrogative mood, the unmarked theme is the Finite, and in *wh-* interrogative mood, the unmarked theme is the *wh* word (Lock, 1996: 223).

When analyzing a clause, the three metafunction such as ideational function, interpersonal function, and the textual function cannot be separated. They are simultaneously realized in every clause that people speak or write. The example of the three metafunction of language realization can be seen in metafunctional layering below.

In this job	Anne	we	're	working	with silver	
Theme		Rheme				textual interpersonal
	Vocative	Mood				
		Subject	Finite			
Locative		Actor	Process		Manner	ideational

Figure 1: Metafunctional Layering (Matthiessen & Bateman: 1991)

2.3. Social Context

Text cannot be separated from its context. Halliday and Hasan (1985:10) define text as a functional language ("language that is functional"). Moreover, Halliday and Hasan say that text is limited as a functional unit of language in a social context. Language that gives meaning to its user is a functional language. This means that a text is a unit of meaning or semantic unit rather than unit of grammar. Language has function in a social context or functional language in a social context. Thus, the use of language has relation with the social context.

Saragih (2011: 71) says, "At the level of social context which is connotative semiotics, different realizations occur." In detail, at the strata of context of situation, the ideational function is realized by field of discourse, interpersonal function is realized by tenor of discourse, and textual function is realized by mode of discourse.

Social context in the view of Halliday consists of context of situation and context of culture. In the context of culture, there is context of ideology which then splits off into the context of culture and the context of ideology. The relationship between language and context of situation SFL refers to the condition and environment which accompany or when the use of language takes place or when interactions occur between speakers of language. Halliday and Hasan (1985: 12) divide the context of situation on three characteristics, namely the field of discourse, tenor of discourse, and mode of discourse.

Halliday and Hasan (1985) in Choliludin (2007:10-13) explains the differences in the context of three features as listed below.

1. Field of discourse is an abstract term for the statement 'what is happening' which refers to the speaker's choice of linguistic substance. Different linguistic

choices made by different speakers depending on the type of actions, in addition to their direct actions of speaking on their own point of view when they take part in it.

2. The tenor of discourse is an abstract term for the relationship between the people who took part in speaking. Language used by speakers varies depending on the type of relationship, such as interpersonal relationship between mother and child, doctor and patient, or the degree of the upper and lower. A patient will not use swear words to refer to a doctor in front of him and a mother will not initiate the request to her son by saying, "Excuse me, could you...?"
3. Mode of discourse refers to the type of role played by a language (speeches, essays, lectures, instructions), which is a kind of expected participants to the role of language in a given situation.

Beside the context of the situation, language is closely related to the cultural context. Martin (1984) in Sinar (2008: 64) defines cultural context as genre. The genre is a gradual social process and goal-oriented. The social activity is determined by the text that involves the speaker/ writer to the listener/reader. According to Saragih (2006: 222), "the culture of speakers to map what should be done by a certain participant in certain ways."

In the context of culture, the context of ideology exists. Kress and Hodge (1979) in Sinar (2008: 64) state that study of ideology is to discuss the relation of language to society and culture because of the influence of social and political demands. Saragih (2006: 239) says that ideological context as a social concept sets what a person should do or should not as a member of society. Thus, text and discourse can not be removed from consideration of ideology because the text is a realization of the ideology and ideology can be explored from the text.

At the level of context of culture, realization of three elements of metafunction separation does not occur. This happens because cultural strata set or determine what element of field would be set to join the certain tenor and mode. At the level of context of ideology which is the highest element that determines the culture, realization of the three elements of language metafunction occur. Thus, the study of metafunction of language on the discourse text written by the students of ethnic Tionghoa in Medan is the study of language that includes semantics, lexicogrammar, and phonology/graphology/ bound with the social context that includes the context of the situation, culture, and ideology.

2.4. Local Wisdom

Semedi (2007) reveals that local wisdom is a way of thinking that is oriented to the past that the ancestors with their magic and legendary discretion had prepared a solution for all the problems of life that we face today. Moreover, Sibarani (2013) states that local wisdom is the community's wisdom or local genius deriving from the lofty value of cultural tradition in order to manage the community's social order or social life.

