

Realization of Ideational Meaning through the System of Transitivity in Dialogue Texts in the Textbook *Al-'Arabiyyah Bayna Yadayk* Volume 1

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Abstract:

Dialogue (ḥiwār) in Arabic textbooks not only serves as a medium for communication training but also represents human experience through linguistic choices. However, research on Al-'Arabiyyah Bayna Yadayk (ABY) has focused mainly on pedagogical aspects, while studies on the construction of experiential meaning in dialogue texts through linguistic systems remain limited. This study aims to describe and interpret the realization of ideational meaning through the transitivity system in ḥiwār texts in ABY Volume 1. Using a descriptive qualitative approach and content analysis, this study examined 71 clauses from six purposively selected dialogue texts in Volumes 1A and 1B. The analysis was based on three transitivity components in Systemic Functional Linguistics (SFL): processes, participants, and circumstances. The results showed that material processes were dominant (40 occurrences; 56.3%), followed by relational (25; 35.2%) and mental processes (6; 8.5%), while behavioral, verbal, and existential processes were absent. The dominance of material processes and Actor participants indicates that experiences in ḥiwār are primarily constructed through human activities, while the dominance of Location circumstances situates these experiences in everyday contexts. Relational processes represent identities, attributes, circumstances, and relationships, whereas mental processes represent internal experiences such as desires and perceptions. These findings demonstrate that ḥiwār in ABY functions not only as communication practice but also as a meaning-making resource representing actions, identities, circumstances, and inner experiences through lexicogrammatical choices. The study contributes to SFL-based Arabic linguistic research and offers pedagogical implications for developing communicative, contextual, and meaningful dialogue materials.

Keywords: *Al-'Arabiyyah Bayna Yadayk, Ḥiwār Text, Ideational Metafunctions, Systemic Functional Linguistics, Transitivity*

1. INTRODUCTION

Dialog (*ḥiwār*) is one of the main components in Arabic textbooks because it functions as a contextual medium that allows students to develop communicative competencies gradually (Zulhannan et al., 2025). In contrast to the presentation of separate vocabulary or grammatical rules, dialogue presents the use of language in authentic communication situations so that learners can understand how linguistic elements are used in certain contexts (Ibrahimli, 2024). Through dialogue, learners not only learn linguistic forms, but also gain an idea of the function of language in daily life, such as introducing themselves, interacting with family, expressing opinions, asking for information, or doing various other social activities. Therefore, dialogue is an effective means to connect the mastery of linguistic elements with the ability to use language communicatively (Kuznetsova et al., 2023).

One of the Arabic textbooks that puts dialogue as a core part of learning is *Al-'Arabiyyah Bayna Yadayk* (ABY). This book is designed to develop four language skills, namely listening (*Istima*), speak (*Kalam*), reading (*Qirā'ah*), and writing (*Kitābah*). In each learning unit, the presentation of the material begins with a dialogue text that serves as an introduction to the context as well as the foundation for the next learning activity (Daif-Allah & Al-Sultan, 2023; Ritonga et al., 2024). These dialogues feature various communication situations that are close to daily life, such as conversations about family, daily activities, education, work, and other social interactions. Through this presentation, students not only get to know the relationships between characters in conversation, but also learn thematic vocabulary (*Mufradāt*), sentence patterns, as well as communicative expressions used in real contexts. Furthermore, various language skills exercises in ABY, whether listening, reading, speaking, and writing, are built on the dialogue that has been learned so that the learning process takes place in an integrated and contextual manner (Al-Btoush et al., 2023; Zulhannan et al., 2025).

In the context of learning Arabic in Indonesia, *Al-'Arabiyyah Bayna Yadayk* (ABY) occupies a very strategic position. The book was compiled by three academics from King Saud University; Abdurrahman Ibrahim Al-Fauzan, Mukhtar Ath-Thohir Hussain, and Muhammad Abdul Khaliq Muhammad Fadhl, under the auspices of the Arabic for All institution and have been widely used in aliyah madrasah, Islamic boarding schools, and universities in Indonesia (Al-Fawzān et al., 2014; Ritonga et al., 2021). ABY is developed with an integrated communicative approach (*Nazarīyah Al-Wiḥdah*) that integrates four language skills in a single thematic unit, covering eight volumes from beginner to advanced level (Ahsanuddin & Ma'sum, 2021; Samsudin et al., 2023).

