

## **The Lexicogrammar of Customary Law: A Transitivity Analysis of Sasak Ritual Discourse in Wedding Ceremonies**

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### **ABSTRACT**

This research addresses the critical role of ritual discourse in maintaining the socio-cultural fabric of indigenous communities. It examines the intersection of language, ritual, and social structure through a transitivity analysis of *Pembayun* speech in Sasak wedding ceremonies in Lombok, Indonesia. Applying Systemic Functional Linguistics, the study delves into how specific process types manifest traditional mandates and maintain social equilibrium. By integrating qualitative-descriptive methods with quantitative frequency counts, this study provides a comprehensive analysis of 285 ritual clauses. The analysis reveals a strategic distribution of six process types: Material processes dominate (46.31%), representing social obligations and concrete actions required by customary law, while Relational processes (23.86%) function to validate hierarchical status. To ensure interpersonal harmony, Mental processes (12.28%) express respect and sincerity, and Verbal processes (10.18%) construct ritual dialogue by invoking traditional authority. Furthermore, the spiritual dimension is upheld through Existential processes (4.91%), while Behavioral processes (2.46%) manifest cultural conduct. The study concludes that *Pembayun* discourse is a sophisticated lexicogrammatical system that actively performs the social and sacred transitions of the Sasak people, illustrating how functional linguistic patterns preserve cultural heritage. It is recommended that future studies incorporate multimodal analysis to capture the non-verbal semiotics of the *Sorong Serah* ceremony and develop pedagogical frameworks for integrating ritual linguistics into local language preservation curricula.

**Keywords:** Systemic Functional Linguistics (SFL), Transitivity Analysis, *Pembayun* Speech, Sasak Wedding Ritual, Ritual Discourse

### **INTRODUCTION**

Ritual speech forms serve as essential cultural tools that embody and transmit values, identity, and social norms across generations. Among the Sasak people of Lombok, Indonesia, there exists a highly formalized and performative oral tradition known as *Tuturan Pembayun*. These utterances are not solely ordinary verbal acts but are symbolic expressions that function to regulate inter-familial relationships, legitimize social roles, and appeal to spiritual sanctions during critical life transitions. As noted by Murcahyanto and Al-Pansori (2015), the aesthetic and functional dimensions of these speeches are fundamental to the social fabric of the Sasak community, acting as a linguistic anchor for customary law.

The existence of *Tuturan Pembayun* is inseparable from the unique complexity of the Sasak marriage system. Prahana (2025) provides a comprehensive framework that situates this stage as the

core of a twelve-stage processional sequence. This sequence begins with initial stages such as *midang* (formal social visits), followed by *merariq* (the symbolic act of taking the bride away), *merangkat*, *memantok*, *sejati*, and *selabar*, which serve as official notifications to village authorities regarding the bride's whereabouts. Each stage is underpinned by a rigorous customary framework that validates the legitimacy of the union through structured cultural logic.

The administrative foundation established in these early stages leads to sacred phases, including *Trasne Kayun* to determine the dowry, *Ngawinan* for religious legalization, and *Begawe* or *Rowah* as a grand family thanksgiving celebration. The climax of all Sasak customary law negotiations occurs during the *Sorong Serah Aji Krama* ceremony. It is here that *Tuturan Pembayun* is intensively performed to negotiate status, responsibilities, and spiritual mandates before the process concludes with the *Nyongkol* parade and the *Bales Ones Naen*. The unique position of *Tuturan Pembayun* as the peak of this twelve-step progression necessitates a rigorous lexicogrammatical examination.

While previous studies have explored the aesthetic reception of these speeches (Rosana, Mahyuni, & Burhanudin, 2018), there is a lack of technical understanding regarding how grammatical structures execute these cultural functions. Current research often remains at the level of ethnographic observation without probing the underlying lexicogrammar. While Wang and Zhang (2019) and Sabrina et al. (2023) examine cohesion in formal and news texts, a specific study that decodes the transitivity patterns within Sasak ritual speech is needed to understand how authority is linguistically constructed.