The statement above is in accordance with the realization of local wisdom embodied in actions. Sedyawati (2007: 382) says that local wisdom is a term that should be interpreted as "the wisdom in traditional cultures" with a note that what is referred to in this case is the culture of traditional tribes. The word 'wisdom' also should be understood in a broad sense, not only in the form of norms and cultural values, but also in all elements of the ideas, including the implications for the technology, health care, and aesthetics. Therefore, in addition to proverbs and all other linguistic expressions, patterns of actions, the results of material culture and cultural heritage, both tangible and intangible ones, are included in local wisdom.

To add the statements above in relation to discourse written by Chinese young generation, Saragih (2011: 50) says that in the context of language policy in Indonesia, local knowledge or wisdom is the meaning contained in the local languages realized in the form of vocabularies, phrases, clauses, or complex clauses and its use as phrases, mottos, maxims, proverb, couplets, quatrains, poems and so forth. Local wisdom is formed as a realization of ideology, culture, and situation of speakers in their interaction with the nature and social universe. So, the written texts of ethnic Tionghoa students can reflect the local wisdom that they embrace in their life.

3. The Study's Focus

1. How is metafunction of language in Indonesian and English written discourse of ethnic Tionghoa students in Medan?
2. How is the social context in the discourse of Indonesian and English written discourse of ethnic Tionghoa students in Medan?
3. How is correlation between metafunction of language and social context in Indonesian and English written discourse of ethnic Tionghoa students in Medan?
4. How is local wisdom in Indonesian and English in Indonesian and English written discourse of ethnic Tionghoa students in Medan?

4. Research Methodology

This study combines qualitative discourse analysis method and quantitative correlational methods. 18 essays consist of 9 Indonesian essays and 9 English essays with "Chinese New Year" theme were randomly chosen written by the third grade students of ethnic Tionghoa students who were also randomly chosen from three high schools in Medan where they speak Chinese Hokkien as their mother tongue while Indonesian and English as their second languages. The schools are SMA Sutomo 1, SMA Budi Utomo, and SMA Wahidin Sudirohusodo.

The discourse analysis method would lead to identify and analyze through SFL analysis on metafunction of language and social context of Tionghoa students' written discourse both in Indonesian and English. From metafunction of language, ideational social context, it would be context of situation (field of discourse, tenor of discourse, mode of discourse), **context of culture, and context of ideology**. Analysis of the local

wisdom contained in discourse texts would be cross-checked with the function, interpersonal function, and textual function would be analyzed while from interview results with the religious leaders and community leaders of ethnic Tionghoa.

The correlational method aimed to see the correlation between metafunction of language and social context by SPSS 17 program. Correlation test would be conducted with *Pearson Product Moment* and regression analysis would be carried out with *Model Summary*, ANOVA, dan *Coefficients*. The construction of the research methodology can be seen below:

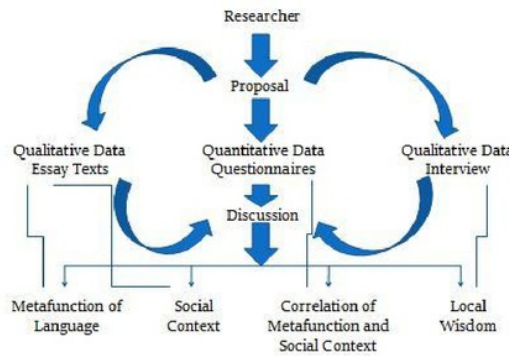


Figure 1: The Construction of Research Methodology

5. Results and Discussions

5.1. Metafunction of Language of Ethnic Tionghoa Students' Written Discourse

5.1.1. Ideational function realization

Types of process which occur both Indonesian and English texts are material process, relational process, existential process, mental process, behavioral process, and verbal process where the biggest percentage of occurrence in both texts is on material process. 39% % is for Indonesian texts and 39.3% is for English texts. The details of percentage for all types of process can be seen in figure 1 and 2 below.