Research on textbooks *Al-'Arabiyyah Bayna Yadayk* (ABY) until now is still dominated by evaluative studies of learning materials. Analysis of ABY Volume I shows that the material presented is in accordance with the learning objectives of the four Arabic language skills (Pahlefi, 2020). The study in ABY Volume II also focuses on evaluating the suitability of nahwu material with the needs of Arabic language learning (Hanip & Alim, 2023). Another study evaluated the speaking skills material in ABY Volume I based on the framework Common European Framework of Reference (CEFR) and indicates that the material is at the competency level A1-B1 (Samsudin et al., 2023). Meanwhile, a recent study revealed that the material in ABY integrates the values of *maqāṣid al-syarī'ah* as the foundation for the development of contextual Arabic language education in the digital era (Mukaromah & Ahmad, 2026). However, these studies have not paid attention to dialogue texts as a unit of linguistic analysis that has a certain

structure of experience and representation of meaning. Thus, how dialogue in ABY builds experiences through language choices is still an aspect that has not been widely studied.

Research on SFL-based transitivity analysis has also been conducted, especially on dialogue texts in English textbooks. Analysis of dialogue in the two EFL textbooks shows that material processes are the most dominant type of process, while mood systems are dominated by interrogative forms, thus reflecting the interactive character of dialogue texts (Amalia & Emilia, 2025; Salsabil et al., 2025). Similar findings also show that the dominance of material processes plays a role in representing actions and interactions in language learning (Farhan et al., 2023). Another study integrates psycholinguistic and SFL perspectives to explain the relationship between language metafunctions in textbooks and students' language acquisition processes (Mena Niman & Canggung Darong, 2025). Meanwhile, the analysis of multimodal dialogue shows that visual elements play a role in strengthening the interpersonal meaning of verbal texts (Sugianto et al., 2022). However, the application of transitivity analysis to the dialogue text of Arabic textbooks is still very limited.

This condition shows that there is a research gap in SFL-based Arabic language studies. First, research on ABY has so far placed the book as an object of pedagogical evaluation, while the linguistic dimension related to the construction of meaning in dialogue texts has not been widely studied. Second, transitivity research that has developed generally uses objects in the form of literary texts, news, speeches, or English textbooks, while dialogue in Arabic textbooks has not received adequate attention. In fact, the dialogue in the textbook is not only a collection of conversations for language practice, but also a text that represents various experiences, social activities, relationships between participants, and certain communication contexts. Therefore, research is needed that is able to explain how the experience is constructed through the choice of language contained in the Arabic dialogue text.

To examine these problems, this study uses a perspective *Systemic Functional Linguistics* (SFL) developed by Halliday. In contrast to the structural linguistic approach that places language as a system of forms, SFL views language as a meaning-building system that humans use to represent experiences, build social relationships, and construct messages coherently (Halliday & Matthiessen, 2014). Halliday explained that language realizes three main metafunctions, namely ideational metafunctions, interpersonal metafunctions, and textual metafunctions. The three metafunctions work simultaneously in each clause so that each utterance not only conveys information, but also represents an experience, builds social relationships, and organizes the message into a complete text (Halliday & Matthiessen, 2014).

This research specifically focuses on the ideational metafunction because the metafunction is related to the function of language in representing human experience, both experiences of the outside world and inner experiences in the form of perceptions, thoughts, and feelings. In the perspective of SFL, clauses are seen as representations of experiences (clause as representation) that realize various events, actions, circumstances, and relationships between events (Halliday & Matthiessen, 2014). The realization of this metafunction is analyzed through a transitivity system consisting of three main elements, namely process, participant, and circumstance. Through these systems, researchers can identify different types of processes, such as material, mental, relational, verbal, behavioral, and existential processes that are used to construct representations of experiences in texts (Eggins, 2004). Therefore, the ideational metafunction has strong relevance in the analysis of dialogue texts because dialogue not only serves as a means of interaction, but

also represents a variety of experiences, actions, events, and circumstances that are manifested through the transitivity system. Through the analysis of processes, participants, and circumstances, researchers can uncover how these experiences are constructed in dialogue texts (*hiwar*).

