

A STUDY OF THE METAFUNCTIONS OF LOMBOK REGIONAL SLOGANS: SYSTEMIC FUNCTIONAL LINGUISTICS ANALYSIS

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Abstract

Slogans are now an essential aspect of daily life, commonly encountered in both public businesses and industries such as soft drinks, food, fashion, cosmetics, and markets. While many slogans are written in the national language, numerous others are composed in local dialects. In Indonesia, every region has its own slogan in the local language. On the island of Lombok, there are four regions, and each has its own slogan in the local language, conveying a variety of messages to the inhabitants. But numerous people from Lombok, especially the younger generation, are unable to understand the meaning and message conveyed through the slogans. As a result, this study is aimed at (1). An analysis of the metafunction conveyed by district slogans on Lombok Island, WNT Province, and (2) Determine the type of transitivity system process that is predominantly used in district slogans on Lombok Island, WNT Province. The study employed a descriptive qualitative and quantitative research design. The sample respondents were selected through purposive sampling and data was collected using survey, observation, and interview methods. Results indicate that the slogan encompasses ideational, interpersonal, and textual metafunctions, and also involves material, mental, relational, behavioural, and extension transitivity system processes. Quantitatively, the slogan employs 28 types of processes, with material processes making up the majority (27%), followed by relational processes (23%) and behavioural processes (19%). The slogan text does not contain any verbal processes. Participants related to the slogan text include human resources, goals, actors, sensing, phenomena, and behaviour.

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INTRODUCTION

Language is an essential aspect of human life. It enables people to interact and communicate effectively with others in their daily lives. (Erniati, 2023) Language is an important part of human communication and identity, playing an important role in shaping cultural heritage and maintaining social cohesion among communities. (Marnetti, 2017) states that although people can use other means of communication besides language, it is the most effective and efficient means of communication. Language plays a fundamental role in human activities, including communication, sharing information and the ability to influence others towards better outcomes. As proposed by (Sapir, 1921): Language is a uniquely human and non-instinctive way of expressing thoughts, feelings and desires through self-generated sounds. Moreover, language is a vital social phenomenon that contributes significantly to human life by facilitating essential communication between people. Language has multiple functions in human communication. According to (Andi, Like, & Rini, 2014) function of language are Informational, Expressive, Directive, Aesthetic, and Phatic. The ability to express thoughts and feelings is one of these functions, which has a direct and indirect impact on people's lives, which

affects people's lives directly and indirectly, regardless of location. According to (Andi et al., 2014) the basic function of language is to enable individuals to express events, discuss experiences, and share information and concepts. Moreover, Language expressions can be contained in words, phrases and clauses that are very easy for readers to remember. Language has two forms: spoken and written. The different meanings of spoken language can be understood by anyone who sees or reads it. Goody and Watt, 1963 in (Akinaso, 1985); It was suggested in that study that languages with an extensive literary heritage, such as English, have produced a type of language (i.e., written discourse) that seems different from common colloquial speech.

The written form is used to convey specific intentions or messages. These can be found in exciting writings such as slogans. A slogan is a motto that contains messages and ideology. It is used in politics, advertising and other fields (Wisnu Wardani, 2018). A slogan is defined as a memorable phrase or motto used in political, commercial, religious, and other contexts to continually express a concept or goal (Wijayanti & Restu Wilujeng, 2019). A slogan serves as a tool and an effective medium to communicate symbols and meanings to the general public, and it is argued that slogans in public spaces have become the most effective way to socialize the symbols and meanings and are easily accessible to the public. The use of slogans as a medium of socialization disseminates structured information to different cultural, educational, economic and political groups within the wider community (Wijayanti & Restu Wilujeng, 2019). As such, the language used in slogans holds the power to influence the thought processes of those reading. The main purpose of slogans is to educate and inspire the community while promoting enthusiasm and aspirations. In addition, a slogan is a phrase or concept that is repeated to be easily remembered. Language is a reflection of a particular event or occurrence at a particular time and place. According to Thomson in (Marwa, 2020), language reflects our perspective of a situation that takes place in a particular moment, setting and circumstance. Therefore, linguistics plays an important role in conveying the meaning of a slogan.

In terms of language, slogan writing is an interesting area of study from the perspective of Systemic Functional Linguistics (SFL). Slogans use words, phrases and sentences that reflect regional and local idioms and have implied meanings, ideological messages and effects. SFL is the study of the relationship between language and its functions in social settings. SFL is also known as systematic functional grammar or Halliday's linguistics. SFL encompasses the three layers that make up the linguistic machine: meaning (semantics), sound (phonology) and lexicogrammar (syntax, morphology and lexis).

SFL, as explained by (Halliday & Matthiessen, 2014), involves several analyses. These include those of expression (phonetics and phonology), content (lexicogrammar and semantics) and context. The analysis of context is crucial as it contributes significantly to the process of meaning making. One does not communicate or write in isolated sentences but in meaningful units called texts. These are produced and influenced by different contexts (Endarto, 2017). However, it is widely acknowledged that many people are unaware of the underlying ideologies, messages and meanings of slogans. It is worth noting that the language used in slogans differs significantly from the language used in everyday communication. District slogans are concise and memorable phrases that are used to inform and explain the goals and ideology of a particular district. However, their implied meaning, both in pragmatic and grammatical terms, is not always well understood. According to (Marnetti, 2017), slogans are presented in an attractive format to capture the interest of the reader and serve as a tool or medium to convey a message to the general public. To fully understand the nature of a slogan, researchers need to conduct a specific analysis using methods such as the SFL approach, with a particular focus on metafunction and transitivity. Metafunction refers to a part of language

dealing with semantics and lexicogrammatical elements. According (Qurrata'ain, 2020), metafunction has three meanings: truth, interaction and message. (Sepbrina, 2019) develops Halliday's concept of basic language functions and divides lexicogrammar into three main metafunctions: ideational, interpersonal and textual. Each of these metafunctions reflects a significant aspect of the world. Each is concerned with a unique mode of clause meaning. The ideational metafunction is concerned with the natural world and its wider context, including our very existence, and focuses on clauses as representations; the interpersonal metafunction is concerned with clauses as exchanges and is related to the social sphere, specifically the interaction between speaker and listener. According to Zahoor&Janjua in (Hutabarat, Herman, Silalahi, & Sihombing, 2020).

