



Process Types of Transitivity System in The Ritual Teks of Tawur Sasih Kesanga in Desa Adat Kuta

Ni Wayan Kintya Tista Yanti
Denpasar, Bali, Indonesia
kintyatista21@yahoo.com

Article info

Received Date: May 20, 2020

Accepted Date: May 30, 2020

Published Date: July 31, 2020

Keywords:*

Translation, English Medical Terms, Translation Procedures.

Abstract*

This study is aimed to analyze the process types of transitivity system in a ritual text of Tawur Sasih Kesanga in Desa Adat Kuta. This research uses primary data contains of transcription of a text that recorded at the ritual and a text that recorded when interview the ritual leader, *pemangku*. The data was collected by observation method and 1-on-1 interview method. The data is analyzed qualitatively and presented by applying formal and informal methods.

The result of this study indicate that there are five (5) types of transitivity processes used in the Ritual Text of Tawur Sasih Kesanga in Desa Adat Kuta, there are: (1) Material process is used dominantly as many as 73 or 52,9%; (2) The use of relational process is found as many as 40 or 29%; (3) Behavioral process is used as many as 10 or 7,2%; (4) the use of mental process is found as many as 8 or 5,8%; (5) The last one, it's found that existential process is used as many as 7 or 5,1%.

1. Introduction

Language as a communication tool is a very important thing in society as the first interaction to convey information and arguments. One of the activities of using language in purpose of communicating occurs in ritual activities. The language used in ritual activities is called ritual language, which is a language that can only be used during certain rituals. Ritual language tends to have a fixed form and can only be spoken by certain people.

Bali, is an island that has a lot of local cultures. Many cultural activities in Bali are using language as a communication media. One of the cultural events that accentuate the role of language occurs in a ritual activity called Tawur Sasih Kesanga. This religious ceremony is held every year in the 9th *sasih* (month), exactly a day before Nyepi day. The aim of the ritual is to neutralize the bad things that exist in the environment in the 9th *sasih* so that the *sasih* can bring beneficial things to human life. The form of ritual language is used in the main activity of the ceremony. It is used as a means of worshipping and offering to The Bhatara and The Bhuta Kala.

Tawur Sasih Kesanga is a compulsory ritual that must be held in the entire region in Bali, from the regency level to the lowest level which is in every Balinese house. This research discuss the text used in Tawur Sasih Kesanga that held in *Desa Adat* (tradition village) level that is

Tawur Sasih Kesanga in Desa Adat Kuta. In Desa Adat Kuta, Tawur Sasih Kesanga is held at Raya Kuta Street no.10a. This location is also called Bemo Corner by the community.

Nowadays, the ceremony has received great attention from the local society and even from the international tourist. Unfortunately, not all of them really understand deeply about the ritual. One of the ways to understand the ritual is to understand the language used. However, the language used in the ceremony is Kawi-Bali language that is kind of ritual language which can only be spoken by certain people. Kawi-Bali language used in the ceremony is can only be spoken by *Pemangku* as the leader of the ceremony to communicate with all the Bhatara and Bhuta Kala.

Based on that problem, the author find out it is interesting to do research on the text used in Tawur Sasih Kesanga in Desa Adat Kuta that use Kawi-Bali language. This study is focused on researching the semantic characteristics of process elements in transitivity system. Since humans live in diverse social processes and social style will determine the language or conversely, so that variation of social experience is manifested in the variation of the ideas of linguistic experience. This linguistic experience of language users is called transitivity.

Besides the problem above, this research is important to do because a research on ritual language function especially in transitivity system has never been done, so that this research can enrich the treasury of functional systemic linguistic and the development of cultural heritage, especially in the field of regional literary studies.

Previous studies applying transitivity analysis have been conducted by many scholar. One of them is Manan who conduct transitivity analysis in *Re-Reading The Media: A Stylistic Analysis of Malaysian Movement* (2001). This paper attempts to study how language is used by a pro-establishment paper in Malaysia - the New Straits Times (NST) - to portray the former Deputy Prime Minister, Anwar Ibrahim and the Reformasi Movement. It aims to investigate how the NST represents dissenting voices and the extent to which it helps to promote consensus and the dominant view. This paper argues that language in news coverage plays a crucial role in the construction of social reality. News is a practice, a discourse which does not reflect reality in a neutral manner but helps to “interpret”, “organize” and “classify” this reality. The language that is used to depict events and people represent selections that are made out of all the available options in the linguistic system and these choices favour certain ways of seeing and reading. In consequence, certain meanings are center-staged at the expense of other meanings.