The urgency of this research is further triggered by the threat of modernization, which increasingly undermines oral traditions. As the younger generation shifts away from traditional linguistic mastery, the documentation of functional patterns becomes critically urgent to ensure that the grammar of culture remains legible. To address these issues, Systemic Functional Linguistics (SFL), particularly the transitivity system, offers a robust theoretical framework (Eggs, 2004; Halliday & Matthiessen, 2014). This approach treats grammar as a resource for making meaning, allowing *Tuturan Pembayun* to be examined as a realization of deeply embedded cultural mandates.

The application of transitivity in analyzing ritual texts is supported by Martin and Rose (2003), who emphasize meaning beyond the clause. Similar international studies have proven the sharpness of this analytical tool; for instance, Bukuuro (2017) found the performative power of political speeches, while Chen (2023) demonstrated how process choices reveal ideological positioning. In the Indonesian context, research on traditional speeches such as Batak Toba (Simbolon & Marbun, 2020) reveals that transitivity choices strategically reinforce group identity. These studies confirm that functional linguistic analysis can provide pivotal insights into how tradition and authority are grammatically sustained. Based on this background, the present study is directed toward answering two primary research questions: 1) How are the six transitivity process types distributed within *Tuturan Pembayun*? and 2) How do these transitivity structures function to perform cultural values, social obligations, and ritual authority within the Sasak marriage system? Using a qualitative inquiry and research design (Miles, Huberman, & Saldana, 2014), this study systematically scrutinizes the ritualistic intent behind the *Pembayun*'s linguistic choices.

The theoretical foundation of this study is rooted in Systemic Functional Linguistics (SFL), a framework that views language as a social semiotic resource. As established by Halliday and Matthiessen (2014), language serves three metafunctions: the ideational, interpersonal, and textual. This study specifically focuses on the ideational metafunction, realized through the transitivity system, to decode how the *Pembayun* constructs the experiential reality of the Sasak customary world. Eggs (2004) elaborates that transitivity consists of three primary components—the process, participants, and circumstances—categorized into six distinct types: material, mental, relational, verbal, behavioral, and existential. In the context of the *Sorong Serah Aji Krama* ceremony, which stands as the legal pinnacle of Sasak marriage (Murcahyanto & Al-Pansori, 2015), the *Pembayun*'s speech functions as a cultural tool that ensures the legality of the union. By situating these speech acts within the 12-stage progression of Sasak marriage, from *midang* to *Bales Ones Naen* (Prahana, 2025), the research identifies how linguistic complexity builds a cumulative sense of authority and sacredness.

Although *Tuturan Pembayun* has been the subject of several scholarly inquiries, a significant theoretical void remains. Previous studies, most notably by Rosana, Mahyuni, and Burhanudin (2018), have predominantly explored the aesthetic reception of these speeches, focusing on how the audience perceives beauty and traditional values. While valuable, these works stop short of explaining the technical mechanisms by which grammatical structures execute cultural functions. Furthermore, while functional linguistics has examined textual cohesion in various genres, such as formal articles (Wang & Zhang, 2019) and news texts (Sabrina et al., 2023), there is a lack of specific studies decoding transitivity within Sasak ritual discourse. This absence leaves the construction of customary legitimacy as an unresolved "black box." Therefore, this research offers a novel contribution by shifting the lens from surface-level aesthetics to a data-driven audit of how the Sasak grammar of culture is technically realized. Ultimately, this study views language as a performative and legal code maintaining the harmony of the Sasak social order for future generations.

## METHOD

This study adopted a qualitative descriptive approach to explore linguistic data as a social and cultural phenomenon, particularly within the context of indigenous ritual traditions. The central focus of the research was the *Tuturan Pembayun*, a ceremonial speech act in the *Sorong Serah Aji Krama* ritual of the *Sasak* community. These utterances do not merely function as conveyors of ritual messages but serve as structured representations of spiritual, social, and symbolic values. The study examined how the *Pembayun*'s speech conveys culturally meaningful syntactic structures that reveal embedded social relations, customary legitimacy, and symbolic hierarchies. As suggested by Cresswell (2013), this qualitative inquiry and research design enabled a systematic decoding of the ritualistic intent behind the linguistic choices.