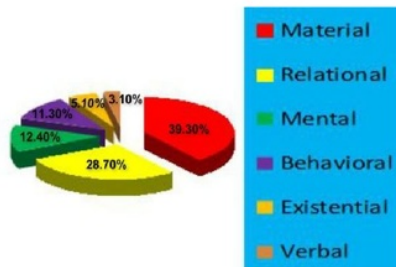


Figure 1: Percentage of Process in Indonesian Texts

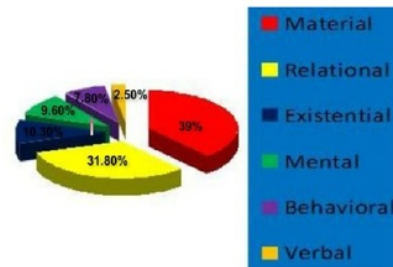


Figure 2: Percentage of Process in English Texts

From Indonesian texts, there are three types of processes that appear in all of the texts such as material process, relational processes, and behavioral process. In contrast, the English text shows the material process as the only process that contained in all the texts. The appearance of the material process in Indonesian and English texts gives meaning that each discourse text has participant. Halliday in Sinar (2008:32) says, "Material process is 'activity' and 'event' that has participant, for example, objects or people who take a part or engage in activities with the involvement of other participants." This means all texts of ethnic Tionghoa students in Medan still display the actor in any event or activity that takes place.

Beside process, the circumstances occur in the ideational function of ethnic Tionghoa students' written texts. The types that occur in both Indonesian and English texts are location, accompaniment, extent, cause, contingency, and manner where the biggest percentage of occurrence in both texts is on location. 64.1% is for Indonesian texts and 57.3% is for English texts. For the details, it can be seen on figure 3 and 4 below.

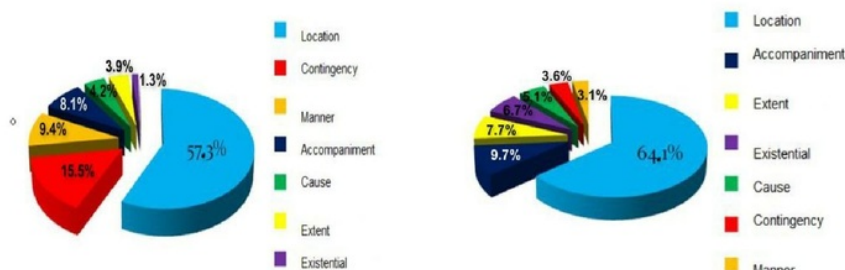


Figure 3: Percentage of Circumstance in Indonesian Texts **Figure 4: Percentage of Circumstance in English Texts**

Activities or events with attendance of participants and verbs provide a place for aspect of location in circumstance of the texts. It means that each text presents a clause that has the location, either in Indonesian or English text. This condition gives the importance of the material process, participant, and location for the life continuation of ethnic Tionghoa students in Medan. Existentially, the existence of the Tionghoa students is characterized by the presence of material process, participants, and location.

Clauses in the students' texts are also described based on the relationship of logical function. The logical function is identified by parataxis and hypotaxis. The percentage of logical function in Indonesian and English texts can be seen below.

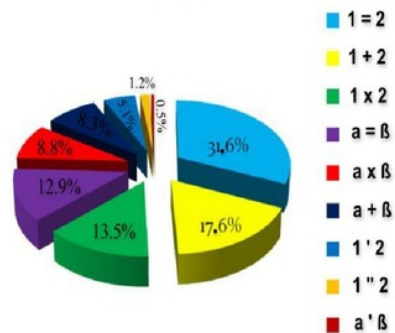


Figure 5: Percentage of Logical Function in Indonesian Texts

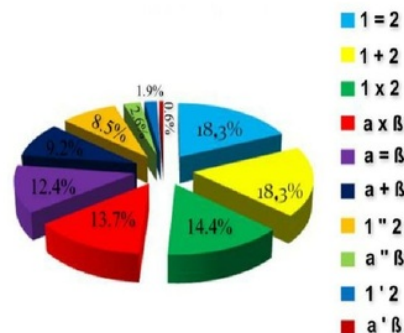


Figure 6: Percentage of Logical Function in English Texts

About the logical function in the students' texts, there is a fact that in all Indonesian texts, there is no logical function spread evenly. This indicates a high degree of variation of the logic function in ideational function of students' texts. Although there is no horizontally equitable distribution of types of logical function relationships in the entire texts both in Indonesian and English, but there is a logical relationship fulfillment of all functions in the texts. The texts are Text 1 BU-1 BIN and Text 13 WS-1. Both of these texts qualify as a text. There are all types of logical relationships in the texts.

