Interpersonal Clauses in Text of *Pan Angklung Gadang* Systemic Functional Linguistics Perspective

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Abstract - Balinese communities have a lot of narrative text with many kinds of genre. Text of *Pan Angklung Gadang* is one of narrative texts categorized as anecdote. However, the text is not known as poplar as other narrative texts in Balinese communities. In fact, the text embeds very deep moral value that can be useful for live guidance in the communities. The paper analyzes interpersonal clauses involving clause forms and modalities embeds in the clauses. The theory used for the analysis is the theory of interpersonal clause taken from Halliday. The data were taken from a book entitled *Kumpulan Satua (Dongeng Rakyat Bal).* This research hired qualitative research by giving the descriptive explanation. The theory used for the research was the theory of interpersonal proposed by Halliday. The theory involves clause forms, modalities, and lexical choice. The data were taken from the language spoken by the participants in dialog in four cases. The research showed that context of situation had very important role to create the appropriate meaning of the text. Having poor knowledge in context of situation makes disadvantage for the all people. In contrast, having good knowledge in context of situation makes our lives more comfortable. The text guides us how to behave in communities which focuses on ethic, esthetic, and logic.

Keywords: Pan Angkung Gadang, context of situation, modalities

1. Background

Text of *Pan Angklung Gadang* is one of Balinese narrative text developing in Balinese communities. However, the existence of the text is not known by the most Balinese communities. The phenomenon can be caused by lack of text knowledge shared from one generation to the following generation hence the text seems to be odd in the communities. The poor interest of young generation to read Balinese narrative text is one of the reason why the text is not known in community. Balinese narrative text is viewed to use difficult words which make students not have interest to read. In addition, there is view that Balinese narrative text does not have an interesting topic. The topic can be predicted because the plot of the text is viewed to be similar to other Balinese narrative. This phenomena is seen that the text is lack of creativity.

In other side, the text contains very deep moral values which are very useful for communities. The moral values are conveyed through metaphorical language, namely non-verbal language. This is the reason why the text can be interpreted in different point of view regarding to the meaning of the text. The message of the narrative text is not brought in semantics stratum. However, it is brought by abstract which involves deep cognitive analysis (Danesi, 2004: 142). The abstraction can be interpreted in accordance to social and cultural aspects. Text of *Pan Angklung Gadang* uses nonverbal languages involves a main figure, namely Pan Angklung Gadang and supported by supporting figures, for example, *Anak Agung* as the King and *I Wayan Sibetan.* Pan Angklung Gadang uses metaphorical languages to communicate with other participants in which results bad mood from the other participants. Because of that reason, the text is considered as an anecdote text (Wiranto, 2018: 330).

The nonverbal metaphorical languages expressed by I Pan Angklung Gadang and other participants are formalized into clauses in the text. The clauses are presented in major or minor clauses. Each clause contains modalities. Forms and the modalities play an important role in social interaction since both of those aspect can be used as identification of personal character in the text. In addition, lexical choices used in social interaction realized into clauses are used to identify the participants' status in the text. Therefore, the three aspects mentioned above are very essential to define the character, status, and intimacy among the participants. Halliday (1978) calls this relationship as tenor.

The text has not been analyzed yet by other researchers from linguistics point of view. Therefore, this analysis becomes the newest analysis for the text. Indirectly, this research serves not only for preserving the Balinese narrative text in communities, but it will also finds out the moral values brought by interpersonal clauses within the text. In other

word, the research gives social and academic impacts. Social impact is associated with preserving the text in communities in which the research brings the text more popular in the communities. Academic impact is associated with academic field. This research applies the theory of interpersonal clause from Systemic Functional Linguistics (SFL).

The moral values brought by the text embed in the two aspects, namely syntagmatic (syntax) and paradigmatic (pragmatic). Syntagmatic is associated with how the clauses are structured in the social interaction in which modalities usage embed in the clauses. Paradigmatic is associated with how the language is used in communities. Sometime the speaker ignores the structure or uses incomplete grammar, but the language is undertood among of the participants. In other word, the clauses cannot be interpreted based on the forms used in the social interaction. However, the clauses must be comprehended based on speech function (Halliday, 2014). Speech function is related how the language is used based on the social context instead of the form of linguistics. Similar to modalities, modalities used in the speech function are not always presented in modal form or auxiliary verbs. The usage of modalities can be used in the variance, called interpersonal grammatical metaphor (Halliday, 2014).