A study analyze *Process Types of Transitivity System in the National Geographic's Articles* by Marbun, Lidia April Yanti (2016). This study deals with the process types of transitivity found in the National Geographic's Articles. The objectives of this study is conducted to identify the process types and to find out the dominant process. This study is conducted by applying descriptive qualitative research design. All the process types of transitivity system are found in the National Geographic, they are material, mental, relational, behavioral, verbal and existential process. The most dominant process of five articles in the National Geographic is material process with 791 i.e. 56.0% occurrences. The highest proportion usage of material process implies that articles in the National Geographic mostly tells about the experience of human's of physical action, about the external world, things, events, qualities, etc and concern with the question of what did human do and what happened in the world.

Simon Arsa Manggala (2017) also conduct transitivity in his study *The Transitivity Process Patterns and Styles in the Characterization of the Protagonist Character in Phuoc's "The Story of Tam and Cam"*. This paper is based on the notion in Stylistics that the study focuses on language use, the purposes, and the effects. The data is taken from one of the stories from Vietnam. The story is selected since the plot shares similarities in terms of the plot with the popular Cinderella stories. The language use is reviewed by utilizing transitivity analysis to

examine the processes in the characterization since transitivity analysis is a significant analytical tool in accounting ideational perspective systematically. Further, the choice of processes and patterns lead to the discussion on the purposes and effects. The examination on the transitivity analysis shows that the processes employed to characterize the protagonist character are material, mental, relational, verbal, and behavioral processes. The processes might reveal particular significant to the process of characterization. For instance, material processes frequently dominate the characterization of the main character. Thus, the character is mostly characterized by what they do and what happens with them.

Veny Narlianti's *The Study of Transitivity Towards The Local-Regencies Rule of Tourism in Tabanan Regency* aimed to determine the transitivity system in the rule of tourism. This transitivity study was particularly associated with grammatical elements that could be used to reveal the participants involved in the incident. Furthermore, this study used a qualitative approach, on which the data sources were obtained from the Tourism Regulation Text in Tabanan regency. The results of this study showed that the number of the most widely used process in TPKKT was the process of *materia* 215 or 50.3%.

Another study is by Arina Isti'anah namely *Transitivity Analysis in Four Selected Opinions about Jakarta Governor Election*. This paper attempts to analyze four selected opinions about the election, given by those who are interested in politics, by employing transitivity analysis. The method employed in this research was Critical Discourse Analysis which mainly focused on transitivity analysis. Based on the analysis, most opinions utilized material processes to show what Jakarta people expect from the governor, reflected by Actor-Goal, Affected, and Goal-Recipient participants. Relational process occurs in the data to attach Jakarta to its labels, shown by Carrier-Attribute participants. Verbal process reveals what the candidates assure when they win, by the appearance of Sayer-Verbiage. Mental process occurs with Jakarta as the Senser. Circumstances of purpose often exist in the data, indicating people's expectation in the election.

1. Research Methods

Research method is a systematic plan for conducting research. It talks about specific procedures or techniques used to identify, select, process, and analyze information about a topic. It assists as guidance for the writer to reach the aims of the raised problem in the research or study. In this study, there are several things that are described related to research method, those are research approach, type and data source, research instrument, method and technique of collecting data, technique of analyzing data, method and technique presenting analysis.

2.1 Research Approach

Qualitative approach is applied in this study. Qualitative research is a research that is used to investigate, discover, describe, and explain the quality or features of social influence that cannot be explained, measured, or described through a quantitative approach. This study analyses and discusses Text of Tawur Sasih Kesanga in Desa Adat Kuta that is used in social context, so the data in this study has qualitative aspect in a data types. **2.2 Type and Data Source**

This study is a field research to get research data in the form of text from a social ritual, Tawur Sasih Kesanga in Desa Adat Kuta in a real and comprehensive way. This study uses primary data source from transcription from the recording of the ongoing ritual process and from the recording of an interview with a ritual leader. That primary data is then used in analyzing the transitivity system in it.

