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DECLARATIVE AND IMPERATIVE MOOD IN LIR-ILIR SONG

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ABSTRACT

Javanese songs as a traditional literary art that are currently very close to the lives of Javanese people are becoming less and less popular. Since that time, the popularity of traditional songs began to be replaced by modern songs. Preserving these traditional songs is crucial because they hold significant cultural and emotional value. The Lir-Ilir song is a traditional song created by Sunan Kalijaga as part of the effort to spread Islam in Java in the early 16th century. This research aimed to understand the interpersonal meaning and identify mood types of the Lir-Ilir song. The research was conducted using a qualitative method, which explains the research results with description and not with statistics. Therefore, The results showed that there were two types of mood, namely declarative and imperative, and 50% declarative mood and 50% imperative mood were found. This showed that the songwriter gave a combination of statements and commands, which meant that this song gave a message and invited listeners to take action according to the message of the song.

Keywords: Mood Types, Javanese Song, Interpersonal, Systemic Functional Linguistic, Music, Lir-Ilir, Traditional song

INTRODUCTION

Music is a series of sounds produced by musical instruments, human voices, computers, or a mixture of all, to be enjoyed by listeners (Ningtyas et.al., 2023). Nowadays, music is the most common thing to find. Either to convey feelings in the song or to influence the feelings of the people who listen to it. Croom (2014) mentioned Goethem & Sloboda's (2011) finding that music plays a major role in creating happiness and relaxation. In addition, some people also often express their ideas in music, such as creating a song according to their mood, which we often call expression.

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Music has become a natural need in human life today. In this way, music has accidentally had a big influence on human emotions today. Further the traditional song Lir-Ilir, this traditional song was created by Sunan Kalijaga as part of efforts to spread Islam in Java at the beginning of the 16th century. Sunan Kalijaga influences people through this traditional song which contains emotions and messages of wisdom and spiritual values. Thus, to understand the songwriter's emotions and messages in a song, especially a traditional song, individuals need to understand the meaning of the words used by the songwriter.

Mood is a grammatical category that is less important in English compared to other languages and refers to the level of reality connected to the action expressed by the verb (Leech, 2006). The mood in the clause shows the emotional connection between the participants in a conversation, as well as the speaker's or writer's attitude and opinion. According to Halliday (1994), MOOD expresses the speech function. It is the exchange system, giving or demanding information or goods and services, determining the four essential speech functions of the statement, question, offer, and command. There are two types of MOOD: indicative and imperative. The indicative mood includes the declarative and interrogative moods. The interrogative mood can be classified into two types: polar questions (which require a yes or no answer) and wh-questions. Consequently, understanding the mood in song lyrics is crucial for a deeper connection with the music and its emotional impact (González, 2021). In addition, the emotional impact of a song can be significantly affected by how it delivers the lyrics. As an example, difficult-to-hear or understand lyrics may impact the listener's perception or value of the song. Meanwhile, according to the findings of research conducted by Yanuarti & Mustofa (2012), it shows that understanding the mood in traditional song lyrics is very important to understanding the values and culture contained in the song. As we know, the Lir-Ilir song is a traditional song that contains cultural values. By understanding the mood in the song's lyrics, this research is expected to provide new insights regarding emotions, perceptions, or cultural values contained in the song.

In the context of ethnomusicology, music is seen as a mirror of a culture. Music does not only contain rhythm, melody, or harmony, but also contains the values, beliefs, and culture of society which continue to be passed down from generation to generation. In the era of globalization, preserving traditional culture is an important thing that needs to continue to be done because traditional culture is increasingly threatened with extinction. According to Nahak, in his study entitled "Effort To Preserve Indonesian Culture In The Era Of Globalization", he concluded that in the era of globalization, action is needed to preserve culture to avoid the erosion of Indonesia's local culture. Apart from that, Yudiwinata & Handoyono (2014) also argue that traditional games are also part of cultural heritage because they also contain regional songs which must continue to be preserved and maintain their existence to avoid a shift in traditional

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values. Therefore, in-depth research on mood types in the Lir-Ilir song, where researchers describe and analyze the various types of moods present to understand the values or emotions contained in the song, is urgent to preserve cultural heritage and maintain traditional cultural identity. With this research, it is hoped that it can contribute to the field of linguistics, where identifying and analyzing linguistic elements in traditional song lyrics can help understand the role of language in cultural contexts.