The two aspects used in the text are always ignored by the most communities hence the interpretation of the text meaning results to different point of view regarding to the text. The different interpretation suggests that the moral values embed in the text cannot be comprehended yet. That is caused by lack of understanding of narrative text analysis. The most communities interpret text based on semantic discourse analysis which focuses on clause as metafunction, namely; clause as ideational, interpersonal, and textual (Halliday, 2014).

Based on those phenomena mentioned above, this paper focuses on the analysis of interpersonal clause involving clause forms, lexical choices called register and the modalities embed in the clauses. The focus of the analysis enables to explore the characters, status, and intimacy of the participants by analyzing how the clauses are used and how the modalities embed within the clauses. The theory used for this analysis is the theory of interpersonal clause proposed by Halliday (2014) from SFL.

Halliday (2014) views a clause as metafunction, namely: clause as ideational, interpersonal, and textual. The three functions of the clause work together and they form semantic discourse. The three clause functions serve to form context of situation of text through chronology of events in which involves participants, activities, and circumstance (time, place, media, purpose, reason, cause, and others).

Clause viewed as ideational meaning serves as a clause of experience. The clause is used to describe what happens, where the activities happen, how the activities is done, and why it does in the world. The ideational clause focuses on the analysis of activities realized with verb usages in the text. The verbs are classified based on semantic approach, called process. Halliday (2014) classifies three main verbs based on the activities done in the text, namely: (i) Material process, activities related to physical activities done consciously such as: build, make, manage, work, and many others, (ii) Mental process, activities related to cognition, affection, perspective, and hope, (iii) Relational process, activities related to process of "being, such as: intensive, possession, and circumstance. Besides the three main verbs mentioned above, there are three kinds of process existing between the main processes, namely: (i) Behavioral process, the activities related to material and mental processes. It means that the activities are performed with physical notion. In the process involves mental process, such as; dance, read, write, many others. (ii) Verbal process, the activities related to mental and relational processes, such as: speak, ask, question, and others. (iii) Existential process, the activities related to material and relational process such as: provide, allocate, prepare, and others.

The clause functioning as interpersonal meaning called interpersonal clause is used to determine the status and the relationship among the participants in the text. And the clause functioning as textual is used to identify the purpose, target, media, and the other aspects of the text. The analysis of interpersonal clause involves some aspects which will be used to identify the character, status, relationship of participants. The aspects of the clause are form of clause, modality, and lexical choice.

The textual clause is the clause used as message. The clause emphasizes message as the main topic called Theme of the clause. The clause is constructed with Theme and Rheme. The Theme is located in initial position and the rest of the elements of clause is called Rheme. The Theme of clause can be used as indicator for (i) genre of text, (ii) purpose of text, (iii) character of text, (iv) media of text, and (v) mode of text. Because of that explanation, textual clause can not be separated from ideational and interpersonal clauses.

This research only focuses on clause as interpersonal meaning. The clause is used as social interaction involving participants of the text. Each participant uses own language in which they involve clauses. Language is realized into clause involving the form, lexical choice or register, and modality. Lexical choices are related to social and cultural activity so it is very clear that learning language means learning culture of the place where the language is applied. Register emerges based on context of situation, namely: who speaks, to whom the speaker speaks, where to speak, how to speak, and others. The three aspects are choices which must be considered in performing social interaction. The usage of the three aspect are used as an indicator to identify (i) status of participants, (ii) character of participants, and (iii) intimacy of participants.

Clauses used in the social interaction can be in major and minor clauses. A major clause is a clause constructed at least two arguments, namely participant and process. The existence of circumstance within the clause augments the clause. Therefore, circumstance serves to weaken or to strengthen the meaning of the clause or text (Suardana, 2021). Major

clause forms used within social interaction can be declarative, interrogative, imperative, and exclamation. Ideally, declarative clause in polarity is used to state or to give information,. Interrogative clause is used to ask any information or to request service or product. It can be yes / no question or 5W and 1 H questions. Imperative clause serves to command others. And exclamation clause is used to express phenomenon with bad or good expression.