The ideational metafunction is reflected in the content of the language. The interpersonal metafunction is concerned with clauses as exchanges and is related to the social sphere, specifically the interaction between speaking and listening. Halliday in (Fadhillah & Rahmadina, 2021) points out that the use of the interpersonal metafunction can help writers to moderate their opinions or the message they want to convey in their exchanges, thus avoiding the impression of being overly empathetic or imprecise. The textual metafunction refers to verbal structure, specifically the coherence of information in written text, and is concerned with clauses as messages. (Gebhard & Accurso, 2022). The focus of the textual metafunction of language is the use of language by humans in different modes and media to produce coherent and cohesive texts. Consequently, this function is concerned with organising information logically and clearly and guiding the reader or listener through the text. Halliday in (Metekohy, 2021) explains that the textual metafunction involves the realisation of ideational and interpersonal meanings through structure and cohesion. According to Halliday and Hasan in (Hashinah, 2022), the ideational metafunction is most closely related to conventional ideas of language and meaning since it is concerned with how language is used to describe the world. The interpersonal metafunction, which recognises the significance of language in placing identities or links within communicative discourse, is the approach most closely connected with the subject of the work. The textual metafunction, on the other hand, is a language-oriented function that organises and arranges the linguistic information in the phrase in order to construct a cohesive and coherent text.

Halliday in (Gebhard & Accurso, 2022) In each metafunction a clause study shows a unique structure composed of different aspects. The Ideational metafunction breaks down a clause into its Process, Participants and Circumstances, with individual types of participants for different types of ways, as in the case grammar. The interpersonal metafunction analyses a clause in terms of its Mood and Residue. The Mood element is further broken down into Subject and Finite. The ideational metafunction, as stated by (Sihura, 2019), consists of two subfunctions or modes: the experiential and the logical. The experiential mode focuses on content or ideas, while the logical mode concerns the relationship between ideas. In this metafunction, the grammatical system of transitivity is used.

Although the term transitivity is often used to differentiate between verbs that have an object and those that do not, it is a familiar concept. Thompson in (Nurfithri, 2021) defines transitivity as a tool for describing entire clauses, rather than just the verb and object. According to (Halliday, 2004) the transitivity device falls under experiential metafunctions. To better understand experiential metafunctions, one can examine the clause's grammar. The clause in its experiential features represents the pattern of experience objectively. Transitivity evaluation evolves and shapes a variety of processes. (Gerot, 1994) agree that system is crucial to transitivity." Participants and situations are dependent on technique. Quality strategies suggest one type of participant at different times. The transitivity system comprises a series of

controllable processes that convey a concept. The processes apply a verb to demonstrate the idea from the phenomenon. According to (Martin, Matthiesen, & Painter, 1997) transitivity is defined as a result. Such structures are determined by two main systems: process type and circumstantiality. The process type is essential in classifying all events into different categories. Circumstances are general across process types because they are less involved in the process than the participants. According to Halliday (Sepbrina, 2019), the English transitivity device has six kinds of processes such as Material, Mental, Relational, Behavioral, Verbal, and Existential. The processes are concepts central to the field of linguistics, which has made a substantial contribution to academic research. Despite numerous studies exploring ideational metafunctions and transitivity in health, airline, fashion and food slogans but research on regional or district slogans using metafunction and transitivity remains limited. Therefore, the authors conducted a thorough analysis of metafunction and transitivity in district or regional slogans on Lombok Island.

There have been previous research has utilized Systemic Functional Linguistics (SFL) to understand the expression of ideology or opinion in slogans. The first researcher is (Tuckyta & Sujatna, 2013) study examined mood systems and transitivity in national and regional airlines' slogans. The study reveals that national and regional airlines use declarative and imperative mood systems, with material, mental, and relational processes as transitivity, with the major mood being declarative. Second researcher is (Alaei & Ahangari, 2016) study on transitivity patterns in Joseph Conrad's 'Heart of Darkness', The researcher identified ideational metafunctional patterns in Joseph Conrad's lexico-grammar and noted the author's use of foregrounding against these patterns to contrast the racist and imperialistic ideologies being opposed to through the frame narration of the entire first part. Third researcher is (Aminu, 2017) analysis of ideational metafunction in Barack Obama's second term inaugural speech revealed that The study revealed that Material Process (doing) is the most commonly used in speech, while Verbal Process (saying) is the least. The ideational metafunction aids the reader in understanding the intended message. Fourth researcher is (Haryanto, Yuliana, & Juppy, 2019) study on ideational metafunction of English text used by tour guides. It shows that ideational metafunction divided it into transitivity system and logical meaning.

The material process was the most dominant transitivity system, accounting for 46 processes (51.11%). The existential process is the second most dominant process, accounting for 44 processes (48.89%). Two logical meanings were identified in the study: hypotaxis (17 times or 58.62%) and parataxis (12 times or 41.38%). Fifth researcher is (Wahyuningsih, Suryanasari, Astuti, & Waljinah, 2019) Analysis of the Meaningful Aspects of Regency Slogans in Solo Raya. The research is conducted through semantic analysis. The finding of the research is researchers gained four slogans in Solo Raya as identity of each district. Sixth researcher is (Anindita, Widiyantari, & Hayati, 2022) study on Transitivity Analysis on Indonesian Slogans Of Covid 19 In Instagram. study found that 50% material process, 38% relational process, 6% mental process, and 6% verbal process were used. Seventh researcher is (Ramadhani, Nainggolan, & Sitompul, 2023) Analysis Ideational Metafunction in Recount Text At SMAN 1 Panai Hilir Labuhan batu, Sumatera Utara. Study found that the material process is the most common process in recount writing, accounting for 66 instances (40%) in student papers.

