FOLKLORE AMAQ SETOWEQ:
SYSTEMIC FUNCTIONAL LINGUSITIC-BASED STUDY

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Abstract: This research is carried on to obtain the complete and comprehensive description about the Lombok Folklore Texs entitled Amaq Setoweq by using the SFL (Systemic Functional Linguistic) theory and make it relevant towards learning discourse analysis at college. The research emphasizes on textual and contextual analysis of the Amaq Setoweq folklore. Textual analysis covers 3 (three) language meta-fungctions where are describe into lexico-grammar structure system and the Lombok Folklore Texs entitled amaq Setoweq or "Teks Cerita Rakyat Lombok Amaq Setoweq (TCRLAS)" nonlinguistic contextual analysis. The result of the research on the lexico-grammmar structure system shows: (1) referring to the ideasional description, narrative texs dominantly use behavioral process (30,43%), material process (26%), verbal process (18,26%), mental process (20%), relational process (8,69%), form process (5,21%), (2) referring to the interpersonal process description, texs is dominated by declarative mood (62,72%), exclamation mood (32%), imperative mood (1,7%), interogative mood (3,7%), and circumstansial adjunction (68,69%), mood adjunction (4,34%), polariy adjunction (0%), comment adjunction (0,8%), vocative adjunction (0,8%), conjungtive adjunction (2,6%), and continuity adjunction (6%), (3) referring to the textual description: topical theme (56,95%), interpersonal finite theme (0%), interpersonal mood adjunction theme (26,95%), interpersonal vocative adjunction theme (2,6%), interpersonal polarity adjunction theme (0%), interpersonal comment adjunction theme (5,2%), textual continuituity adjunction theme (6,8%), and textual conjungtive adjunction theme (2,6%). The analysis of nonlinguistic context covers situasional context analysis, cultural context, idelogy context identifies the closely relation between the textual meaning which is described into lexico-grammar structure system and its clauses with lombok society in general. The clause forms a text showsthe realityu of thecultural and social condition of here inafter is related with the study of discourse analysis lecture at collage using the constructivist study method. The relevance is acceptedto relate the content and technic or how to anayzethe discourse/text by usingsystemic functional linguistics (SFL) theory interpersonal comment adjunction

Keywords: Text, context, Systemic Funfcional Linguistics, Amaq Setoweq Folklore, The Theory of Constructivist Study.

INTRODUCTION

Language in the view of LFS is a social reality (language is a social fact). As a social reality of language used by its speaker

community to communicate and interact within context of the situation and cultural context in an environment. Social reality the use of language as a cultural element of a community of one group reflected among others, through ritual speech, song or folk song, expressions, folklore, adagium, and so on which are used on a regular basis imaginative (imaginative use). Wrong one way to understand the social reality of language usage lies in understanding of language text. The text may be spoken and written. Folklore is one form of oral prose, is anonymous and told from person to person. folklore can be interpreted as an expression the meaning and form of the language of a society through the corresponding speech language directly with various aspects of the culture and social composition of society. In relation to SFL folklore text is a form of realization of the experience of the speaker community in realizing the experience of non-linguistic being linguistic experience. Experience is not linguistics can be a reality in human life or event daily. Actual experience intended in this research that is representation of the linguistic experience transacted by the public in the form of narrative tales of folklore is formed systematically in grammatical/lexicogrammmic structure. Folklore is also a realization of the external linguistic context of Lombok society in the form of social context/register, cultural context / genre, and context the ideology embodied in the narrative of Amaq's story Setoweq. Folklore is one of the products of literary works have been more studied as a literary work by using various viewpoints of literary theory. Folklore as a social product the culture of society embodied in the form of narrative texts so far is lacking analyzed. Research on literary works, especially Lombok folklore by using linguistic theory, in particular the SFL theory is still very rare do.