5.1.2. Interpersonal Function Realization

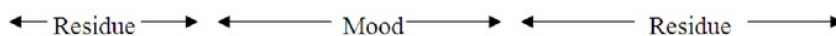
According to Sinar (2010:48) clause system represented through modal clause structure consisting of two main elements, namely mode and residue. Modal element consists of a subject and a finite element whereas residue consists of one or more predicator and several different types of adjunct.

In the texts of ethnic Tionghoa students, interpersonal function is known from the structure of the clauses in Indonesian known SPOK (*Subjek*/Subject, *Predikat*/Predicate, *Objek*/Object, *Keterangan*/Adverb) pattern. This is an example taken from Text 5 BU-3 BIN:

<i>Orang Tionghoa</i>	<i>merayakan</i>	<i>Imlek</i>	<i>dalam 15 hari</i>
Subjek	Predikat	Objek	Keterangan waktu
Tionghoa people	celebrate	Chinese New Year	in 15 days

Meanwhile, in English texts are with the pattern of mood and residue. The example is taken from Text 2 BU-1 BIG:

In the morning,	my family and I	went	to my grandma's house
Circumstantial Adjunct	Subject	Finite Predicator	Complement



Although Indonesian clause structure is in SPOK format, this study also tries to analyze mood in both Indonesian and English texts since it focuses on SFL analysis. From the figures of percentage of mood occurrence in Indonesian and English texts below, it can be seen be that both Indonesian and English texts are dominated by declarative mood.

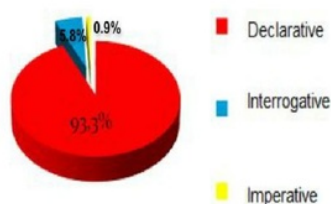


Figure 7: Percentage of Mood in Indonesian Texts

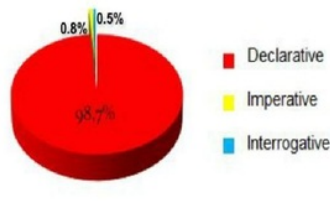


Figure 8: Percentage of Mood in English Texts

Mood is also supported by the speech function of Tionghoa students that prioritize statement either in Indonesian or English texts. The use of statements positions the students as news carrier in social life. They even minimize the other types of sentences, such as question, offer, and command. The details of speech function percentage can be seen from the figures below:

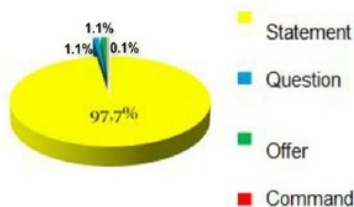


Figure 9: Percentage of Speech Function in Indonesian Texts

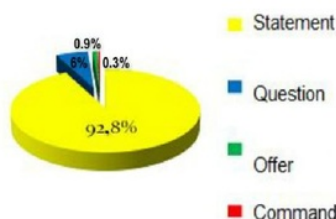


Figure 10: Percentage of Speech Function in English Texts

The students' written texts raise actor or protagonist with a secondary actor. Sinar (2010:50) states that the main character is a person who authoritatively controls exchanged information or performs transacted work. In contrast, the secondary actor is a person who wants to know the exchanged information or a person who carries out

the order of the transaction. Actors or the main characters in the students' texts are the writers themselves to control the discourse. In contrast, secondary actors consist of their friends and family.

Both Indonesian and English texts show the action and reaction. Each reaction also leads to the appearance of action. The appearance of the action expressed by the dominance of statement was greeted by a reaction in the form of a mental process, epithet, modality, euphemisms, and connotative in clause written by the Tionghoa students. The percentage of action and reaction can be seen in details below:

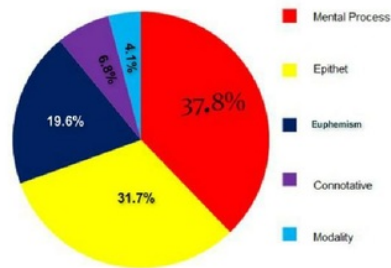


Figure 11: Percentage of Action in Indonesian Texts

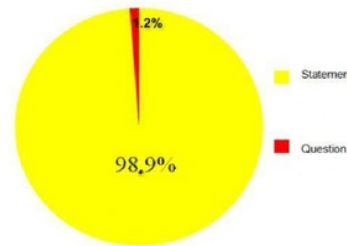


Figure 12: Percentage of Reaction in Indonesian Texts

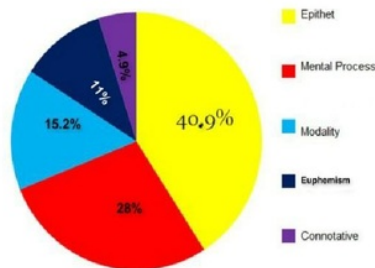


Figure 13: Percentage of Action in English texts

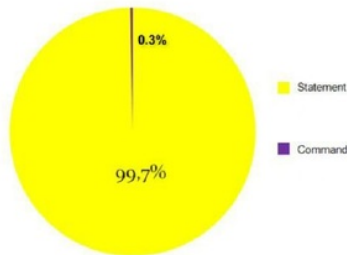


Figure 14: Percentage of Reaction in English Texts

The appearance of the writers in the texts gives meaning to the action in the form of statements. This gives an indication that the writers are limited by the question, offer, and command to celebrate the Chinese New Year with friends and family. Therefore, the reactions that occur are only mental process, epithet, modality, euphemism, and connotative, thus minimize the possibility of confusion and anxiety for friends and family of the students.

5.1.3. Textual Function Realization

Both Indonesian and English texts of ethnic Tionghoa students in Medan show

marked theme as the most emerging theme in the clauses. Meanwhile, the appearance of unmarked theme is based on the presence of the mode, in example, the declarative, interrogative, and imperative mode, and vice versa for marked theme. Therefore, the use of marked theme in the discourse indicated that they want the first message delivery about “Chinese New Year” as the dominant marked theme is based on priority or something important and not based on a standard sentence structure, for example SPOK. The detail percentage can be seen below:

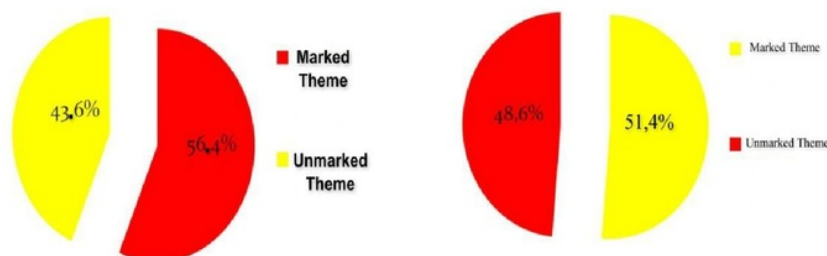


Figure 15: Percentage of Theme in Indonesian texts **Figure 16: Percentage of Theme in English Texts**

Appearance of unmarked theme is based on the presence of the mood, in example, the declarative, interrogative, and imperative mood, and vice versa for marked theme. Therefore, the use of marked theme in the discourse indicated that they want the first message delivery is based on priority or something important and not based on a standard sentence structure, for example SPOK.

5.2. Social Context of Ethnic Tionghoa Students' Written Discourse

The discourse texts of younger generation of ethnic Chinese in Medan contain the context of the situation, the context of culture, and the context of ideology. The context of the situation shows constant field of discourse, tenor of discourse, and mode of discourse. This constancy is not caused by a lack of creative power of younger generation, but by the same assignment given to them during the activity of data collection for this study. Assignment requires the written discourse by the young Chinese then leads to the occurrence of field of discourse, tenor of discourse, and mode of discourse that are almost the same.

5.2.1. The Context of Situation

Field of discourse that emerges from students' texts tells about Chinese New Year celebration with family and friends of the authors. Therefore, this celebration raises tenor of discourse consisting of family members and friends who celebrate Chinese New Year together. Although there are obvious similarities in the field of discourse and tenor of discourse, the students are still trying to bring the distinguishing feature of this form of writing. The mode of discourse is written in two versions such as description and narration.

