

CHARACTER CONSTRUCTION OF SONGS IN *KIDUNG JEMAAT*: A TRANSITIVITY ANALYSIS

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Abstract

This study is focused on the investigation of the character construction that found in *Kidung Jemaat* songs No. 316-318 about marriage. The research design is a descriptive quantitative. The data in this study were taken from the lyrics of the *Kidung Jemaat* songs. M.A.K Halliday' Systemic Functional Grammar (2004) is the tool to analyse the data of the study. The use of language in the song lyrics in *Kidung Jemaat* has the aim of producing actions based on the meaning of the song. It means that people do not only sing, but also to do what they sing. The research findings show that the process types used in *Kidung Jemaat* songs no. 316-318 are material process 64,7%, mental process 17,6%, relational process 11,8%, and behavioral process 5,9%. The material process is the most appeared in the song lyrics, which means that the character construction that is built to persuade and commemorate the congregation who is getting married to build their household in Jesus Christ.

Key Words: Systemic Functional Grammar; Transitivity Analysis; Character Construction; *Kidung Jemaat*

1. INTRODUCTION

A *Kidung Jemaat* is a type of song, it is religious and partially used in Christianity event, particular is used by congregations to pray and praise the almighty God. It is usually used in matters of worship, mourning, and celebration. As for *Kidung Jemaat*, they are classified into chapters and consist of 478 songs in total. *Kidung Jemaat* is an important part of worship that cannot be separated, because it can be used as an opening song, an accompaniment in each session, until the closing of worship. the singing of the *Kidung Jemaat* is led by a priest or worship leader. each chapter of it has a topic and consists of songs with lyrics that are in tune so that they can be sung according to the circumstances.

The use of language in song lyrics in *Kidung Jemaat* has the aim of producing actions based on the meaning of the song. It means not just to sing, but to do. This study describes the character construction of song lyrics in *Kidung Jemaat*. "grammar is a language to talk about language" (Dykes, 2007). It can be interpreted that from grammar, people can learn how to communicate with language cannot be separated from studying grammar; starting from vocabulary and its functions, sentence patterns, expressions, and its meaning.

Every song has a message to convey to the listener or the person who brought the song. To find out the meaning contained in the *Kidung Jemaat*, proper language analysis is needed. The songs of *Kidung Jemaat* in the 'Special Services' chapter in the 'Marriage' subchapter no. 316-318, because the songs used in this chapter is used for holy matrimony in the church and mark the "upgrading" of the Christian life journey. Marriage in Christianity is

regarded as a holy agreement and pledge between wife and husband to before God to live and to love in unity, until death separate them. Hymns in marriage are an integral part of the sacred event.

This research focuses to analyze the character construction of the Marriage song no. 316-318 in *Kidung Jemaat* to find out the meaning of the actions contained in the songs, so that Christian couples can better understand and carry out the implied meaning. In this case, the writers use transitivity analysis as a tool to analyze song lyrics.

Previously, research on character construction in the *Kidung Jemaat* had never been studied. However, the use of transitivity to analyze songs has been done by several researchers in addition to analyzing text, speech, debate, which are generally in the field of education.

Pasaribu (2020) studied the traditional song lyrics composed by Nahum Situmorang using transitivity theory. The research findings are as follows: 1). six types of transitivity processes are found in the lyrics of the traditional song Nahum Situmorang, 2). Material processes and mental processes are the most dominant types of processes that appear in traditional song lyrics. This implies that the song's lyrics are filled with emotive depictions of societal events.

Yang (2020) studied Transitivity Analysis of the Lyrics of Olympic Songs. The writer states that using transitivity analysis are to explore functional meaning, reveal: the regularity of its genre characteristics, distribution process, and examine the application and operation of functional grammar in discourse analysis. It was found that the selection of transitivity processes in Olympic songs was regular,

with material, relationships and psychological processes as the core, and other processes were relatively rare.

Linares & Ying (2020) studied transitivity in the Christmas song lyrics. The results show that in the six types of transitivity processes analyzed, material processes (32%) dominate the construction of musical works. mental processes (23%), behavioral (18%), and relational realization (13%) verbal and existential processes were relatively low, the overall average frequency was 14%.