Folklore indicated in this study is folklore developed in Lombok society, namely *Amaq Setoweq*. There are several evolving versions of the Amaq Setoweq folklore. In the literature of Lontar Sasak which was transliterated by the NSW State Museum's Office of the same story script known as the script of Rare Sigar story. But that folklore analyzed in this research is a script of folklore that is published in a collection of stories of the area of Nusa Southeast West (hereinafter referred to as NSW) published for the cooperation between the Association of Oral Traditions (AOT) and the Planning Board NSW Provincial Development 2013. Amaq Setoweq folklore was chosen as the object of study in this study because the story of Amaq Setoweq has not so well known by the people of Lombok,

other than that the contents of the story contained in the story of Amaq Setoweq very in accordance with the life of Lombok people who religious.

Issues of subject studied in this research is to reveal the meaning of text and context *Lombok Amaq* Setoweq folklore by using SFL theory. The study focused on structural analysis text and context. The text structure is referred to in terms of grammatical structures or lexicogrammatics that make up three functions of metalanguage in the study of SFL, namely ideational function through analysis of transitivity systems, interpersonal functions through the mood-residue system, textual function through theme-remareration analysis. The context in question is the external context in the text , such as the context of the situation/ register, the cultural context/genre, and ideological context. This study can not be separated from aspects of educational which is background of researcher, that is education. So the process and results this study is expected to contribute to learning linguistics in college, especially the subject of discourse analysis on master program of Indonesian language and literature. Discourse analysis intended is text discourse analysis using SFL theory.

Research conducted by Leonora, 2013 under the title "Themes and Development On Hotel Brochure in Central Java and D.I Yogyakarta "(Leonora, 2013). Research analyzes clauses and clause development as messages with aims to show the clarity of the text in a four-star hotel brochure and five in Central Java and D.I Yogya. The results of the study showed types of themes that include ideational themes (topical) such as topical themes are not bermarkah and bermarkah. The textual theme with its sub-type is the conjunctive word and conjunctive annotations, interpersonal themes. A combined theme that found in the brochure is an experiential textual theme, interpersonal ^ eksprensial, and interpersonal textual.

Research which dilakuakn by Setiawan, 2014 with the title "Functional Linguistic Studies Systemic on Gender Violence Reporting In Print Media Lombok Post and Relevance to Discourse Learning in Higher Education "(Setiawan, 2014) Research describes violent representation through transitivity and modalities. Objects research that is news text of gender violence on media Lombok Post for seven months with period: period I from October 1, 2012 - December 31, 2012, the second period February 1 2013 - December 31, 2013. Total amount of data analyzed ie 46 data news. All data is sorted by news category of

domestic violence and news Non-Domestic Violence. News data then analyzed using LFS theory. Results research shows that the actions of men against women in the case Domestic and Non-Domestic Violence in NTB is more dominant. Women more often displayed as victims while men are often positioned as perpetrators action in gender violence so that the woman is an object that harmed in cases of domestic violence and non-domestic violence. Excess research that can in detail describes the analysis of the transitivity and modalities system in 46 text of gender violence news in Lombok Post media. The results are very clearly provides an understanding of the use of LFS theory in the news text making it easy to understand. The results of the study are very coherent with the objectives research. The weakness of the research is only focusing on the transitivity system and modality only. The study did not link the research results with the context of the situation, culture, and ideology of society.

