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Language MOOD System in the Old Javanese "Asta Kosali" Text: A Study of Functional Systemic Linguistics

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Abstract—This study aims to analyze the MOOD system, clause structures, as well as the polarity and modality of the Old Javanese language in an Asta Kosali Text (AKT). The data in this study were taken from the Asta Kosali text stored at the Cultural Office of Bali Province. The theory employed in this study is the theory of functional systemic linguistics, especially in the sub-theory of clause as an exchange of meaning, put forward by Halliday, Halliday and Matthiessen. The results of the study showed that the types of MOOD used in the AKT were the indicative-declarative and the imperative ones. In the indicative-declarative clause structure, the elements that must be present are Subj^Finite, or Subj^Polar/Predicator, while in the imperative clause structure, the element that must be present is the Predicator. The polarity of the Old Javanese language in AKT can be identified by affixing the words tan, nora, and haywa.

Keywords---Asta Kosali text, functional systemic linguistics, MOOD system, the old Javanese language.

Introduction

The Old Javanese language is one of the languages included in the sub-section of the Austronesian language group. The Old Javanese language is a language that

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was used temporally in around the 9th century to the 15th century Zoetmulder & Hartoko (1983); Teeuw (1983), states that the Old Javanese language is an important part of linguistic and literary research in Indonesia (Vowel et al., 2017). Teeuw also argues that there are seven reasons why research on the Old Javanese language is important to do, namely (1) the Old Javanese language is the most important introduction to Premodern Indonesian culture; (2) it has characteristics, especially in poetic terms; (3) it has a strategic role in the history of Javanese and other languages in the archipelago; (4) it has urgency in the comparison of languages in the archipelago and in the Austronesian family; (5) it holds a premodern Indonesian literary treasure that contributes to Indonesian literary treasures; (6) the Old Javanese language and literature is the source of many Indonesian literary works, especially Javanese literature, Balinese literature, and Sasak literature; and (7) the Old Javanese language and literature was the main gateway for cultural diplomacy during the Majapahit Kingdom. The seven reasons that Teeuw put forward can be taken into consideration in the research of the Old Javanese language in this article (Creese, 2001).

Although the Old Javanese language is now categorized as a dead language, today it can still be found in literary texts, such as Asta Kosali Text. Asta Kosali Text (AKT) is a text that contains the rules used in traditional Balinese architecture. Kagami (1988), states that AKT has many local versions whose contents differ from one another. However, in each version, the main section is filled with a description of the rules that determine the dimensions of the ideal size of a house (Coffin & Donohue, 2012; O'Hallaron et al., 2015).

This article is focused on how the MOOD system and modalities are used in AKT. The reason for choosing AKT as the object of this study was because it is a text that contains rules on Balinese architecture, which certainly uses clause alternatives as a means of exchanging meaning (Halliday, 1985, 1976, 1978, 2009; Halliday & Matthiessen, 2014). In the MOOD system, clauses are chosen to organize the interaction process between the writer/speaker and the reader/listener (Khomutova, 2014). Through the choice of clauses, the role or position of the writer/speaker of the text can be known (Goertzen & Kristjánsson, 2007; Yasuda, 2015). As such, the study of the Old Javanese MOOD system in AKT can be an interesting study, especially when it comes to linguistic studies on AKT that have never been conducted before. The Systemic-Functional Linguistics (SFL) theory in the sub-theory of Clause as Exchange of Meaning is used in this study (Keohin & Graw, 2017). This study is expected to be able to provide a clear picture of the Old Javanese MOOD system found in AKT (Blaszczak et al., 2016).

Method

Research on texts from the SFL perspective on the MOOD system has been widely conducted (Beukeboom & Semin, 2006). However, the number of studies on the MOOD of local languages and traditional texts in Indonesia is still very limited, and to date, it has been conducted by Ngongo (2016), on the Waijewa language, Sutama (2011), on the Balinese language, and Ekowardono et al. (1999), who studied modalities in the Javanese language.

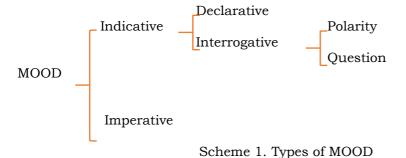
This study aims to describe the use of MOOD types, clause structures, and the polarity and modality of the Old Javanese language used in AKT. As is known, in the process of an exchange of meaning, the writer/speaker will choose the types of MOOD in line with the interaction process that occurs (Saddhono & Hartanto, 2021).