This research will be different from previous research. some investigations are carried out on the English slogans applying SFL on novels, national and regional airline slogans, inaugural speeches, HIV/AIDS slogans, advertising slogans, recount writing, the metafunction of English text and analysis of slogans on Solo Raya district motto by employing semantic analysis. Additionally, the current research is analysing slogans of Lombok district using SFL of

metafunction and transitivity analyses. The research is conducted in Lombok Island West Nusa Tenggara (WNT) province. WNT is comprised of two islands, Lombok and Sumbawa Island. Lombok Island contains five districts, namely East Lombok, Central Lombok, Mataram City, West Lombok, and North Lombok District, while Sumbawa Island encompasses West Sumbawa, Sumbawa Besar, Dompu, Bima City, and Bima District. Each district utilizes their local language, unique to its region despite being situated on the same island.

The writer emphasizes metafunction and transitivity in the analysis of district slogans because all slogans employed high local language. As a result, many Lombok people do not fully comprehend the intrinsic, extrinsic meanings and purpose of the slogans. By analysing discourse, readers can understand not only the information but also the meaning beyond the sentence by analysing its constituent parts, such as aspects of transitivity that include process, participants and situation (Halliday, 2004).

When someone tries to understand a language, they can analyse the lexico-grammar or metafunction and transitivity of the language, and then based on it, it can relate to the context situation, because every language has functions to share experiences (ideational), and the readers or listeners can relate it to the topic of the language (field). When language enables speakers to communicate their attitude and judgment (interpersonal), readers or listeners may link it with a social relationship (tenor). Moreover, when language serves to convey the relationship of the language to its environment (textual), readers or listeners may associate it with the way the language is used (mode). Therefore, the analysis of metafunctions of district slogans in Lombok, through in-depth analysis of SFL has several important significances, namely to give the community a broad understanding of the meaning of the language used in the slogan and its purpose. This understanding will enable them to take positive actions and distance themselves from the illegal actions highlighted by the slogan. Overall, the study of the metafunction of regional slogans is important because it provides valuable insights into the language, culture and society of the area and can also help to develop effective marketing and promotional strategies.

The use of SFL analysis, allows researchers to identify the different types of mood used and their linguistic functions. Thus, it can help district governments in enforcing regulations or ideologies that the community must follow and discard undesirable practices. Hao in (Mushtaq, Saleem, Afzal, & Saleem, 2021) states that in critical linguistics, practitioners aim to identify and analyse the manifestation of ideology in discourse, which includes examining how the ideological process is implemented. Based on the background above, the research objectives are: (1) to analyze the broad meaning of the metafunction expressed in district slogans on Lombok Island, WNT Province, (2) to determine the type of transitivity system process that is most dominantly used in district slogans on the island of Lombok, WNT province.

RESEARCH METHOD

Research Design

The research approach, achieving facts with particular purposes and uses requires a systematic method (Sugiono (2015). It involves accumulating and evaluating information (Creswell 2018) Since this study involves language phenomena, it adopts a qualitative and quantitative approach with a descriptive interpretative research design. An interpretation is required as this study concerns the rationalisation or interpretation of the researcher. According to Saville-Troike in (Holmes, 2013) findings information can be extracted from various activities and interactions in our daily lives, such as assemblies, spiritual ceremonies, social practices, and other community groups. The notion is supported by (Budiarjo, 2007) that natural

data can be obtained through interviews during social activities, both consciously and unconsciously.

The study was conducted using a descriptive qualitative interpretative approach, with the researcher assuming the role of a complete human instrument. In qualitative research, apart from the researchers themselves, no other units are selected. According to (Denzin & Lincoln, 2009), qualitative studies are defined by their malleable approach, which promotes the use of the concept of "uncertainty". This encompasses the extent of the study's focus, the variety of uncertainty types and data gathered, statistical sources of uncertainty, and other types of uncertainty.

The Sampling Technique for Determining the Research Location

The province of WNT comprises ten regencies/cities, with five located on Lombok Island and the other five on Sumbawa Island. The research was conducted in four regencies on Lombok Island, namely East Lombok, Central Lombok, West Lombok, and North Lombok, which were determined using purposive sampling. This was done by taking into account that each region has a slogan in the local dialect. The research participants or sample consisted of district slogans that use local or Sasaknese language, employing a variety of words, phrases and clauses. (Prabowo, 2018) The language used in a slogan is typically simple, straightforward and metaphorical, but still manages to convey substantial information. It is important to note that technical terms have been explained when first used and a clear and logical flow of information has been maintained throughout the text.

Respondents were selected through non-probability techniques such as purposive sampling, with the assumption that chosen key informants possessed a deep understanding of the meaning behind their regency slogan. Identify the primary individuals to serve as respondents based on their qualifications, including being the main resident, fluent in the local language, and holding an official or functional role. Please refer to the table below for a more detailed representation of the respondents.

Table 1
The Respondents

No	Kind of respondent sources	Individual Respondents	Type of Nonprobability samples	The total number of respondents
1	Local government	Top leader and/or any official, functionary, former official	purposive sampling	4
2	The experts in the language (local and Indonesia)	4 Sasaknese language (East, Central, West and North Lombok)	purposive sampling (speak Indonesia and local language)	4
3	Cultural observers	Sasak ethnic	Purposive sampling	4
Total of respondents				12

The researcher established certain criteria for selecting the respondents and informants. These included individuals who were local or Sasaknese and worked in government offices, such as the West Nusa Tenggara Language Office, Hotel and Tourism Office, as well as experts in the local or Sasaknese language. The informants selected consisted of language and cultural observers or researchers.

The Method of Collecting Data

Data are collected through (1) a structured interview and (2) a participatory in-depth interview with a key person in each regency. In this approach, the interviewer conducts face-to-face or telephone interviews. During face-to-face interviews, the interviewer asks a series of questions to the interviewee individually and records their responses. If a direct meeting is not feasible, the interviewer may opt for a smartphone interview. This type of data collection is

suitable for a limited number of participants through observation and surveys. Surveys are utilized to gather data from the audience and obtain insights into their perspectives, opinions, preferences, and views concerning their knowledge of the Sasak language and culture.

Following the collection of data through interviews and observations, the primary data for this research is obtained. The data comprises four regional slogans that make use of Sasaknese or the local language. The regional slogans are as follows.

Table 2
Slogan on Four Regencies

Location/District	District	Slogan
Lombok Island	1 East Lombok	Patuh Karya
	2 North Lombok	Tioq, Tata, Tunaq
	3 Central Lombok	Tatas Tuhu Trasna
	4 West Lombok	Patuh Patut Patju.