By emphasizing the transitivity system within Systemic Functional Linguistics (SFL), this research highlights how experiential meaning is realized through the interplay of processes, participants, and circumstances. Following the framework established by Halliday (1994) and Halliday & Matthiessen (2014), the study restricts its analysis merely to transitivity structures. Furthermore, the discourse application is supported by the frameworks of Martin and Rose (2003) and Eggins (2004) to investigate how clauses are interconnected both systematically and functionally. This descriptive-qualitative orientation, as suggested by Creswell (2013), enables a systematic decoding of the ritualistic intent behind the linguistic choices.

Data were collected through participant observation in Central Lombok, a region known for actively maintaining *Sorong Serah Aji Krama* rituals in relatively authentic forms. Moreover, the research was conducted in accordance with the ethical standards for social and human research. The primary materials utilized for this study were recorded verbal performances during actual ceremonies. Key informants namely experienced *Pembayun* were selected purposively for their linguistic competence and deep understanding of ritual values. These oral performances were recorded, transcribed clause-by-clause, and converted into a corpus of 285 clauses for linguistic inquiry.

As the primary instrument of research, the researchers engaged directly in the field, using audiovisual documentation tools to capture full verbal performances. The statistical methods used for data analysis involved a combination of qualitative-descriptive coding and quantitative frequency distribution. Each clause was dissected and coded based on its transitivity features to identify dominant process types and participant configurations. This systematic coding strategy, supported by the data analysis model of Miles, Huberman, and Saldaña (2014), enabled the discovery of meaningful patterns linking linguistic form to cultural function.

The data analysis followed a rigorous three-step process: data reduction, data display, and conclusion drawing. Only utterances relevant to the transitivity framework were retained for close analysis. To ensure the validity of the findings, the researchers employed triangulation by means of comparing primary transcripts with interviews from cultural experts and cross-referencing them with existing compilations of *Tuturan Pembayun*. By integrating qualitative insights with quantitative frequency counts, the study provided a comprehensive analysis of how these linguistic structures realize culturally embedded processes and represent participant roles within ritual hierarchies.

## FINDINGS AND DISCUSSION

### FINDINGS

Based on the transitivity framework by Halliday (2014) and its discourse application by Martin and Rose (2003) and Eggins (2004), the grammatical processes identified in the *Tuturan Pembayun* were abstracted into their specific cultural functions. A total of 285 clauses were analyzed using a qualitative-descriptive approach combined with quantitative distribution. Table 1 summarizes the distribution of these processes and their corresponding performative roles within the ritual discourse.

Table 1. Distribution of Transitivity Processes in *Tuturan Pembayun*

No.	Process Type	Function in Ritual Discourse	Frequency (f)	Percentage (%)
1	Material	Encoding obligations and social actions	132	46.31%
2	Relational	Establishing identity and ceremonial status	68	23.86%
3	Mental	Expressing respect, sincerity, and emotional alignment	35	12.28%
4	Verbal	Constructing ritual dialogue and invoking authority	29	10.18%
5	Existential	Affirming the presence of sacred entities/mandates	14	4.91%
6	Behavioral	Performing cultural conduct and humility	7	2.46%
Total			285	100.00%

The table shows that material processes are the most frequent, accounting for 46.31% of the total clauses. These processes function as the primary linguistic tool to encode the physical and symbolic doing of the ritual, such as the transfer of customary items and the fulfillment of social obligations. Next to that, relational processes (23.86%) serve to define the identities and hierarchical statuses of the families and individuals involved in the *Sorong Serah Aji Krama* ceremony. Following this, mental processes (12.28%) are utilized to emphasize the internal dispositions of the speakers, highlighting solemnity and spiritual alignment. Regarding verbal processes (10.18%), these processes act as the administrative backbone of the speech that allow

the *Pembayun* to cite mandates and construct formal dialogue between the two parties. Concerning existential processes (4.91%) are employed at key transitions to affirm the presence of sacred entities or the arrival of specific ceremonial stages. Lastly, behavioral processes (2.46%), the least frequent type, represent the physiological and social conduct expected of a *Pembayun*, thereby embodying the values of humility and cultural etiquette.