Research conducted by Ansori 2014 entitled "Vision and Mission of Governor Election NTB Period 2013-2014: A Systematic Functional Linguistic Review and Its Relevance Against Language Learning in Higher Education "(Ansori, 2014) This study describes comparison of transitivity system on vision, mission of governor of NTB election 2013-2018 period. Data were collected using observation method, documentation, and note-taking techniques. The results show that the process most are on vision and content of T (940%), followed by Z (25%), followed by H (18%), and the last S (17%). While Participant I most on vision T mission (62%), followed by S (15%), then H (13%), and last Z (10%). Then Participant II was mostly in vision of mission Z (29%), and H (23%) followed by T (23%), and the last S (19%). Recent Circumstances most on mission vision H (34%), followed by T (31%), then Z (23%), and the last S (11%). The results of this study then renewed on language learning in college related to aspects of content and technical aspects or how to analyze text discourses by using LFS theory. The excess of research is to carefully sort out the class words and word functions in each clause and then compare the system transitivity between the four vision visions. Then the process and results research is revived by language learning in college through two aspects, namely the content aspects and aspects of the technique / way of analyzing the discourse text. The weakness of research that is on level of analysis. In chapter I states that research refers to the theory of LFS where language has three functions, namely the function of exposure experience, exchange experience, and experience sequences that directly lead to three meanings namely ideational meaning, interpersonal meaning, and textual meaning. This matter means that a text (language) simultaneously has all three functions the language. But based on the results and the final conclusion of the study, research is just sorting out the class and word functions in the last clause compare the percentage of the four vision visions. Research result does not show the basic concept of LFS, namely that language is a phenomenon social being as semiotic social and language is a text in a social context.

Text is the language that performs the task. The text is composed of semantic units which are arranged in such a way for a purpose. The intended text is Amaq Setoweq folklore texts. Text Amaq Setoweq's folklore is one form of oral literature spread from mouth to mouth in the community on the island of Lombok. Folklore is part of the culture of a society that is born and developed in a down-and-down manner tells the various events related to life and life, either directly or indirectly related to various aspects culture and the composition of society's values.

Context is a vehicle for the formation of texts. The context of language usage is restricted as everything that accompanies the use of language or text. In SFL view the meaning realized in the text is the result of the language user interaction with context. The context that is being studied in this research is context external / social context. This social context is divided into three categories, namely the context of the situation / register, cultural contexts (also called genres), and ideological contexts. Context social is intended in this study is the island of Lombok.

Relevance is a linkage or interrelation. Relevance is meant in This research is the relationship between this research and learning language in college. This relevance is examined by two paradigm namely: the urgency of study and the benefits of the study conducted with using SFL theory

Learning is the process of interaction of educators with learners with various sources and media in a learning environment. Learning can be interpreted as processes and the ways and actions that make people learn. Learning aims to help students to gain experience and with the experience is student behavior that includes knowledge, skills, and values or norms that serve as controllers of student attitudes and behavior become a place, both quantity and quality.

Discourse analysis meant in the research is discourse analysis which is one of the subjects taught in universities, especially the master program of Indonesian language. Systemic Functional Linguistics

SFL (Systemic Functional Linguistics) is a linguistic theory with an analysis approach of the text, ie language that functions in context. This theory considers function and meaning as the basis of human language for communication (halliday, 1973: Halliday and Hasan, 1985: Halliday, 2004: Eggins, 1994).

Theoretical base used by researcher in this research that is the SFL theory pioneered by Hallliday in 1961 at the University London, UK. In the SFL language perspective is a system of meanings and other systems (ie system of form and expression) to realize that meaning. This study is based on two basic concepts of SFL, ie (a) language is a social phenomenon that forms as semiotic social and (b) language is a text that is in conjunction with (the mutual determine and refer) with the social context.

METHODOLOGY

Method and data collection techniques used in this study, namely: the first method of observation, in which the researcher performs the observation and recording of some narrative texts Lombok folklore circulating in the field. Second, researchers use documentation method by documenting the data into objects research. Data collection techniques used in this research that is technique of note. The note technique is used for classify data in clauses or discourse form. Method of analyzing data used in this research is qualitative and quantitative descriptive methods. This method is expected able to explain and explain analysis of SFL study in sub study field analysis of lexicogrammic structure, context of situation/ register, culture/genre, and the ideology of Lombok's folklore text entitled Amaq Setoweq. Qualitative methods is used when research categorizes and structures leksikogramatika, namely: analysis of transitivity systems in the classroom level and function, mood shape analysis in clauses, and theme type analysis. Analysis qualitative is also done when research analyzes the phenomenon of meaning is behind the text, ie through analysis of the external context (context of the situation/registers, cultural context/genre, and context ideology). Quantitative methods are used when research describes: percentage of the number of processes, participants, and circum- stances in the system transitivity, describes the percentage of mood shape selection in clauses (imperative, declarative, interrogative), and describes the percentage of the number of use of theme types (vocative, interpersonal, textual) in the clause.