However, those ideal forms can not always be applied in performing social interaction. The speaker of language enables to use other clause forms to do social interaction. One may use declarative clause form in requesting something, interrogative clause is used to ask someone to get something, and exclamation clause is used to ask someone to do something. Those forms are called interpersonal grammatical metaphor. Halliday (2014) emphasizes that the language used in social interaction, called speech function. Speech function is associated with language function of the text instead of the clauses forms. Basically, clauses in social interaction have functions, namely: (i) to require information, (ii) to give information, (iii) to ask service or goods, and (iv) to offer service or goods.

Minor clauses are also applied in social interaction, the usage of minor clause is in accordance to social context so the meaning of minor clauses are comprehended well. Halliday (2014) presents the functions of minor clauses in social interaction, namely: (i) call, (ii) greeting, (iii) exclamation, and (iv) alarm. Those clauses are constructed only one component which are formed in noun, adjective, adverb, verb, and others. To identify the functions of minor clauses within the social interaction, social and cultural context must be comprehended in which deep cognitive thought is required.

Both major and minor clauses contain modalities which are presented implicitly or explicitly. Modalities embedding in the clause can be seen by the usage of the lexical modalities. Whereas, the implicit modalities can be seen based on context running in social interaction. Modalities embedding in the clauses can be modal adjunct, auxiliary verb, clause, and verb. Modal adjuncts are such as *sure, certainly, maybe, of course, commonly,* and many others. Auxiliary verb adjuncts are such as: *can, shall, may, must, will, should,* and others. Clauses functioning as modality are such as: *It is true, it is obligation, it is absolutely, it is necessary, it is fact, it is no doubt,* and many others. verbs serving as modality are such as: *obligate, need, enable, allow, promise,* and many others.

Those modalities can be divided into semantic approaches, namely; proposal and proposition. Proposal meaning is related to (i) offer such as; obligation, promise, necessity, willing, and others (ii) command such as; ask, require, suggest, hope, and others. Proposition meaning is related to (i) frequency such as: never, always, often, seldom, and others (ii) possibility such as; certain, absolute, total, real, and others.

Both proposal and proposition can be expressed in the variances called interpersonal grammatical metaphor (Halliday, 2014). The metaphoric expression can be presented in clause, verb, adverb or others. The usage of metaphorical expression is indirect modalities in speech function. The metaphorical modalities are often used to behave politely since the way to ask or require something seems to be soft. Therefore persons whom are asked to something never feel to be asked to do. In other word, the usage of modalities in social interaction can be used to identify the character of participant, the status in the text, and the relationship among the participants.

2.   Method

The text is entitled *Pan AngKlung Gadang* in Balinese language written by Suwija. et.al (2019). The text is categorized as narrative text which involves two main figures, namely Pan Angklung Gadang and the King. The King is not consistent to use language when asking Pan Angklung Gadang. Therefore, Angklung Gadang is always blamed by the King. The clauses used by the two participants become the subject of the research to find the truth.

The method of the research used qualitative research because the phenomena realized in the clauses were analyzed with the theory of interpersonal clause proposed by Halliday (2014). The theory involves clause form, modality. In the clause usage, there are some registers related to culture are analyzed based on Balinese context.

The data were clauses used by the participants in social interaction in dialog forms. There are four cases which were analyzed based on the genre. The clauses used by the participants were the subject of the analysis. The clause were presented in two languages, namely: Balinese language was presented as the source language and English language was presented as translation. The mode was made to ease persons who can not speak Balinese to understand the research.

The analysis was presented based on the case which was completed with the original language spoken by each participant and the translation. The clause forms were identify about the structure and the speech function, for example, imperative, declarative, interrogative, and the exclamation clauses. Modalities used in the text were identified about the semantic, namely; proposal and proposition. Modalities are not only presented directly in the clause, but they are also presented in grammatical metaphor. In addition, lexical choices become focus of the research. The lexical choices are identified to find the status and the character of the participants. The three aspects are analyzed and presented descriptively.

3.   Results and Discussion

As mentioned above that the text belongs to narrative text since the text has setting and chronology. The chronology of event is brought the narrator's language and supported by dialog in social interaction in which involves participants

(Herman and Bart, 2001). The existence of dialog in the text functions to strengthen the language expressed by the author in the text. Clauses expressed by each participant have certain meaning including the character, relationship among other participant, and the status in the text. Those aspect can be seen through the clause forms and the modalities within the clauses. As bellow.