Beyond the statistical distribution, the following elaboration of the data offers representative linguistic evidence for each transitivity process. These examples demonstrate how the *Pembayun* utilizes various lexicogrammatical resources to construct authority and negotiate social status during the *Sorong Serah* ceremony

#### MATERIAL PROCESSES

Material processes are the most frequent, functioning to represent physical and social actions that validate the customary transfer of responsibilities. These processes encode the doing aspect of the ritual, where verbal utterances are treated as concrete legal acts.

Data 1: *Dewek titiang pun niki hangangsung salam se Agama...* (I am delivering this religious greeting) [taken from text 1 or coded as P/T1]. Here, the Actor (*dewek titiang*) initiates a physicalized verbal delivery (Process) toward the audience.

Data 2: *Titiang puniki ngelungsur penugrehe...* (I am requesting permission) [taken from Data ARM1/D1/P/T7]. This represents a social action aimed at obtaining legal clearance from the customary authorities.

Data 3: *Sang handue karye ngaturang Aji Krame...*(The host presents the Aji Krame) [taken text 17 or coded as P/T17]. This is the core material act of the ceremony, symbolizing the legal transfer of customary values.

#### RELATIONAL PROCESSES

Relational processes function to establish identity, status, and attributes within the sacred hierarchy of the Sasak community. These clauses map the social relationships between the participants to ensure every individual is correctly positioned.

Data 4: *Jero Pengarse'ng Wecane meningke kebaos Pembayun Penampi* (The Leader of the Speech is called the Receiving Pembayun) [taken from text 7 or coded as P/T7]. This identifies process assigning a specific ceremonial title to a participant.

Data 5: *Napak... minangke dados tetamie agung.* (Arriving... as a great guest) [taken from text 4 or coded as P/T4]. The Attribute (*tetamie agung*) validates the high social status of the arriving party.

Data 6: *Nampak lemah : 40...* (The symbol of land is 40) [taken from text 17 or coded as P/T17]. This Attributive process links physical symbols to specific numerical values required by customary law.

#### MENTAL PROCESSES

Mental processes address the interpersonal dimension, representing sensing, perception, and cognition. They are used to express respect, sincerity, and emotional alignment between families to prevent conflict.

Data 7: *Tuste sejeroning galih titiang puniki, sewauh hangrungru pengartike...* (There is joy in my heart after hearing your intent) [taken from text 13 or coded as P/T13]. This reflects the senser's emotional reaction to the preceding discourse.

Data 8: *Titiang nede agung sinampure...* (I seek great forgiveness) [taken from text 5 or coded as P/T5]. This cognitive process represents the speaker's humility and desire for spiritual alignment.

Data 9: *Titiang puniki micare'ng sejenroning ati...* (I am mulling/feeling this within my heart) [taken from text 12 or coded as P/12]. This emphasizes the internal perception of the ritual's sacred atmosphere.

#### VERBAL PROCESSES

Verbal processes facilitate the ritual dialogue and the invocation of authority. The *Pembayun* acts as a mediator who says and asks on behalf of others, ensuring the negotiation flows according to tradition.

Data 10: *Malah tan pegat-pegat melaku takon hanaring wong...* (Moreover, constantly asking the people...) [taken from text 11 or coded as P/11]. The Sayer uses verbal inquiry to navigate the customary terrain.

Data 11: *Titiang puniki matur ring jero Pembayun...* (I speak/report to *Jero Pembayun*) [taken from text 3 or coded as P/3]. This highlights the communicative exchange required between the different levels of ritual authority.

Data 12: *Wauh tehingucul punang de'ware mangkin...* (I have now revealed what was previously unsaid) [taken from text 15 or coded as P/15]. This marks the verbal transition from a state of uncertainty to a state of ritual clarity.

#### EXISTENTIAL PROCESSES

Existential processes affirm the presence of sacred entities, requirements, or customary mandates. They bring into being the necessary conditions for the ceremony to proceed.

Data 13: *Luir pendah kadi sekar setaman.* (It is like a flower garden) [taken from text 12 or coded as P/12]. This affirms the existence of a beautiful and sacred physical arrangement at the site.