Vega & Siahaan (2021) studied the pop song lyrics popularized by Bon Jovi. The findings uncovered that the types of transitivity processes realized in the song lyrics, namely: material processes, mental processes, relational processes, verbal processes, behavioral processes, existential processes. From the six types of process transitivity, the dominant material process used in the lyrics of Bon Jovi's chosen song was found. The writer states that song lyrics are associated to the physical actions that occur in the real situation.

Harbi et al. (2019) studied two Western pop song lyrics entitle 'Hey, Jude!' and 'I Wanna Hold Your Hand'. The results of the research uncovered varied types of process realized in the song lyrics to convey the messages to the song listeners.

All previous study above uses the theory of Systemic Functional Grammar by M.A.K Halliday. Based on the five studies above, the transitivity process that most often appears in the song lyrics studied is the material process. This proves that the meaning of the lyrics of the song is to persuade, invite, and remind the listeners to do something implied in the form of an action that is intended from the lyrics of the song.

However, this study is slightly different because it uses Christian spiritual songs to understand the character construction. this study focused on character construction in Marriage Christian songs. The choice of song lyrics is based on two reasons: firstly, because the songs in Marriage Christian Songs always sing in the holy matrimony in the Protestant Church. Secondly, these song lyrics have meaning in every song especially in wedding. Therefore, the writer uses the Halliday's Systemic Functional Grammar to analyze the song lyrics and to find the character construction because the transitivity process is related to the experimental meaning.

2. RESEARCH METHOD

This study uses the descriptive quantitative method. According to Kothari (2014), descriptive research covers numerous sorts of surveys and fact-finding questions. The method employed is quantitative. Quantitative research is based on determining the quantity or amount of something. This research aims to find the count of Transitivity process used in the Kidung Jemaat lyrics song. The

data in this study were taken from the lyrics of the song *Kidung Jemaat* No. 316-318 ; (1) No. 316 *Berkatilah, ya Tuhan, Nikah Ini* (Bless, O God, This Marriage), (2) No. 317 *Hari ini Tuhan berkati* (God bless today), (3) No. 318 *Berbahagiaalah Tiap Rumah Tangga* (Let every household be blessed). The tool used in this study is transitivity analysis that forms an ideational metafunction under M.A.K Halliday's Systemic Functional Grammar (SFG). The first way the writer does is grouping each lyric into a clause. after that analyze the participants and the process. Finally, counting the numbers and percentages of transitivity processes contained in the song lyrics

3. RESULTS AND DISCUSSION

There are two findings in this study. The first finding relates to the process types represented in Songs No. 316-318 in *Kidung Jemaat*. While, the second finding presents the character construction of the process types occurred in Songs No. 316-318 in *Kidung Jemaat* constructed by the transitivity system. As the result of data analysis, the process types used in *Kidung Jemaat* songs no. 316-318 are material process, mental process, relational process, and behavioral process. The record of this finding is shown in the table below.

Table 2 Total Count of Transitivity Process

Process Type	Total	Percentage
Material	22	64.7%
Mental	6	17.6%
Relational	4	11.8%
Behavioural	2	5.9%
Verbal	0	0%
Existential	0	0%
TOTAL	34	100%

The following is the data found in the marriage song lyrics on *Kidung Jemaat* No. 316-318 after analyzed using transitivity process:

1. Material Process

a. No 316 (*Berkatilah, ya Tuhan, Nikah Ini/ Bless, O God, This Marriage*)

1. *Berkatilah, ya Tuhan, nikah ini; berkati permulaannya disini dan niat sucinya.*

God bless this marriage; bless the beginning and the goodwill here. The clause above uses material process because the word "bless" is a process of doing

something or a physical action. In these clauses have the same Actor (God) in physical events but not concrete, bless indicate that these clauses are abstract clause and these clauses have different Participant which are this marriage and the beginning and the goodwill.

2. *Berkatilah yang bergandengan tangan,*

Bless those who shake hand, the clause above uses material process because the word "bless" is a process of doing something or a physical action. In these clause also has God as the Actor and those who shake hand as the participant. In this clause is called as abstract clause because bless indicate abstract doing.

Berkatilah rumah tempat berdiam; beri sejahtera dan pengasih sepanjang hidupnya.
Bless the home; give peace and love throughout their life. The clause above uses material process because the word “bless and give” is a process of doing something or a physical action. These clauses have the same Actor (God), but in the first clause is abstract clause because bless as the verb physical events in abstract doing, in this clause the home as the goal. In the other clause “give” as the verb of doing something and their life as the goal.