Case I

The case I involves two participants, namely Pan Angklung Gadang and Anak Agung. Pan Angklung Gadang serves as an assistance of Anak Agung serving as a King in certain kingdom. The King is fond of hunting in forest. Wherever the King goes is accompanied by Pan Angklung Gadang. Before going hunting, everything needed for the activity is prepared by Pan Angklug Gadang. A horse and some food are prepared for the King. The horse is completed with accessories such as *Slaka* 'kind of metal' attached in the horse tail. Unfortunately, it falls in the way. The event is not known by the King. In contrast, the event is known by Pan Angklung Gadang. The King asks Pan Angklung Gadang about the missing *Slaka*.

The King :   *Ih Pan Angklung Gadang, Sawireh Bapa mejalan durian, tusing ada nepukin Slaka anė ada diikut jaranė ulung*? 'Ih Pan Angklung Gadang, because you walk behind, don't you see the metal attached in the horse tail?, it falls in the way'.

Pan Angklung Gadang : *Inggih Ratu Dewa Agung, wėnten kantėnang titiang, sakėwanten titiang nėnten purun titiang ngambil sadurung wėnten pengandikan Cokor Dewa*. 'Yes, Lord, I saw it fell in the street. However, I cannot take it before you give instruction'.

The King :   *Wih Pa, to nguda bapa belog pesan. Suba tepuk Selakanė ulung nguda tusing duduk, nagih orahin dogėn. Mani puan mapan Bapa ngiring gelah uli duri, apa ja ulung uli jaranė duduk ėnggalang, pempen ka kampėk pacanangan gelahė* 'Wih You are stupid. You know the metal falling down, why do you ignore? You must be given instruction, mustn't you?. From now and on, since you accompany behind me wherever I go, whenever you see everything falls from the horse, you take it then enter it into my bag'.

Pan Angklung Gadang : *Inggih Ratu Titiang ngiringang* 'well I will be with you'.

Based on the case above, the clauses *ih* 'ih' and *Pan Angklung Gadang* serving as minor clauses are used to take Pan Angklung attention. The minor clause *Pan Angklung Gadang* serves as call since the King needs information from Pan Angklung Gadang. The use of the minor clause functions to attract Pan Anglung Gadang's attention. The minor is only used as familiarity among the participants. It means that the King has very closed with the servant because the King is accompanied the servant where the King goes.

The familiarity is also found in the lexical choice *Bapa* "Sir". The lexicon is used when the speaker of language respects the listener. It means that the servant is respected by the King because of age. The servant is older than the King. Nevertheless, the servant must obey every what the King orders. It can be proved that the servant uses the clauses *Inggih Ratu, Titiang ngiringang* 'well I will be with you'. The lexicon *Inggih* 'well' is used person who has lower social status than the speaker. The word *Ratu* is used to call a person who has highest social status such as King family members in communities. It indicates that the servant has very great loyalty for the King. The loyalty can also be seen from the clause *Titiang ngiringang* 'I will be with you'. It means that the servant will obey and do anything based on the King's instruction. In other word, the servant never does if the King does not give any instruction. In addition the lexicon *titiang* 'I' is used to speak with a person who has higher social status. The lexicon is used to state humble and respect to the higher status in the communities.

The King uses modality proposition which is used to ask the missing metal attached in the horse tail. The King uses proposition marked with clause *tusing ada nepukin Slaka anė ada diikut jaranė ulung*? 'don't you see the metal attached in the horse tail?. This clause is negative interrogative clause serving to get answer for yes or not. However, in speech function, the King needs some information about the missing metal attached in the horse tail, it is viewed to be valuable entity.

Pan Angklung Gadang uses proposition which is used to answer the question. The clause *inggih* 'yes' belongs to substitution clause. The complete clause should be *titiang nyingakin* 'I see' (Halliday and Ruqaiya, 1976). The substation clause is viewed to be more effective to answer the question expressed by the King. The proposition expressed by Pan Angklung Gadang is elaborated with the clause stating unwillingness to take anything since there is not any instruction to take the falling entity. Pan Angklung Gadang uses very strong certainty about what he see or experience. What he sees is viewed as strong proposition. In other word, Pan Angklung Gadang does not do anything if there is not any proposal or command addressed to him.