Data Analysis

The methodology for data analysis is largely based on Miles and Huberman's in (Sitanggang, 2018) strategies for the evaluation of qualitative data. Data display is the second most important step in the evaluation process and involves the presentation of data with relevance and clarity. Data display is the second most significant step in the process of evaluation, which involves the presentation of data with relevance and clarity. The first stage involves data reduction, which concerns the simplification and transformation of written-up area notes or transcription entries Miles and Huberman in (Tuckett, 2005). It entails the collection and reduction of phrases. Generally, the presentation is a well-structured and condensed collection of data, which includes analysis and motion (Tuckett, 2005). During this stage, the authors discuss the types of slogans used. Conclusion drawing is the third aspect of qualitative analysis, which involves revisiting the research data to understand their significance and relevance to the research questions at hand. In this phase, the study's findings are derived from the location of the research.

A data table and matrix are used to present and analyse the information obtained. The methodology included data coding, theme labelling, pattern identification and the development of a category system Patton in (Fahlevi, 2015). The data analysis is carried out qualitatively through the use of the SFL theory, which involves the classification of the linguistic hierarchical structure into units, namely 1) clause, 2) group or phrase, 3) word and 4) morpheme. When the analysis of the grammatical unit is completed, the analysis based on the metafunction of the language continues with minimal diagnosis according to SFL, as the focus is on function.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

The island of Lombok consists of four regencies, each with its slogan in the local language: East Lombok Regency's slogan is '*patuh karya*', North Lombok Regency's slogan is '*tioq, tataq, tunaq*', Central Lombok Regency's slogan is '*tatas, tuhu, trasna*', and West Lombok Regency's slogan is '*patuh, patuh, patju*'. Patut (praiseworthy), Patuh (obedient) and Patju (active, never gives up) are some of the key values represented in these slogans.

Table 3
The slogan of East Lombok Regency

Slogan	Meaning
Patuh (obey)	likes to obey orders; obey orders, rules, and so on); disciplined. Obey: obey; obey; obey. Obedient, be bent down, be bent in submission.
	1. Obedience to village awig-awig is the key to community peace. 2. The peace of society is determined by its adherence to norms 3. Compliance with norms is a determinant of social peace
Karya (Creation)	Occupation (N), results of actions (N), creation (N), work, opus, work (V): have a permanent job; profession; create (compose, paint)

The East Lombok regency's slogan comprises the words "Patuh Karya." The informant states that "patuh" is derived from the Sasaknese language and means "obey," while "karya" means "creation." Therefore, "patuh" implies that the society of East Lombok must abide by traditional laws since peace in society is determined by adhering to and complying with norms.

Table 4
Analysis of the Patuh Karya Metafunction, Slogan of East Lombok Regency

Metafunction	Three Metafunction on Clause level on word PATUH					
Ideational	Actor Participant)		Material, Process transformative)	Behavioral	Goal (Participant) Circumstance	
	East Lombok Society		Kepatuhan	The purpose of peace	Rule or village law	
	East Lombok Society		Obey	Peace for society	Norm, whenever and wherever	
	Three Metafunction on clause level on word KARYA					
Interpersonal	Actor (Participant)		Existential process (transformative)	Purpose (Participant)	Situation	
	Figure of Sasaknese culture	of	Karya terkenal	cerita Cupak Gerantang	East Lombok	
	Mood		Predicator	Complement		Adjunct
Textual	Subject		Finite			
	The peace of society	of Is	Adherence	Norm, peace	social	Determinant
	The story of Cupak Gerantang	of Is	Work			
	Thame		Rheme			
	Obeying the village awig-awig (traditional law)		is the key to peace in society.			
	The story of Gerantang		Cupak is the famous work of the Sasak Lombok cultural figure.			

East Lombok Regency's slogan is "Patuh Karya" (obedience to work). The clause level word "PATUH" acts as the Actor (Participant), Material, Behavioral process (transformative) and goal, comprising the experiential Three Metafunctions. Additionally, the slogan has

interpersonal features such as mood, predicator, complement, and adjunct, as well as textual features.

Table 5
Slogan North Lombok Regency

Slogans	Indonesian	English
<i>Tioq</i>	Tioq berarti tumbuh yang bermakna bahwa masyarakat Lombok Utara menerima anugerah dari Tuhan Yang Maha Kuasa sebagai modal dasar yang harus disyukuri, dipelihara dan dipertanggungjawabkan.	Tioq represents growth, which implies that the inhabitants of North Lombok have received a valuable asset from God and should be appreciative, preserve and manage it carefully.
<i>Tataq</i>	Tata berarti atur (mengatur), perbaiki bermakna mengelola kehidupan dan segala sumberdaya yang dianugerahkan oleh Tuhan dengan bertanggungjawab kepada Tuhan dan generasi mendatang serta untuk membangun kesejahteraan bersama. Tata juga mengandung makna sistem yang dibangun untuk membangun harmoni antara hablu minannas dan hablu minallah (antar manusia dan antara manusia dengan Allah).	Tataq refers to the management and enhancement of life and all the resources provided by God while being accountable to God and future generations, and promoting collective prosperity. Moreover, it denotes a framework that strives to promote harmony between hablu minannas and hablu minallah (i.e. among humans and between humans and God), as well as with environmental resources.
<i>Tunaq</i>	Tunaq berarti menyayangi, memelihara, mendayagunakan secara maksimal yang bermakna tidak menyia-nyiakan dan menyalahgunakan seluruh potensi dan sumber daya. Tidak ada sumberdaya yang dibiarkanmubazir	Tunaq encompasses the principles of love, nurture, cherishing, and optimal utilization. This involves avoiding waste and abuse of all potential and resources to ensure none are left unused.
	Tioq : means	Tataq = managing, menata
	growing	Tunaq = maintaining, cherishing,
	Process: Existential	Process; Material
		Process: Mental