2.3 Research Instrument

Sugiyono (2013: 222-223) stated that in qualitative research, the main instrument in a research is the researcher himself/herself. The function of the researcher is to establish the focus of the study, select data source, conduct data collection, analyze data, and make conclusions from the findings.

In this study, the main instrument research is the author as the researcher. Besides, the other instruments used are a recorder to get the data in the fields and a laptop to type transcripts from the recording.

2.4 Method and Technique of Collecting Data

This study uses two types of methods in collecting data, those are observation method and 1-on-1 interview method.

In observation method, the researcher observe the use of the text that used by *pemangku* as the leader of the ritual during the ritual. In this method, the technique used by the researcher is documentation technique by recording the text used and taking pictures of the ritual. After the data was obtained through the documentation technique, then the researcher did data transcription process.

Furthermore, to get a comprehensive data, the researcher did 1-on-1 interview method. This method is used to do interview with the leader of the ritual, a *pemangku*. In this method, the researcher becomes the main tool to be directly involved in forming and generating prospective data. The documentation technique is also used in this method to record the text used during the interview.

After the data was obtained in intact and comprehensive, the researcher did translation technique to translate the transcription of the Kawi-Bali language used by the *pemangku* to Bahasa and English to facilitate the process of further data analysis.

2.5 Technique of Analyzing data

This study is a qualitative research with ethnographic design. To analyze the data in this study, the qualitative method is assisted with the following data analysis techniques.

1. Observe the clauses and sentences used in the Text of Tawur Sasih Kesanga in Desa Adat Kuta carefully, then determine the boundaries of the clause and the sentences units.
2. Identify and analyse the data based on its context of situation.
3. Analyse the transitivity system in the text by determining its semantic category.
4. Data that had been sorted based on its semantic category, is then calculated and find the percentage of the use of each transitivity process.

2. Discussion

Every clause has its own function and brings meaning specifically ideational function and meaning, interpersonal function and meaning, and textual function and meaning. Ideational function is divided into two types of functions, those are experiential and logical. Experiential function occurs at the level of clauses as representations of human experiences, both external reality and the inner reality of human beings themselves. It means that one clause function is as a representation of the experience of two realities, external reality and inner reality of someone (Sinar, 2012:29).

Kridalaksana (2008:122) stated that transitivity is a matter that involves grammatical elements that are used systematically to express the relationship between participants involved in communication situations, actions, circumstances, or events. Transitivity does not only involve the syntactic field, but also reaches the semantic fields. Transitivity is a semantic category system whose the valence is centered on the process element. As a system, the process elements in

transitivity can be validated with one or more participants. It is depends on the type of the process.

The transitivity clause as a grammatical unit has three main components, those are process, participant, and circumstance. 'The happening process' divided into various processes. Halliday (1985, 1944) identified recorded reality processes, and linguistically and grammatically classified these varied processes into three types of processes, typically the types of processes in English transitivity system. Processes are categorized into three main processes: (1) material, (2) mental, (3) and relational. Then processes are categorized again into three additional processes: (1) behavioral, (2) verbal, and (3) existential.

3.1 Transitivity in Text of Tawur Sasih Kesangan in Desa Adat Kuta

As previously explained, transitivity is a semantic category system whose the valence is centered on the process element. Therefore, the transitivity analysis in this study will focus on the process elements. First of all, each clause in the Text of Tawur Sasih Kesanga in Desa Adat Kuta was sorted and then analyzed based on the process reflected in each verb in each clause. Next, a calculation was made on the use of clauses in each type of process. The identification of the number of processes contained in this text can be seen in the following table.

Table 1.

Process	Number of Clauses	Percentage (%)
Material Process	73	52,9%
Relational Process	40	29%
Behavioral Process	10	7,2%
Mental Process	8	5,8%
Existential Process	7	5,1%
Verbal Process	-	0%
Jumlah	138	100%

Based on the table above, it can be seen that the material process is the most widely used process in the text. It's because the text used in the ritual Tawur Sasih Kesanga in Desa Adat Kuta is a text that shows more active activities that done by the participants, those are offering and granting something.