The data used in this study were taken from the AKT stored at the Cultural Office of Bali Province. The reason for collecting data from this office is because this office is a place for storing ancient manuscripts derived from copies of lontar (palm manuscripts) belonging to the community, some from Gedong Kirtya, and some others from the community when they decided that it would be better for them to keep the manuscript in this office. There are several variants of AKT found at the Cultural Office of Bali Province. The authors chose the Asta Kosali Text (transliterated by Suastika & Kosali; 2007). as the data source because it was based on the consideration that (i) this text is considered complete, contains a lot of information on the stages of constructing a traditional building up until the ceremonial process is done after the building is complete, and it can represent all other texts that are used as a comparison; and (ii) based on the language structure, the clause structure in this text is clearer compared to others which makes the meaning conveyed understandable (Monbec, 2020; Schwarz & Hamman-Ortiz, 2020). The scope of this study covers the MOOD system, as well as Polarity and Modality, and therefore, it is not too broad. Meanwhile, the method employed is the descriptive-qualitative method proposed by Creswell & Poth (2016).

Theoretical framework

The terms MOOD and Mood in SFL are very popular. It is important to distinguish between MOOD and Mood. MOOD indicates the function of a clause, while Mood is used to refer to the combination between Subject and Finite. MOOD is used to refer to the type of clause that is seen from its function (Supadmi et al., 2020; Sujaya et al., 2021).

A clause is chosen to realize the interaction process between the writer/speaker and the reader/listener. When the writer/speaker is writing or speaking, he/she will choose a clause, whether to use an indicative clause or an imperative one (Bratayadnya et al., 2021). When the writer/speaker chooses an indicative clause, he/she will also again choose whether to use a declarative or an interrogative clause.



Results and Discussion

The Old Javanese MOOD

If a text is identified based on the type of clause used, then the types of clauses can be divided into:

- A clause whose content is a statement about something;
- A clause whose content is a command made by the writer/speaker to the reader/listener;
- A clause whose content is a question made by the writer/speaker.

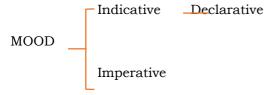
The three types of clauses above are the types of clauses that are generally used in a text. However, if AKT is identified based on the type of clause used, AKT only uses two types of clauses, namely (1) a clause containing a statement and (2) a clause containing an order. Based on this identification, the MOOD system used in AKT can finally be identified (Dreisbach et al., 2019).

- a. In terms of the terminology, a clause that contains a statement is called an indicative-declarative clause. An example of this type of clause in AKT is as follows:
 - 1. *iti* sikut ing yaśa
 DEMON size PART building
 'this is the size for the building'
 - 2. muwah ana sikut g-in-awe umah CONJ is size PASS-make house 'and there is a size for making the house'
 - 3. *ika* nga kayu ragas
 DEMON name teak wood
 'that is named teak wood'
 - 4. nyan prateka-n ing sanggar parhyangan the composition-LIG PART shrine complex 'the composition of the shrine complex'
- b. A clause that contains a command is called an imperative clause. Examples of using this type of clause in the AKT are as follows:
 - 5. aywa pepeka sang para undhagi!

 NEG negligent ART-PRO traditional builders 'don't be negligent, traditional builders'
 - 6. elingakna gnah ing pawon, rahasya dahat! keep in mind location PART kitchen secret indeed 'keep in mind the place/location of the kitchen, secret indeed!'

7. aywa salah laku
NEG wrongly act
'do not wrongly act'

Based on the examples of the types of clauses above, the types of clauses in AKT can be classified according to the scheme below.



Scheme 2. Types of MOOD in AKT

It has been stated above that MOOD is the combination between Subject and Finite. Meanwhile, the rest of the elements other than Subject and Finite are called Residue. These elements can be in the form of Predicators, Complements, or Circumstances. Considering the structure of Mood and Residue in the clause structure, the following is the structure of the Old Javanese presented in the AKT.

8. nyan sikut watang tumbak

nyan Ø sikut watang tumbak

DEMON (is) sikut watang tumbak

Subj Finite Comp

Mood Residue

'this is sikut watang tumbak'

muwah tingkah ing akarya bhaga punggel Ø tingkah a-karva muwah ing bhaga punggel **CONJ DEMON** (is) procedure **PART** AV- make bhaga punggel Subj Finite Pred Comp Mood Residue 'and this is a procedure for making bhaga punggel'

10. ika-ng wnang angge-n lakar parhyangan ika-ng wnang angge-n lakar parhyangan **DEMON-PART** shrine complex may use-LIG material Subj Polar/ Pred Comp Mood Residue 'it may be used as material for the shrine complex'

11. nglakar tukad				
Ø (taru)	ng-lakar	tukad		
logs	AV- though	river		
Subj	Polar/ Pred	Cir		
Mood		Residue		
'(logs) flowing through a river'				

The examples of clauses (8-11) above show that Mood is a structural unit consisting of Subject and Finite, while Residue is the rest of the components in the clause. The Mood structure is Subj^Finite, while the Residue structure is Pred^Comp^Cir, or only Predicator, only Complement, or only Circumstance.