Table 6
Analysis of Metafunction North Lombok slogan Regency

Metafunction	The three metafunctions at the clause level of <i>TIOQ</i> , <i>TATAQ</i> , <i>TUNAQ</i>			
Ideational	Actor (Participant)	Existential Process	Goal (Participant)	Circumstance
	Natural resources (crops, timbers, livestock, marine resources)	TIOQ (Grow)	People of North Lombok	On the earth (on farms, forests, marine)
	The three metafunctions at the clause level of <i>TATAQ</i>			
	Actor (Participant)	Material Process	Goal (Participant)	Circumstance
	People of North Lombok	Improve, manage	Natural resources (crops, timbers, livestock, marine resources)	On the earth (on farms, forests, marine)
	The three metafunctions at the clause level of <i>TUNAQ</i>			
	Actor (Participant)	Mental Process	Goal (Participant)	Circumstance
	People of North Lombok	Love, utilizing optimally, not wasting and abusing all potential and resources.	Natural resources (crops, timbers, livestock, marine resources)	On the earth (on farms, forests, marine)
	Mood			

Interpersonal	Subject	Finite	Predicator	Complement	Adjunct
	God Almighty	Does	Provides and grows	Natural resources (crops, timbers, livestock, marine resources)	On the earth (on farms, forests, marine)
	People of North Lombok	Do	Improve, manage		
Textual	Thame	Theme			
	God Almighty		Provides grows Natural resources (crops, timbers, livestock, marine resources) on the earth (on farm, forest, marine)		
	People of North Lombok		Improve, and manage Natural resources (crops, timbers, livestock, marine resources) On the earth (on a farm, forest, marine)		
	People of North Lombok		Love and not wasting everything of Natural resources		

The North Lombok Regency has adopted the mottos of *tioq* (to grow), *tataq* (to manage, regulate) and *tunaq* (to love and nurture). It is important to note that technical terms will be explained when first introduced. These mottos have three metafunctions: ideational, interpersonal, and textual. The ideational metafunction includes an Actor (Participant), Existential Process, Goal (Participant), and Circumstance. The interpersonal metafunction involves Mood, Predicator, Complement, and Adjunct. Lastly, the textual metafunction comprises a theme.

Tabel 7
Slogan of Central Lombok Regency

Slogans	Indonesian	English
<i>Tatas</i>	mampu, arif, bijaksana, memiliki pengetahuan dan cara pandang yang berwawasan luas serta jauh ke depan	capable, wise, have knowledge and insightful perspective
<i>Tuhu</i>	rajin bekerja, dinamis dalam bekerja, ulet, sungguh – sungguh dan tidak mengenal putus asa dan memiliki kemauan menjalankan tugas.	diligent at work, dynamic at work, tenacious, high willingness to work
<i>Trasna</i>	artinya memiliki budi pekerti luhur jiwa kasih sayang terhadap sesama, patuh kepada ibu bapak termasuk pada guru dan pemimpin (pemerintah) serta kepada masyarakat dan bangsa	It means having noble character, compassion for others, being obedient to parents, including teachers and leaders (government) as well as to society and the nation.

Central Lombok's motto is "Tatas, Tuhu, Trasna." "Tatas" refers to the ability to possess wisdom and insightful perspectives. "Tuhu" signifies diligence, tenacity, and a willingness to work hard. "Trasna" connotes nobility, compassion for others, and obedience to parents, teachers, and leaders (including government officials), as well as society and the nation.

Table 8
Analysis of Meta function on Central Lombok Slogan Regency

Metafunction	The three metafunctions at the clause level of <i>Tatas</i>			
Ideational	Actor (Participant)	Process: Relational (intensive type)	Goal (Participant)	Circumstance

The Regent of Central Lombok		<i>Tatas</i> (Capable and wise, have the knowledge and insightful perspective)	having a noble character, a soul of compassion for others, obedient	at work
The three metafunctions at the clause level of <i>Tuhu</i>				
The Regent of Central Lombok is not only <i>tatas</i> but also <i>tuhu</i> .				
Actor (Participant)	Process: Behavioral		Goal (Participant)	Circumstance
The Regent of Central Lombok	<i>Tuhu</i> (diligent at work, dynamic at work, tenacious, high willingness to work)			Any time, at work
The three metafunctions at the clause level of <i>Trasna</i>				
The Regent of Central Lombok is not only a <i>Tatas</i> leader but also <i>Trasna</i> .				
Actor (Participant)	Process: Relational (intensive type)		Goal (Participant)	Circumstance
The Regent of Central Lombok	<i>Trasna</i> : having a noble character, a soul of compassion for others, obedient			Any time, at work
Interpersonal	Mood	Predicator	Complement	
	Subject	Finite	Adjunct	
The Regent of Central Lombok	Is	<i>Tatas</i> , <i>Tuhu</i> and <i>Trasna</i>	a soul of compassion for others, having a noble character	diligent and dynamic at work, tenacious, highly willing to work
Textual	Thame	Theme		
The Regent of Central Lombok	work and behave wisely, diligently, dynamically and tenaciously by implementing high capability, knowledge and insightful perspective			

The Central Lombok district is known for its slogans: *tatas* (meaning capable and wise), *tuhu* (meaning diligent and regular), and *trasna* (meaning love). The ideational metafunction in this district consists of three metafunctions at the clause level, including actor (participant), relational process, goal, and circumstance. Technical term abbreviations have been explained when first used. In addition, the district's communication exhibits interpersonal features such as mood, predicator, complement and adjunct, as well as textual features.

Table 9
The slogan of West Lombok Regency

Slogans	Indonesian	English
<i>Patut</i>	yang berarti baik, terpuji, hal yang tidak berlebih-lebihan	means good, praiseworthy, appropriate, suitable, things that are not exaggerated
<i>Patuh</i>	rukun, taat, damai, toleransi, saling harga menghargai	means harmony, obedience, peace, tolerance, mutual respect
<i>Patju</i>	berarti rajin, giat, tak mengenal putus asa	diligent, active, never gives up, well behaved

West Lombok adopts the slogan *Patut, Patuh, Patju*. *Patuh* conveys the meaning of being good, praiseworthy, and appropriate, referring to actions that are not exaggerated. It also refers to harmony, obedience, peace, and mutual respect. In contrast, *Patju* refers to being diligent, active, never giving up, and well-behaved.