The certain grammatical structure determines the subject of discourse-in-text. This structure involves human and nonhuman tenor of discourse. Nonhuman tenor of discourse dominate the texts is the Chinese New Year celebration in central repetitive and makes it the central participant in the discourse followed by behavioral process.

Examples of taxonomy chain:

T-5 BU-3 BIN in Indonesian

Taxonomy chain of 'Tahun Baru Imlek' (Chinese New Year)

Imlek adalah
(Chinese New Year is)



Imlek menjadikan
(Chinese New Year makes)



Imlek yang diadakan
(Chinese New Year which is held)

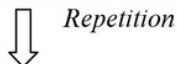


Imlek melambangkan
(Chinese New Year symbolizes)



T-14 WS-1 BIG in English

Lunar New Year is the biggest day



Carried on **Lunar New Year**.



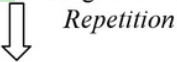
Before the day of **Lunar New Year**.

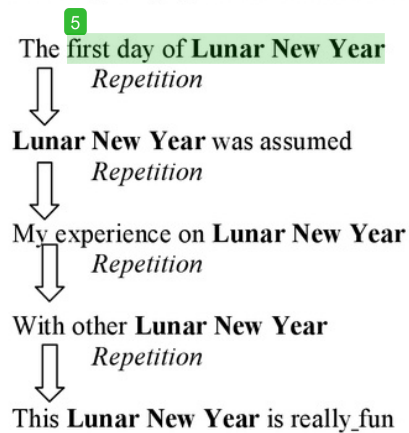


Prior to the first day of **Lunar new Year**.



To undergo the **Lunar New Year**.





5.2.2. The Context of Culture

The context of culture appears on the students' written discourse that describes the Chinese New Year celebrations based on the authors' experiences both in their family and Chinese community. Activity is told from preparation until the completion of Chinese New Year called *Cap Go Meh*. Their activities are gathering, eating together, and praying or worshipping equipped with Chinese New Year dishes, lanterns, candles, firecrackers, cakes, and entertained by *Barongsai* (dragon dance) performance. The authors understand and can write the series of activities carried out during the Chinese New Year celebration well.

The meaning of symbols of Chinese New Year equipments and ornament such as the red clothes *angpao* (pocket-money), oranges, *Bakul* cake, *barongsai*, lanterns, paper money, can be written well. This illustrates the traditions and cultural values in Chinese society have been invested in the family life. Cultural values embedded in Chinese society through the custom of the family.

The culture of family intimacy is reflected through gathering and eating and praying together, go giving advices, giving *angpao*, family tie, showing obedience and respect to their parents. This shows the Tionghoa community especially the younger generation in this case the students, is still strong in upholding culture.

5.2.3. The Context of Ideology

The students' written discourse describes and narrates the activities performed at the celebration of Chinese New Year. The context of ideology contained in the texts is beliefs in legends or stories of the rise of religious practices and traditions. For example, the presence of Chinese tradition because of the event of the giant Nian (text 7: SS-1 in Indonesian). The event of prayer *Tebu* (text 11: SS-3 in Indonesian).

The context of ideology is reflected in the traditions of gathering and eating together, giving advice, and respecting parents. The value of togetherness and intimacy is reflected in gathering and eating together. Advising and reminding each other are done well, so the family will live well in the future. Respecting and caring for the elders are reflected on the younger visit the parents first.

Ideology of giving *angpao* shows mutual care among family and the environment even though provision is not given to the unmarried. *Angpao* reflects the value of compassion for others. The context of ideology is also reflected in texts that interpret the equipments used on the Chinese New Year activities, for example red envelope of *angpao*, red lanterns, red shirts, red money symbolize blessing, liveliness, positivity, and goodness. In addition, *Bakul* cake and other mean the series of sweetness of life to be faced.

The texts also contain some restrictions in washing hair, sweeping, holding a knife, wearing black or white, and the unmarried cannot give *angpao*. Taboo of washing hair, sweeping, and holding a knife throw is interpreted to throw sustenance. Taboo of wearing black or white shows someone in mourning. Taboo of *angpao* giving by unmarried people reflects their stage of life is not complete yet. The taboos contained in the discourse texts portray that Tionghoa young generation still believe that taboos are happening around Chinese New Year celebration and these restrictions have been instilled since childhood.