The second place is filled by relational process. This process is widely used in the text to express the characteristics of the participants, it means the participants have attributes and identity markers.

In the third place is behavioral process. This process used in the text to reflect the behavior of a participant.

Mental process fills the fourth place. Mental process used in the text to express supplication and expectation of the participant.

There is existence process in the fifth place that used in the text to express an existence, it means to express something that has a form or exists.

Verbal process is not found in the text. It happens because this text does not use any clause that indicate an activity or act that involves communication between the participants.

Based on the results of the analysis above, specifically relating to the numbers used in the five processes found in the text, the following matters can be confirmed.

(1) The use of material processes is dominant in the amount of 73 or 52.9% of all the processes used in the text. This number refers to the importance of the material process in this text, that is used by a participant to offer and confer something to other participants. One of the aims of this ritual is to make offerings from one participant to another participant, which is then applied using the material process in the clauses. The material process clauses are used by the ritual leader, the *pemangku*, to offer offerings to the Bhatara-Bhatari and Bhuta Kala. In addition, the material process is also found in inversion clauses, that is clauses whose the predicate precedes the subject. These inversion clauses are used by the *pemangku* to ask the Bhatara-Bhatari and Bhuta to do or grant something.

(2) In the second place, the use of the relational process is found to be as much as 40 or 29% of all the processes used in the text. In this text, the relational process is used to express the identity or characteristics of the participants. It can be said that this text is the text of the arrangement of spells. In spells addressed to a participant, disclosure of the identity or characteristics of the participant is important to show respect.

(3) The use of behavioral processes in the third place is found as many as 10 or 7.2% of all the processes used in the text. This process is used in this text to show the participant's self behavior.

(4) In the fourth place, the use of mental processes is found as many as 8 or 5.8% of all the processes used in the text. The use of mental processes due to the Tawur Sasih Kasanga ritual is a ritual where the community through the leader of the ritual, the *pemangku*, asking for and expecting something by making offerings. So the process of asking and expecting that happens in the mind of the participant reflects the mental process.

(5) In the last place, the use of the existential process is found as much as 7 or 5.1% of all the process used in the text. This process does not appear much because in the text this process is only used to state the existence or absence of something. In this context, the existence of something refers to the existence of offerings to be offered, and the absence of something refers to the bad things that have been lost.

(6)

(7) 3.1.1 Process Element

(8) In the Systemic Functional Linguistic approach, transitivity is seen as a representation of human experience in language that is realized in the form of linguistic experience. The transitivity clause as a grammatical unit has three components, namely process, participant, and circumstance. Processes are categorized into three main processes, those are: (1) material, (2) mental, and (3) relational; and classify again into three additional processes, those are: (1) behavior, (2) verbal, (3) and existence (Sinar, 2012: 29-30).

(9) In this section the processes found in the text of Tawur Sasih Kesanga in Desa Adat Kuta are analyzed to understand the existence of process elements in linguistic units, so that the similarity or difference between one process to another becomes clear. The analysis descriptions begin with ranking order as shown in the table.

(10) Material Process

(11) The material process is the process of 'activities' and 'events' that have participant objects or humans who involve themselves in an activity so that it involves other participants (Halliday, 1994: 109-112). There are two types of material processes

based on the number of the participants, those are the material process of one participant and the material process of two participants. A participant in the material process who does an activity or actor of the process being done are labeled as "actor", then participants to whom the actions are intended are labeled as "goal".

(12) The followings are examples of using material processes in the text.

(13) Table 2. Example (1-1)

<i>Manusan-nira</i> 'Your humans'	<i>angaturana</i> 'is offering'	<i>canang pesucian</i> 'canang pesucian'
Actor (1st Participant)	Material Process (Process)	Goal (2nd Participant)

(14)

(15) Table 3. Example (1-2)

<i>Wehana</i> 'Grant'	<i>ipun</i> 'me'	<i>amrtha sanjiwani</i> 'life with a pure soul'
Material Process (Process)	Actor (1st Participant)	Goal (2nd Participant)

Table 4. Example (1-3)

<i>Yan</i> 'If'	<i>bebanten kabeh</i> 'all of the offerings'	<i>kalangkahang</i> 'are stepped over'	<i>dening sona</i> 'by dogs'
Conjunction	Goal (2nd Participant)	Material Process (Process)	Actor (1st Participant)

It can be seen in example (1-5), the clause uses a relational process: intensive-attributive. This process represents a value that reflects 1st participant, where the value is an attribute of the person. The relational process in this clause is not directly shown through verbs, but grammatically the form of the relational process is clearly present. As shown in the table above, the relational process can be associated with the word 'is' in English. This process element involves two participants, those are Mertyun ca 'you Mertyun' as 1st participant which is labeled as carrier, and 'rakta ya' as 2nd participant which is labeled as attribute.