Nowadays, Javanese songs, as a traditional literary art that is very close to the lives of Javanese people, are actually shrinking in demand. Most of the younger generation prefers arts that can entertain using sophisticated technology (Fuadhiyah, 2011). Many factors influence this decline in interest in traditional arts, including lack of exposure in the mass media and formal education that does not emphasize the importance of cultural heritage (Weiss, 2010). Along with the times, the popularity of traditional songs has begun to be replaced by modern songs, so with this research, we can analyze mood types as well as reintroduce traditional songs. Therefore, it is important to develop effective strategies to promote Javanese songs among the younger generation. Music is not a kind of entertainment but a poet's or thinker's musical presentation of musical ideas—ideas that are part of what humans can feel, reason, and express and must conform to the laws of human logic (Schoenberg, 1995). It is also important to realize that Javanese songs are not just artistic expressions, but are also closely related to the social and cultural fabric of society, reflecting the values, beliefs and experiences of Javanese people (Sumarsam, 2003). In the preservation of Javanese traditional songs in the digital era, collaboration between traditional artists and modern musicians can create a new blend of styles and has the potential to increase interest in Javanese songs again. However, understanding the meaning and significance conveyed by the writer in each song's lyrics is still difficult to achieve, so this research was conducted to find out how language is used to interact and build relationships between writers and listeners by identifying mood types and analyzing the meaning and emotions contained in song lyrics. By analyzing the types of moods and meanings contained in the lyrics of the song Lir-Ilir, we can foster more appreciation and can increase interest in Javanese songs. This preservation is very important to maintain the unique cultural identity that distinguishes Javanese from other cultural groups in Indonesia and abroad.

There are several studies analyzing interpersonal meaning in lyric songs. The research by Daryanto (2022) describes the song lyrics of The Weeknd's album After Hours using the mood types. The researchers found in The Weeknd's album After Hours that there are two mood types which are declarative mood and imperative mood. Kamaliah (2021) also conducted research on the interpersonal meaning of mood choices on Taylor Swift's song lyrics in Folklore album. Analyzing five selected songs from the album, this study found the dominance of declarative mood over imperative

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mood, which highlights how songwriters communicate through their lyrics (Wijaya & Helmie, 2019). This means the findings show that the song from the Folklore album indicates the songwriter emphasizes the idea of the song lyrics through the information conveyed to the listener based on the declarative mood found. Furthermore, a relevant study was conducted by researchers Putra & Agung (2023). According to the research that analyzes the interpersonal meaning of the song "Anti-Hero" by Taylor Swift, it was found that interpersonal meaning elements of Mood and Residue in the lyrics were used. Research regarding interpersonal meaning was also conducted by Silalahi Tiodora, et al. (2024). The research tries to explain the structure of the song lyrics "There she goes" using the Interpersonal Metafunction structure method, which is Subject, Finite, Predicator, Adjunct, and Compliment to analyze the mood and residue. The results indicated that the interpersonal metafunction in the lyrics of the song "There She Goes" can be used as interpersonal communication and can provide an understanding of information or meaning to readers and listeners of the song based on the mood and residue that has been analyzed. Therefore, based on the studies above, several previous studies have R&B and pop genres to be analyzed and those studies focus on western music. The researchers aim to focus on the local music in Indonesian which is the Lir-Ilir song, which likely falls within different musical genres and cultural contexts. Those previous studies and this study have differences in cultural and musical between the two provide distinct contexts for analyzing mood types and interpersonal meanings in their lyrics. This study aimed to understand the interpersonal dimensions of traditional Javanese music, while the previous study enhances our knowledge of contemporary Western music. This study provides insights into traditional Javanese music through the lens of the Lir-Ilir song.