5.3. Correlation between Metafunction of Language and Social Context of Ethnic Tionghoa Students' Written Discourse

From the SPSS output significance value 0.000 is obtained. With significance <0.05 then H_0 is rejected and it can be concluded that there is a significant relationship between metafunction of language and social context. This gives the significance that 95% of users' decision to construct the social context in ideational function, interpersonal function, and textual function is correct. Thus, the metafunction of language significantly affects the social context in written discourse of ethnic Tionghoa students in Medan (See table 1 below).

Table 1: Correlation between Metafunction of Language and Social Context

		Total score of Metafunction of Language	Total Score of Social Context
Total score of Metafunction of Language	Pearson Correlation	1	.610**
	Sig. (2-tailed)		.000
	N	174	174
Total Score of Social Context	Pearson Correlation	.610**	1
	Sig. (2-tailed)	.000	
	N	174	174

** . Correlation is significant at the 0.01 level (2-tailed).

Analysis of regression on this study uses Model Summary, ANOVA^b, dan Coefficiens with output as follow:

Table 2: Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.610 ^a	.373	.369	7.051

- a. Predictors: (Constant), Total score of Metafunction of Language
- b. Dependent Variable: Total score of Social Context

Based on the table above, the multiple R is correlation coefficient which is the value to measure the closeness of the relationship between independent variables and dependent variables. This value is the root of the coefficient of determination (R^2). Value of $R = 0.610$ means that the independent variables have increasingly close relationship with the dependent variable and the relationship has a positive direction. Then, the value of $R^2 = 0.373$ gives the sense that the 37.3% of social context of language can be explained by the metafunction of language variable while the rest is explained by other variables not examined in this study

Table 3: ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	5080.280	1	5080.280	102.187	.000 ^a
Residual	8551.059	172	49.715		
Total	13631.339	173			

- a. Predictors: (Constant), Total score of Metafunction of Language
- b. Dependent Variable: Total score of Social Context

The second output is described in the regression analysis is the ANOVA table. For H_a replied: "There is a significant relationship between metafungsi language with the social context." From the table 3, it appears that the value of the regression has a significance level of 0.000. This value is smaller than 0.05 or the $Sig < \alpha$. This means that a hypothetical states there is a significant relationship between the social context and metafunction accepted.

Table 4: Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	24.100	3.503		6.880	.000
Jumlah Skor Total Metafungsi Bahasa	.603	.060	.610	10.109	.000

- a. Dependent Variable: Total Score of Social Context

The third output is the table of coefficients. Based on the table 4 above, the value of the regression coefficient of metafunction of language has a significance level of

0.000. This value is smaller than 0.05 or the Sig $< \alpha$ which is to reject H_0 and accept H_a . In the other words, there is significant correlation between metafunction of language and the social context. Regression coefficient for the variable X 0.603 means that if correlation coefficient metafunction of language has increased 1 point then the correctness or appropriateness of the social context of increases 0.063. The coefficient is positive means there is a positive relationship between metafunction of language and the social context. The coefficient values are at a high level with the much closer significance level. It shows that the more qualified language spoken to others, the clearer the social context of the language shown.

5.4. Local Wisdom of Ethnic Tionghoa Students' Written Discourse

The results of the identification of local wisdom contained in the students' written discourse illustrate that there is no much difference between their discourse texts and the results of interviews with religious and community leaders. It shows that the tradition of the Chinese New Year has been applied in the family for generations. The Chinese New Year tradition is clearly shown in the discourse texts written in description and narration. They are about the experiences that happened to the writers themselves based on their real life in family.

Local wisdom reflected in the texts is categorized in three parts, namely tradition, ritual, and prohibition. The tradition Chinese New Year reception is shown through gathering and eating together, strengthening family tie and intimacy, giving *angpao*, preparing equipments such as Chinese red paper, red lanterns, red shirts, candles, firecrackers, fireworks, providing sweet pastries, *Bakul* cakes, and oranges. The ritual performed is worshipping the god of sky, the god of fortune (the supreme god often referred to 'Thi Kong'), and the god of earth, praying *Tebu*, and praying 'the end of the month'. Prayer or ritual performed is sourced from history or legend. Prohibitions or restrictions during Chinese New Year are washing hair, washing clothes, sweeping, holding a knife, wearing black and white clothes, and not giving *angpao* by the unmarried.