This research offers some novelties. First, objectively, this study expands the study of SFL on the dialogue texts of Arabic textbooks, especially ABY, which has been studied more from a pedagogical perspective. Second, in an approach, this study not only classifies the types of transitivity processes, but interprets how these grammatical choices build ideational meaning in the context of Arabic language learning. Third, practically, this research provides a linguistic perspective for the development of dialogue materials that are not only pedagogically communicative, but also meaningfully representative. Based on this description, this study aims to describe and interpret the realization of idealistic meaning through the transitivity system in the dialogue text (*hiwār*) in the textbook *Al-'Arabiyyah Bayna Yadayk*. Through the Systemic Functional Linguistics approach, this research is expected to be able to provide a more comprehensive understanding of how human experience is constructed in Arabic textbook dialogue, as well as enriching the study of applied linguistics and the development of Arabic language learning materials.

2. LITERATURE REVIEW

2.1 Definition of Transitivity

Transitivity in Systemic Functional Linguistics (SFL) is a system used to represent human experience, both external world experience and inner experience, through processes, participants, and circumstances in a clause (Bartley, 2018; Halliday, 1973). This system maps human experience into grammatical categories so that it can be systematically analyzed (Halliday & Matthiessen, 2014). In contrast to traditional grammar that distinguishes transitive and intransitive verbs, transitivity in SFL focuses on how clauses construct the meaning of experience. Each clause consists of three main elements, namely process (verb), participant (noun), and circumstance (description). The process and participants are the core elements, while the circumstance is optional because it only provides additional information about the process (Halliday & Matthiessen, 2014).

2.2 Process and Participants

Processes and participants are core components in an interconnected transitivity system. The type of process determines the types of participants that can accompany it so that they both form a configuration of the meaning of the experience (Bartley, 2018; Haliday & Matthiessen, 2014).

In the transitivity system, processes are grouped into six types, namely material, mental, relational, behavioral, verbal, and existential. Material, mental, and relational processes are among the main processes, while behavioral, verbal, and existential processes are minor processes whose identification depends on the context of the clause (Bartley, 2018; Halliday & Matthiessen, 2014). Each type of process has a different participant configuration. The material process involves the Actor as the actor of the action and can be accompanied by a Goal, Beneficiary, or Range. The mental process involves Senser and Phenomenon, while the relational process uses the Carrier-Attribute or Identified-Identifier pair. Meanwhile, the behavioral process involves Behavior, the verbal process involves Sayer which can be

accompanied by Receiver, Verbiage, or Target, and the existential process only involves Existent (Bartley, 2018; Eggins, 2004; Halliday & Matthiessen, 2014).

This configuration is the basis of the analysis in this study to identify the type of process and the role of the participants in each clause so that the representation of experience in the dialogue text can be explained systematically.

2.3 Circumstance

Circumstance is a peripheral element in a clause that provides additional information about the course of a process, such as time, place, method, cause, or condition (Halliday & Matthiessen, 2014). In contrast to processes and participants, circumstance is not a core element so it can be eliminated without changing the basic meaning of the clause (Bartley, 2018). Circumstance in the transitivity system is classified into nine types, namely Extent, Location, Manner, Cause, Contingency, Accompaniment, Role, Matter, and Angle. These categories serve to provide additional information that describes the conditions or circumstances that accompany the conduct of a process in a clause (Halliday & Matthiessen, 2014).

3. RESEARCH METHODOLOGY

This study uses a descriptive qualitative approach with a content analysis method to examine the realization of ideational meaning through the transitivity system in dialogue texts (*ḥiwār*) in the ABY textbook (Creswell & Poth, 2018; Krippendorff, 2019). The analysis focuses on three elements of transitivity in the perspective of Halliday's SFL, namely Process, Participant, and Circumstance (Halliday & Matthiessen, 2014). The unit of analysis in this study is the clause contained in the dialogue text (*ḥiwār*) in the textbook *Al-'Arabiyyah Bayna Yadayk* Volume 1. The selection of clauses as units of analysis is based on SFL's view that clauses are the main unit in realizing ideational meaning through a transitivity system.

3.1. Data Sources

The data source of this research is the Textbooks *Al-'Arabiyyah Bayna Yadayk* Volume 1. It consists of Volume 1A and Volume 1B. Volume 1 was chosen because it is a basic level (*Mubtadi*) that introduces basic communication experience to learners. Overall, ABY Volume 1 consists of 16 learning units, eight units each in Volumes 1A and 1B, with 3 dialogue texts (*ḥiwār*) on each unit, so that there are 48 dialog texts as data populations. Through the purposive sampling technique, this study selected 6 dialogue texts, namely 3 dialogues from Volume 1A and 3 dialogues from Volume 1B. This number is considered adequate because qualitative research focuses on the depth of analysis and pattern saturation, not on the amount of data. In SFL-based text analysis, the adequacy of the data is determined by the stability of emerging linguistic patterns (Patton, 2014). A similar approach was also used in previous transitivity analysis research (Darong & Regus, 2024). The data was selected based on the criteria (Halliday & Matthiessen, 2014): (1) is a complete dialogue that opens the learning unit; (2) involves interaction between participants; (3) represent a variety of communication themes; and (4) have an adequate number of clauses to analyze.

