



**REPRESENTATION OF MORAL VALUES AND
CHARACTERIZATIONS IN PUTU WIJAYA'S "PERADILAN
RAKYAT"**

(A Study of Ideational Meaning)

**A THESIS
In Partial Fulfillment of the Requirements
for the Sarjana Degree Majoring Linguistics in English Department
Faculty of Humanities Diponegoro University**

Submitted by:

Calvin Candra

13020113120017

**FACULTY OF HUMANITIES
DIPONEGORO UNIVERSITY
SEMARANG
2017**

PRONOUNCEMENT

The writer honestly confirms that this thesis is written by himself and without taking any works from other researches in S-1, S-2, S-3, and in diploma degree of any university. The writer also ascertains that he does not take any material from other works except from the references mentioned.

Semarang, May 2017

Calvin Candra

MOTTO AND DEDICATION

“God’s plan is better and greater than any plan we’ve ever made for ourselves”

-Hebrew 11:40-

“Sesuatu yang belum dikerjakan, seringkali tampak mustahil; kita baru yakin kalau kita telah berhasil melakukannya dengan baik”

-Evelyn Underhill-

*This thesis is dedicated to
my beloved family and
to everyone who helped me finished this thesis*

**REPRESENTATION OF MORAL VALUES AND
CHARACTERIZATIONS IN PUTU WIJAYA'S *PERADILAN RAKYAT*
(A Study of Ideational Meaning)**

Written by:

Calvin Candra

NIM: 13020113120017

is approved by thesis advisor

on May 18th 2017

Thesis Advisor,

Dr. Deli Nirmala, M.Hum

NIP. 196111091987032001

The Head of English Department

Dr. Agus Subiyanto, M.A.

NIP. 196408141990011001

VALIDATION

Approved by

Strata I Thesis Examination Committee

Faculty of Humanities Diponegoro University

On June 13, 2017

Chair Person

First Member

Dr. Nurhayati, M.Hum.
NIP. 196610041990012001

Dr. Agus Subiyanto, M.A.
NIP. 196408141990011001

Second Member

Third Member

Dwi Wulandari, S.S., M.A.
NIP. 197610042001122001

Drs. Mualimin, M.Hum
NIP. 196111101987101001

ACKNOWLEDGEMENT

At this wonderful moment, I would like to thank my Lord Jesus Christ who has given his blessing, strength, and health so that I could finish this thesis entitled **“Representation of Moral Values and Characterizations in Putu Wijaya’s *Peradilan Rakyat* (A Study of Ideational Meaning)”**

Furthermore, I would like to extend my sincere thanks to:

1. Dr. Redyanto Noor, M.Hum, as the Dean of Faculty of Humanities, Diponegoro University.
2. Dr. Agus Subiyanto, M.A, as the Head of English Department, Faculty of Humanities, Diponegoro University.
3. Drs. Catur Kepirianto, M.Hum, my academic supervisor.
4. Dr. Deli Nirmala, M.Hum as my thesis advisor who has patiently given her guidance, assistance, suggestion, and motivation in completing this thesis.
5. All lecturers of English Department who have taught, motivated, supported, and inspired me in many ways.
6. All academic staff in the Faculty of Humanities, Diponegoro University who gave the valuable contributions.
7. My beloved parent, A.M. Susi Poliani, who has given her affection, passions, tears, endless pray that make me stronger, and for giving the opportunity to study and fulfil my promise.

8. My proudest brothers, Raymond Chandra, S.Kom, and Bobby Chandra, who never stop supporting me in every step of my ways. Thank you for everything.
9. All 2013 English Department Students for sharing your experiences and laughter.
10. The squad of KKN Undip Sumub Kidul “I Love Sumkid” (Fauzan, Aziz, Aulia, Yuanita, Dhafina, Fauzi, Luthfi, Ghina, Ratelia, and Celly) who has given the colourful friendship and unforgettable experiences in my life.
11. PRMK FIB Undip (Lena, Lina, Esy, Fani, and David). Thank you for your support.
12. The last but not least, everybody who is important to successful realization of my research. I want to express my apology for not being able to mention one by one.

I do realize that this thesis is still far from perfect. Consequently, I would gratefully welcome to receive every critic and suggestion to make this thesis better.

Finally, I hope that this thesis will be useful for the readers who want to do the same research on ideational meaning.

Semarang, May 2017

Calvin Candra

TABLE OF CONTENTS

TITLES.....	i
PRONOUNCEMENT.....	ii
MOTTO AND DEDICATION.....	iii
APPROVAL.....	iv
VALIDATION.....	v
ACKNOWLEDGEMENT.....	vi
TABLE OF CONTENTS.....	viii
ABSTRACT.....	x
CHAPTER I INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Research Question.....	2
1.3 Purpose of the Study.....	3
1.4 Scope of the Study.....	3
1.5 Previous Studies.....	3
1.6 Writing Organization.....	5
CHAPTER II REVIEW OF LITERATURE.....	7
2.1 Basic Concept of Systemic Functional Linguistics.....	7
2.2 Metafunctions.....	8
2.3 Transitivity System.....	9
2.3.1 Circumstances.....	10
2.3.2 Processes and Participants.....	11

2.3.2.1 Material Process.....	11
2.3.2.2 Mental Process.....	12
2.3.2.3 Behavioural Process.....	13
2.3.2.4 Verbal Process.....	13
2.3.2.5 Existential Process.....	14
2.3.2.6 Meteorological Process.....	14
2.3.2.7 Relational Process.....	15
2.3.3 Other Participants.....	16
CHAPTER III RESEARCH METHOD.....	18
3.1 Types of Research.....	18
3.2 Data, Population, Sample, and Sampling Technique.....	18
3.3 Method of Collecting Data.....	19
3.2 Method of Analysing Data.....	19
CHAPTER IV DISCUSSION.....	21
4.1 <i>Being Professional</i>	22
4.2 <i>Being Critical</i>	29
4.3 <i>Having Confidence</i>	36
4.4 <i>Having Honesty</i>	38
4.5 <i>Having Wisdom</i>	41
4.6 <i>Having Love</i>	44
CHAPTER V CONCLUSION.....	47
REFERENCES.....	49
APPENDIX.....	51

ABSTRAK

Cerita pendek merupakan karya sastra yang mengandung ekspresi, ide, maupun refleksi pengalaman yang dicurahkan penulis yang bertujuan untuk menyampaikan pesan/amanat kepada pembaca. Dalam hal ini, *ideational meaning* sebagai salah satu bidang kajian Linguistik Fungsional Sistemik (LFS) memandang bahasa sebagai sistem tanda yang dapat dianalisis secara struktural untuk menginterpretasikan pengalaman, konsep, dan ide yang ada di dalam cerpen melalui sistem transitivitas sebagai alat penentunya. Tujuan penelitian ini adalah untuk mendeskripsikan representasi nilai – nilai moral dan penokohan yang terdapat dalam cerita pendek karya Putu Wijaya yang berjudul “Peradilan Rakyat” melalui analisis *ideational meaning*. Jenis penelitian ini adalah penelitian deskriptif kualitatif dimana penulis menjelaskan hasil penelitian melalui makna ideasional yang terdapat dalam cerpen. Dalam mengumpulkan data, penulis menggunakan metode *non – participant observation* serta *purposive sampling technique* karena penulis hanya mengambil sample yang merepresentasikan nilai moral dan penokohan yang dimaksud. Metode yang digunakan dalam menganalisis data adalah metode padan referensial dan metode agih. Hasil penelitian menunjukkan bahwa terdapat 6 jenis nilai moral yang terkandung dalam cerpen “Peradilan Rakyat”. Keenam jenis tersebut antara lain: *Being Professional, Being Critical, Having Confidence, Having Honesty, Having Wisdom*, dan *Having Love*.

Kata kunci: *Ideational meaning, nilai moral, penokohan*

CHAPTER I

INTRODUCTION

This chapter consists of five subchapters, i.e. background of the study (1.1), research problem (1.2), purpose of the study (1.3), scope of the study (1.4), previous study (1.5), and writing organization (1.6).

1.1 Background of the Study

Language is the most important element used by people for communication in everyday life. It consists of set of words in order to convey a message. In this modern era, the development of language always expands from time to time. It has dynamic characteristics and it can change both the structure and the way in delivering message. Hence, linguistics as the language science does not only focus on sentence pattern but also how the role of language use can function as a medium for conveying meaning. In this context, literature works are closely related to the language usage.

As we know, the use of language in literature works is the most crucial part which plays a role to express and to deliver message to the readers. One of the most popular kinds of literature works is short story. Basically, short story is a kind of narrative prose which its length is shorter than other fictions like novel. What makes a short story becomes interesting is the style of language and the way in delivering meaning. The density of the content in the short story is also a trigger of how important the use of language is to interpret meaning. In short

story, there are a lot of moral values which aim to impress the reader. Moreover, short story has characters with unique characterizations in different background and context. Sometimes, the readers do not fully understand the content of the story and each value of the story delivered. Some of them waste their time to guess what author conveys in the story. Therefore, ideational meaning as one of the language metafunctions holds a key to discover what idea, experience, and concept used by the author to express the moral values in short story.

The writer is interested in analysing ideational meanings contained in Putu Wijaya's short story entitled "*Peradilan Rakyat*". This story tells about the discussion happening between a father and a son which have the same job occupation as lawyer in dealing with all forms of Indonesia's law deviation. This research makes an interpretation referring to the moral value based on SFL. In addition, the writer describes the characterization of the main characters through each moral value presented.

1.2 Research Problem

In order to confine the discussion, this research focuses on some problems in the following questions:

- a. What are moral values and characterizations found in Putu Wijaya's "*Peradilan Rakyat*"?
- b. How did Putu Wijaya express his ideas to deliver moral values and characterizations in the story "*Peradilan Rakyat*" through ideational meaning analysis?

1.3 Purpose of the Study

This research analyzes the ideational meaning in the short story “*Peradilan Rakyat*” written by Putu Wijaya based on the approach of SFL. By doing analysis in the ideational meaning, the writer tries to reveal the representation of moral values existing in the story and the characterizations of the main characters.

1.4 Scope of the Study

In SFL, there are three principal studies to analyze a text, i.e. interpersonal meaning, ideational meaning, and textual meaning. In this context, the discussion gives more emphasis on ideational meaning because the writer explain the idea, concept, and phenomenon in Putu Wijaya’s short story and describe the moral values and characterizations through transitivity system pioneered by M.A.K. Halliday (2004).

1.5 Previous Studies

There have been some studies using SFL in order to discuss different object of research such as Inneke Putri Puspasari (2015). She wrote her research on ideational meaning and interpersonal meaning which she analyzed *The Construal of Ideational Meaning and Relational Meaning in Pop-Islamic Songs and Dangdut-Islamic Songs*”. She analyzed two kinds of song by approaching these metafunctions. She used descriptive qualitative research. In compiling the data, she adjusted non – participant observation method. Conducting the data, she applied distributional and identity method which she used 3 ways: Immediate Constituent Analysis (ICA), substitution, and expansion method. As for the underlying theory, Halliday’s book entitled “*Introducing to Functional Grammar*”

became her reference beside Linda Gerrot and Peter Wignell and Geoff Thompson. According to data result, she established many findings. She assumed that there are 7 ideational meaning and 9 interpersonal meaning existed in pop Islamic song, while there are 6 ideational meaning and 9 interpersonal meaning located in dangdut – religi song. In pop Islamic song, she found that God plays the important role in human life. God can give everything to human, God as the forgiver, and God as the best thing in the world. This is the same as dangdut religi song. This song genre also shows how important God for human being.

Another study was conducted by Wellman Kondowe (2014) in his journal article entitled *Presidents and Ideologies: A Transitivity analysis of Bingu wa Mutharika's inaugural address*. In his research, he intended to show how the third Malawi president (Bingu wa Mutharika's) wanted to affect people with his political ideology by using language metafunction. To support his research, he revealed the theory from Halliday entitled "*An Introduction To Functional Grammar*" (1994). According to his finding, he discovered that material process is the most dominant process in this inaugural address. It means that President Bingu showed that his achievement he got was not detached by his doing to be the main development player.

The last previous study that becomes the postulation in doing this research was taken from a thesis entitled *A Transitivity Analysis of English Texts in Bahasa Inggris When English Rings The Bell* written by Silvi Salsabil (2014). As for method of collecting data, she used non participant observation method, and descriptive qualitative analysis. In her research method, she employed purposive

sampling technique and distributional method. According to her findings, she explained that relational process is the most dominant process appeared in this research, while *carrier* as the most participant and circumstance of place becomes the most circumstantial element. Furthermore, she concluded that the genre of the text book has similarity of what she analyzed. It means that a lot of relational processes existed in the textbook have intention to describe something which always has relation each other in it.