6. Conclusion

SFL examines not the structure of texts, but its context. Thus, the writing of Chinese young generation analyzed here aimed not to see the structures that build the text, but the reflection of deep meanings contained. The discourse that they have written show what they think, do, and believe in their life. It can be seen from metafunction analysis. In the ideal function analysis, the dominance of material process shows that there are rituals and activities performed by Tionghoa students while the dominance of circumstance of location shows where and when the Chinese New Year is held. In interpersonal function analysis, the writers as the main actor in the texts also raise the secondary actors such as family and friends in New Year celebration. This shows that they are the important part of celebration for the writers. In the textual function analysis, "Chinese New Year" as the dominant marked theme is to show that it is important topic in texts where the students explain the details of writers' experiences together with family and other people around them, rituals, traditions, and beliefs

during New Year that are identified as the social context in the written texts. Meanwhile, the local wisdom contained in the texts is categorized in three parts, namely tradition, ritual, and prohibition. From correlational method, it can be seen there is significant relationship between metafunction of language and social context. In conclusion, it can be seen that both Indonesian and English texts show that Tionghoa students as the writers still apply the culture and traditions in their family that passed down generation to generation.

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Appendix

Essays of Tionghoa Students in Medan

1. *"Malam Imlek di Namsan Tower"* by Christy Livana, SMA Budi Utomo, Medan (Code: T-1 BU-1 BIN).
2. *"Chinese New Year 2563"* by Christy Livana, SMA Budi Utomo, Medan (Code: T-2 BU-1 BIG).
3. *"Suasana Imlek yang Meriah dan Menyedihkan"* by Erich Setiawan, SMA Budi Utomo, Medan (Code: T-3 BU-2 BIN).
4. *"Imlek"* (English) by Erich Setiawan, SMA Budi Utomo, Medan (Code : T-4 BU-2 BIG).
5. *"Imlek"* by Yuliani Evalina, SMA Budi Utomo, Medan (Code: T-5 BU-3 BIN).
6. *"Chinese New Year"* oleh Yuliani Evalina, SMA Budi Utomo, Medan (Code: T-6 BU-3 BIG).
7. *Perayaan Tahun Baru Imlek* by Aristo, SMA Sutomo 1, Medan (Code: T-7 SS-1 BIN).
8. *Chinese Lunar New Year* by Aristo, SMA Sutomo 1, Medan (Code: T-8 SS-1 BIG).
9. *Tahun Baru Imlek* by Fanny, SMA Sutomo 1, Medan (Code: T-9 SS-2 BIN).
10. *Celebrate Chinese New Year* by Fanny, SMA Sutomo 1, Medan (Code: T-10 SS-2 BIG).
11. *Tradisi Hari Raya Imlek* by Vievi Wijaya, SMA Sutomo 1, Medan (Code: T-11 SS-3 BIN).
12. *Lunar New Year* by Vievi Wijaya, SMA Sutomo 1, Medan (Code: T-12 SS-3 BIG).
13. *Perayaan Imlek 2563* by Evi, SMA Wahidin Sudirohusodo, Medan (Code: T-13 WS-1 BIN).
14. *My Experience on Lunar New Year* by Evi, SMA Wahidin Sudirohusodo, Medan (Code: T-14 WS-1 BIG).
15. *Kegiatan di Hari Imlek* by Meli Yanti, SMA Wahidin Sudirohusodo, Medan (Code: T-15 WS-2 BIN).
16. *Imlek 2563* by Meli Yanti, SMA Wahidin Sudirohusodo, Medan (Code: T-16 WS-2 BIG).
17. *Perayaan Imlek 2563* by Ricky, SMA Wahidin Sudirohusodo, Medan (Code: T-17 WS-3 BIN).
18. *Chinese New Year* by Ricky, SMA Wahidin Sudirohusodo, Medan (Code: T-18 WS-3 BIG).

An Analysis of Systemic Functional Linguistics and Local Wisdom in Bilingual Written Discourse of Ethnic Tionghoa Students in Medan

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