In example (1-6) can be seen the use of the relational process: circumcision-identification, because the process shows c circumcision in the form of information about the place of the 1st participant, and the circumstance that as 2nd participant shows the identification of the 1st participant. There is not any verb appear in this clause, but grammatically the element of the relational process is clearly present. The process involves two participants, those are *Paduka Bhatara* 'The God' as 1st participant which is labeled as token, and *ring sor madya luur* 'in below, middle, and above' as 2nd participant which is labeled as value or circumstance.

Behavioral Process

The behavioral process is a psychological process of behaving of an entity. The process of behavioral is only related to physical activities involving the entity itself or about the entity itself. The behavioral process can only involve one participant that labeled as behavior. The use of behavioral process in the text of ritual Tawur Sasih Kesanga in Desa Adat Kuta can be seen in these following clauses.

Table 8. Example (1-7)

<i>Gangga</i> 'Goddess Gangga'	<i>muncar</i> 'shine'	<i>saking utara</i> 'from the north'
Behaver (Participant)	Behavioral Process (Process)	Circumstance (Circumstance)

Table 9. Example (1-8)

<i>Siddhirastu</i> 'be impeccable'	-	<i>ya namah swaha</i> (regard of worship)
Behavioral Process (Process)	Behaver (Participant)	Circumstance (Circumstance)

In example (1-7), there is a behavioral process that is filled by the verb 'shine'. The behavioral process in example (1-7) involves one participant, *Gangga* 'Goddess Gangga' who is labeled as behaver and followed by a circumstance *saking utara* 'from the north' which is labeled circumstance.

The process of behavioral is physiologically show physical behavior but it is not always related to organs only. As seen in example (1-8), the process of behavioral can be used in expressing the behavior of participants who behave to change themselves by having a new value. The verb that shows the behavioral process in example (1-8) is *siddhirastu* 'be impeccable' which consists of a combination of two words those are *siddhi* 'impeccable' and *astu* 'be'. So it can be concluded that this process is used to declare that a participant, which in this context is not being appeared or spoken, changes into something by having a new value that is to be impeccable.

Mental Process

Mental process is a process of sensing, with the presence of a human participant or human-like who is involved in the process of seeing, feeling, wanting, or thinking and can also involve more than one participant. In this case the mental process involves two participants, the first is human or human-like who has the senses of seeing, feeling, and thinking. These participants who have these senses are called "senser". The second participant can be an object or fact is a participant who is sensed (seen, felt, or thought) is called a "phenomenon" (Sinar, 2012: 31).

Mental processes are categorized into three types of groupings: (1) perception, (2) cognition, (3) volition, and (4) affection. Examples of mental processes based on their categories are as follows: (1) perception: 'seeing', 'hearing', 'sensing' and others; (2) cognition: 'thinking', 'trusting', 'guessing', etc. (3) volition: 'want', 'expect', 'plan', and others; (4) affection: 'likes', 'hates', 'regrets', and others. Here the following example of the use of mental process in the text of the ritual Tawur Sasih Kesanga in Desa Adat Kuta.

Table 10. Example (1-9)

<i>Ulun</i> 'me' (as a servant)	<i>aminta</i> 'asking for'	<i>tirtha panglukatan</i> 'holy water for cleansing'
Senser (1st Participant)	Mental Process (Process)	Phenomenon (2nd Participant)

Table 11. Example (1-10)

<i>Saksiana</i> 'watch'	-	<i>manusan nira ngaturana caru mentah rateng</i> 'your human is offering raw and cooked offerings'
Mental Process (Process)	Senser (1st Participant)	Phenomenon (2nd Participant)

Example (1-9) above is a clause containing mental processes that show desires in the participant's mind. The mental process in example (1-9) is filled with the verb *aminta* 'asking for'. *Aminta* is included in the material process because it is associated with cognitive activities whose the territory is still in the mind. The process elements in example (1-9) involves two participants, those are *ulun* 'me (as a servant)' as the 1st participant who is labeled as senser, and *tirtha panglukatan* 'holy water for cleansing' which is labeled as phenomenon.