Old Javanese clause structure

After the MOOD structure in the Old Javanese language in AKT was identified, the next step was to identify the structure of clauses in the Old Javanese language used in AKT. The identification is presented below.

a. Indicative-declarative clause structure

12. nihan sasana-n ing kayu

nihan	(Ø)	sasana-n	ing	kayu		
DEMON	(is)	teaching-LIG PART woo		wood		
Subj	Finite	Comp				
Mood Residue						
'this is the teaching/advice of the wood'						

13. dewa wnang ng-angge-n umah pārhyangan sanggar

		3 3 33		5 5 5 5
dewa	wnang	ng-angge-n	umah	parhyangan sanggar
dewa	may	AV-use-LIG	house	shrine complex
Subj	Polar/Pr	red	Comp	
Mood	Residue			
'dewa may use as a house, a shrine complex'				

14. yan kulon banyu-nya mili

2 11 gent record 2 en aget raget race					
yan	kulon	banyu-nya	mili		
Conj	west	the water-POS	SS AV-flow		
	Cir	Subj	Polar/Pred		
	Residue	Mood			
'if to the west flows the water'					

15. ng-lakar mārga agung

(Ø) (taru)	ng-lakar	mārga agung		
wood	AV-cross	big road		
Subj	Polar/Pred	Cir		
Mood		Residue		
'the wood that lies across the big road'				

Based on the indicative clauses presented above, it can be seen that clause (12) of Subject^Finite^Complement; clause (13)consists Subject^Polar/Predicator^Complement; (14)consists clause of Circumstance \Subject \Polar / Predicator; and clause (15)consists Subject^Polar/Predicator^Circumstance. From the four variants of clauses above, it can be concluded that the element that must be present in an indicativedeclarative clause is Subject^Finite or Subject^Polar/Predicator,

Complement and Circumstance are elements that are not required to be present in the clause.

b. Imperative clause structure

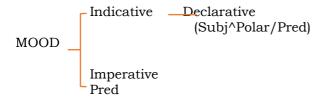
	16. <i>a</i>	aywa salah ui	nggwa-n!	
Ø (iti)	aywa	salah	unggwa-r	ı
DEMON	NEG	wrongly	use-LIG	
Subj	Polar/F	red		
Mood				Residue
'(this) do not use wrongly'				

	17. kangetakna!	
Ø (iti)	kangetakna	
DEMON	keep in mind	
Subj	Polar/Pred	
Mood		Residue
	'(this) keep in mind'	

18. ейпдакпа іка-ng апра айт тwang апра agung					
elingakna	ika-ng	dhpa alit	mwang	dhpa agung	
keep in mind	DEMON-PART	dhpa alit	Conj	dhpa agung	
Polar/Pred	Subj	Comp			
Mood		Residue			
'keep in mind dhpa alit and dhpa agung'					

Based on the three examples of clauses above, it can be seen that the imperative clause instructs the reader/listener to keep in mind and do what is written in AKT. Structurally, clause (16) consists of Polar/Predicator; clause (17) consists of Subject^Polar/Predicator; and clause (18) consists of Polar/Predicator^Subject^Complement. Based on this explanation, it can be concluded that the element that must be present in an imperative clause in the Old Javanese language, as contained in AKT, is Predicator, while the other elements, such as Subject and Complement, are not required to be present in the clause.

Therefore, in the MOOD system of the Old Javanese language found in AKT, there are overall two things that can be observed, namely the types of MOOD and the structure that makes up the MOOD itself. Based on this explanation, the MOOD system of the Old Javanese language found in AKT is shown in the scheme below.



Scheme 3. MOOD structure in AKT

As already known, Finite is a grammatical function that is used to express (i) polarity (positive or negative); (ii) an interrogative form; and (iii) time (tense), particularly in English. In English, Finite can be strung together with a Predicator in a verb. However, in Old Javanese, Finite is not present in a combined form, and therefore Polar is chosen as the structure that defines Mood. It should be noted that in English, Finite is realized by an auxiliary verb/be (is, am), which may also be a relational process in the transitivity system. In Old Javanese, such a Finite form is not commonly used. However, grammatically such a Finite form is present in a clause.

Polar and modality in Old Javanese

Polarity refers to the yes or no, or positive or negative alternatives. In English, polarity is expressed through Finite, such as do or do not, does or does not, did or did not, is or is not, was or was not, have or have not, has or has not, and so on. In English, Polarity clearly is part of the verb group, but in Indonesian and Javanese, Polarity is generally expressed in a sequence form together with a verb, an adjective, or an adverb, and as such Polarity is not always part of the verb group (see Eggins, 2004). In the Old Javanese language found in AKT, Polarity can be identified by affixing the word aywa, nora, or tan. Examples of Polarity in the Old Javanese language in AKT are presented below.