Table 10
Analysis Metafunction of West Lombok Regency Slogan

Metafunction	The three metafunctions at the clause level of PATUT				
	The Regent of West Lombok is an appropriate figure and praiseworthy				
Ideational	Actor (Participant): Behavior	Relational Process	Goal (Participant)	Circumstance manner	
	The Regent of West Lombok	is praiseworthy, appropriate figure and praiseworthy		Everywhere, anytime, whoever	
	The three metafunctions at the clause level of PATUH				
	Actor (Participant): Behavior	Behavioural, Material Process	Goal Participant)	Circumstance	
	The community of West Lombok	Tolerance, Obey, and mutual respect	harmony, peace	The rules and norms	
The three metafunctions at the clause level of PATJU					
	Actor (Participant)	Behavioral Process	Goal (Participant)		
	The human resources of West Lombok	diligent, active, well behaved	never give up on a task, duty and job	Anytime, anywhere	
Interpersonal	Mood		Predicator	Complement	Adjunct
	Subject				
		Finite			
	The community of West Lombok	s	tolerance and mutual respect		in West Lombok
The peacefulness people of West Lombok	is	always tolerance and mutual respect daily.			
The chosen leader in West Lombok is diligent	s	diligent, well-behaved, active and never giving up on daily duties and jobs.			
Textual	Thame		Theme		
	The Regent of West Lombok		is an appropriate figure and praiseworthy		
	The community of West Lombok		is always tolerance and mutual respect daily.		
	The chosen leader in West Lombok		is diligent, well-behaved, active and never gives up on daily duties and jobs.		

West Lombok Regency has three slogans: *patut* (appropriate), *patuh* (obedient) and *patju* (diligent, persevering). These slogans fulfill three metafunctions at the clause level, with the words *patut*, *patuh*, and *patju* serving as the Actor (Participant), relational Process, goal, and manner of circumstance. Additionally, they serve Interpersonal functions in terms of mood, predicator, complement, and adjunct, as well as Textual functions.

Table 11
The Process of Transitivity on Regency of Lombok Island West Nusa Tenggara Province

Regency	Slogan	PROCESS OF TRANSITIVITY					
		Material	Mental	Relational	Verbal	Behavioural	Existential
East Lombok	<i>Patuh Karya</i>	1				1	1
North Lombok	<i>Tioq, Tata, Tunaq</i>	1	1				1
Central Lombok	<i>Tatas Tuhu Trasna</i>			2		1	
West Lombok	<i>Patut Patuh Patju</i>	1		2		1	

Transitivity is related to meaning that is ideational or experiential. According to (Halliday, 2004), transitivity is a device for explaining research that occurs in real-world situations, involves techniques that are expressed through language and are characterised by the presence of people and situations. The technique itself, the participants involved in the process, and the situation can be regarded as the key components of transitivity. There are six types of transitive devices, namely material procedures, mental strategies, relational techniques, behavioural strategies, verbal tactics, and existential strategies.

In East Lombok's slogan (*patuh karya*), there is one material level, one behavioural, and one existential. In North Lombok (*Tioq, Tata, Tunaq*), there is one material, one mental, and one existential. Central Lombok (*Tatas Tuhu Trasna*) has two relational processes and one behavioural process, while West Lombok (*Patut Patuh Patju*) has one material process, two relational processes, and one behavioural process.

Discussion

The primary purposes of this research are to: (1) analyze the broad meaning of the ideational metafunction expressed in district slogans on Lombok Island, WNT Province., (2). determine the type of transitivity system process that is most dominantly used in district slogans on the island of Lombok, WNT province.

Analysis of Metafunction East Lombok slogan Regency.

This slogan encourages individuals to comply and harmonise within society. (Danton, 1980) considers mottos as significant symbols in society, describing them as well-crafted phrases or expressions that recommend actions, elicit emotional responses, and possess persuasive capabilities. Moreover, slogans are seen as a means of simplifying complicated ideas, expressing institutional ideology and ideals, establishing identification, inciting violent confrontations, and fulfilling aspirations for the future. Slogans can be regarded as a particular form of public discourse with the aim of unifying public opinion and inciting public actions and reactions.

Although slogans lack a subject, predicate and object, they possess a relational attribute in the form of an intensive process, according to the term ideational meaning. The ideational (or experiential) metafunction concerns how individuals express their experiences in the world (Ajepé, 2021). (Halliday, 2004) explains that physical, biological and social phenomena can be construed as meaning through the ideational metafunction, while social roles and relations are enacted as meaning through the interpersonal metafunction. The transitivity system encodes the ideational meaning and is realized through a representation of clauses, which involves processes, participants and circumstances. Halliday in (Banks, 2002) identified three language

functions known as metafunctions: ideational, interpersonal and textual. Ideation concerns the content of discourse, describing the types of activities undertaken by individuals, and how they are labelled and composed. It is more specifically concerned with how the human experience of reality, material and symbolic is conveyed in discourse.

When analyzing metafunctions at the clause level, it is necessary to construct sentences using the words from the slogan. The subject who obeys is the people of East Lombok. Ownership of the work belongs to the residents of East Lombok. Their actions consist of obedience and adherence to all government regulations and cultural norms, wherever and whenever necessary. As Halliday in (Halim Mahmud & Diyahkusumaning Ayu Imperiani, n.d.) stated, the clause's textual characteristic is to construct a message, and the Theme/Rheme structure is the fundamental shape of the clause as a message's corporation.

The Patuh Karya slogan of East Lombok must explicitly mention community participants, processes, and conditions by constructing sentences. The term "obey" suggests the state of the clause that precedes the mention of the subject as a participant, indicating a profession. "Karya," on the other hand, serves as a verb meaning the act of doing something and showcasing an intensive attribute process. Furthermore, the word "work" connotes both creation and the objective of the material process. As a participant, "Karya" conveys the idea of creation.

The compliance clause employs a material approach due to the term (compliance) referenced in the sentence. Adherence to village awig-awig or traditional regulations is crucial for community harmony through tangible action or behavioural activity. However, if we interpret the term compliance to mean obedience, tolerance, adherence to norms, and deference, then it assumes a much broader connotation. In this case, the term obedience relates to a behavioural process as it refers to tolerance, adherence to norms, and a form of conscious submission. According to Martin, Matthiessen, and Painter in (Sihura, 2019), behavioural and mental processes possess similar attributes whereby one individual focuses on an act. In the case of mental techniques, it is called the 'senser', while in behavioural tactics it is referred to as the 'behavior'.