Based on all previous studies explained above, this research has more complex analysis which will be discussed. The most difference of the writer's analysis rather than other previous studies is based on the discussion. In this thesis, the writer not only describes how many processes in ideational meaning analysis in the story but also shows the representation of moral value based on the result of the process. Furthermore, the writer denotes the characterization of the main characters in each moral value presented.

1.6 Writing Organization

In order to present the thesis structurally and to make the readers understand the content easily, this research is presented in five chapters through following organization.

CHAPTER I : INTRODUCTION

This chapter presents background of the study (1.1), research Problem (1.2), objective/purpose of the study (1.3), scope of the study (1.4), previous studies (1.5), and writing organization (1.6).

CHAPTER II : REVIEW OF LITERATURE

This chapter contains theories from many sources which are applied to analyze the data. Some of the theories are basic concept of Systemic Functional Linguistics (SFL) (2.1), Language Metafunction (2.2), and also the processes of Transitivity System (2.3).

CHAPTER III : RESEARCH METHOD

This chapter contains type of research (3.1); data, population, sample, and sampling technique (3.2); method of collecting data (3.3); and method of analyzing data (3.4).

CHAPTER IV : DATA ANALYSIS

This chapter presents the analysis of the data. In this analysis, all of the data results are explained systematically to answer the research problems.

CHAPTER V : CONCLUSION

This chapter contains the conclusion based on the result of the analysis.

CHAPTER II

REVIEW OF LITERATURE

The theory used in this research is the construction of functional grammar written by M.A.K. Halliday (2004) entitled “*An Introduction To Functional Grammar: Third Edition*”. The writer also reviewed the book of Linda Gerot and Peter Wignell (1994) entitled “*Making Sense of Functional Grammar*”. However, the writer preferred to use Halliday’s book because of its completeness theory provided. According to Halliday, Systemic Functional Grammar has 3 language metafunctions, i.e. Ideational, Interpersonal, and also Textual meaning (2004: 29-30).

2.1 The Basic Concept of Systemic Functional Linguistics

Systemic Functional Linguistics (SFL) has become a part of linguistic branches in terms of analyzing texts. It is a tool of discourse analysis which has very different perspective in viewing language. According to Gerot and Wignell (1994:6), language is a medium of functional grammar analysis in producing meanings contained in a text. In addition, Halliday (2004) stated:

“It is not only a text (what people mean) but also the semantic system (what they can mean) that embodies the ambiguity, antagonism, imperfection, inequality, and change that characterize the social system and social structure”

SFL differs many kinds of grammar such as traditional and formal grammar. Traditional grammar focuses on the analysis of Standard English compared with latin English and how to produce the correct structure in producing

the correct sentence. Meanwhile, formal grammar deals with the analysis of a text which only concentrates on English syntactical structure as in the formation of words, phrases, and clauses. On the other hand, SFL as the new invention from traditional and formal grammar does not focus either the use of language structure or the ways to make better sentence, but it becomes a tool of language users to explain implicit meaning based on the language used. Furthermore, SFL more stresses on clauses analysis.

2.2 Metafunctions

According to M.A.K Halliday (2004), SFL has three components in analysing a text based on its functions. They have very strong linkages in order to provide meaning in a passage. All of the components are called as “metafunctions”. Three metafunctions that become crucial part in doing this analysis are Ideational, Interpersonal, and Textual meaning.

Ideational metafunction is the language metafunction in which the speaker /writer conveys idea, concept and also experience to the listeners. Ideational metafunction conducts two things, experience, and logic. Experience reveals the real meaning of an event, whereas the logic expresses logical meaning which brings together the various events occurred. In ideational metafunction, there is a transitivity system that represents these functions in every clause. The second metafunction is interpersonal meaning. It reveals the intention drawn from the interaction between participants who use the language in their communication. In interpersonal function, there is a modality system (mood system) that represents these functions. Mood has a close relationship with the *Tenor of Discourse*. It

refers to those included in the text (news); the nature of these people, their position and role (Gerot and Wignell, 1994:13). In interpersonal metafunction, there are two types of significations, transactional and interactional. Transactional meaning expresses language as a tool of sending information. If people enact language to have interaction each other and build intimacy among fellow users of language, the kind of meaning used is interactional. Then, textual meaning is a language metafunction as a message former that connects ideational function and interpersonal function into a text. In the context of textual or thematic structure, textual meaning examines theme and rheme. It associates with the *mode of discourse*. It refers to the part of the language that is being played in the situation, either in oral or written text. There are three sections that pertained to the theme. They're topical (ideational), textual and interpersonal theme (Halliday, 2004: 29-30).

Due to the fact that this research focuses on ideational meaning analysis, the writer uses the theory of transitivity system as the main device of ideational meaning analysis.

2.3 Transitivity System

Transitivity system is the component of ideational meaning analysis. In transitivity system, there are three semantic categories that would be analyzed and they are closely related to linguistic structure. They are circumstance, process, and participant. All of them will be described below.

2.3.1 Circumstances

Circumstances give some answers from 4w+1h question like *what, where, when, why, how, and how much*. Circumstances have a meaning that a situation or condition is associated with an event or action. In circumstance, there are some purposes that would be explained below.

Circumstances	Meaning	Example
Extent	Expressing distance, duration, frequency (how long, how often)	<ul style="list-style-type: none"> I go to school <u>every day</u>
Location	Expressing place (where), and time (when)	<ul style="list-style-type: none"> The ceremony was held <u>in the yard</u>
Manner	Expressing means (how), quality (how), comparison (what like), and degree (how much)	<ul style="list-style-type: none"> He goes <u>by taxi</u> (means) He loved her <u>madly</u> (quality) He was jumping around <u>like a monkey on a roof</u> (comparison)
Cause	Expressing reason, purpose, behalf (why)	<ul style="list-style-type: none"> The sheep died <u>of thirst</u> (reason) He went for the shop <u>for cigarettes</u> (purpose) He went to the shop <u>for his mother</u> (behalf)
Accompaniment	Expressing probing	I left work without <u>my briefcase</u>
Matter	Expressing reference	This book is talking <u>about functional grammar</u>
Role	Expressing position	He lived a quiet life <u>as a beekeeper</u>
Contingency	Expressing concession	Jack was building a house <u>despite his illness</u>
Angle	Expressing point of view, source	Jack was building a house <u>according to his family agreement</u>

(Gerot & Wignell, 1994: 52-53)

(Halliday, 2004: 261)

2.3.2 Processes and Participants

Process is the important part of transitivity system. It explains about how the events occurred. The difference between process, participants, and circumstance are that process has verb characteristics. It intends to do something, as for participant, it functions as a subject, while circumstance is usually signed by prepositional phrase or adverbial. Some kinds of processes would be explained below.

2.3.2.1 Material Process (materially, bodily, physically)

It is a process of material doing. This process describes someone to do activities physically, materially, and bodily. In material process, there are two participants in ‘a doing’ process. They are ‘actor’ as an entity which does the activity, and ‘goal’ as an entity which the process is addressed to. We can see the example of the material process in this following sample:

<i>The lion</i>	<i>caught</i>	<i>the tourist</i>
Participant: actor	Process: Material	Participant: Goal

(Halliday and Mathiessen, 2004:180)

In its application, material process not merely shows the process of doing, but also interprets the process of happening. There are two kinds of material process based on its type:

❖ Dispositive type

It is the type of material process which what the ‘actor’ does is affected by the ‘Goal’, for example:

<i>Kerr</i>	<i>dismissed</i>	<i>Whitlam</i>
-------------	------------------	----------------

Actor	Material process: dispositive	Goal
-------	----------------------------------	------

(
(Gerot & Wignell, 1994: 56)

❖ Creative type

It is the type of material process which what 'actor' does is not affected by 'goal', see the example from Gerot and Wignell (1994:55):

<i>Handle</i>	<i>wrote</i>	<i>The messiah</i>
Actor	Material process: creative	Goal

(Gerot & Wignell, 1994: 56)

Participants in material process are not only just two elements (Actor and Goal), but also there are other examples in this process, for examples:

- Scope : participant which is not affected by the action, ex: *I play the piano*
- Attribute: participant who connect something with reality

Ex: *The mass civiling killings in North Maluku have begun to subside with the increasingly force.*

2.3.2.2 Mental Process

Mental process is a process of sensing. It is divided into three kinds of process categories: process of feeling (affection), thinking (cognition) and perception. It is quite opposite with material process because mental process does the psychological activities, while material process does physical activities. In mental process, there are senser who can think, perceive, feel, and phenomenon which are being felt, perceived, and thought. Below are the examples of mental process based on its type:

- ❖ Mental process of affection (*like, love ,etc*)

<i>Mark</i>	<i>likes</i>	<i>new clothes</i>
Senser	Mental process: affection	phenomenon

(Gerot & Wignell, 1994: 58)

- ❖ Mental process of perception (*hear, see, etc*)

<i>He</i>	<i>heard</i>	<i>a faint sound</i>
Senser	Mental process: perception	Phenomenon

(Thompson, 1996:85)

- ❖ Mental process of cognition (*think, understand, etc*)

<i>I</i>	<i>don't understand</i>	<i>this stuff</i>
Senser	Mental process: cognition	Phenomenon

(Gerot & Wignell, 1994: 58)

2.3.2.3 Behavioural process

Behavioral process is a psychological and physiological activities which states of human physical behavior. Some activities indicating behavioral process are breathing, fainting, coughing, burping, yawning, sleeping, smiling, complaining, laughing, grumbling. The participant in this process is usually called *behavior*. See the example taken from Gerot and Wignell (1994:61):

<i>He</i>	<i>snores</i>	<i>loudly</i>
Behavior	Behavioural process	Circ: manner

2.3.2.4 Verbal Process

Verbal process is a process of saying. The process of saying functions to reporting, such as remind, deny, and so on. Some verbs used to express the verbal processes include *talk, say, ask, reply, suggest, praise, insult, slander, and flatter*.

It has a participant named 'sayer', who is the doer of the process. Other participants who belong to verbal process are *target* (actor who is acted verbally) and *verbiage* (the name of verbalisation), for example:

<i>John</i>	<i>told</i>	<i>Jenny</i>	<i>a rude joke</i>
Sayer	Verbal	Receiver	Verbiage

(Gerot and Wignell, 1994:63)

2.3.2.5 Existential Process

Existential Process indicates the presence or entity. Semantically, existential process occurs between the material and relational processes. It can be signaled with some expression like *there, was, were, exist*.

<i>There's</i>	<i>a unicorn</i>	<i>in the garden</i>
Existential	Existent	Circumstance: place

(Gerot and Wignell, 1994:72)

2.3.2.6 Meteorological Process

Meteorological process is one kind of transitivity system that represents something related to weather and time. there are few examples of meteorological process presented below:

- ✓ It's hot
- ✓ It's windy
- ✓ It's five o'clock

The subject "it" in this context does not represent anything, but it could provide as a subject. The subject "it" only function as an expression of something presented by nature.

2.3.2.7 Relational process

Relational process is the process that explains the role or ownership between the parties with others as well as to the process and situation interrelated. According to Gerot and Wignell, there are three types of process based on its characteristic:

- ❖ Intensive ('X' is 'a')
- ❖ Circumstantial ('X' is at 'a')
- ❖ Possessive ('X' have 'a')

Each of the three parts is also divided into two modes, i.e. identifying process and attributive process. Below are the examples describing the relational process:

- ✓ Identifying process

Barry Tuckwell	maybe	The finest living horn player
Token	Identifying: intensive	Value

(Gerot and Wignell, 1994:69)

In identifying processes, the participants roles are *Token and value*.

If they are changed by passive, the process still can be accepted.

- ✓ Attributive process

Shark	is	A sea creature
Carrier	Attributive: intensive	Attribute

In attributive processes, the participants are usually called by *Carrier and Attribute*. In that clause, it cannot be changed into passive form because attributive process is the process of assigning. As we know that

Shark is a sea creature, it does not mean that all of sea creatures in the world are just sharks. Sharks are just member of sea creatures, so they could not be identified as the one and only sea creature in the world.

2.3.3 Other Participants

There are other kinds of participants which may appear in each process of transitivity system, as follow:

a) Initiator, inducer, attributor, assigner

-) Initiator: another participant in material process which this entity forces someone to do an activity. For example (Gerot and Wignell, 1994:76):

<i>The devil</i>	<i>made</i>	<i>me</i>	<i>do</i>	<i>it</i>
Initiator	Material	Actor	Material	Goal

-) Inducer: another participant in mental process which affects someone to sense something.