The clauses *to nguda bapa belog pesan. Suba tepuk Selakanė ulung nguda tusing duduk* 'You are stupid. You know the metal falling down, why do you ignore?' contain proposition meaning, namely the King concludes that Pan Angklung Gadang is stupid person who cannot differ valuable or not valuable entities in the world. Due to that perception, the King asks Pan Angklung Gadang to take every entity that falls from the horse. It has very valuable thing which must be taken then be entered into the bag. The command ordered by the King is realesed with imperative clause *Mani puan mapan Bapa ngiring gelah uli duri, apa ja ulung uli jaranė duduk ėnggalang, pempen ka kampėk pacanangan gelahė*

'From now and on, since you accompany behind me wherever I go, whenever you see everything falling from the horse, you take it then enter it into my bag'. The command expressed by the King has strong proposal meaning, namely to obligate Pan Angklung Gadang to do the command.

The clauses *wih* 'wih' and *pa* 'you' are expletive and minor clauses (Halliday, 2014). The clause expletive *wih* emerges due to Pan Angklung Gadang's respond which is not accordance with what the King expects. The clause *Pa* 'you' indicates that the King feels very disappointed to Pan Angklung Gadang.

The substitution clause *inggih Ratu* 'ya Lord' is the clause expressed by Pan Angklung Gadang to respond the King's command. The clause contains proposal meaning since the clause embeds promise which must be done (Halliday, 2014). The promise is augmented with elaboration clause *titiang ngiring* 'I will always be with you'. Those clauses indicates that Pan Angklung Gadang will be what the King does, wherever he goes and whatever he does.

Case II

The second case involves Pan Angklung Gadang and the King. The second case is the continuity of the first case. Pan Angklung Gadang behaves based on what he is asked to do. As mentioned above, whatever falls from the horse must be taken. In the trip to go home from hunting, the feces is released from the horse then the feces is taken by Pan Angklung Gadang due to the instruction.

The King : *Wih Bapa, kakin kalèwaran ibanè ngajain kakènè, Sangkan bani iba mempenin kampèk gelahè tain jaran*? 'Wih you, you damn to do such away. Why did you brave to fill my bag with feces?

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Saja gelah ngeraos kèto, sakèwala patut nganggo pengerasa, yèn tain jaran, ento kadèn reget adanè. Apa gunanè sangkan duduk bapa? 'It is true that I had asked as what you did. However, you have to think of it, the feces is not worthy, what is if for that you took?

Based on the King's utterance above, the King is disappointed to what Pan Anklung Gadang did. It was ridiculous behavior. What Pan Angklung Gadang did is damn. The clause *Wih Bapa* 'wih Sir' serves as call minor clause which is used to attract the attention. That clause is used in pitch intonation indicating anger with the running phenomenon.

After being considered by the King, the deed done by Pan Angklung Gadang is comprehended well. The deed is done based on the King's instruction. The King feels regret what he instructed to Pan Angklung Gadang. He invites Pan Angklung Gadang to think before doing something about advantages and disadvantages after doing anything. The clauses indicating regret contain proposition meaning. He is sure that he is wrong in giving instruction.

The utterance above states that the King does not give very clear instruction so Pan Angklung Gadang does the instruction based on semantic instruction. Instruction with poor context of situation leads to potential meaning. It means that the instruction can be interpreted based on the listener's interpretation since there is not any context which binds the meaning. The command expressed by the King should be accordance to context of situation proposed by Halliday (1978), namely; field, tenor, and mode. Field is related to what happens, when the event happens, who does, how far the participants engage in social interaction. Pan Angklung Gadang cannot be blamed that he did something ridiculous so Pan Angklung Gadang cannot be given punishment. Due to this phenomenon, the King realizes that what he instructed to Pan Angklung Gadang does not suit with context of situation. Therefore, the King advises the King to interpret the instruction. The advice contains low proposal since the King cannot do anything because of his inaccurateness of command. Tenor is related to the relation among the participants. Pan Angklung Gadang obeys to the King since the Pan Angklung Gadang is a loyal servant. He accompanies the King wherever he goes. Of course, he is loyal in the instruction or command. Textual is related to tool used in the text. Pan Angklung entered everything falling from the horse into the King's bag including the feces released by the horse.