Stage the presentation of the results of the analysis dilakuakan by using formal methods and informal. In formal form used tables and schemes. Meanwhile, inside informal form is done by presenting in the form of sentences and paragraphs. In addition, both methods can be done simultaneously, in the sense that tables and schemes are presented first, followed by an explanation against such tables and schemes.

Based on background above, the problem in this research is how the lexicogrammatical system and the analysis of the social context as reflected in the Text Folklore Lombok Amaq Setoweq and its relevance to learning discourse analysis in Higher Education? As for objectives to be achieved in this research to know the system lexicogrammatics and social contexts that are reflected in the Folklore Text Lombok Amaq Setowweq and its relevance to learning discourse analysis at University. That approach using phenomenoligi approach because it is done based on phenomenon or the facts, the Amaq folklore Setoweq that developed in Lombok society. Qualitative methods used to describe in a systematic, factual, and accurate way data, properties and relationships of phenomena in the form of clauses, groups or phrases, words, and morphemes in the analysis the lexicogrammatical structure and the analysis of the external context of the texts were investigated with a period of time to obtain a complete picture of the process. While quantitative methods are used in calculating the percentage of numbers analysis of processes, participants, circumcision (in the transitivity system), calculate percentage of total mood shape analysis, and calculate percentage number of theme type analysis. Setting research used in research this is tangible data written in the form of narrative text of Lombok's folklore entitled Amaq Setoweq. The data contained in the text consists of 382 clauses. Data source used ie a collection of NSW folklore published by the Association of Oral Traditions (AOT) and City's Development Planning Board of NSW in 2013.

DISCUSSION

Lexicogrammatical System Analysis

Lexicogrammatical of Amaq Setoweq's folklore texts include a system of transitivity, mood-residue, and theme-rema

Transitivity System Analysis

The term transitivity is semantic concepts that serve to explain or explain meaning experience (experiential function). Transitivity is closely related to the terrain text centered on process elements. The main part in transitivity ie process. The transitivity process consists of 6 processes, namely: process material, mental, behavioral, verbal, relational, form. Based on the 100 data clauses contained in the text of the folklore of Lombok Amaq Setoweq the number of percentage of 6 transitivity process contained in the text that is:

Table 01 Process

No	Process	Number	Percentage (%)
1	Material	30	30 %
2	Mental	21	21 %
3	Behavior	20	20 %
4	Verbal	23	23 %
5	Relational	10	81%
6	Existential	6	6 %
Total		100	100 %

Mood System Analysis

Mood is a grammatical embodiment of clause structure or grammatical unit a clause that realizes interpersonal meaning. In this case, the role exchange the meaning done by the tenor or the annihilation of the text. Therefore the interparticipant meaning exchanged by the perpetrators in TCRLAS will reflecting their role and status in Lombok's social system. The realization of meaning exchanged by each annulment in TCRLAS includes fungdi speech (speech funcion) yng different. This includes: delivering statement or offer, which is realized by declarative mood, asking questions, which are mood-enhanced interrogative and giving command, which is realized by imperative mood. Based on 100 clauses analyzed in the research object, percentage of occurrence of mood-residue system in TCRLAS is as follow:

Table 02 Mood

No	Type of Mood	Number	Percentage (%)
1	Declarative	72	62, 6 %
2	Exclamation	37	32, 1 %
3	Imperative	2	1, 7 %
4	Interrogative	4	3, 7 %
Total		115	100 %

While the percentage of the emergence of adverbial, namely:

Table 03 Adjunct

No	Type of Adjunct		Number	Percentage (%)
1	Circumstantial Adjunct		64	64 %
2	Modal Adjunct	Mood Adjunct	5	5 %
		Polarity Adjunct	-	-
		Comment Adjunct	1	1 %
		Vocative Adjunct	1	1 %
3	Textual Adjunct	Conjungtive Adjunct	3	3 %
		Continuity Adjunct	7	7 %
Total			100	

Analysis of Theme

Theme aims at realizing textual meaning. The theme is the starting point or resource of a message by the speaker's perspective. Then, the next resource that works for developing a theme called rema (rheme). As for the perspective of the listener or speech partners, the first element (theme) is called the old element (given) because the information becomes less clear or forgotten, while the elements are rema as a new element (new) because the last submitted so it is still being listened to.

The theme element can be determined on the basis of ideational meaning, meaning interpersonal, and textual meaning. The theme of ideational meaning is called the theme topical, realized by process, participatory, and circumstantial elements. While the theme on

interpersonal meaning is called interpersonal theme, which is realized by the information of mood (mood adjuncts), and description of the review (comment adjuncts), polarity adjuncts, and descriptions reviews (comment adjuncts). Furthermore, the theme of the textual meaning is called sebgai textual theme, which is realized by the description of continuity (continuity adjunct) and conjunctive adjunct. Thus, it can explained that the three elements of the theme have the same ability or equally potentially as the theme of each clause in TCRLAS. The following presents elements of the theme used in TCRLAS.

Based on the data analysis of the object of research then the percentage of use the theme system-rema in TCRLAS can be seen in the table below.

Table 04 Theme

No	Type of Theme		Number	Percentage (%)
1	Topical		65	56,52 %
2	Interpersonal	Finite	-	-
		Mood Adjunct	31	26,95 %
		Vocative Adjunct	3	2, 6 %
		Polarity Adjunct	-	-
		Comment Adjunct	6	5,2 %
3	Textual	Continuity Adjunct	7	6, 08 %
		Conjunctive Adjunct	3	2, 60 %
Total			115	100 %

Analysis of Context

Analysis of Context of Situation

Based on the results of data analysis, the

following is discussed about the context situations in TCRLAS consisting of text fields, text overlays, and modes text.

Table 05 Context of Situation

No			Context of Situation/Register
1	Field	Arena	God's forest and hill
		Participant feature	1. Amaq Setoweq, physical: male, have body just next door starting from head to toe, lower class, poor, 2. Setan: abstract 3. Papuq Toaq: old and bearded, wearing white clothes, unseen, 4. That Amaq: a men who always pray all the time 5. Robber: criminals who live in the forest 6. All characters are male 7. Social Class: medium
		Semantic domain	Using standard Indonesian language
2	Participant (Tenor)	Formality	Influence of an institution against interaction rules
		Status	- Papuq toaq has a higher status - Amaq Setoweq, the Amaq, and the Marauder have equal social status
		Affection	- Amaq Setoweq hates God - Amaq Setoweq disappointed and demanded God's justice - Amaq it is always obedient to carry out the command of God - robbers always committed a crime
		Contact	- Amaq Setoweq hates God - Amaq Setoweq disappointed and demanded God's justice - Amaq it is always obedient to carry out the command of God - robbers always committed a crime
3	Mode	Planning	- Amaq Setoweq prepares for a journey to seek God on the Mount of God
		Range	- Amaq Setoweq to the Mount of God but have not found God
		Medium / Channels	- Use sentences in the TCRLAS narrative text