<i>She</i>	<i>made</i>	<i>me</i>	<i>rethink</i>	<i>my attitude</i>
Inducer	Ment. process	Senser	Mental: feeling	phenomenon

(Gerot and Wignell, 1994:76)

-) Attributor: another participant in relational process which reflect the quality.

<i>She</i>	<i>drives</i>	<i>me</i>	<i>crazy</i>
Attributor	Attributive	carrier	attribute

(Gerot and Wignell, 1994:76)

-) Assigner: another participant in relational process which establishes entity.

<i>They</i>	<i>call</i>	<i>me</i>	<i>Bruce</i>
-------------	-------------	-----------	--------------

Assigner	Identifying	Value	Token
----------	-------------	-------	-------

(Gerot and Wignell, 1994:76)

b) Beneficiary

It is a participant which receives good benefit from material process. In participant beneficiary there are two kinds of element: Recipient and Client.

- ❖ Recipient: participant which receive something.

Example: *I sold the car to John* (Gerot and Wignell, 1994:64).

- ❖ Client: participant which material process is done for.

Example: *They threw a farewell party for Jane* (Gerot and Wignell, 1994:64).

c) Range

Range is participant which is an extension of the process. See the example from Gerot and Wignell (1994:64).

<i>She</i>	<i>dropped</i>	<i>a curtsy</i>
Actor	Material	Range

CHAPTER III

RESEARCH METHOD

In this research, the writer revealed some suitable methods to analyze the data. This chapter is divided into four subchapters. They are type of research (3.1), data population, sample & sampling technique (3.2), method of collecting data (3.3), and also method of analyzing the data (3.4).

3.1 Types of Research

Systematically, the writer conducted qualitative research since the analysis emphasized on the whole text which would be analyzed descriptively by ideational meaning in the short story without using statistic or graphic like quantitative research. The writer described the analysis of ideational meaning in Putu Wijaya's short story which has a lot of moral values and various characterizations throughout the main characters through language used.

3.2 Data, Population, Sample, and Sampling Technique

In this research, the writer took the primary data retrieved from the website <http://www.lokerseni.web.id/2011/12/cerpen-peradilan-rakyat-karya-putu.html> since the data was taken from the original script of Putu Wijaya. The population of the data is the short story script from the author, Putu Wijaya entitled "*Peradilan Rakyat*". There is no secondary data used in this thesis. Due to the object of the research aims to presents the moral values and characterizations included, the writer analyzed the important parts of the text

which have the strong ideational meaning. In this circumstance, the writer took selective samples with purposive sampling technique since the writer just took the certain samples that represent each moral value in ideational meaning analysis.

3.3 Method of Collecting Data

According to Sudaryanto (1993), there are four types of method of collecting data. They are participant observation, non-participant observation, recording, and note taking method. In this research, the writer used non participant observation method or *Simak Bebas Libat Cakap* because the writer does not involve the processes (how the stories were made) to be observed. In addition, the writer took the data by using documentation method because the data is obtained from the literature works. After the needed data are available, then the writer transcribed all contents of the stories and made table of transitivity system as a tool of ideational meaning analysis.

3.4 Method of Analysing Data

In analyzing the data, the writer used distributional method (*agih*) because the object of the observation is language itself (Sudaryanto, 1993:15). Reference Identity Method (*Padan Referensial*) was also used by the writer to find the appropriate referent from any clause structure, like a noun, verb, and object. Then, the writer applied Immediate Constituent Analysis (ICA) or *Teknik Pilah Unsur Langsung*. In this technique, all of the sentences of the data were elaborated in terms of syntax (clauses) based on its constituent. Overall, the following are the procedures conducted by the writer to analyze the data:

- a) Finding the short story in internet.

- b) Breaking up the sentences into clauses.
- c) Translating the needed clause from Indonesia to English.
- d) Drawing the table of transitivity system.
- e) Identifying the processes occurred in transitivity system.
- f) Identifying the moral values and characterization based on the results of ideational meaning analysis.
- g) Presenting the moral values and characterization in discussion.
- h) Drawing conclusion.

CHAPTER IV

DISCUSSION

In this chapter, the writer would like to discuss the result of ideational meaning analysis. Data analysis is the important stage in a research since it determines the research problems and finds the objective of it. In this case, the writer took Putu Wijaya's short story entitled "Peradilan Rakyat". This story has a lot of moral values and also interesting characterizations of the main characters (son as a young lawyer and his father as a senior lawyer). After reading the story, the writer is interested in finding a lot of moral values and characterizations of the main characters. Based on the result of the analysis, the writer found 6 (six) kinds of moral values: *being professional*, *being critical*, *having confidence*, *having honesty*, *having wisdom*, and *having love*. Overall, there are 56 samples and 74 amount of transitivity system which contain those moral values above.

Table below shows the complete findings of transitivity systems which are described by the number and percentage of each process type.

No	Type of process	Frequency	%
1	Material	33	44,59
2	Mental	13	17,57
3	Verbal	3	4,05
4	Behavioural	2	2,70
5	Relational	19	25,68
6	Existential	4	5,41

7	Meteorological	0	0
Total		74	100

According to the data, the use of material process is the most dominant than other processes because most utterances in each clause in the story reveal the process of doing. Then, relational process is the second type of transitivity system which often occurs. The process of sensing (mental process) also exists in this ideational meaning analysis with thirteen percents. Finally, behavioural and existential process is the most rarely found process in this story. The use of material process implies that the way Putu Wijaya revealed the characterizations and moral values in the story stresses on actions.

4.1 Being Professional

The first ideational meaning analysis describes the moral value of *Being Professional*. There are 11 data identified by the writer indicating the form of professionalism shown by each clause. After analysing them using transitivity system, the writer discovered 4 kinds of process which material process is more often seen (5 clauses) and the rest, there are verbal process (3 clauses), relational process (2 clauses), and mental process (2 clauses).

This first kind of ideational meaning concerns on the two main character's behaviour as a professional lawyer in doing their job occupation. In this case, a sense of professionalism is quite easy to be identified since the main topic of the story concerns on job business. Generally, Professionalism is the way people apply their tasks with full of responsibility. In this case, both the young lawyer

and the senior lawyer did not have communication each other in family circumstances, but they interacted as well as junior who asked for advices to his senior in dealing his task as a lawyer.

As the writer mentioned above, verbal process is the most common process that occurs in the story. The following are the example of the data which are the dialogue of the young lawyer to his father reflecting the sense of professionalism:

Sample 1:

“Tetapi, aku tidak datang sebagai putramu. Aku datang kemari sebagai seorang pengacara muda yang ingin menegakkan keadilan di negeri yang sedang kacau ini”.

yang	ingin	menegakkan keadilan	di negeri yang sedang kacau ini
Senser	Mental: cognition	Phenomenon	Circumstance: matter and place
Mental Process			

In sample 1, the use of mental process is identified by the use of word *ingin* as the sign of the process. As we know, mental process is a process of sensing. The subject *yang* (refers to the young lawyer) becomes ‘senser’ and *menegakkan keadilan* becomes the phenomenon of the process. The use of mental process shows that the communication between the young lawyer and the senior lawyer in the beginning of the story does not relate to family business. The young lawyer wanted to uphold justice in the country which he thought so messy. This statement is also empowered by the use of circumstance of place *di negeri yang sedang kacau ini*. Through this process, the characterization of the young lawyer

gives the reader a moral value that the sincerity of a person to do his job without the intervention of his family really shows the capability and responsibility of a person to do his profession.

The soul of professionalism owned by a young lawyer was properly tested in his law case he handled because he had to receive his duty as an attorney of a big criminal who did not deserve to get apology from country due to mistake made. It is proven by the following analysis:

Sample 31&32 :

"Ya aku menerimanya, sebab aku seorang profesional. Sebagai seorang pengacara aku tidak bisa menolak siapa pun orangnya yang meminta agar aku melaksanakan kewajibanku sebagai pembela

Sebagai seorang pengacara	aku	tidak bisa menolak	siapapun orangnya
Circ: role	Senser	Mental: perception	Phenomenon
Mental process			

agar	aku	melaksanakan	kewajibanku	sebagai pembela
	Actor	Material	Goal	Circ: role
Material process				

In these samples, the use of mental process *tidak bisa menolak* and 'phenomenon' *siapapun orangnya* shows a sense of professionalism of the young lawyer because he kept carrying out his task although he knew that his client was the criminal who really deserved to be punished for his mistake. Furthermore, this statement is also empowered by the element of material process *melaksanakan* and 'goal' *kewajibanku*. Through these utterances, the young lawyer gives the truth essence of professionalism which an attorney should have strong belief in

running the profession eventhough he gets a lot of insults from people around him.

A sense of professionalism is not only indicated by the young lawyer but also shown by the senior lawyer as his father. Knowing that his son came to his office room for business, he gave great feedback. In conducting this statement, Putu Wijaya used verbal process and attributive relational process in this following data:

Sample 3:

Pengacara muda tertegun.

"Ayahanda bertanya kepadaku?"

"Ya, kepada kamu, bukan sebagai putraku.

Tetapi kamu sebagai ujung tombak pencarian keadilan di negeri yang sedang dicabik-cabik korupsi ini".

Ya	kepada kamu	Bukan sebagai putraku
	Receiver	Circumstance: role
	Verbal Process	

tetapi	kamu	sebagai	ujung tombak pencarian keadilan	di negeri yang sedang dicabik – cabik korupsi ini
	Carrier	Attributive	Attribute	Circ: place
Attributive relational process				

In sample 3, there is an utterance from the senior lawyer with the intention to give signification for his son. The first clause belongs to verbal process and data the second one reveals attributive relational process. It reinforces the relationship between him and his son in this job circumstance that upholds the spirit of professionalism. The element of verbal process described in this clause is utilized by the use of ‘Sayer’ (in this data, ‘sayer’ is not mentioned since it is the

utterance of the senior lawyer) and circumstantial element of role *bukan sebagai putraku* (not as my son). He tried to understand the profession of his son, so he restated the utterance of him. On the other hand, the use of circumstance of role in this clause has very noticeable reciprocity to the expression said by the young lawyer.

Similarly, the use of circumstance of role in the second clause shown by the expression of senior lawyer (*sebagai ujung tombak pencarian keadilan*) indicates that he conceived high trust to his son who had enough flight hours in law to run his profession without his involvement. Beside of that, the senior lawyer gave his experience about his action done in past time which reflects professionalism in this following sample:

Sample 4:

Aku pisahkan antara urusan keluarga dan kepentingan pribadi dengan perjuangan penegakan keadilan.

Aku	pisahkan	antara urusan keluarga dan kepentingan pribadi	dengan perjuangan penegakkan keadilan
Actor	Material	Goal	Circumstance: purpose
Material Process			

The expression said by senior lawyer in this data also represents the form of professionalism. Through material process used, the readers who read the story can understand how professional attitude shown by the senior lawyer was in conducting his profession. In the previous dialogue, the young lawyer asked for an advice to his father before he became the lawyer to defend the most evil villain who faced with death penalty. Responding his story, the senior lawyer told about

his experience in facing the same affair. The characterization of the senior lawyer as a professional advocate can be seen from the subject *Aku* which refers to senior lawyer as an ‘actor’. As an ‘actor’, he always did his job carefully and he tried to focus on carrying out his liability by separating his family business and his obligation as a law right through the use of material process *pisahkan*. Beside of that, the form of professionalism can be revealed through the use of circumstance. In this clause, the circumstance identified is circumstance of purpose *dengan perjuangan penegakkan keadilan*. Therefore, the utterance of the senior lawyer has an intention to uphold justice. With the use of circumstance of purpose, we can see the real purpose of the utterance of the senior lawyer. Although he did not fully get the demand from the country, he realized that he had a responsibility as a law right.

A sense of professionalism shown by the senior lawyer is not only conceived in the sentence in sample 4, but also represented in other data. As for the example, the writer found a number of keywords in sample 5 which is the continuation of senior lawyer’s dialogue. They also describe ideational meaning of *being professional*. These finding presented below, as follows:

Sample 5:

Tidak seperti para pengacara sekarang yang kebanyakan berdagang.