Case III

The third case involves two participants, namely Pan Angklung Gadang and the King. Once upon the time, Pan Angklung Gadang is asked to accompany wherever the King goes in which the King goes in initial position then followed by Pan Angklung Gadang. Once upon the time, the King defecates in the river with small current water, according to the previous instruction, Pan Angklung Gadang does the same thing. Pan Angklung Gadang's feces crashes and touched the King's feet. The King is angry due to that phenomenon. Pan Angklung Gadang says sorry to the King.

Pan Angklung Gadang : *Inggih Dewa Agung, titiang nènten ja purun ring Iratu, Titiang memanah subhakti kija palungan Cokordewa, Tiang sanè ngiringang* ' Well I am so sorry, my lord, actually I do not follow you, but I am loyal to you, wherever you go I will be with you'.

The King : *Nah Bapa Angklung Gadang, rasa bas liwat bhaktin bapanè, dueg Bapa nimpalin baos gelahè. Jani, kema Bapa suba mulih. Uli jani suud memarekan tekèn gelah*. 'well, you Angklung Gadang, your loyalty is so extremely big. You are so smart to comprehend my word. Now, you go home and from now stop accompanying me.'

That social interaction above states Pan Angklung Gadang's loyalty to the King. Pan Angklung Gadang uses declarative clauses containing proposition meaning. Pan Angklung Gadang describes his inconvenience to phenomenon

in which his feces touched the King's feet. The phenomenon is used as proof of Pan Angklung Gadang's loyalty based on the instruction. Nevertheless, he must do such thing since he does not want to break the promise.

Lexis *Inggih* 'well' is continuative (Halliday, 1976), this lexis is used to change the topic of discussion or start point of discussion. This lexis is often used in social interaction in which involves higher status. That lexis is used by persons who have lower status to higher status in communities. The usage of the lexis indicates that Pan Anklung Gadang respects to the King very much. It is one of ideology forms that must be obeyed by every community hence the word is categorized as proposal meaning.

The King knows the extreme loyalty for himself. However, the King feels ashamed for his instruction which results to bad impact for himself. Because of that phenomenon, he asks Pan Angklung Gadang not to accompany him since every instruction addressed to Pan Angklung Gadang results to disadvantage and inconvenience for him. This is caused by the absence of context situation. Context of situation plays an important role in social interaction since the context enable to create the appropriate meaning. Unless clear context of situation, the text can be interpreted in various interpretation. In other word, all people can interpret arbitrary. Language is not arbitrary, but the language is social phenomenon.

Lexis *nah* 'well' is the same meaning with *inggih* 'well' used by Pan Angklung Gadang. However, the lexis *nah* 'well' is used by persons who have the same status or higher to lower status in communities. The continuative above is used by the King because he cannot stand being manipulated by Pan Angklung Gadang. That lexis is used as start point that Pan Angklung Gadang is not used as accompaniment anymore.

Minor clause *Pan* Angklng Gadang expressed by the King serves as "call". It is used to emphasize the regret to Pan Angklung Gadang that the King always gets inconvenience because of his instruction which does not contain context of situation. The clause is continued with the following clauses *rasa bas liwat bhaktin bapanė, dueg Bapa nimpalin baos gelahė* 'your loyalty is so extremely big. You are so smart to comprehend my word' contain proposition meaning since those clauses state the ability of Pan Angklung Gadang in every instruction.

The clauses *Jani, kema Bapa suba mulih. Uli jani suud memarekan tekėn gelah* 'Now, you go home and from now stop accompanying me' indicate the King's disappointment. Those clauses contain proposal meaning since those clauses are used to command Pan Angklung Gadang not to be with the King anymore. Because of that reason, Pan Angklung Gadang is not with the King anymore. The King realizes that he did many mistakes caused by poor context of situation. The linguistic proof can be seen that the first clause is imperative and the second clause functions as elaboration. The second clause functions to clarify the massage of the first clause.

Case IV

The fourth case involve two participants, namely Pan Angklung Gadang and I Wayan Sibetan. Pan Angklung Gadang serves as a commoners who is required to pay fine because he does not involve certain activity performed by the village leader. Due to his absence in the activity, he must pay the fine.