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19. a. ika wnang angge-n (+)

DEMON may use-LIG
'it may be used'
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- b. ika tan wnang angge-n (-)
 DEMON NEG may use-LIG
 'it may not be used'
- 20. a. yan wus caronin wreddi ayu CONJ done caru-PASS safe

sang a-drewe umah (+) ART NOM-own house

'if the caru (traditional ceremony) is done, the owner of the house will be safe'

b. yan nora caronin ilang drewe-n CONJ NEG caru-PASS gone own-LIG

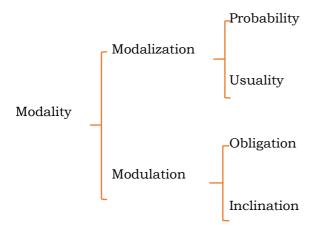
ing p-omah-an (-) PART house

'if the caru is not done, the owner of the house will be gone'

21. a. aywa ang-angge-n taru bah bangun (-)
NEG AV-use-LIG wood tumbledown
'do not use tumbledown wood'

Semantically, polarity gives clarity about the position or stance of the writer/speaker towards the subject matter written/spoken in a clause. For example, from clause (19) it can be seen that in the (+) clause the writer/speaker of the text assumes the position that the writer/speaker is certain that ika (it) is indeed something that may or can be used. However, the opposite occurs in (-) clause where the writer/speaker is certain that ika (it) is indeed something that may not or cannot be used.

Based on what has been explained above, when a writer/speaker assumes a stance or position towards a matter, the writer/speaker will only be met with one of two options, namely yes or no. Based on the option taken, the firmness of the writer's/speaker's stance or position can be seen. However, if the writer/speaker does not express which option he/she takes clearly, what occurs is not a definite choice, but more a choice of may be yes or may be no, can be yes or can be no. Discussion about this is brought up in the section about the modality system



Scheme 4. Types of Modality (Adopted from Painter et al., 2010)

Examples of use of modality in AKT are presented below.

- 22. yan pacang papayon
 CONJ FUT shelter
 'if ... will (make) a shelter'
- 23. yan nora sakadi sukat-e, tuna lewih
 CONJ NEG like size-DEF not good enough
 'if not like that size, it is not good enough'
- 24. tan wnang in-urip den-ing mantra NEG may PASS-brought to life CONJ-PART spell 'may not be brought to life with a spell'
- 25. krama akna de sang a-drewe umah way should CONJ ART NOM-own house

'should be carried out by the owner of the house'

- 26. pet luhur ing sunduk dawa, brāhmajagra, nga CONJ above PART sunduk dawa, brāhmajagra, name 'if located above sunduk dawa, it is called brāhmajagra'
- 27. malih lakar layonan, nga again lakar layonan, name 'then, (this is) called lakar layonan'

Clauses (22) to (27) are examples of clauses that use modality. Based on these examples, the occurrences of modality in the Old Javanese language used in AKT are as follows (i) clauses with probability modality as shown in clause (22) and clause (23), indicated by the words pacang (will) and sakadi (seperti); (ii) clauses with obligation modulation as shown in clause (24) and clause (25), indicated by the words wnang (may, can) and akna (should, must) respectively; (iii) clauses with inclination modulation, as shown in clause (26), indicated by the word pet (if, when); and (iv) clauses with usuality modalization, as shown in clause 27, indicated by the word malih (again).

Conclusion

Clause, as part of the system of exchange of meaning, is realized using the MOOD system. Based on the system and types, the clauses used in AKT are as follows: (a) indicative-declarative clauses; and (b) imperative clauses. In the indicative-declarative clause structure, the element that must be present is Subject^Finite or Subject^Polar/Predicator, while Complement and Circumstance are elements that are not required to be present in the clause. In the imperative clause structure, the element that must be present is Predicator, while Subject, Complement, and Circumstance are elements that are not required to be present in the clause.

Polarity in Old Javanese is expressed in a sequence form together with verbs, nouns, or adverbs, and therefore it can be known that polarity in the Old Javanese language used in AKT is not always part of a verb. Polarity in AKT can be identified by affixing the word tan, nora, or haywa. On the other hand, modality in the Old Javanese language used in AKT is realized in the form of words. Based on the modality used, the writer/speaker's position can be known, whether the writer/speaker uses modality (indicative) or modulation (imperative). This study can be developed further, in particular regarding the MOOD structure in the Old Javanese language used in other texts.

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