METHOD

This research was conducted using a qualitative method, in which this method explained the research results in sentences and not in statistics (Chandra & Shang, 2019). Where this research would identify and analyze the type of mood and analyze the meaning and emotions contained in song lyrics without doing calculations or data calculations. The researchers selected several music or video platforms between Spotify and Youtube. Then, the researchers compared which music will be used for the data. Furthermore, the data used was the lyrics of the song lir-ilir taken through YouTube videos. Because YouTube is one of the most suitable platforms that will provide accessibility for every group as children, teenagers, adults, and the elderly. Youtube can attract people by music video, so researchers selected only one video on Dongeng Kita channel that is the most popular videos with a total audience of 6.2 million as of June, 2024 and published them on channels that have been verified by YouTube which shows that the video can be trusted because it is widely watched so that it is recognised by the audience. However, unverified channels and videos with

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less than one million views were excluded from consideration because the small number of views means that the videos are less popular and less recognized among the audience. In addition, videos that did not provide lyrics were also excluded from consideration, as this meant that the videos did not provide the data required by the researcher.

The researchers used several steps to analyze the mood types of Lir-Ilir songs. Those steps are, first, the researchers listened to the song through YouTube. Second, the researchers transcribed the lyrics. Third, after transcribing the song, the researchers translated the song from Javanese into English. After that, the researchers searched for the meaning of each line of the song lyrics. Fifth, the researchers analyzed the mood types of each lyric and analyzed the interpersonal meaning in the Lir-Ilir song. After that, we analyzed and categorized the lyrics into mood types.

FINDINGS AND DISCUSSION

The researchers discussed Lir-Ilir songs and analyzed that there are 24 clauses obtained from the entire lyrics of the Lir-Ilir song to identify the mood types in the song. Where the results consist of 12 clauses indicating declarative mood and 12 clauses indicating imperative mood.

Table 1   Occurrences of Declarative and Imperative Mood in Lir-Ilir Song

Mood Types	Number of Clauses	Percentages	Clauses
Declaratives	12	50 %	The seeds are blossoming.
Imperatives	12	50 %	Sew it up and fix it in the afternoon.

Based on the table above, it shows that of the 4 mood types; Declarative, Interrogative, Exclamative, and Imperative, only 2 mood types appear in the Lir-Ilir song, namely Declaratives and Imperatives. Declarative mood is a grammatical mood that states information or a message to the audience, while Imperative mood is a grammatical mood that is used to give orders, instructions, or requests to someone or the audience. The Declarative and Imperative moods both appear in the Lir-Ilir song 12 times each out of the 24 clauses in the Lir-Ilir song. The percentage results are in accordance with the data found by the researchers, concluding that both moods appear equally in the Lir-Ilir song, where the Declarative mood was 50% and the Imperative mood was 50%. Therefore, it can be concluded that the writer of the song Lir-Ilir song

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apparently has the intention of providing information or a message to the listeners in the Lir-Ilir song in a balanced way, which makes the song increasingly show that there was emotion from the writer which was conveyed through declarative mood. There was an interpersonal relationship that arises in the song through the author's relationship with the audience in providing opinions, ideas, or information and giving orders or instructions to the audience.

The Seeds	Are	Blossoming
Subject	Finite	Predicator
MOOD		RESIDU

The Seed are Blossoming

From the table above, the clause "The seeds are blossoming" from the lyrics of the Lir-Ilir song has the function of subject, finite, and predicator, where the subject and finite indicate the mood and the predicator indicates the residue in the clause. This clause conveys information with a subject structure followed by a predicator, which is the characteristic of declarative sentences in English. Where "the seeds" refers to the subject which means a human being and "are blossoming" is the predicator which means blooming. The implication is that, as humans, we will continue to grow and develop in our lives. We will continue to grow and adapt to our environment so that we can become the best version of ourselves like a blossoming plant. The clause "The seeds are blossoming" does not require a direct response from the audience and the clause ends with a falling intonation. Therefore, "The seeds are blossoming" is a declarative sentence in the Lir-Ilir song that aims to convey information to the audience.

Sew	it	and	fix	it	for the afternoon
Finite	Complement	Complement	Finite	Complement	Complement
MOOD	RESIDU		MOOD	RESIDU	

Sew it and fix it for the afternoon

From the table above the clause "Sew it up and fix it for the afternoon" from the lyrics of the Lir-Ilir song which has a function consisting of Finite and Complement which includes mood and residue in the clause. The basic form of this imperative sentence is a verb without a subject so this sentence has a sentence structure in which the finite precedes a compliment without a subject before it. The words "sew" and "fix" are the only verbs so they are finite in the sentence. Therefore, "Sew it up and fix it

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for the afternoon" is an imperative sentence in the Lir-Ilir song which aims to make the listener do something according to what is said. The listener can immediately fix the broken faith so that later it can be ready when called by the Almighty.