3. *Tetap teguh, sejiwa dan sehat memikul salib Tuhan dalam kasih dan tanpa mengeluh.*

Stay strong, soulful, and in one heart; endure the God’s cross in love sincerely. The clause above uses material process because the word “stay and endure” is a process of doing something or a physical action. These clauses have the same Actor are the marriage couple. Stay and endure are physical action, but in this case these verbs abstract doing. The first clause the participant are strong, soulful. The second clause the participant is The God’s cross.

4. *Supaya keduanya menghayati Engkaulah Bapanya.*

Let them both may glorify you as the Father.

The clause above uses material process because the word “glorify” is a process of doing something or a physical action. The goal of this clause is God and the actor is the marriage couple. Glorify itself means praising someone or something in this case is God.

b. No. 317 (*Hari ini Tuhan berkatil/ God bless today*)

1. *Hari ini Tuhan berkatil mempelai mengikat janji. Moga-moga rumah tangganya Kauberi tent'ram bahagia!*

Puji Tuhan, Puji Dia, Sang Pencipta manusia!

God bless the bridegroom binding the promise today; May you give peace to their household; Praise the Lord! The clause above uses material process because the word “bless” and “give” is a process of doing something and expresses that there is an action in the clause. there is an action to give something as a thing, namely the bridegroom and the household

2. *Yesus Kristus, Pengantin sorga, memberi kasih sempurna dan berkorban untuk umatNya, tak pernah meninggalkannya. Puji Tuhan, Puji Dia, Sang Pencipta manusia!*

Jesus Christ gives the perfect love; sacrifice for His children, never forsake them. Praise the Lord! The clause above uses material process because the word “gives” and “sacrifice” is a process of doing something by the actor (Jesus Christ) for the goal.

3. *Puji Tuhan, Puji Dia, Sang Pencipta manusia!*

Praise the Lord! The clause above uses material process because the word “praise” means there is an action of doing something.

4. *Dalam Dikau, Sumber Kurnia, mPELLAI tetap setia. Dalam Dikau, ya Jurus'lamat, umatMu beroleh rahmat! Puji Tuhan, Puji Dia, Sang Pencipta manusia!*

In You, the bride and groom remain faithful. In You, people receive grace Praise the Lord!

The clause above uses material process because the word “remain” and “receive” is a process of doing an action.

c. No. 318 (*BerbahagiaTiap Rumah Tangga/ Let every household be blessed*)

1. *Berbahagia tiap rumah tangga, tiap anggota menanti sabdaMu dan taat akan Firman yang Kaub'ri.*

Let every household be blessed; everyone waits and obey for your word

The clause above uses material process because the word “be blessed, wait and obey” is a process of doing something or a physical action.

2. *BerbahagiaTiap rumah yang sepakat hidup sehat dalam kasihMu,*

serta tekun mencari hingga dapat damai kekal di dalam sinarMu;

Let the house be blessed that lives in Your love; and diligently seek eternal peace in Your light;

The clause above uses material process because the word “be blessed and seek” is a process to do the action and the goal is to “your love” and “your light”

2. Mental Process

a. No 316 (*Berkatilah, ya Tuhan, Nikah Ini/ Bless, O God, This Marriage*)

• *Dengarkanlah, ya Tuhan, doa kami,*

God hears our prayers

The clause above uses mental process because the word “hears” is a process of desire which indicates desirability.

b. No. 317 (*Hari ini Tuhan berkatil/ God bless today*)

1. *Ia suka memberkatil yang bersatu dalam kasih! Amin.*

He loves to bless those who are united in love! Amen.

The clause above uses mental process because the word “loves” is a process of feeling which indicates affection.

c. No. 318 (*BerbahagiaTiap Rumah Tangga/ Let every household be blessed*)

1. *di mana hati girang menyambutMu dan memandangMu dengan berseri;*

the heart rejoices at you and looks upon you cheerfully;

The clause above uses mental process because the word “rejoices” is a process of feeling which indicates affection.

The clause above uses mental process because the word “looks” is a process of feeling which indicates cognition.