The verb Karya denotes the creation (work) using the Existential process. This is because the verb (work) is the process of creating something that exists through the work process. Works or creations can be actualised and verified anytime. Existential clauses are similar to relational clauses in construing a participant concerned in a way of being but differ from relational ones in having only one participant, as noted by Martin, Matthiessen, and Painter in (Sihura, 2019).

Analysis of Metafunction North Lombok slogan Regency

The slogan of North Lombok comprises three terms, namely TIOQ (growth), TATA (management, enhancement, utilization, conservation, safeguarding), and TUNAQ (affection, attention, nurturing, cherishing, optimization, reduction of waste). This slogan involves existential, material, and mental processes as natural resources comprise crops, forest timber, plantation produce, and diverse marine resources already present. Existing resources in North Lombok must be managed, maintained, preserved, increased, and utilized optimally with care and affection. (Eggins, 2004) defines material processes as actions or movements of concrete, tangible objects. These processes reflect the concept that an object performs an action, which can be directed towards another object. Actors or participants are involved in actions. Nominal companies are responsible for recognizing participants.

The slogan for North Lombok Regency consists of three words, TIOQ (grow), TATAQ (manage, improve and utilize), which accurately represents material processes, and TUNAQ (loving, nurturing, affection). The management, improvement, and utilization of crops,

plantations, and timber are essential for human benefit. Slogans typically include processes and participants, but not specific situations.

TIOQ and TATA illustrate the material and existential actions and events that entities undertake for others. The people of North Lombok selectively manage and improve cultivated plants that are available for utilization. According to (Alaei & Ahangari, 2016) and (Halliday & Matthiessen, 2014) the process of existence occurs. The term TIOQ applies an existential process since it only denotes the presence of crops, plantations, and wood without any accompanying predicate. Agricultural, plantation, and timber products are made available to the residents of North Lombok by the divine force, which provides them from the forests of the region. The slogan's material process is defined by the term TATA. TATA employs material processes because it refers to management. Improvement is the process of enhancing agricultural, plantation, and timber resources in the forest. Managing and improving entails making enhancements, and physical action demonstrates management.

The term TUNAQ refers to the act of loving, caring for, and effectively utilizing resources while avoiding waste and misuse. It emphasizes the importance of allocating resources efficiently to achieve and sustain prosperity. TUNAQ utilizes a mental process involving feelings of affection, care, and love towards resources. This process encourages the nurturing and appreciation of resources, which ultimately leads to effective utilization. It implies that resources are not wasted. Utilising resources optimally involves preventing the wasting and misuse of all potential resources. Utilising resources optimally involves preventing the wasting and misuse of all potential resources. Utilising resources optimally involves preventing the wasting and misuse of all potential resources. In North Lombok, natural resources are neither wasted nor misused. Participants in "all natural resources in North Lombok" establish the process objectives.

The TUNAQ clause uses a mental process involving affection, as the word TUNAQ (which means to appreciate, care for, and maximize utilization) is a feeling and understanding process. This is based on (Halliday & Matthiessen, 2014) explanation that mental or sensory processes involve feeling, thinking, and sensation. They further explained that mental processes are manifested by transitive verbs such as cognition, affection, perception, desire, or will, which require an object. In this way, someone senses (as the Sensor) and is aware of something (as the Phenomenon).

The slogan conveys the maker's experience to the public, highlighting that many North Lombok residents consider the grace of the Almighty to be a fundamental asset for which they are grateful and responsible. The maker also encourages effective crop cultivation and land use optimization. The slogan motivates North Lombok locals to responsibly manage their resources. The term 'Tata' (periri in the Sasak language) implies a systematic approach designed to foster harmony between *hablum minannas* and *hablum minallah* - that is, between humans and between humans and God.

Analysis of Metafunction Central Lombok Slogan Regency

The Central Lombok Regency's slogan comprises three adjectives, each with an implicit actor or participant that can be anyone from society or all human resources. TATAS implies capability, wisdom, vast knowledge, open-mindedness, and foresight. Hence, this word indicates remarkable knowledge or being intelligent, capable and wise. TUHU means industrious, energetic, persevering, sincere, and resolute, with a strong work ethic to execute tasks perfectly. The term "Behavioural" expresses the qualities of diligence, dynamism, and a strong work ethic. The Central Lombok Regency Government expects the individuals in the district to embody these characteristics. On the other hand, "TRASNA" signifies possessing a

virtuous character, empathy towards others, and showing respect towards parents, teachers, and leaders, as well as towards society and the nation.

In terms of transitivity, this slogan represents a relational process that reflects a relational action. Slogans involve relational processes and implicit participants, with an inherent state. The words TATAS, TUHU, and TRASNA embody the rationale behind this slogan, along with implied participants who possess wisdom, prudence, intelligence, diligence, and dynamism at work. They are tenacious and highly motivated, possessing noble characters and a compassionate soul towards others. The motto of Central Lombok Regency expresses the intensive process of relational attributes. The relational process is a process of being and belonging. The TATAS and TRASNA clauses use a relational process because the word TATAS is an attributive process of knowledge, prudence, and ability. Participants are present in the clauses but with implicit states. The Trasna clause utilises a relational process since TRASNA denotes possessing an honourable character, showing empathy towards others, and being dutiful.

TATAS and TRASNA are classified as relational process systems since they demonstrate that the primary feature of the relational process is to link individuals to their identities and descriptions. This pertains to the ideational meanings of (Gerot, 1994), which can indicate roles and involve states, including having, among clauses. Such meanings serve to characterize and identify common nouns, human subjects, and inanimate objects, as noted by (Halliday & Matthiessen, 2014). Examples of relational processes include becoming, remaining, feeling (as), changing into, representing, forming, expressing, signifying, and standing. The structure of this text emphasizes a clear logical progression with causal connections between statements, ensuring comprehensibility and logical structure. The language used throughout is objective, clear, and concise, avoiding biased, emotional, or figurative language. Additionally, the text adheres to formal language conventions, avoiding colloquialisms, contractions, jargon, and informal expressions. The vocabulary used is precise and conforms to standard English vocabulary conventions. Finally, this text is free from grammatical errors, spelling errors, and punctuation errors, and follows established academic formatting, citation conventions, and footnote styles. The previous clause differs from TUHU as it uses a behavioural process, which reflects diligent work, tenacity, and a high willingness to work. It denotes observable activities carried out by living individuals. Contrary to mental processes, which are unobservable, individual thoughts and feelings are private and cannot be directly observed.