Pan Anklung Gadang manipulated the phenomena by inserting some money into the butt of his dog. His dog is brought to *Balė Banjar* 'the plave where the meeting is performed' to pay the fine. When he gets turn to pay the fine, the dog is kicked so the dog feels pain and releases some money which is already inserted before. Many communities feel amazed to see the phenomenon. It is the first time for them to witness such phenomenon. Many of them want to have the dog since the dog can create money when it is needed.

I Wayan Sibetan is one of the community member, a rich person in the village. He buys the dog happily. He thinks that having the dog makes him become richer. When he buys some rice in *warung* 'small shop where some rice is sold' he want to pay for the rice. In that time the dog is kicked then the dog released the feces instead of money. The feces is ridiculous and makes him ashamed of what he does in the *warung.*

His belief to the dog which can release some money is very big in which makes him ashamed in the communitiws. I Wayan Sibetan has big proposition regarding to the dog. It is very clear that I Wayan Sibetan has very low cognition to analyze the event done by Pan Angklung Gadang. Low cognition is caused by lack of identifying context of situation. High proposition to lack of context of situation leads to high proposal to have entity without emphasizing ethic, esthetic, and logic.

Etic is associated with appropriateness, it is not appropriate to pay some rice with some money from the dog butt. The phenomenon is viewed is not good way..

Esthetic is associated with the art, it is not elegant to buy some rice bringing dog. Most Balinese people believe that dog is ridiculous animal because it defecates at anyplace and results bad smell. Due to the phenomenon, a dog does not deserve to accompany human when going to some food.

Logic is related to reasonable, it is impossible that the dog release some money because it is living thing which releases feces instead of money. Money can be obtained through process of working instead of from dog. The logic must be accentuated in the process of analyzing phenomenon. Lack of logic leads to poor in the life.

This research serves new finding or novelty through the modalities used by Pan Angklung Gadang and other participants. The usage of modalities within the text is associated with the moral values. Therefore, the moral values of

the text can be obtained through abstraction of the clauses in which modalities embed. There are three points found from the text which can be considered as moral values.

- We must speak based on context of situation since context of situation make the text contain certain meaning, called potential meaning (Hallidy, 1978). Context of situation needs deep cognition to interpret in accordance to field, tenor, and mode. The absence of context of situation in social interaction can be interpreted based on what the listener's want.
- Persons whose ambition to have something that earning profit without experiencing good process will destruct themselves. Such persons focus on the benefit instead of process. Phenomenon must be thought from various aspect which focuses on three aspect, namely: etic, esthetic, and logic (Djojosuroti, 2007). Etic is associated with good way to communicate including how to think. Etic can be also interpreted as appropriateness. Esthetic is associated with art how to communicate. Communication process needs art, for example, art in speaking, art in refusing proposition or proposal text, and others. Logic is associated with the truth, strong belief or others.
- Persons who cannot apply the three aspects such as: field, tenor, and mode mentioned above are categorized as poor knowledge. That phenomenon will bring them destruction in the life. In other word, having knowledge is very useful for the life since knowledge help us to identify which way is good, which way is wrong. Having very poor context comprehension leads to some disadvantages for the doer and the others. Because of this, having knowledge is much needed so destruction can be minimized.

4. Conclusion

This is a Balinese narrative, anecdote text in which the text is supported with dialog involving two figures, namely Pan Angklung Gadang and the King as the main figures. The text embeds some linguistics aspects that be must applied well. Context of situation has very important role to create the appropriate meaning of the text. Having good knowledge for context of situation is much needed because the knowledge guides us to identify valuable entity. The knowledge is related to ethic, logic, and esthetic aspects. Ethic aspect is related to the way how to speak or behave to be true or right. Logic is related to how speak or behave in order to be reasonable. And Esthetic is related to how to speak or behave in order to be polite.

Context of situation is very important to create appropriate meaning of the text because it enables to minimize misinterpretation about the activities performed in the text. Modalities either proposal or proposition must involve in the analysis for context of situation. The absence of context of situation in modalities enable to lead to inconvenience for the doer. The text guides us to speak or behave based on context of situation. Knowledge of social and culture is much needed to comprehend the meaning of the text.

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