Data 14: *Maimbuh: salin dede lan otak bebeli...* (There is an addition: wedding clothes and dowry...) [taken from text 14 or coded as P/14]. This process confirms the presence of the physical items required to legalize the marriage.

Data 15: *Malah-malah katon, malah-malah hical*. (Sometimes appearing, sometimes disappearing) [taken from text 11 or coded as P/11]. This represents the existence of intangible or spiritual forces during the ritual progression.

#### BEHAVIORAL PROCESSES

Behavioral processes bridge the gap between internal disposition and physical conduct. These clauses are vital for performing the grammar of humility expected of a *Pembayun*.

Data 16: *Titiang puniki ka'mangan kalintang-lintang*. (I am intensely nervous/shaking) [taken from text 13 or coded as P/13]. This behavior reflects physiological behavior that signals respect toward higher authorities.

Data 17: *Sejagat member ratu agung...* (The whole world bows/submits as if to a great king) [taken from text 12 or coded as P/12]. This describes the collective ritualized posture of respect.

Data 18: *Sadulur mekadi pemargian adat Sasak...* (Behaving/walking in accordance with *Sasak* custom) [taken from text 2 or coded as P/2]. This represents the physical behavior that must mirror the established cultural norms.

The linguistic excerpts presented above serve as a representative synthesis of the total clauses analyzed in this study. Each category of transitivity provides empirical evidence of how the *Pembayun* strategically selects specific process types to navigate the complexities of the *Sorong Serah* ceremony. Collectively, these processes demonstrate that the ritual discourse is not a mere sequence of words, but a sophisticated functional system where material actions, relational identities, and mental alignments intersect to uphold the structural and spiritual integrity of *Sasak* customary law. By decoding these representative data points, it becomes evident that the transitivity system is the primary grammatical engine that transforms oral tradition into a legally binding and socially harmonious reality, ensuring that the mandates of the ancestors are technically and culturally realized for future generations.

## DISCUSSION

The transitivity patterns identified in *Tuturan Pembayun* reveal that the lexicogrammar of this *Sasak* ritual is a strategic resource for enacting customary law and maintaining social equilibrium. The distribution of the six process types reflects a sophisticated grammar of culture where linguistic choices are deeply motivated by the ritual's performative goals, as framed by Halliday (2014).

#### THE PRIMACY OF ACTION AND OBLIGATION

Dominating the discourse at 46.31%, Material processes serve as the primary linguistic tool to represent obligations and concrete social actions within the *Tuturan Pembayun*. This high frequency is intrinsically linked to the nature of the *Sorong Serah Aji Krama* as a ceremonial transaction. In this context, the ritual is not merely a symbolic gathering but a formal stage where the transfer of responsibilities and *Aji Krama* (customary values) must be explicitly enacted. The data suggests that the *Pembayun* prioritizes doing over being or sensing, reflecting the urgent need to formalize the transition of social status between the two families through observable, ritualized actions.

When a *Pembayun* utilizes material verbs such as *ngaturang* (offering) or *nampi* (receiving), they are not solely describing an event but are performing a legally binding act under Sasak customary law. Within the framework of SFL, these processes involve an Actor and a Goal, where the *Pembayun* (as the Actor) directs the ritual's mandates toward the legal union (the Goal). This linguistic choice functions as a performative mechanism; the utterance of the verb coincides with the actualization of the legal transfer. Consequently, the high density of material processes ensures that the social contract is perceived not as an abstract concept, but as a tangible reality that has been successfully executed.

This finding strongly supports Eggins' (2004) notion that material processes are crucial in texts that prioritize doing and concrete social change. In the specialized genre of ritual speech, language serves as the vehicle for transforming the social order. By focusing on physical and social activities, the *Pembayun* minimizes ambiguity and maximizes the authoritative weight of the ceremony. This aligns with the functional view of grammar, where the choice of process type is directly dictated by the goals of the social context, in this case, the legitimization of a marriage through the rigorous application of customary mandates.