Analysis of Culture Context

The cultural structure is a reflection of God's search event done by someone named Amaq Setoweq in the form of a narrative text structured starting from the introduction, content, and cover and there continuity between one part of text with another part of text as a whole text (1) Stage Preliminary; tells about the beginning of Amaq Setoweq's life. It is explained that Amaq Setoweq was born with a body just next door from up to the lower body part. Both his parents died when give birth to it. Narrated he was raised by an elderly widow who lives in edge of forest on the island of Lombok. They live by collecting wood and exchange it with sweet potatoes or other foods. One day an old widow died the world, so that Amaq Setoweq lives alone. (2) The Introduction stage: the emergence of vicious and seducing demons and the emergence of Papuq Towaq gives enlightenment, (3) Phase contents: the beginning of the journey Amaq Setoweq seek God with all his obstacles, (4) Closing: meet Amaq Setoweq returns with Papuq Toaq who was once present in his dream and he explains that the hill of God is in the heart of man. That God exists so close to humans.

Analysis of Ideology Context

It is a system of thinking, belief, symbolic practices relating to social and political life the concept of life and the actions of a person as an individual or a group with the purpose of making life more meaningful. The ideological context analysis is divided up ideology in (1) the context of the situation; covering ideology on the text field, ideology on the annihilation of text, ideology on the means of text, and (2) ideology in context culture. Idelogy in context situas: 1. Ideology on the text field, namely ideology realized by the meaning of ideational activity that refers social processes that are happening (the process), who does, to whom, something is done (participants), and in what way, where, and when the event occurred (circumstantially). The whole thing reflects a certain ideology that is believed by Lombok society. Following this is data that reflects the ideology in the text field.

1) *Amaq and inaqnya died so he was born.*
2) *They are shocked to see that child he has half a part of the body, starting from the head of half, eyes half, half mouth, half hand. However, thanks to the greatness of God, he lives just ordinary people.*
3) *With the care of an old widow who had no children, he grew up.*

4) *He is often called Amaq Setoweq.*
5) *This call starts from his body is setoweq or half. But the call did not make him hate inaq lift.Ia happy to get a call like that. He realize that this is the gift of God that he should receive as a the test of patience.*

Example clause 1 above shows that there has been an event of death that struck the life of Amaq Setoweq so he became an orphan. The purpose of the above imperative clause is to inform the reader that participants are experiencing deep tragedies his life, which was born with a body just next door, then left dead by his parents. He was raised by an old widow, and he realized that everything he experienced was God's deception.

1) *Not felt for three years he kept on living like that. Unexpected, demons come teasing him.*
2) *Oh, God, why is my life like this.*
3) *I itself has a setoweq body. It's not just God ". Reveal Amaq Setoweq in the heart.*
4) *Slow the endurance and patience of Amaq Setoweq began to erode.*
5) *While sad crying Amak Setoweq not realize that his head he bumped to the wall of the door. Blood ran down his cheeks.*
6) *Right at the mouth of the river 100 meters from his house, he stopped his steps as he looked down, "Perhaps my suffering will end now, "said Amaq Setoweq with a sense of despair.*
7) *He feel his life is very heavy.*
8) *Without long stickers he threw himself in the river great near its gubuq. "Brug " Amaq Setoweq's body voice fell*

In clause data 7 to clause 14 it can be explained that there has been a shift of meaning in Amaq's heart Setoweq. He who was originally very sincere and steadfast began to waver and doubt the existence of God. As a human he wants to be just like any other human being. In That limitation he wants to end his life by suicide. From the clause some of the above clauses of the above are reflected participatory ideologies as carriers messages in TCRLAS. 2.Ideology on pelibat text, the ideology associated with how the text reflecting interpersonal or interpasticipan meaning like who the participants are involvement, interrelated relationships such as status and role

of engagement. Explanation hereinafter can be seen in following data.