The conclusion from the overall previous analysis was the researchers took 2 examples out of 24 clauses so that the researchers become more focused. This research found the message of the song based on the mood types that are Declarative Mood and Imperative Mood. Those examples showed how the songwriter wanted to share their opinion or ideas through the song. On the other hand, the declarative mood showed that the songwriter declared a fact and or an opinion was asserted. While in the Imperative mood, the songwriter or singer was commanding or asking the listener to do something. However, it can be concluded that there are mood types in the Lir-Ilir song; declarative and imperative. In this research, declarative moods and imperative moods appeared in almost the same percentage in Lir-Ilir lyrics.

This study aimed to find out the emotions and interpersonal meaning of songs through the lyrics of the Lir-Ilir song by analyzing the mood and mood types in each sentence using Halliday's theory. By doing a deep linguistic examination of every sentence, the study categorized them into mood and residue, as a kind of structured table. After the analysis, it was found that in the Lir-Ilir song, 50% were declarative mood while another half (50%) were imperative mood. It says something about this author's intention that he asked for listeners' responses to what he was saying and at the same time persuaded them on how they should behave after responding.

The declarative mood, which is a mood that provides information or clarifies situations, plays an important role in ensuring that the intended meaning of the song is effectively communicated to the listener. Observations showed that declarative sentences typically follow a structure where the subject precedes the predicate. This structure of declarative mood is defined as subject + finite, which from the structure will form the function of the sentence into a statement and functions to provide information (Deterding & Poedjosoedarmo, 2001). This exchange of information between the songwriter and the listener has an interpersonal meaning. Interpersonal meaning emerges from the interaction between the speaker and the listener, wherein the speaker shares information and the manner of delivery helps build a connection. Declarative mood as a realization of interpersonal meaning is used to express ideas, information, and judgment of the speaker because the speaker is positioned as an informer to the listener (Butt et. al., 2021).

On the other hand, the imperative mood is used to either command or invite the listener to do an action. Halliday (1970) states that imperatives convey two distinct messages, the first is an order, and the second is an invitation for the listener to join the speaker in performing a specific action. In the context of the Lir-Ilir song, it is evident that the songwriter had the intention to invite or ask the listener to practice or respect the song's message. This type of mood can be connected with commands that demand actions or services (Febrianty & Rozelin, 2024).

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Furthermore, the researchers also identified that the use of mood and residue in the Lir-ilir song highlights the presence of interpersonal meaning. According to the previous study conducted by Maulida & Imperiani (2023), there is an establishment of communication patterns between the songwriter and the listeners on the song's lyrics. Hence, this pattern can help listeners better comprehend the song's context and purpose. The researchers determined to demonstrate that the song highlights the significance of being aware of God's existence and always increasing our faith and piety towards him even though there will certainly be obstacles that pass, which we must always try to improve ourselves and increase our beliefs towards God. The lyrics of the song have their own interpretation and language style. The song's author uses Javanese to convey the message and meaning, allowing listeners to visualize the song more vividly and meaningfully (Ningtyas et al., 2023).

The existence of declarative and imperative mood can be concluded that we can mirror and promote interpersonal interactions between the songwriter and the listener in traditional Javanese music, through its lyrics. The lyrics of the Lir-Ilir song serve not only as entertainment but also as a communication tool to declare morals and convey some social messages. The message in the song conveys that as a Muslim we must realize the existence of Allah who created humans. In addition, as a Muslim we must prevent ourselves from being lazy and always increase our devotion to Him so that we must always remember Him in our every step wherever and whenever. This insight offers a new perspective on how traditional Javanese music can serve as a tool for interpersonal communication and cultural expression. Additionally, traditional Javanese music can contain complex meanings within its lyrics. This research showed that music transcends entertainment, functioning also as a medium to convey messages and influence social behavior. Previous studies have similarly found that Javanese songs can communicate messages and influence listeners. For instance, a study by Puguh & Mufidah (2023) showed that Javanese Karawitan (Javanese Musical) has a change in the meaning of Karawitan and there was an impact of Javanese Karawitan on a wider range of listeners.