The slogan intends to convey the aspiration of transforming the region into a sophisticated district with an emphasis on superior human resources. The government anticipates high-quality human resources because the progress of developing regions relies on the quality of human resources. This expectation illustrates how the slogan embodies the ideal phenomenon of Central Lombok Regency. However, it is unclear how the slogan operates, and whether it applies to the actual conditions in Central Lombok Regency.

Analysis of Metafunction of West Lombok Slogan Regency

West Lombok Regency's development philosophy is based on a three-word slogan, which consists of PATUT (Right, Decent), PATUH (Obedient), and PACU (Diligent). PACU translates to diligent. Each word has meaning - PATUT stands for worthy, appropriate, commendable, and not excessive, while PATUH means obedient, harmonious, peaceful, tolerant, and respectful. Patju embodies diligence, activity and persistence. Consequently, the West Lombok Regency Government has adopted it as a guiding philosophy for the development of the region.

As mentioned above that clause, PATUT, utilizes a relational process, as "should" conveys the idea of suitability, propriety and appropriateness without excess. For instance, the Regent of West Lombok Regency is an admirable individual. Categorised as a relational process due to the term PATUT signifying worth and commendation; the process of attaining a praiseworthy character and embodying the qualities required to become a capable leader, such as righteousness in the suitable role, is not excessive. Halliday & Matthiessen (2014) assert that relational processes encompass the concept of belonging. He also claims that relational processes come in two distinct modes: (a) Attributive 'a is an attributive X', (b) Identifying 'a identifying X'. Based on Halliday's statement, the PATUT clause is categorised as an attributive relational process.

The PATUH clause, which stands for harmony, obedience, peace, tolerance, and mutual respect, is based on a behavioural process. This is because the word PATUH, which means tolerance, mutual respect, and harmony, functions as an awareness process that is expressed through behaviour. Thus, obedience is a manifestation of tolerance, peace, and harmony. The Compliance Clause employs a material process since 'Compliant' (meaning obedient) refers to the act of adhering to government regulations, traffic rules, and social norms through physical or behavioural actions. In a similar vein, the PATJU clause, meaning diligent and active, utilizes a behavioral process as 'PATJU' relates to behavior near a mental attitude. The PATJU clause in the slogan covers physiological behaviors that reveal ideational behavioral processes. According to Halliday and Matthiessen (2014), these processes include psychological processes frequently observed in humans, such as breathing, coughing, smiling, dreaming and staring. These processes are positioned between material and mental processes.

The Process of Transitivity in Regency Slogan of Lombok Island

The linguistic forms of all slogans in the WNT districts are not structured in sentences but in other linguistic form such as words, clause, syntact, morphem and others (Iswati & Widodo, 2020) states that slogans can be classified into linguistic features, including phonetic, orthographic, morphological, syntactic, or semantic mechanisms (Kurniawan, 2018). according to (Halliday & Matthiessen, 2014), there are 3 traces of meaning within the clause; clause as message, clause as change and clause as illustration. Concerning ideational meaning (transitivity), it was discovered that the slogans in each district are connected to material, relational, behavioural, mental and existential processes. But in WNT There were no verbal processes detected.

The table reveals that the most prevalent type of process employed is the material process, followed by the relational process and various types of mental processes and behaviours. Each district's slogan emphasises the principles of self-improvement through work and noble behaviour. The first-order process expressed in the slogans is action-oriented, featuring verbs like comply, manage, preserve, declare, make a living, increase, build, and repair. The first-order process expressed in the slogans is action-oriented, featuring verbs like comply, manage, preserve, declare, make a living, increase, build, and repair. Such slogans reflect the districts' shared commitment towards progress and advancement. The second type of process is the relational process, which pertains to the processes of being and having. The words in the slogan text demonstrate relational attributes, specifically, capable, wise, as shown in the figure, diligent, and appropriate.

The transitivity process described in the East Lombok slogan involves 1 material, 1 behavioural, and 1 existential component; the North Lombok slogan comprises 1 material, 1 mental, and 1 existential component; the Central Lombok slogan comprises 2 relational and 1 behavioural component, whereas the West Lombok slogan consists of 1 material, 2 relational, and 1 behavioural component.

CONCLUSION

Based on the findings, the district slogan of Lombok Island comprises the Ideational Metafunction, Interpersonal, and Text metafunctions. A study of Metafunctions in Regency Slogans of Lombok Island applies systemic functional linguistics proposed by Michael Halliday. This sociolinguistic approach employs observation, recording, note-taking and documenting an interview. Generally, Halliday's theory applies to various linguistic studies to explore and identify metafunction and its transitivity process. Although Ideational Metafunctions in Regency Slogans have yet to undergo in-depth analysis, the researcher identified findings regarding district slogans in Lombok Island. These slogans were crafted based on the community's conditions and were utilized to inspire and drive progress. Each slogan embodies the community spirit necessary for the development of their respective districts. The elements found within each district's slogan on the island of Lombok comprise habitual and customary practices of community members, with a particular emphasis on the Sasak ethnicity, which are enacted in day-to-day existence. These cultural or customary factors are solidified and subsequently deliberated in the Sasak language, along with their corresponding slogans. The slogans have been conserved as a point of reference, basis and philosophy for sustainable development.

In transitivity the district slogans on Lombok Island contain material, mental, relational, behavioural, and expansion processes within its transitivity system processes. The slogan text employs 28 types of processes, of which material processes (27%) predominate, followed by relational processes (23%) and behavioural processes (19%). Interestingly, no verbal processes are found in the text. The text relates to participants who are human resources, objectives, actors, sensations, phenomena and behaviours.

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