Tidak seperti para pengacara sekarang	yang	kebanyakan berdagang
Circumstance: comparative	Actor	Material
Material process		

In sample 5, the use of material process in this context has the intention to describe the action done by most lawyers in the modern era which shows the lack

of discipline in doing their obligation as an advocate. It can be proven by the use of ‘actor’ *pengacara sekarang* and ‘process’ *berdagang*. In this statement, the senior lawyer wants to give an example of how a lawyer should be consistent to run his profession and obey the rule of Indonesia law without doing something else which is not really important. Furthermore, the senior lawyer compared his action when he was still active in attorney world to the lawyers in modern era by using circumstance of comparison. He used the word *tidak seperti* as the sign of circumstance of comparison. He tried to oppose what he did several years ago when he was active in his job and he assumed that lawyers in modern era often regards their responsibility and they just focus on something which does not have relationship with their profession. In line with this statement, the senior lawyer gave the confirmation by the dialogue shown in sample 8, as follow:

Sample 8:

Aku memang tidak pernah berhenti memburu pencuri-pencuri keadilan yang bersarang di lembaga-lembaga tinggi dan gedung-gedung bertingkat.

aku	memang tidak pernah berhenti memburu		pencuri – pencuri keadilan
Actor	Material	Material	Goal
Material process			

The clause in sample 8 indicates *being professional* which uses the process of doing (material process). The word *Aku* becomes ‘actor’, while there are three processes (*tidak pernah berhenti, memburu, & bersarang*). The ‘goal’ of the process is *pencuri – pencuri keadilan* (thieves of justice). Based on the dialogue of the senior lawyer, he said that he never gave up arresting the criminal of justice

as the cause of unfairness happening in the country during that time. The utterance spoken by him establishes that his struggle in realizing the clean law enforcement is provided by his action. Of course, to realize that expectation is not easy. His effort needed consistency and high discipline as an advocate in obeying law mandate and violating the rules assigned.

4.2 Being Critical

The second ideational meaning analysis found in this story concerns on the moral value of *being critical*. Critical attitude is an attitude of someone who acts carefully in behaving something. People who have a critical attitude usually have a high curiosity and they do not easily believe a new thing learned. The critical attitude must be owned by every person who has the right purpose especially in job circumstance. In this story, the element of *being critical* is the largest finding in this ideational meaning analysis. There are so many arguments spoken by both characters indicating critical behaviour. In accordance, the writer found 20 samples, i.e. sample 2,5,6,9,10,11,12,13,14,22,23,26,27,28,29,30,34,35,46, and 53. All of the samples have a lot of clauses in which 12 clauses contain relational process, while 9 clauses are material process, 6 clauses are mental process and 2 clauses are existential process. The following are the examples of transitivity system analysis describing moral value of *being critical*:

Sample 6:

Bahkan tidak seperti para elit dan cendekiawan yang cemerlang ketika masih di luar kekuasaan, Namun menjadi buas dan keji ketika memperoleh kesempatan untuk menginjak-injak keadilan dan kebenaran yang dulu diberhalakannya.

namun	menjadi	buas dan keji
	Attributive	Attribute
	Relational process: attributive	

ketika	memperoleh	kesempatan	untuk menginjak- nginjak
	Material	Goal	Material
	Material process		

keadilan dan kebenaran	yang dulu	diberhalakannya
Goal	Circum: time	Mental: feeling
Material process		Mental process

Based on ideational meaning analysis above, sample 6 has various processes. There are 3 kinds of process, i.e. attributive relational process, material process and mental process. According to this sample, the writer desires that the senior lawyer grouped some people who had more power in financial and knowledge as the cause of the decreasing sense of justice in Indonesian society because they were seduced by political power. The affection of the power made them to do things that should not be done. As for the evidence, the writer found attributive relational process through the word *mereka* (“*mereka*” refers to “*para elit dan cendekiawan*”) becomes ‘carrier’ and *buas dan keji* as ‘attribute’. Then, there are two material processes in the next clause. The word *mendapatkan* describes the process of doing and the ‘goal’ of the process is *kesempatan*. At last, there is one mental process *diberhalakannya* (this word refers to *kebenaran dan keadilan*). Based on the elaboration of the analysis, it can be inferred that the expression of the senior lawyer would like to give hard critic to the elites and

intellectuals who previously resist the unfairness whereas they become a role model of the society.

The moral value which expresses *being critical* is not only conducted by the utterance of the senior lawyer but it is also represented by the young lawyer. The following are the dialogues of junior lawyer that become the data in this following analysis:

Sample 10:

Aku punya sederetan koreksi terhadap kebijakan-kebijakan yang sudah Anda lakukan.

Aku	punya	sederetan koreksi	terhadap kebijakan - kebijakan	yang sudah anda	lakukan
carrier	Attributive	Attribute	Circumstance: matter	Actor	Material
Relational process: attributive				Material process	

This clause is taken from the sentence: “*Meskipun bukan bebas dari kritik. Aku punya sederetan koreksi terhadap kebijakan-kebijakan yang sudah Anda lakukan*”. There are two processes in sample 10, i.e. material process and attributive relational process. These processes have connection each other to gain a meaning. In attributive relational process, the word *Aku* obtains ‘carrier’ and it has *mempunyai* as an ‘attributive’ which reveals *sederetan koreksi* as an ‘attribute’. In material process, the word *Anda* becomes the ‘actor’ and *lakukan* is the sign of the process. According to these processes, the writer makes an assumption of the utterance spoken by young lawyer. In this case, after the senior lawyer told his story since he was active as an advocate, the young lawyer gave his opinion about his father’s experience. Based on his opinion, the young

lawyer's characterization as a critical lawyer is very admirable, because he did not want to commend his father's reputation. On the contrary, he saw that there were some policies made by him in the past time which he assumed that it was the wrong decision. The use of attributive relational process is the identification that he was the only one who had the correction for his father's action. Moreover, there is an utterance said by young lawyer which he positioned himself as the neutral ones who chose not to give either appreciation or insult. This statement occurs in this following sample:

Sample 11:

Dan aku terlalu kecil untuk menentang bahkan juga terlalu tak pantas untuk memuji.

dan	aku	terlalu kecil	untuk menentang
	Carrier	Attribute	Mental: feeling
	Relational process: Attributive		Mental process

bahkan	juga terlalu tak pantas	untuk memuji	mu
	Attribute	Mental: feeling	Phenomenon
	Relational process: Attributive	Mental Process	

These clauses consist of two processes, i.e. attributive relational process and mental process. In this sample, the moral value of *being critical* is continued by the young lawyer's utterances to corroborate his opinion of senior lawyer's action. In attributive relational process, the subject *Aku* is a *carrier* and the *attribute* which describes the subject are *terlalu kecil* and *terlalu tak pantas*. Also, in this clause, there are mental processes of feeling: *untuk menentang* and *untuk memuji*. Based on this finding, the young lawyer acted neutrally to avert his

opinion about his father actions. In fact that he had a father who had a good attitude and high discipline in his work, he realized that there were several points which made his father doing something wrong in conducting his task several years ago. However, he still respected his “boss” because he knew that the senior lawyer’s experience was bigger than him, so his neutral behaviour can be understood clearly.

Critical behaviour shown by both characters is not only directed to personal, but also for their country. According to the context of the story, *Peradilan Rakyat* describes the lack of justification in Indonesia which is being ravaged by rampant corruption diseases. The following are the examples showing *being critical* to the country:

Sample 26:

Aku ingin berkata tidak kepada negara, (karena pencarian keadilan tak boleh menjadi sebuah teater)

karena	pencarian keadilan	tak boleh menjadi	sebuah teater
	Carrier	Attributive	Attribute
Relational process: Attributive			

Sample 27:

Tetapi mutlak hanya pencarian keadilan yang kalau perlu dingin dan beku.

Tetapi	mutlak	hanya pencarian keadilan
	Carrier	Attribute
Relational process: Attributive		

yang	kalau perlu	dingin dan beku
	Attributive	Attribute
Relational process: Attributive		

This is an utterance from the young lawyer when he was given a task by the country to protect one of the most bandits in Indonesia. In this sample, the use of attributive relational process aims to explain the young lawyer's argument about how the country implements the court of law and their treatment for the offenders. The subject *pencarian keadilan* becomes the 'carrier', and *sebuah teater* is classified as 'attribute'. In this process, Putu Wijaya tended to give the identification about the country through the dialogue of the young lawyer. It means that the search of justice as the duty of all government apparatus is not obeyed as it should be. Through his dialogue, the young lawyer gave his critic which reflects that a sense of justification in this country had decreased its essence. The use of 'attribute' indicates that the country deliberately created the law as a political drama. The choosing of young lawyer was one of those scenarios made by the apparatus of law enforcement. Furthermore, the young lawyer warned the country through the statement in sample 27. He made an interpretation from what it is called justification (*pencarian keadilan*). He identified the term of it by the use of 'attribute' *dingin dan beku*. It means that the pursuit of justification should become the strong foundation in law circumstance which cannot be broken by certain prominence. In addition, the young lawyer asserts that this country should run its law ideology with the clean justice. This expression is presented in this following sample:

Sample 30:

Negara harusnya percaya bahwa menegakkan keadilan tidak bisa lain harus dengan keadilan yang bersih

Negara	harusnya percaya
Senser	Mental: cognition
Mental process	

bahwa	menegakkan keadilan	tidak bisa lain harus	dengan keadilan yang bersih
	Carrier	Attributive	Attribute
Attributive Relational Process			

In sample 30, there are two processes, i.e. mental process and attributive relational process. In mental process, the senser is *negara* and the mental element is *percaya*. Due to this clause does not have the specific meaning, it is connected with the next clause which uses relational process (attributive). The use of attributive *harus dengan* describes attributive relational process. It means that the young lawyer assumed that the country had not been able to perform their duties politically in order to create the law equality to the Indonesia society. In this critic, the young lawyer used mental process with the intention that the country would realize their fault in abusing the law case and come back to the right track. Moreover, the use of attributive relational process is intended to confirm the position of law as the strongest foundation that cannot be bargained with power and money. Eventually, courage to criticize state policy is a very important thing to do by an attorney who runs his profession in the world of law so that the deviation which often occurs in the country will not happen again.

From those finding, it can be concluded that critical thinking is very needed by a person to understand about how to decide whether the statement given by other people is true, partially true, or false in a detailed assessment.

4.3 Having Confidence

The third type of ideational meaning analysis in this story is related to the moral value of *Having Confidence*. Confidence is how the people recognize their ability to do something. This is related to the results or the assumption of others to them. In Putu Wijaya's work, there are several statements which become the moral value of self-confidence. There are four samples discovered by the writer which sign this component, i.e. sample 24,25,45 and 54. After the writer separated each of the data into some clauses, the writer found two processes in 7 clauses. Material process is more often seen in this analysis with six clauses, one clause describes attributive relational process. All of the samples are the utterances spoken by theyoung lawyer. Many of the material processes included in this type of ideational meaning give an assumption that the emersion of self confidence of the characters in the story is because of his action done in the past. The following are some of the examples of ideational meaning analysis which explain the moral value of *having confidence*:

Sample 24:

Penjahat yang paling kejam, sudah diberikan seorang pembela yang perkasa seperti Mike Tyson, itu bukan istilahku

Penjahat yang paling kejam	sudah diberikan	seorang pembela yang perkasa	seperti Mike Tyson
Recipient	Material	Target	Circumstance: comparison

Material process		
itu	bukan	istilahku
Carrier	Attributive: intensive	Attribute
Relational process: Attributive		

There are two processes in these clauses in sample 24, material process and attributive relational process. The clause which embodies material process explains the statement in the next clause which represents attributive relational process. The element of *having confidence* in this data is shown by the use of target and circumstance of comparison. The phrase *pembela yang perkasa* is the target of material process. By this calling, the writer assumes that the young lawyer tried to admit himself as the one who was very hardly and optimistic to reach his purpose. The use of circumstance of comparison *seperti Mike Tyson* implicates that the character of Mike Tyson is similar to his character which always wins the battle. However, he did not want to be arrogant and he said that the designation of Mike Tyson is not his term. It is proven by the use of attributive relational process. The subject *Itu* is a ‘carrier’, the word *bukan* identifies the ‘intensive attributive’, and *istilahku* is an ‘attribute’. The emergence of this process means that the young lawyer refused the term given to him. Through his attitude, he indirectly reflects the good characterization as a humble advocate. To sum up, the writer infers that this type of moral value gives the readers a learning that running the profession does not only need professionalism and discipline, but also high self confidence to increase the spirit in doing work assignments.