3. Relational Process

a. No 316 (*Berkatilah, ya Tuhan, Nikah Ini/ Bless, O God, This Marriage*)

b. No. 317 (*Hari ini Tuhan berkatil/ God bless today*)

a. *Bapa kami yang Mahakasih, cintaMu kekal abadi;*

Our dear Father, Your love is unending
The clause above uses relational process because the word “is” is a process of being as attributive. It explains the quality of “Your love” as a carrier.

c. No. 318 (*Berbahagiaalah Tiap Rumah Tangga/ Let every household be blessed*)

1. *dan merasakan tiap sukacita tanpa Tuhannya tiadalah lengkap; di mana hati girang menyambutMu dan memandangMu dengan berseri;*

And feel joy without God is loveless where the heart rejoices at you and looks upon you cheerfully;

The clause above uses attributive relational process because the word “is” is a process of being as attributive. The quality of the carrier (Without God) is explained by the attributive (loveless)

2. *ikatan kasih semakin teguh;*

love is stronger. The clause above uses identifying relational process because the word “is” is a process of being as attributive. the word “love” as token. The word “stronger” is the value. the identifying relational process is encoded in the word “is”.

4. Behavioral Process

• No 316 (*Berkatilah, ya Tuhan, Nikah Ini/ Bless, O God, This Marriage*)

• No. 317 (*Hari ini Tuhan berkatil/ God bless today*)

c) *rahmatMu takkan berubah!*

Your grace will not change! The clause above uses behavioural process because the word “will not” is a process as behaviour near material bodily postures. The clause shows that there is a claim.

• No. 318 (*Berbahagiaalah Tiap Rumah Tangga/ Let every household be blessed*)

• *Diluar Tuhan tidak ada lagi yang dapat memberi berkat penuh.*

Apart from God nothing else can give full blessings.

The clause above uses behavioural process because the word “can give” is a process as behaviour near material bodily postures.

The character construction of process types in Songs No 316-318 in *Kidung Jemaat*

The second stage in this study was analyzing the character construction in Songs No. 316 - 318 in *Kidung Jemaat* by using the transitivity system. In each process transitivity has a character construction contained in it. The writers found the songs no.316-318 in *Kidung Jemaat* found that the material process appears the most, which means that the character construction that is built is to persuade and commemorate the congregation who is getting married to build their household in Jesus Christ.

The second character construction found in Songs in 316-318 in *Kidung Jemaat* is a mental process, which means praising physically which has a psychological impact that must be applied to every household.

The third character construction found in Songs in 316-318 in *Kidung Jemaat* is a relational

process, which means teaching and providing information especially in marriage.

The fourth character construction found in Songs in 316-318 in *Kidung Jemaat* is a behavioral process, which means the soul in marriage which is based on the love of Christ. Based on the results of the analysis above, the authors compare several findings as follows:

Pasaribu (2020) found that material and mental processes were found to be the most frequent types of processes in traditional song lyrics. Yang (2020) states that 15 songs from the last seven Olympics in terms of transitivity. The selection of transitivity processes in Olympic lyrics is found to be orderly, with the main processes being material, relational, and psychological, and other processes relatively rare. Linares & Ying (2020) found that Material processes are the most common in the construction of musical works, followed by mental, behavioral, and relational realizations, and existential processes are rather rare. Siahaan (2020) Research findings reveal that the six types of transitivity processes exist. It uses six types of transitivity procedures to create songs. Harbi et.al (2019) found that three main processes; Material, Mental, and Relational dominate the number of appearances in the songs.

This accurately captures the song lyrics' qualities and value, demonstrating that Halliday's systemic functional grammar is a useful model for understanding many types of transitivity in analyzing song lyric. As explained that transitivity is related to the type of process and its participants involved in the Action. This section seeks to understand the interpretation that the song lyrics in the *Kidung Jemaat* have a great meaning and hope for Christian bridegrooms which should not only be sung, but also done.

4. CONCLUSION

After analyzing the data above, it can be seen that the use of transitivity analysis can be used to analyze spiritual songs. The choice of language in the song lyrics at *Kidung Jemaat* is intended to give good hope. Transitivity analysis is proven to have an appropriate role in analyzing the meaning of song lyrics because it is related to experiential meaning. From the song No. 316-318 there are 22 material processes (64.7%), 6 mental processes (17.6%), 4 relational processes (11.8%), and 2 behavioral processes (5.9%). 4 types of transitivity processes appear in the wedding song at the *Kidung Jemaat*. This indicates that the songs were created for good wishes and events to come.

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