Furthermore, the dominance of material processes in *Tuturan Pembayun* echoes the findings of Bukuuro (2017) regarding the performative power of political and ritualized speech. Similar to political discourse where leaders use action-oriented language to project power and change, the *Pembayun* uses material structures to manifest the spiritual and social mandates of the ancestors. This comparative alignment proves that across diverse cultures, ritualized authority is grammatically sustained through a focus on transactive processes. Thus, the lexicogrammar of the *Sorong Serah* acts as a performative and legal code, ensuring the harmony of the Sasak social order remains intact through clearly defined linguistic actions.

#### NEGOTIATING IDENTITY AND STATUS

Relational processes, accounting for 23.86% of the discourse, perform a significant portion of the *Tuturan Pembayun*, functioning primarily to establish identity and ceremonial status. In a ritual where social hierarchy and lineage are paramount, these identifying and attributive structures serve as the linguistic glue that binds the participants to their respective roles. By utilizing relational clauses, the *Pembayun* does not merely describe the families involved but actively defines their standing within the *Aji Krama* framework. This ensures that the transition of the bride and groom is not seen as an isolated event, but as a repositioning of two kinship groups within a broader social order.

Through these processes, the discourse effectively constructs a sacred map of relationships, ensuring that every individual and group involved is recognized within the traditional hierarchy. In the *Sorong Serah* ceremony, identifying who holds the authority and what status is being transferred is as critical as the action itself. The *Pembayun* uses intensive relational processes to equate specific individuals with ancestral mandates, thereby bestowing them with the necessary legitimacy to participate in the legal transaction. This linguistic mapping minimizes social friction by clarifying the who is who and what belongs to whom before any material exchange occurs.

This finding corresponds with the theoretical assertions of Martin and Rose (2003), who argue that relational clauses are key instruments for negotiating social power. In formal ritual discourse, the ability to define attributes and identities is synonymous with the ability to maintain social stability. When the *Pembayun* assigns specific ceremonial attributes to the families, they are negotiating the symbolic power required to validate the marriage. Without these relational structures, the mandates delivered in the material processes would lack a clearly defined legal subject, rendering the ceremony's social contract ambiguous.

Furthermore, the strategic use of these structures aligns with the findings of Alhumsi et al. (2024), who highlight how relational processes are utilized for identity construction within formal discourse. In the *Sasak* context, this identity construction is not individualistic but communal and ancestral. The *Pembayun* acts as a linguistic weaver, connecting the present participants to their historical lineage through attributive links. Ultimately, the 23.86% frequency of relational processes demonstrates that

the *Sorong Serah* is as much about being (identity and status) as it is about doing (action and transfer), ensuring that the grammar of the ritual reinforces the structural integrity of the *Sasak* social hierarchy.

#### INTERPERSONAL HARMONY AND SINCERITY

The occurrence of Mental processes (12.28%) and Behavioral processes (2.46%) addresses the crucial interpersonal dimension of the *Tuturan Pembayun*. While the ritual is dominated by action and identity, these sensing and physiological processes facilitate the expression of respect and emotional alignment vital to prevent conflict during high-stakes customary negotiations. In the *Sorong Serah* ceremony, where two families meet to formalize a union, the *Pembayun* must navigate potential social friction. By utilizing mental verbs related to cognition and affection, the speaker signals a shared psychological state, ensuring that the legal transaction is conducted within an atmosphere of mutual honor and sincerity.

Mental processes specifically allow the *Pembayun* to articulate the inner dispositions of the kinship groups, such as their intentions, hopes, and psychological recognition of the ancestral mandates. These clauses do not merely represent actions but rather the sensing of the ritual's sacredness. By externalizing internal states, the *Pembayun* creates a bridge of empathy between the opposing parties. This linguistic strategy is essential for mitigating the inherent tension of negotiation, transforming a rigid legal transfer into a harmonious social reconciliation that is felt and acknowledged by all participants.

Meanwhile, behavioral processes, though appearing with the lowest frequency (2.46%), provide a critical linguistic bridge between internal disposition and physical ritual behavior. These processes represent human physiological actions that reflect psychological states, such as ritualized postures or modes of speaking. In *Tuturan Pembayun*, behavioral clauses often describe the humble and polite conduct required by *Adat* (customary law). They function as a meta-commentary on the speaker's own performance, reinforcing the sacredness of the moment through the representation of disciplined and respectful human behavior.