4.4 Having Honesty

The next type of moral value in ideational meaning analysis is *having honesty*. The term of honesty stands between the utterance and the words, the fit between information and reality. It is the firmness and steadiness of the heart; and something good that is not interfered with lies or deceit. In doing the job profession, having the nature of honesty and loyalty to do the job is important. Beside of that, the honest behaviour leads to a much better way, it will also help us in a variety of jobs. In this type of ideational meaning, the writer found 5 samples indicating *Having Honesty*. All of them can be identified in sample 36,37,42,43, and 44. There are also 3 processes in each clause of the data which mental process and material process are the most dominant process, followed by relational process with one clause. Some of the examples are presented below:

Sample 36:

Asal semua itu dilakukannya tanpa ancaman dan tanpa sogokan uang

Asal	semua itu	dilakukan	tanpa ancaman dan tanpa sogokan uang
	Goal	Material	Circumstantial: accompaniment
Material process			

This utterance is taken from the dialogue of the senior lawyer:

“Namun, tawaran yang sama dari seorang penjahat, malah kau terima baik, tak peduli orang itu orang yang pantas ditembak mati, karena sebagai professional kau tak bisa menolak mereka yang minta tolong agar kamu membelanya dari praktik-praktik pengadilan yang kotor untuk menemukan keadilan yang paling tepat. Asal semua itu dilakukannya tanpa ancaman dan tanpa sogokan uang”

Transitivity system used in this sample is material process signed by the use of *dilakukannya (done)*. The use of Circumstance of accompaniment “*tanpa ancaman dan sogokan uang*” gives the intention very clearly that from senior lawyer’s utterances, there is an element of honesty in doing the job profession as an attorney. The senior lawyer gave an advice to the young lawyer to do his duty with the full of honesty without a pressure from the other sides. As though, he had known that the young lawyer’s client was the cruellest bandit who can use every possible way to pass his law case. This dialogue also shows the characterization of the young lawyer in this context. Through his dialogue, it signs that since he became the best lawyer in Indonesia, he always did his profession purely and avoided every kind of bribery. On the other hand, he hoped for the young lawyer to do the same action like him.

Ideational meaning which represents the moral value of *Having Honesty* is also construed by the writer in the short dialogue between the senior lawyer and the young lawyer presented in sample 42 and 43 as follows:

Sample 42:

Asal anda jujur saja

asal	anda	jujur saja
	Senser	Mental: feeling
	Mental process	

Sample 43:

Aku jujur

Aku	jujur
senser	Mental: feeling
Mental process	

Sample 42 and 43 have the same transitivity system of mental process, in which *jujur* is the sign of the process. This thing makes the clauses in these data have strong moral value of *Having honesty*. The adjective *jujur* is classified as mental process of feeling. Through this process, the young lawyer had gotten the warning from the senior lawyer that he should protect the bandit with full of responsibility and honesty. It also means that the young lawyer must use his pure skill and knowledge as the lawyer to uphold the justification without the intervention of other parties. By adjusting the sense of honesty, the result of the working would find the best quality. This statement also empowers the utterance of the senior lawyer in sample 36 that there should be no bribery or threat in conducting the clear law enforcement.

Relational process also becomes the one of transitivity system used to express ideational meaning of *Having honesty*. It can be described by the example of clause in sample 37 which is the continuation of their dialogue.

Sample 37:

Bukan juga karena uang?

bukan juga	karena uang?
Carrier	Attribute
Relational process: Attributive	

The use of attributive relational process in these clauses gives the averment to the readers that being honest in running the profession is very examined by every harassments especially money. It can be proven by the use of attribute “*uang*”. This attribute signs that money is the main obstacle for the law

actors in conducting their job honestly. However, the detachment of the young lawyer to do his work without the temptation of money should be appreciated. To sum up, the moral value of honesty in this story deliver a learning to the reader that being honest is very important especially in job occupation so that people who prioritize the sincerity in their job will get a good recognition from others.

4.5 Having Wisdom

Having Wisdom is the next type of moral value in ideational meaning analysis. Wisdom is considered as the nature and the ability to use knowledge, comprehension, experience, common sense and deep insight. A wise person has the qualities in knowledge, and he is able to take advantage of the capacity to use it. He knows a good input and he can process it into a good result. In this context, there are many utterances spoken by both characters containing the ideational meaning of *having wisdom*. There are 10 samples analyzed which describe this type of moral value, i.e. sample 17,18,19,20,21,39,40,41,47, and 48. Uniquely, there are various processes of transitivity system included in this meaning. Material process becomes the most appearing process (6 clauses), followed by existential process (2 clauses), relational process (3 clauses), and behavioural process (1 clause). Below are the examples of ideational meaning analysis focusing on the moral value of *Having wisdom*:

Sample 39:

"Tidak ada kemenangan di dalam pemburuan keadilan"

tidak ada	kemenangan	dalam pemburuan keadilan
Existential	Existence	Circumstantial: matter
Existential process		

Sample 40:

Yang ada hanya usaha untuk mendekati apa yang lebih benar

yang ada	hanya usaha	untuk mendekati
Existential	Existence	Material
Existential Process		Material process

apa	yang lebih benar
Carrier	Attribute
Relational process: Attributive	

These data are taken from the utterance of young lawyer:

"Tidak ada kemenangan di dalam pemburuan keadilan. Yang ada hanya usaha untuk mendekati apa yang lebih benar. Sebab kebenaran sejati, kebenaran yang paling benar mungkin hanya mimpi kita yang tak akan pernah tercapai. Kalah-menang bukan masalah lagi".

Unlike other types of ideational meaning, *Having Wisdom* has existential process in transitivity system. In sample 39, the subject "*Tidak ada*" (there is not) is the sign of existential process, while the existence is *Kemenangan* (victory). To empower the meaning, the writer also adds sample 40 which includes 3 kinds of process, i.e. existential process, material process, and attributive relational process. It means that Putu Wijaya wants to engage the readers to comprehend the real target of attorney as a part of law enforcement through the young lawyer's dialogue. It means that searching the rightness does not relate to win or lose, but it intends to find the real essence of itself. In this thing, the statement conveyed by young lawyer reveals the moral value of *Having Wisdom*. It is because the young lawyer saw the duty of an attorney in another side. Indeed, in a law case, there must be winner and loser. However, the main existence of the law session is to

discover the real truth and to create a fair decision between two parties concerned. Therefore, the young lawyer more wants to be wise in handling his law case.

The ideational meaning reflecting the moral value of *Having Wisdom* is not only expressed by young lawyer, but also shown by senior lawyer. Below are the examples of the data.

Sample 19:

Jangan membunuh diri dengan diskripsi-diskripsi

Jangan membunuh	diri	dengan diskripsi-diskripsi
Material	Goal	Circumstance: Accompaniment
Material process		

Sample 20:

Yang akan menjebak kamu ke dalam doktrin-doktrin beku

yang	akan menjebak	kamu	Ke dalam doktrin-doktrin beku
	Material	Goal	Circumstance: accompaniment
Material process			

Transitivity analysis used by senior lawyer to express his wisdom is material process. It is signed by the verb *jangan membunuh* (don't kill) which is addressed to the young lawyer in sample 19. Then, he uses an imagery sentence in sample 20 *yang akan menjebak kamu dalam doktrin – doktrin beku* which has the same process to strengthen his statement. These processes contain the moral value of *Having wisdom* because the senior lawyer wanted to give advice to the young lawyer to act naturally in doing his task. It also means that he must have his own

conviction and he should not be influenced by the views of others. If he is trapped by that impact, he will not be able to carry his duties freely.

4.6 Having Love

This is the last type of ideational meaning analysis reflecting the moral value of *Having love*. Love is an attitude of mutual respect and for all of God's creatures, both animate and inanimate, such as loving oneself on the basis of a noble conscience. In this context of the story, Putu Wijaya wants to show the intimacy between the senior lawyer and the young lawyer as a father and son in the end of the story. Although at first, both characters more talk about the law case which involves the young lawyer, the feeling of family love between them is quite strong. It can be described by several samples found by the writer which identify the form of *Having Love*. Overall, there are 6 samples which become the reference in this finding. They are data 49,50,51,52,55, and 56. Below are some findings which reflect the moral value of *Having love*:

Sample 49:

Biarkan aku bertemu dengan putraku

biarkan	aku	bertemu	dengan putraku
Material	Goal	Material	Goal
Material process		Material process	

Sample 50:

Sebab aku sudah sangat rindu kepada dia

sebab	aku	sudah sangat rindu	kepada dia
	Senser	Mental: feeling	Phenomenon
Mental process			

These samples are taken from the utterances of the senior lawyer:

*Lebih baik kamu pulang sekarang. **Biarkan aku bertemu dengan putraku, sebab aku sudah sangat rindu kepada dia.***

There are two processes in these samples, material process and mental process. Both of the processes have the relation each other in order to gain a meaning. Through the samples, the form of love of a father to his son is shown by the senior lawyer's expression. The use of material process *biarkan & bertemu* conceives that the senior lawyer wanted to return to the home in order to meet with the young lawyer as his son, not as superior and subordinate. He knew that he should act to be professional in job circumstance but he also wanted to express his yearning to his son. This statement empowers with the use of mental process which "*sangat rindu*" is the sign of mental process. Based on the analysis above, it can be stated that the senior lawyer has a very high sense of affection to the young lawyer.

The moral value of *Having love* is not only expressed by the senior lawyer but also the young lawyer. It can be proven by his utterances in sample 51 and 52 as follows:

Sample 51:

Ia berdiri hendak memeluk ayahnya

Ia	berdiri	hendak memeluk	ayahnya
Actor	Material	Material	Goal
Material process			

Sample 52:

Ia memandang sekali lagi orang tua itu dengan segala hormat dan cintanya

Ia	memandang sekali lagi	orang tua itu	dengan segala hormat dan cintanya
Behaver	Behavioural	Range	Circumstance: manner
Behavioural process			

Sample 51 and 52 have different transitivity system to show this moral value. They are material process and behavioural process. The use of material process in sample 51 describes the bodily process which is presented by the young lawyer. Through the verb and object *berdiri hendak memeluk ayahnya*, he tended to give the form of love to his father through physical expression. In addition, the use of behavioural process in sample 52 which the verb *memandang* as the sign of process and circumstance (manner) *dengan segala hormat dan cintanya* implies a deep intimacy between him and his father as a family that support and love each other. This attitude give a learning to the reader that people should be able to have a sense of love especially for the family because it is the most important part in all human life to achieve success.

CHAPTER V

CONCLUSION

After explaining the result of the analysis, the writer indicates that language not only functions merely as a tool for communication, but also as a medium for conveying meaning. It is proven by the use of Systemic Functional Linguistics (SFL). With ideational meaning as one of language metafunctions, the writer proves that every chain of clause in a text represents meaning based on experience and phenomenon happened. This analysis can also obtain not only from the use of language in general, but also literary works, such as poetry, short story, drama, etc.

After doing ideational meaning analysis in Putu Wijaya's short story entitled "*Peradilan Rakyat*", the writer tried to make analysis on moral value and characterizations of the characters. The writer found six kinds of moral value namely: *being professional*, *being critical*, *having confidence*, *having honesty*, *having wisdom*, and *having love*. There are 56 data which contain 74 amount of transitivity system indicating these moral values. There are also six kinds of process in this story. They are material, verbal, relational, existential, mental, and behavioural process. Material process is the most frequently occurring process (33 clauses), followed by relational process (19 clauses), mental process (13 clauses), verbal process (3 clauses), existential process (4 clauses) and behavioural process (2 clauses). The frequent use of material process infers that the ideas used by Putu Wijaya to express the intention of the story more focus on action.

From six kinds of moral values above, *being critical* is the largest component since the important message uttered by Putu Wijaya is to give critic not only to the actors of law right but also to the country which was full of injustice and fraud during that time. Then, another moral value which has the big portion in this story is *being professional* since the story learned about professional attitude shown by the main character in carrying out his profession as an advocate. The senior lawyer gives some advices to his young lawyer that a sense of professionalism must be owned by every person in job circumstance in order to make effectiveness in performing task. However, there are other moral values and characterizations presented by him which accompany the previous meaning above. They are: the critical attitude of the young lawyer to his senior, expression of family love, self confidence owned by young lawyer, the compulsion of being honest, and the wisdom from the senior lawyer that becomes the model for his junior.

Overall, the result of the analysis is expected to help the readers of "*Peradilan Rakyat*" comprehend the intention conveyed by Putu Wijaya in the other side of interpretation like SFL analysis.