Data (1-10) shows the use of mental processes: perception. The verb used in this process is 'witness'. This verb involves two participants, but the 1st participant as a senser is not being appeared. Then the 2nd participant, which is labeled as phenomenon, emerges as an object in the form of a clause *manusan nira ngaturana caru mentah rateng* 'your human is offering raw and cooked offerings'.

Based on examples (1-9) and (1-10), it can be said that mental processes involve two participants. The object of desire and perception above concerns abstract things that are labeled with phenomena, and the first participant who does sensory activities is labeled as a senser.

Existential Process

The existential process is a process that expresses that something has a form or exists. In English, it is realized through auxiliary verbs such as am, is, are, was, were, be, been, being, and other verbs such as exist, arise or other verbs that represent existence of an object that represent participant function as existent.

The existential process involves one participant that is labeled as existent. The following examples of the use of existential process in the text of ritual Tawur Sasih Kesanga in Desa Adat Kuta can be seen bellow.

Table 12. example (1-11)

<i>Klesa</i> 'misery'	<i>moksha hilang</i> 'disappear and vanish'
Existent (Participant)	existential process (Process)

Tabel 13. Contoh (1-12)

<i>Apan</i> 'so that'	<i>Sarwa klesa</i> 'all of the misery'	<i>winasanam</i> 'be perished'
Circumstance (Circumstance)	Existent (Participant)	Existential Process (Process)

Tabel 14. Contoh (1-13)

<i>Hana</i> 'There are'	<i>leng wangi, burat wangi, puspa ganda</i> 'fragrant oil, fragrant boreh, fragrant flowers'
Existential Process (Process)	Existent (Participant)

It can be seen in all of tdata above that the use of existential prosesess are represented by *moksha hilang* ‘disappear and vanish’, *winasanam* ‘be perished’ and hana ‘there are’. Semantically, the three existential processes show existence, the existence and non-existence of an entity as the 1st participant, which is labeled as existent.

3. Novelty

As what has been said, there are many previous studies that applied transitivity analysis by scholars. Some have been conducted to analyze reports, media, speeches, and also literary work. However, transitivity analysis in analyzing ritual language is rarely done.

The novelty of this study based on the discussion above is that ritual language which can only be spoken by certain people in certain situation, especially ritual language in ritual Tawur Sasih Kesanga in Desa Adat Kuta that use a ritual language called Kawi-Bali language, shows that the use of process elements in clauses may not appear. Some clauses may not put any verb in each clause to show that there is transitivity process in it. This happens in clauses that use a relational process. In English, the relational process is usually expressed with auxiliary verbs be. However, in Kawi-Bali language that kind of verb is not used visibly, but grammatically and semantically that form exists.

4. Conclusion

Based on the results of transitivity analysis in the text of ritual Tawur Sasih Kesanga in Desa Adat Kuta, it can be concluded that the most widely used process is the material process. It is because the text discusses more of active activities carried out by the participants, such as offering or granting something. The process sequence contained in the text is as follows: 73 material processes (52.9%), 40 relational processes (29), 10 behavioral processes (7.2%), mental processes 8 (5.8%), and 7 existential processes (5,1). Verbal process is not found in the text. It is because the text does not use any clause that indicate an activity or act that involves communication between the participants.

5. Acknowledgements

I would like to express my deepest gratitude to *Ida Sang Hyang Widhi Wasa*, my Almighty God who blesses me to conduct this study. I also would like to express my deep gratitude to Dr. Putu Utama, M.S., my research supervisor, for the patient guidance, enthusiastic encouragement and useful critiques of this research work.

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Biography of Authors



Ni Wayan Kintya Tista Yanti, S.S. was born in Denpasar on January 16th, 1994. She obtained her Bachelor Degree in College of Foreign Languages (STIBA) Saraswati Denpasar in 2015. Email: kintyatista21@yahoo.com