Moreover, the equal distribution of declarative and imperative moods in the Lir-Ilir song was representative of a balanced approach to communication, where the songwriter not only informs the listener but also motivates listeners to do an action. This approach made the song's capacity to more engage with its listeners on multiple levels, promoting both understanding and response. The declarative mood's role in conveying factual information ensures the listener comprehends the implicit message, while the imperative mood's function in persuading doing an action provides a strong interaction between the songwriter and the listener. This complex interaction of moods represents the song's many sides, where the lyrics both declare information and motivate listeners to take action.

The declarative mood's occurrence in the Lir-Ilir song highlights the importance of information exchange in traditional Javanese music. By providing clear and detailed

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information, the songwriter builds a foundation for the listener to understand the song's themes and messages. This is based on Halliday's (1970) statement that declarative sentences are integral to effective communication, as they enable the speaker to present information systematically and coherently. The presence of declarative sentences in the song underlines the songwriter's intention to educate and inform the listeners about key aspects of faith, piety, and self-improvement. In contrast, the imperative mood's occurrence in the Lir-Ilir song highlights the active engagement between the songwriter and the listener. By using imperative sentences, the songwriter not only conveys commands but also invites the listener to participate in the song's message actively. This approach creates a sense of involvement and responsibility among the listeners and motivates them to understand and act on the song's demand. Based on Halliday's (1970) perspective on imperatives as double-purpose messages, which function either as commands or invitations further clarifies the songwriter's strategy to combine directive and inclusive communication.

Additionally, the combination of mood and residue in the Lir-Ilir song showed the complexity of traditional Javanese music. The relationship of these linguistic elements reflects the songwriter's adeptness in making lyrics that connect deeply with the listeners. By combining mood and residue, the songwriter creates a rich meaning that extends beyond the literal interpretation of the lyrics. This intricate linguistic structure enhances the song's capacity to convey implicit messages and promote a deeper connection between the songwriter and the listener. The research findings also highlight the cultural significance of the Lir-Ilir song. By employing traditional Javanese language and musical elements, the songwriter preserves and promotes cultural heritage. The use of Javanese language in the lyrics serves as a powerful tool for cultural expression, enabling the songwriter to convey complex ideas and emotions rooted in Javanese tradition. This cultural dimension adds another layer of meaning to the song, enriching the listener's experience and appreciation of traditional Javanese music.

As the result of this research the analysis of the emotional and interpersonal meaning of the Lir-Ilir song through its lyrics, using Halliday's theory to examine mood types in each sentence. The analysis revealed an equal distribution of declarative and imperative moods, highlighting the songwriter's dual approach to conveying messages and inspiring or motivating listeners to take action. This dual approach showed the many-sided nature of traditional Javanese music, where lyrics serve as a medium for both information exchange and active engagement. The findings also emphasize the cultural significance of the Lir-Ilir song, showing its role as a tool for preserving and promoting Javanese heritage. In conclusion, this research provides valuable insights into the complex interaction of linguistic elements in traditional music, which also demonstrates its capacity to convey complex meanings and influence social behavior.

CONCLUSION

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The result of data analysis of Interpersonal Meaning in the Lir-Ilir song was that the researchers found that the lyrics contain Mood and Residue. Based on the Li-ilir song, this paper research found that there were 2 types of Mood types; Declarative Mood Types and Imperative Mood Types. Declarative mood appeared in the lyrics at 50% and Imperative Mood appeared at 50%. This research's paper examined how the songwriter conveys the thoughts and feelings in this song namely Lir-Ilir. Despite being in a very modern era, the researchers hope that traditional songs will still be noticed, not extinct, continue to be listened to, and not forget to continue to be preserved. There is a limitation in this research, which is that the researcher does not provide the emotion of the song as a result of the data analysis. Furthermore, the researchers suggest further research to provide and explain the emotions of the songwriter's view of this Javanese song that is in the Lir-Ilir song.

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