REFERENCES

- Afrianto, L. M. 2014. "Transitivity Analysis on Shakespeare's Sonnets". *IOSR Journal of Humanities and Social Science* , 78-85.
- Arikunto, Suharsimi. 2006. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT. Rineka Cipta.
- Asad Mehmood, R. A. 2014. "Transitivity Analysis: Representation of Love in Wilde's *The Nightingale and The Rose*". *European Journal of Research in Social Sciences* , 78-85.
- Halliday, M.A.K. 1985. *An Introduction To Functional Grammar*. London: Edward Arnold.
- & Mathiessen. 2004. *An Introduction To Functional Grammar 3rd*. London: Edward Arnold.
- Kondowe, W. 2014. "Presidents and Ideologies: A Transitivity analysis of Bingu wa Mutharika's inaugural address". *International Journal of Language and Linguistics*, 174-180.
- Martin, M. H. 1993. *Writing Science: Literacy and Discursive Power*. Pittsburgh: University of Pittsburgh.
- Puspasari, I. P. 2015. *The Construal of Ideational Meaning and Relational Meaning in Pop-Islamic Songs and Dangdut-Islamic Songs*. unpublished S1 Thesis. Semarang: Faculty of Humanities Diponegoro University.
- Putri, L. 2009. *Ideational Meaning In Barack Obama's Inaugural Speech*. Unpublished S1 Thesis. Semarang: Faculty of Humanities Diponegoro University.
- Salsabil, S. 2014. *A Transitivity Analysis of English Texts In Bahasa Inggris When English Rings The Bell*. Unpublished S1 Thesis. Yogyakarta: Faculty of Language and Arts Yogyakarta State University.
- Sudaryanto. 1993. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University Press.
- Thompson, Geoff. 1996. *Introducing Functional Grammar*. London: Edward Arnold

- Wigati, S. 2009. *Ideational Meaning Pada Lirik Lagu Breakaway, I Believe I Can Fly, We Will Not Go Down Dan White Flag*. Unpublished S1 Thesis. Semarang: Faculty of Humanities Diponegoro University.
- Wignell, Peter & Linda Gerot. 1994. *Making Sense of Functional Grammar*. Cammeray: Antipodean Educational Enterprises.
- Wijaya, Putu. 2003. *Peradilan Rakyat*. Retrieved from: <http://www.lokerseni.web.id/2011/12/cerpen-peradilan-rakyat-karya-putu.html>. [Accessed in 20th February 2017]
- Winarsih. 2009. *Makna Ideasional dalam Drama Too True to Be Good Karya George Benard Shaw*. Unpublished S1 Thesis. Semarang: Faculty of Humanities Diponegoro University.

APPENDIX

1. Sample 1:

“Tetapi, aku tidak datang sebagai putramu. Aku datang kemari sebagai seorang pengacara muda yang ingin menegakkan keadilan di negeri yang sedang kacau ini

(But, I do not come as your son. I come as junior lawyer who wants to uphold justice in this turmoil country)

yang	ingin	menegakkan keadilan	di negeri yang sedang kacau ini
Senser	Cognition: mental	Phenomenon	Circumstance: matter and place
Mental Process			
<i>Moral value: being professional</i>			

2. Sample 2:

“Apa yang ingin kamu tentang anak muda?”

(What do you want to resist, young boy?)

Apa	yang ingin	kamu tentang	anak muda?
	Mental	phenomenon	Senser
Mental Process			
<i>Moral value: being critical</i>			

3. **Sample 3:**

“Ya, kepada kamu, bukan sebagai putraku”.

“Tetapi sebagai ujung tombak pencarian keadilan di negeri yang sedang dicabik – cabik korupsi ini.”

(Yes, into you, not as my son)

(But you as the spearhead of pursuit of justice in this country which is being shredded by corruption)

kepada kamu	bukan sebagai putraku
Receiver	Circumstance: role
Verbal Process	

tetapi	kamu	sebagai	ujung tombak pencarian keadilan	di negeri yang sedang dicabik – cabik korupsi ini
	Carrier	Attributive	Attribute	Circ: place
Attributive relational process				

4. **Sample 4:**

“Aku pisahkan antara urusan keluarga dan kepentingan pribadi dengan perjuangan penegakan keadilan”.

(I separate family and personal business with the struggle for justice)

Aku	pisahkan	antara urusan keluarga dan kepentingan pribadi	dengan perjuangan penegakan keadilan
Actor	Material	Goal	Circumstance: purpose
Material Process			
<i>Moral value: being professional</i>			

5. **Sample 5:**

Tidak seperti para pengacara sekarang yang kebanyakan berdagang.
(unlike those present lawyers who do trading)

Tidak seperti para pengacara sekarang	yang	kebanyakan berdagang
Circumstance: comparative	Actor	Material
Material process		
<i>Moral value: being critical</i>		

6. **Sample 6:**

Bahkan tidak seperti para elit dan cendekiawan yang cemerlang ketika masih di luar kekuasaan, namun menjadi buas dan keji ketika memperoleh kesempatan untuk menginjak-injak keadilan dan kebenaran yang dulu diberhalakannya.

(Even unlike the elites and intellectuals who were so brilliant when they were out of power, but they can be so brave when they got a chance to disobey justice and righteousness that firstly they adored)

namun	menjadi	buas
	Attributive	Attribute
Relational process: attributive		
<i>Moral value: being critical</i>		

ketika	(mereka) memperoleh	kesempatan	untuk menginjak-injak	kebenaran dan keadilan yang dulu diberhalakannya
	Material	Goal	Material	Goal
Material process				
<i>Moral value: being critical</i>				

7. **Sample 7:**

Mereka menyebutku Singa Lapar
(They call me a hungry lion)

Mereka	menyebut	ku	Singa lapar
Sayer	Verbal	Receiver	Verbiage
Verbal process			
<i>Moral value: being professional</i>			

8. **Sample 8:**

Aku memang tidak pernah berhenti memburu pencuri-pencuri keadilan yang bersarang di lembaga-lembaga tinggi dan gedung-gedung bertingkat
(I never stop hunting the thieves of justice who nested in high institution and multi-storey building)

aku	memang tidak pernah berhenti memburu	pencuri-pencuri keadilan
Actor	Material	Goal
Material process		
<i>Moral value: being professional</i>		

9. **Sample 9:**

Anda dengan seluruh sejarah Anda memang terlalu besar untuk dibicarakan
(You and your history is too big to be discussed)

Anda dengan seluruh sejarah anda	memang	terlalu besar untuk dibicarakan
Carrier	Attributive: intensive	Attribute
Attributive relational process		
<i>Moral value: being critical</i>		

10. **Sample 10:**

Aku punya sederetan koreksi terhadap kebijakan-kebijakan yang sudah Anda lakukan.

(I have a number of corrections about policies you have done)

aku	punya	sederetan koreksi	terhadap kebijakan-kebijakan	yang sudah anda	lakukan
carrier	Attributive	Attribute	Circumstance: matter	Actor	Material
Relational process: attributive				Material process	
<i>Moral value: being critical</i>					

11. **Sample 11:**

Dan aku terlalu kecil untuk menentang bahkan juga terlalu tak pantas untuk memujimu.

(and I am too little to oppose or even too unworthy to appreciate you)

dan	aku	terlalu kecil	untuk menentang
	Carrier	Attribute	Mental: feeling
	Relational process: Attributive		Mental process
<i>Moral value: being critical</i>			

bahkan	juga terlalu tak pantas	untuk memuji	mu
	Attribute	Mental: feeling	Phenomenon
	Relational process: Attributive		Mental Process
<i>Moral value: being critical</i>			

12. **Sample 12:**

Anda sudah tidak memerlukan celaan atau pujian lagi

(You don't need any insult or praise again)

Anda	sudah tidak memerlukan	cercaan	atau pujian lagi
Carrier	Attributive	Attribute	Attribute
Attributive relational process			
<i>Moral value: being critical</i>			

13. **Sample 13:**

kau yang selalu berhasil dan sempurna
(You, who are always success and expert)

kau	yang	selalu berhasil	dan sempurna
Carrier	Attributive	Attribute	Attribute
Attributive relational process			
<i>Moral value: being critical</i>			

14. **Sample 14:**

tetapi kau juga adalah keadilan itu sendiri
(but you are also the justice itself)

tetapi	kau	juga adalah	keadilan itu sendiri
	Carrier	Attributive	Attribute
Attributive relational process			
<i>Moral value: being critical</i>			

15. **Sample 15:**

Berarti kita bisa bicara sungguh-sungguh sebagai profesional, Pemburu Keadilan
(so that we can really speak as a professional, justice hunter)

berarti	kita	bisa bicara sungguh-sungguh	sebagai profesional, pemburu keadilan
	Sayer	Verbal	Circumstance: role
Verbal process			
<i>Moral value: being professional</i>			

16. **Sample 16:**

"Itu semua juga tidak lepas dari hasil gemblenganmu yang tidak kenal ampun!"

(All of them do not separate from your relentless nurture)

Itu semua	juga tidak lepas	dari hasil gemblenganmu yang tidak kenal ampun
Carrier	Attributive	Attribute
Attributive relational process		
<i>Moral value: being professional</i>		

17. **Sample 17:**

Jangan surut

(Do not recede)

Jangan surut
Material
Material process
<i>Moral value: having wisdom</i>

18. **Sample 18:**

Jangan membatasi dirimu sendiri

(Don't restrict yourself)

Jangan membatasi	dirimu sendiri
Material	Goal
Material process	
<i>Moral value: having wisdom</i>	

19. **Sample 19:**

Jangan membunuh diri dengan diskripsi-diskripsi

(Don't kill yourself with the descriptions)

Jangan membunuh	diri	dengan diskripsi-diskripsi
Material	Goal	Circumstance: Accompaniment
Material process		
<i>Moral value: having wisdom</i>		

20. **Sample 20:**

Yang akan menjebak kamu ke dalam doktrin-doktrin beku

(which will trap you in frozen doctrines)

yang	akan menjebak	kamu	ke dalam doktrin-doktrin beku
	Material	Goal	Circumstance: accompaniment
Material process			
<i>Moral value: having wisdom</i>			

21. **Sample 21:**

Mengalir sajalah sewajarnya bagaikan mata air, bagi suara alam

(Just flow down naturally like water spring, like nature sound)

Mengalirlah sajalah	sewajarnya	bagaikan mata air	bagai suara alam
Material	Circumstance: manner	Circumstance: comparison	Circumstance: comparison
Material process			
<i>Moral value: having wisdom</i>			

22. **Sample 22:**

negara tidak benar-benar menugaskan aku untuk membelanya

(the country does not really entrust me to protect him)

negara	tidak benar-benar menugaskan	aku	untuk membela	nya
Actor	Material	Goal	Material	Goal
Material process			Material process	
<i>Moral value: being critical</i>				

23. **Sample 23:**

Negara hanya ingin mempertunjukkan sebuah teater spektakuler

(They just wants to show a spectacular theatre)

negara	hanya ingin	mempertunjukkan	sebuah teater spektakuler
Senser	Mental: cognition	Material	Goal
Mental process		Material process	
<i>Moral value: being critical</i>			

24. **Sample 24:**

Penjahat yang paling kejam, sudah diberikan seorang pembela yang perkasa seperti Mike Tyson, itu bukan istilahku.
 (The cruellest bandit, was given a strong protector, like Mike Tyson, it is not my label)

Penjahat yang paling keja,	sudah diberikan	seorang pembela yang perkasa	seperti Mike Tyson
Goal	Material	Target	Circumstance: comparison
Material process			
<i>Moral value: having confidence</i>			

itu	bukan	istilahku
Carrier	Attributive	Attribute
Relational process: Attributive		
<i>Moral value: having confidence</i>		

25. **Sample 25:**

sebab aku selalu berhasil memenangkan semua perkara yang aku tangani
 (because I always succeeded in winning all cases I handled)

Aku	selalu berhasil memenangkan	semua perkara	yang	aku	tangani
Actor	Material	Circ: matter		Actor	Material
Material process				Material process	
<i>Moral value: having confidence</i>					

26. **Sample 26:**

Aku ingin berkata tidak kepada negara, (karena pencarian keadilan tak boleh menjadi sebuah teater)
 (I want to say 'No' to the country, because the search of justice must not be a theatre)

karena	pencarian keadilan	tak boleh menjadi	sebuah teater
---------------	---------------------------	--------------------------	----------------------

	Carrier	Attributive	Attribute
Relational process: Attributive			
<i>Moral value: being critical</i>			

27. **Sample 27:**

tetapi mutlak hanya pencarian keadilan yang kalau perlu dingin dan beku
 (but it is just the pursuit of justification which is cold and freeze)

tetapi	mutlak hanya	pencarian keadilan
	Carrier	Attribute
Relational process: Attributive		
<i>Moral value: being critical</i>		

yang	kalau perlu	dingin dan beku
	Attributive	Attribute
Relational process: Attributive		

28. **Sample 28:**

kesimpulanku, (negara sudah memainkan sandiwara)
 (My conclusion, the country has played a theatrical)

negara	sudah memainkan	sandiwara
Actor	Material	Goal
Material process		
<i>Moral value: being critical</i>		

29. **Sample 29:**

Negara hendak menjadikan aku sebagai pecundang
 (The country wants to make me as loser)

negara	hendak	menjadikan	aku	sebagai pecundang
Senser	Mental: cognition	Material	Goal	Circumstance: role
Mental process		Material process		
<i>Moral value: being critical</i>				