1) *Amaq Setoweq, we believe with your words. I just tell and give greetings to God, please ask if we die we will be put into hell which one? Tell me if we are robbers and thieves who always eat from the sweat other people. In fact, we sometimes do violence on people who against us, "pleaded the robbers*

2) *Suddenly there comes a whisper of Satan to him, "Amaq Setoweq, God does hate you.*

3) *You see grass, trees, stars, moon, and everything that is in front of you, all created perfect. But you were created not perfect! ", ridiculed the demons to Amaq Setoweq.*

4) *Suddenly, the amaq stops pray and turn to Amaq Setoweq. He looked at Amaq Setoweq's face with sharp views.*

5) *From the look on his face, he appeared experts of worship. His forehead is black, prostration, palms, feet, and fingers black former prostration. Amaq Setoweq gasped in surprise.*

6) *"You can not pollute your intention if you want to meet God. Your heart must be clean and not tempted by the whisper of the devil, "Papuk Toak pleaded."*

In the first clause data until the sixth Amaq Setoweq data is positioned himself as a listener and executor in the text (passive pelibat) while the participants of the robbers, Satan, Amaq and papuq Toaq position themselves as speaker (active pelibat). The first clause is in the form of an interrogative mood whereas the second, third, fourth and fifth clauses are imperative clauses. From the message clause content above all explains that all the annotations in the text talking about the existence of God. Start from Amaq Setoweq who strives seeking God, Satan who incites Amaq Setoweq to protest God, Amaq a very diligent worship worship God, Robbers who do not know God but began to believe in the existence of God and the Papuq Toaq who gave advice to Amaq Setoweq about the existence of God. 3. Ideology On Text Facilities, ie ideology on the means of text realize the meaning of the texture which is further realized by the theme. Furthermore, the elements to note in mode or means are analysis of the role of language. This concerns the position of the bahsa in activity social. From the results of data analysis found that the role of language in TCRLAS very important. Text is generated using Indonesian language. Text Indonesian language is used with the aim that messages from text can be with readily accepted by readers.

Ideology In Context Culture. The text genre reflects the ideology of a society. Text genre with regard to what is the purpose of the event taking place within society or in other words ideology affects the text. Thus, the ideology of the text genre is concerned with the goal of life to be achieved through the TCRLAS narrative text. TCRLAS is an adaptation of the text written in the palm of Lombok with using lombok language. Stories in this text live and thrive in Sasak people, the indigenous tribe of Lombok society. As a text that is is constrained by the cultural phenomenon of its owner community, the text of Amaq's story This setoweq also represents the life of Lombok people in general. Starting from the simplicity of life, the personal solace, and the ideology of the Lombok people very religious, very thick with the influence of Islamic culture.

CONCLUSION

The context of the TCRLAS situation is that of a forest edge on the island of Lombok involving participants (1) Amaq Setoweq, a orphaned men who are born in the state of the body only next to and along his life travels spiritually in search of God, (2) Papuq Toaq, was a tall, tall-faced old man in white-sleeved shirt, white beard, present in Amaq Setoweq's dream and guide Amaq Setoweq seek the way of God, (3) Amaq, a man of worship worshipers who spend almost all his time to pray to GOD and forget his family, (4) The robber and his gang, is the man who chose the path to be robber to fulfill his family life. The TCRLAS form is text oral satra written in Lontar literature using Sasak language then translated into Bahasa Indonesia. Cultural Structure or the TCRLAS genre can be concluded that the text is related to the stages in the search for the identity of Lombok's famous religious community very strong for the influence of Islamic culture. The search process of identity with looking for the essence of God. The ideology reflected in TCRLAS is ideology the people of Lombok, who strongly believe in the power of God Almighty, Yang All alone. The people of Lombok believe that whatever we do is good bad will definitely get the equivalent reply. Through the annihilation of Amaq Setoweq reflects the spirit of Lombok people who are patient and sincere accept the will of God. This study only describes the system lexicogramme and the context that builds TCRLAS, while the semantic element nor

metaphor has not been studied. Thus a more in-depth study and more perfect needs to be continued so as to gain understanding whole and thorough. Research on local literary texts is still indispensable for sake enriching insight into the application of LFS theory while elevating local culture into the national arena. Relevance to the learning attributed in this research needs further research so as to provide contribution to learning discourse analysis, especially LFS theory.

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