These findings align with the observations of Chen (2023), who noted that such processes in formal registers represent social politeness and alignment. In the context of the *Sorong Serah*, these structures ensure the interaction remains grounded in *Sopan Santun* (politeness), which is the cornerstone of *Sasak* communal life. The strategic inclusion of sensing and behavioral language demonstrates that the *Pembayun* is not just a legal technician but a mediator of social harmony. Ultimately, these processes ensure that the grammar of the ritual is not only legally binding but also interpersonally resonant, maintaining the stability of the social order through the linguistic management of emotion and conduct.

#### AUTHORITY AND SACRED PRESENCE

Verbal processes (10.18%) and Existential processes (4.91%) underpin as the administrative and spiritual framework of the text. By using verbal processes to cite the mandates of customary chiefs, the *Pembayun* shifts the source of authority from themselves to communal law, a technique of invoking authority noted in the study of religious and sacred texts (Nurhamidah et al., 2025). Existential processes, while less frequent, are crucial to affirm the presence of sacred entities of specific ceremonial stages, thereby signaling the actualization of the sacred atmosphere required for the ceremony.

Despite the comprehensive nature of this transitivity analysis, several limitations must be acknowledged to provide a balanced perspective on the findings. First, the scope of this research was restricted to the ideational metafunction of Systemic Functional Linguistics.

While focusing on transitivity allowed for a deep exploration of experiential meaning, it did not account for the interpersonal metafunction specifically the systems of mood and modality. Future research incorporating these elements would be beneficial to further explore the intricate power dynamics, interpersonal negotiations, and varying levels of certainty expressed between the *Pembayun* speakers during the ritual.

Second, the geographical and cultural scope of the data collection was centered specifically on Central Lombok. Given the significant dialectal and cultural variations within the broader Sasak community, particularly in regions such as East or North Lombok, the findings presented here may not be fully generalizable to all *Tuturan Pembayun* variations across the island. Each region may possess unique linguistic nuances that reflect localized customary nuances.

Finally, as *Tuturan Pembayun* is inherently a performative and multimodal ritual, this study's reliance on transcribed text presents an inherent limitation. The analysis primarily focused on verbalized clauses, potentially overlooking the rich multimodal semiotics including intonation (prosody), non-verbal cues, and physical gestures that contribute significantly to the overall meaning and sacred atmosphere of the ceremony. A more holistic approach in future studies, perhaps involving multimodal discourse analysis, would offer a deeper understanding of how these diverse semiotic resources work in tandem to enact *Sasak* cultural heritage.

## CONCLUSION

This study concludes that the linguistic architecture of *Tuturan Pembayun* as performed in the *Sasak Sorong Serah Aji Krama* ritual is a sophisticated manifestation of culturally patterned systems of meaning. Through the lens of Systemic Functional Linguistics, it reveals that grammar in this context operates as both a structural and symbolic resource. The strategic distribution of transitivity processes shows that the *Pembayun's* speech is not merely an aesthetic oral tradition but a functional engine that enacts customary law and social transitions.

The occurrence of Material processes establishes the ritual as an action-oriented transaction, where the performance of the ceremony serves to legitimize social obligations and the transfer of customary mandates. This is complemented by relational processes, which act as a mechanism for hierarchical validation, ensuring that identity and status are clearly defined within the *Sasak* social structure. Next to that, the occurrence of Mental, Verbal, and Behavioral processes facilitates interpersonal harmony and sincerity, while Existential processes provide the necessary spiritual grounding to ensure the presence of sacred entities.

Finally, it can be stated that this research is that *Tuturan Pembayun* represents a grammar of culture that preserves the legal-formal and spiritual heritage of the *Sasak* people. The study proves that linguistic choices in ritual discourse are never arbitrary. They are well selected to maintain social equilibrium and cultural continuity. By delving into these patterns, this research contributes to a deeper understanding of how indigenous knowledge is grammatically sustained and socially legitimated, offering a vital framework for the preservation of oral traditions in a rapidly modernizing society.

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