30. **Sample 30:**

Negara harusnya percaya bahwa menegakkan keadilan tidak bisa lain harus dengan keadilan yang bersih
(The country should believe that upholding justice must be the clear justice)

negara	harusnya percaya	bahwa	menegakkan keadilan	tidak bisa lain harus dengan	keadilan yang bersih
Senser	Mental: cognition		Carrier	Attributive	Attribute
Mental process			Attributive Relational Process		
<i>Moral value: being critical</i>			<i>Moral value: being critical</i>		

31. **Sample 31:**

Sebagai seorang pengacara aku tidak bisa menolak siapa pun orangnya
(As a lawyer, I cannot refuse anyone)

Sebagai seorang pengacara	aku	tidak bisa menolak	siapapun orangnya
Circ: role	Senser	Mental: Cognition	Phenomenon
Mental process			
<i>Being professional</i>			

32. **Sample 32:**

agar aku melaksanakan kewajibanku sebagai pembela
 (so that I fulfil my duty as an attorney)

agar	aku	melaksanakan	kewajibanku	sebagai pembela
	Actor	Material	Goal	Circ: role
Material process				
<i>Moral value: being professional</i>				

33. **Sample 33:**

Tapi kau telah menunjukkan dirimu sebagai professional
 (But you have shown yourself as professional)

Tetapi	kau	telah menunjukkan	dirimu	Sebagai profesional
	Actor	Material	Goal	Circ: role
Material process				
<i>Moral value: being professional</i>				

34. **Sample 34:**

sebab di balik tawaran itu tidak hanya ada usaha pengejaran pada kebenaran dan penegakan keadilan
 (since behind the offering there is not only a pursuit of truth and justice)

sebab	di balik tawaran itu	tidak hanya ada	usaha pengejaran pada kebenaran
--------------	-----------------------------	------------------------	--

			dan penegakan keadilan
	Circumstance: accompaniment	Existential	Existence
	Existential process		
<i>Moral value: being critical</i>			

35. **Sample 35:**

Tetapi di situ sudah ada tujuan-tujuan politik
(But there are also political purposes)

Tetapi	disitu sudah ada	tujuan-tujuan politik
	Existential	Existence
	Existential process	
<i>Moral value: being critical</i>		

36. **Sample 36:**

Asal semua itu dilakukannya tanpa ancaman dan tanpa sogokan uang
(If all of them are done without threat and money bribe)

Asal	semua itu	dilakukan	tanpa ancaman dan sogokan uang
	Goal	Material	Circumstantial: accompaniment
	Material process		
<i>Moral value: having honesty</i>			

37. **Sample 37:**

Bukan juga karena uang?

(Is it not a money business?)

bukan juga	karena uang?
Carrier	Attribute
Relational process: Attributive	
<i>Moral value: having honesty</i>	

38. **Sample 38:**

"Karena aku akan membelanya."

(because I will protect him)

karena	aku	akan membela	nya
	Actor	Material	Goal
Material process			
<i>Moral value: being professional</i>			

39. **Sample 39:**

"Tidak ada kemenangan di dalam pemburuan keadilan"

(There is no victory in hunting justice)

tidak ada	kemenangan	dalam perburuan keadilan
Existential	Existence	Circumstantial: matter
Existential process		
<i>Moral value: having wisdom</i>		

40. **Sample 40:**

Yang ada hanya usaha untuk mendekati apa yang lebih benar
(There is only attempt to overtake what more correct is)

yang ada	hanya usaha	untuk mendekati
Existential	Existence	Material
Existential Process		Material process
<i>Moral value: having wisdom</i>		

apa	yang lebih benar
Carrier	Attribute
Relational process: Attributive	
<i>Moral value: having wisdom</i>	

41. **Sample 41:**

Upaya untuk mengejar itu yang paling penting
(The effort in catching it is the most important)

Upaya untuk mengejar itu	yang paling penting
Carrier	Attribute
Attributive relational process	
<i>Moral value: having wisdom</i>	

42. **Sample 42:**

Asal anda jujur saja
(If you're honest)

Asal	anda	jujur saja
	Senser	Mental: feeling
Mental process		
<i>Moral value: having honesty</i>		

43. **Sample 43:***Aku jujur*

(I'm honest)

aku	jujur
senser	Mental: feeling
Mental process	
<i>Moral value: having honesty</i>	

44. **Sample 44:***"Aku tak pernah mencari uang dari kesusahan orang!"*

(I never search money from people distress)

aku	tak pernah mencari	uang	Dari kesusahan seseorang
Actor	Material	Goal	Circumstance:
Material process			
<i>Moral value: having honesty</i>			

45. **Sample 45:***Aku akan memenangkannya dan aku akan menang!*

(I will win it and I will win!)

Aku	akan	nya	dan	aku	akan
------------	-------------	------------	------------	------------	-------------

	memenangkan				menang
Actor	Material	Goal		Actor	Material
Material process				Material process	
<i>Moral value: having confidence</i>					

46. **Sample 46:**

Menegakkan hukum selalu dirongrong oleh berbagai tuduhan
 (Upholding law is always undermined by various allegations)

menegakkan hukum	selalu dirongrong	oleh berbagai tuduhan
Goal	Material	Actor
Material process		
<i>Moral value: being critical</i>		

47. **Sample 47:**

semua rongrongan itu hanya akan menambah pujian untukmu kelak
 (all of them will only increase the admiration for you later)

Semua rongrongan itu	hanya akan menambah	pujian untukmu	kelak
Carrier	Attributive	Attribute	Circumstance: time
Attributive relational process			
<i>Moral value: having wisdom</i>			

48. **Sample 48:**

kalau kamu mampu terus mendengarkan suara hati nuranimu sebagai penegak hukum yang profesional.

(if you're able to listen your conscience as a professional law enforcement)

kalau	kamu	terus mendengarkan	suara hati nuranimu	sebagai penegak hukum yang profesional
	Behaver	Behavioral	Range	Circumstance: role
Behavioural process				
<i>Moral value: having wisdom</i>				

49. **Sample 49:**

Biarkan aku bertemu dengan putraku

(Let me meet to my son)

biarkan	aku	bertemu	dengan putraku
Material	Goal	Material	Goal
Material process		Material process	
<i>Moral value: having love</i>			

50. **Sample 50:**

sebab aku sudah sangat rindu kepada dia

(because I'm so miss him)

sebab	aku	sudah sangat rindu	kepada dia
	Senser	Mental: feeling	Phenomenon
Mental process			
<i>Moral value: having love</i>			

51. **Sample 51:**

Ia berdiri hendak memeluk ayahnya

(He stands up and wants to hug his father)

Ia	berdiri	hendak memeluk	ayahnya
Actor	Material	Material	Goal
Material process			
<i>Moral value: having love</i>			

52. **Sample 52:**

Ia memandang sekali lagi orang tua itu dengan segala hormat dan cintanya

(He looks at the old man again with all his respect and love)

Ia	memandang sekali lagi	orang tua itu	dengan segala hormat dan cintanya
Behaver	Behavioural	Range	Circumstance: manner
Behavioural process			
<i>Moral value: having love</i>			

53. **Sample 53:**

Peradilan ini terlalu tergesa-gesa

(This justification is too hasty)

Pengadilan ini	terlalu tergesa gesa
Token	Value

Identifying relational process
<i>Moral value: being critical</i>

54. **Sample 54:**

Aku akan memenangkan perkara ini

(I will win this case)

aku	akan memenangkan	perkara ini
Actor	Material	Goal
Material process		
<i>Moral value: having confidence</i>		

55. **Sample 55:**

Aku terus membuka pintu dan mengharapkan kau datang lagi kepadaku sebagai seorang putra

(I keep opening the door and expect you coming back to me as a son)

aku	terus membuka	pintu	dan	mengharapkan	kau	datang lagi	kepadaku	sebagai seorang putra
Actor	Material	Goal		Mental: feeling	Phenomenon	Material	Goal	Circ: role
Material process				Mental process		Material process		
<i>Moral value: having love</i>								

56. **Sample 56:***aku rindu kepada putraku*

(I miss my son)

Aku	rindu	kepada putraku
Senser	Mental: feeling	phenomenon
Mental process		
<i>Moral value: having love</i>		

“PERADILAN RAKYAT”

Oleh: Putu Wijaya

Seorang pengacara muda yang cemerlang mengunjungi ayahnya, seorang pengacara senior yang sangat dihormati oleh para penegak hukum.

"Tapi aku datang tidak sebagai putramu," kata pengacara muda itu, "aku datang ke mari sebagai seorang pengacara muda yang ingin menegakkan keadilan di negeri yang sedang kacau ini."(1)

Pengacara tua yang bercambang dan jenggot memutih itu, tidak terkejut. Ia menatap putranya dari kursi rodanya, lalu menjawab dengan suara yang tenang dan agung.

"Apa yang ingin kamu tentang, anak muda?"(2)

Pengacara muda tertegun. "Ayahanda bertanya kepadaku?"

"Ya, kepada kamu, bukan sebagai putraku, tetapi kamu sebagai ujung tombak pencarian keadilan di negeri yang sedang dicabik-cabik korupsi ini."(3)

Pengacara muda itu tersenyum.

"Baik, kalau begitu, Anda mengerti maksudku."

"Tentu saja. Aku juga pernah muda seperti kamu. Dan aku juga berani, kalau perlu kurang ajar. Aku pisahkan antara urusan keluarga dan kepentingan pribadi dengan perjuangan penegakan keadilan. (4) Tidak seperti para pengacara sekarang yang kebanyakan berdagang (5). Bahkan tidak seperti para elit dan cendekiawan yang cemerlang ketika masih di luar kekuasaan, namun menjadi lebih buas dan keji ketika memperoleh kesempatan untuk menginjak-injak keadilan dan kebenaran yang dulu diberhalakannya(6). Kamu pasti tidak terlalu jauh dari keadaanku waktu masih muda. Kamu sudah membaca riwayat hidupku yang belum lama ini ditulis di sebuah kampus di luar negeri bukan? Mereka menyebutku Singa Lapar (7). Aku memang tidak pernah berhenti memburu pencuri-pencuri keadilan yang bersarang di lembaga-lembaga tinggi dan gedung-gedung bertingkat.(8) Merekalah yang sudah membuat kejahatan menjadi budaya di negeri ini. Kamu bisa banyak belajar dari buku itu."

Pengacara muda itu tersenyum. Ia mengangkat dagunya, mencoba memandang pejuang keadilan yang kini seperti macan ompong itu, meskipun sisa-sisa keperkasaannya masih terasa.

"Aku tidak datang untuk menentang atau memuji Anda. Anda dengan seluruh sejarah Anda memang terlalu besar untuk dibicarakan(9). Meskipun bukan bebas dari kritik. Aku punya sederetan koreksi terhadap kebijakan-kebijakan yang sudah Anda lakukan(10). Dan aku terlalu kecil untuk menentang bahkan juga terlalu tak pantas untuk memujimu(11). Anda

sudah tidak memerlukan cercaan atau pujian lagi(12). Karena kau bukan hanya penegak keadilan yang bersih), kau yang selalu berhasil dan sempurna (13), tetapi kau juga adalah keadilan itu sendiri (14)."

Pengacara tua itu meringis.

*"Aku suka kau menyebut dirimu aku dan memanggilku kau. **Berarti kita bisa bicara sungguh-sungguh sebagai profesional, Pemburu Keadilan.**" (15)*

"Itu semua juga tidak lepas dari hasil gembenganmu yang tidak kenal ampun!"(16)

Pengacara tua itu tertawa.

"Kau sudah mulai lagi dengan puji-pujianmu!" potong pengacara tua.

Pengacara muda terkejut. Ia tersadar pada kekeliruannya lalu minta maaf.

*"Tidak apa. **Jangan surut (17).** Katakan saja apa yang hendak kamu katakan," sambung pengacara tua menenangkan, sembari mengangkat tangan, menikmati juga pujian itu, **"jangan membatasi dirimu sendiri (18). Jangan membunuh diri dengan diskripsi-diskripsi (19) yang akan menjebak kamu ke dalam doktrin-doktrin beku(20), mengalir sajalah sewajarnya bagaikan mata air, bagai suara alam (21), karena kamu sangat diperlukan oleh bangsamu ini."***

Pengacara muda diam beberapa lama untuk merumuskan diri. Lalu ia meneruskan ucapannya dengan lebih tenang.

"Aku datang kemari ingin mendengar suaramu. Aku mau berdialog."

"Baik. Mulailah. Berbicaralah sebebas-bebasnya."

*"Terima kasih. Begini. Belum lama ini negara menugaskan aku untuk membela seorang penjahat besar, yang sepatasnya mendapat hukuman mati. Pihak keluarga pun datang dengan gembira ke rumahku untuk mengungkapkan kebahagiaannya, bahwa pada akhirnya negara cukup adil, karena memberikan seorang pembela kelas satu untuk mereka Tetapi aku tolak mentah-mentah. Kenapa? Karena aku yakin, **negara tidak benar-benar menugaskan aku untuk membelanya (22). Negara hanya ingin mempertunjukkan sebuah teater spektakuler(23),** bahwa di negeri yang sangat tercela hukumnya ini, sudah ada kebangkitan baru. **Penjahat yang paling kejam, sudah diberikan seorang pembela yang perkasa seperti Mike Tyson, itu bukan istilahku (24),** aku pinjam dari apa yang diobral para pengamat keadilan di koran untuk semua sepak-terjangku, **sebab aku selalu berhasil memenangkan semua perkara yang aku tangani. (25)***

*Aku ingin berkata tidak kepada negara, **karena pencarian keadilan tak boleh menjadi sebuah teater (26), tetapi mutlak hanya pencarian keadilan yang kalau perlu dingin dan beku (27).** Tapi negara terus juga mendesak dengan berbagai cara supaya tugas itu aku terima. Di situ aku mulai berpikir. Tak mungkin semua itu tanpa alasan. Lalu aku melakukan investigasi yang mendalam dan kutemukan faktanya. **Walhasil, kesimpulanku, negara sudah memainkan sandiwara (28).** Negara ingin menunjukkan kepada rakyat dan dunia , bahwa*

kejahatan dibela oleh siapa pun, tetap kejahatan. Bila negara tetap dapat menjebloskan bangsat itu sampai ke titik terakhirnya hukuman tembak mati, walaupun sudah dibela oleh tim pembela seperti aku, maka negara akan mendapatkan kemenangan ganda, karena kemenangan itu pastilah kemenangan yang telak dan bersih, karena aku yang menjadi jaminannya. **Negara hendak menjadikan aku sebagai pecundang (29).** Dan itulah yang aku tentang.

Negara harusnya percaya bahwa menegakkan keadilan tidak bisa lain harus dengan keadilan yang bersih (30), sebagaimana yang sudah Anda lakukan selama ini."

Pengacara muda itu berhenti sebentar untuk memberikan waktu pengacara senior itu menyimak. Kemudian ia melanjutkan.

"Tapi aku datang kemari bukan untuk minta pertimbanganmu, apakah keputusanku untuk menolak itu tepat atau tidak. Aku datang kemari karena setelah negara menerima baik penolakanku, bajingan itu sendiri datang ke tempat kediamanku dan meminta dengan hormat supaya aku bersedia untuk membelanya."

"Lalu kamu terima?" potong pengacara tua itu tiba-tiba.

Pengacara muda itu terkejut. Ia menatap pengacara tua itu dengan heran.

"Bagaimana Anda tahu?"

Pengacara tua mengelus jenggotnya dan mengangkat matanya melihat ke tempat yang jauh. Sebentar saja, tapi seakan ia sudah mengarungi jarak ribuan kilometer. Sambil menghela napas kemudian ia berkata: "Sebab aku kenal siapa kamu."

Pengacara muda sekarang menarik napas panjang.

"Ya aku menerimanya, sebab aku seorang profesional. **Sebagai seorang pengacara aku tidak bisa menolak siapa pun orangnya (31) yang meminta agar aku melaksanakan kewajibanku sebagai pembela (32).** Sebagai pembela, aku mengabdikan kepada mereka yang membutuhkan keahlianku untuk membantu pengadilan menjalankan proses peradilan sehingga tercapai keputusan yang seadil-adilnya."

Pengacara tua mengangguk-anggukkan kepala tanda mengerti.

"Jadi itu yang ingin kamu tanyakan?"

"Antara lain."

"Kalau begitu kau sudah mendapatkan jawabanku."

Pengacara muda tertegun. Ia menatap, mencoba mengetahui apa yang ada di dalam lubuk hati orang tua itu.

"Jadi langkahku sudah benar?"

Orang tua itu kembali mengelus janggutnya.

"Jangan dulu mempersoalkan kebenaran. **Tapi kau telah menunjukkan dirimu sebagai**

professional (33). Kau tolak tawaran negara, sebab di balik tawaran itu tidak hanya ada usaha pengejaran pada kebenaran dan penegakan keadilan (34), sebagaimana yang kau kejar dalam profesimu sebagai ahli hukum tetapi di situ sudah ada tujuan-tujuan politik (35). Namun, tawaran yang sama dari seorang penjahat, malah kau terima baik, tak peduli orang itu orang yang pantas ditembak mati, karena sebagai profesional kau tak bisa menolak mereka yang minta tolong agar kamu membelanya dari praktik-praktik pengadilan yang kotor untuk menemukan keadilan yang paling tepat. Asal semua itu dilakukannya tanpa ancaman dan tanpa sogokan uang (36)! Kau tidak membelanya karena ketakutan, bukan?"

"Tidak! Sama sekali tidak!"

"**Bukan juga karena uang?!"**(37)

"Bukan!"

"Lalu karena apa?"

Pengacara muda itu tersenyum.

"**Karena aku akan membelanya.**" (38)

"Supaya dia menang?"

"Tidak ada kemenangan di dalam pemburuan keadilan (39). Yang ada hanya usaha untuk mendekati apa yang lebih benar (40). Sebab kebenaran sejati, kebenaran yang paling benar mungkin hanya mimpi kita yang tak akan pernah tercapai. Kalah-menang bukan masalah lagi. Upaya untuk mengejar itu yang paling penting (41). Demi memuliakan proses itulah, aku menerimanya sebagai klienku."

Pengacara tua termenung.

"Apa jawabanku salah?"

Orang tua itu menggeleng.

"Seperti yang kamu katakan tadi, salah atau benar juga tidak menjadi persoalan. Hanya ada kemungkinan kalau kamu membelanya, kamu akan berhasil keluar sebagai pemenang."

"Jangan meremehkan jaksa-jaksa yang diangkat oleh negara. Aku dengar sebuah tim yang sangat tangguh akan diturunkan."

"Tapi kamu akan menang."

"Perkaranya saja belum mulai, bagaimana bisa tahu aku akan menang."

"Sudah bertahun-tahun aku hidup sebagai pengacara. Keputusan sudah bisa dibaca walaupun sidang belum mulai. Bukan karena materi perkara itu, tetapi karena soal-soal sampingan. Kamu terlalu besar untuk kalah saat ini."

Pengacara muda itu tertawa kecil.

"Itu pujian atau peringatan?"

"Pujian."

"**Asal Anda jujur saja.**"(42)

"**Aku jujur.**"(43)

"Betul?"

"Betul!"

Pengacara muda itu tersenyum dan manggut-manggut. Yang tua memicingkan matanya dan mulai menembak lagi.

"Tapi kamu menerima membela penjahat itu, bukan karena takut, bukan?"

"Bukan! Kenapa mesti takut?!"

"Mereka tidak mengancam kamu?"

"Mengancam bagaimana?"

"Jumlah uang yang terlalu besar, pada akhirnya juga adalah sebuah ancaman. Dia tidak memberikan angka-angka?"

"Tidak."

Pengacara tua itu terkejut.

"Sama sekali tak dibicarakan berapa mereka akan membayarmu?"

"Tidak."

"Wah! Itu tidak profesional!"

Pengacara muda itu tertawa.

"Aku tak pernah mencari uang dari kesusahan orang!" (44)

"Tapi bagaimana kalau dia sampai menang?"

Pengacara muda itu terdiam.

"Bagaimana kalau dia sampai menang?"

"Negara akan mendapat pelajaran penting. Jangan main-main dengan kejahatan!"

"Jadi kamu akan memenangkan perkara itu?"

Pengacara muda itu tak menjawab.

"Berarti ya!"

"Ya. Aku akan memenangkannya dan aku akan menang!" (45)

Orang tua itu terkejut. Ia merebahkan tubuhnya bersandar. Kedua tangannya mengurut dada. Ketika yang muda hendak bicara lagi, ia mengangkat tangannya.

"Tak usah kamu ulangi lagi, bahwa kamu melakukan itu bukan karena takut, bukan karena kamu disogok."

"Betul. Ia minta tolong, tanpa ancaman dan tanpa sogokan. Aku tidak takut."

"Dan kamu menerima tanpa harapan akan mendapatkan balas jasa atau perlindungan balik kelak kalau kamu perlukan, juga bukan karena kamu ingin memburu publikasi dan bintang-bintang penghargaan dari organisasi kemanusiaan di mancanegara yang benci negaramu, bukan?"

"Betul."

"Kalau begitu, pulanglah anak muda. Tak perlu kamu bimbang."

*Keputusanmu sudah tepat. **Menegakkan hukum selalu dirongrong oleh berbagai tuduhan (46)**, seakan-akan kamu sudah memiliki pamrih di luar dari pengejaran keadilan dan kebenaran. Tetapi semua rongrongan itu hanya akan menambah pujian untukmu kelak (47), kalau kamu mampu terus mendengarkan suara hati nuranimu sebagai penegak hukum yang profesional."* (48)

*Pengacara muda itu ingin menjawab, tetapi pengacara tua tidak memberikan kesempatan. "Aku kira tak ada yang perlu dibahas lagi. Sudah jelas. Lebih baik kamu pulang sekarang. **Biarkan aku bertemu dengan putraku (49)**, sebab aku sudah sangat rindu kepada dia."* (50)

*Pengacara muda itu jadi amat terharu. **Ia berdiri hendak memeluk ayahnya (51)**. Tetapi orang tua itu mengangkat tangan dan memperingatkan dengan suara yang serak. Nampaknya sudah lelah dan kesakitan.*

*"Pulanglah sekarang. Laksanakan tugasmu sebagai seorang profesional."
"Tapi..."*

Pengacara tua itu menutupkan matanya, lalu menyandarkan punggungnya ke kursi. Sekretarisnya yang jelita, kemudian menyelimuti tubuhnya. Setelah itu wanita itu menoleh kepada pengacara muda.

"Maaf, saya kira pertemuan harus diakhiri di sini, Pak. Beliau perlu banyak beristirahat. Selamat malam."

*Entah karena luluh oleh senyum di bibir wanita yang memiliki mata yang sangat indah itu, pengacara muda itu tak mampu lagi menolak. **Ia memandang sekali lagi orang tua itu dengan segala hormat dan cintanya (52)**. Lalu ia mendekatkan mulutnya ke telinga wanita itu, agar suaranya jangan sampai membangunkan orang tua itu dan berbisik.*

*"Katakan kepada ayahanda, bahwa bukti-bukti yang sempat dikumpulkan oleh negara terlalu sedikit dan lemah. **Peradilan ini terlalu tergesa-gesa (53)**. **Aku akan memenangkan perkara ini (54)** dan itu berarti akan membebaskan bajingan yang ditakuti dan dikutuk oleh seluruh rakyat di negeri ini untuk terbang lepas kembali seperti burung di udara. Dan semoga itu akan membuat negeri kita ini menjadi lebih dewasa secepatnya. Kalau tidak, kita akan menjadi bangsa yang lalai."*

Apa yang dibisikkan pengacara muda itu kemudian menjadi kenyataan. Dengan gemilang dan mudah ia mempecundangi negara di pengadilan dan memerdekaan kembali raja penjahat itu. Bangsat itu tertawa terkekeh-kekeh. Ia merayakan kemenangannya dengan pesta kembang api semalam suntuk, lalu meloncat ke mancanegara, tak mungkin dijamah lagi. Rakyat pun marah. Mereka terbakar dan mengalir bagai lava panas ke jalanan, menyerbu dengan yel-yel dan poster-poster raksasa. Gedung pengadilan diserbu dan

dibakar. Hakimnya diburu-buru. Pengacara muda itu diculik, disiksa dan akhirnya baru dikembalikan sesudah jadi mayat. Tetapi itu pun belum cukup. Rakyat terus mengaum dan hendak menggulingkan pemerintahan yang sah.

Pengacara tua itu terpagut di kursi rodanya. Sementara sekretaris jelitanya membacakan berita-berita keganasan yang merebak di seluruh wilayah negara dengan suaranya yang empuk, air mata menetes di pipi pengacara besar itu.

*"Setelah kau datang sebagai seorang pengacara muda yang gemilang dan meminta aku berbicara sebagai profesional, anakku," rintihnya dengan amat sedih, "**Aku terus membuka pintu dan mengharapkan kau datang lagi kepadaku sebagai seorang putra (55)**. Bukankah sudah aku ingatkan, **aku rindu kepada putraku (56)**. Lupakanlah kamu bahwa kau bukan saja seorang profesional, tetapi juga seorang putra dari ayahmu. Tak inginkah kau mendengar apa kata seorang ayah kepada putranya, kalau berhadapan dengan sebuah perkara, di mana seorang penjahat besar yang terbebaskan akan menyulut peradilan rakyat seperti bencana yang melanda negeri kita sekarang ini?"*