3.2. Data Collection Techniques

Data collection in this study was conducted through a documentation study, as the research data were derived from written documents in the form of the *Al-'Arabiyyah Bayna Yadayk* textbooks,

Volumes 1A and 1B. The data collection process began with reading all dialogue texts (*ḥiwār*) to gain an understanding of the content and characteristics of each text. The dialogue texts were then selected based on the criteria established for the study. The selected texts were subsequently transcribed and segmented into clauses to facilitate the analysis of the transitivity system. All stages of data collection were carried out systematically to ensure that the data remained aligned with the research focus and could be analyzed consistently (Bowen, 2009).

3.3. Research Instruments

The main instrument in this study is the researcher himself (human instrument) because the process of collecting, classifying, and interpreting data is carried out directly by the researcher based on the SFL theoretical framework. As a supporting instrument, this study uses a transitivity analysis table.

Table 1: Classification of transitivity elements (Egins, 2004; Halliday & Matthiessen, 2014)

Transitivity Components	Subcategories
Process & Participant	Material Process → Actor, Goal, Beneficiary, Range
	Mental Process → Sensor, Phenomenon
	Relational Process → Carrier, Attribute, Identified, Identifier/Value
	Behavioral Process → Behavior, Behaviour
	Verbal Process → Sayer, Receiver, Verbiage, Target
	Existential Process → Existing
Circumstance	Extent, Location, Manner, Cause, Contingency, Accompaniment, Role, Matter, Angle

3.4. Data Analysis Techniques

The research data was analyzed through several stages, namely determining the clause as the unit of analysis, determining the data corpus using *the* purposive sampling technique, encoding each clause based on the elements of process, participant, and circumstance, grouping the data according to the transitivity category, and interpreting the results of the analysis to explain the realization of the ideational meaning in the dialogue text (*ḥiwār*) in the book *Al-'Arabiyyah Bayna Yadayk*. The analysis stage refers to the *content analysis* procedure proposed by Krippendorff (2019).

3.5. Data Validity

The validity of the data in this study is carried out through a process expert review to ensure the accuracy of classification and interpretation of data based on the theoretical framework Systemic Functional Linguistics (SFL) (Creswell & Poth, 2018). The researcher first conducts initial coding of all the research data and compiles the results in a table coding. Next, the table coding is examined by the supervisor as an expert who has competence in the field of linguistics and SFL.

The results of the examination showed that the classification of the data carried out by the researcher was in accordance with the theoretical criteria used in the study. The supervisor approved the results of the coding and stated that the classification set was consistent with the SFL indicator, so it did not provide any changes. Therefore, no re-encoding of the data is carried out.

The approved coding results are then used as the basis for the next stage of analysis. As part of the Audit trail, the researcher keeps the table Coding that has been examined and approved by the supervisor (Lincoln & Guba, 1985). This is done to maintain the traceability of the analytical decision-making process and ensure that the classification of data used in the research can be academically accountable. As part of the Audit trail, one of the encoding results is shown in the following table.

Table 2: Documentation of *Himār* Text Encoding Results

Process	Participants	Circumstance
متى تَسْتَقِظُ يَوْمَ الْعُطْلَةِ؟		
تَسْتَقِظُ Material	أَنْتَ Actor	مَتَى-يَوْمَ الْعُطْلَةِ Time
أَسْتَقِظُ مُبَكَّرًا		
أَسْتَقِظُ Material	أَنَا Actor	مُبَكَّرًا Manner
وَمَتَى تَسْتَقِظُ أَنْتَ؟		
تَسْتَقِظُ Material	أَنْتَ Actor	مَتَى Time
أَسْتَقِظُ مُتَأَخِّرًا		
أَسْتَقِظُ Material	أَنَا Actor	مُتَأَخِّرًا Manner
ماذا تَفْعَلُ فِي الصَّبَاحِ؟		
تَفْعَلُ Material	ماذا-أَنْتَ Actor- Goal	فِي الصَّبَاحِ Time
أَشَاهِدُ التَّلَافُزَ		
أَشَاهِدُ Material	التَّلَافُزَ-أَنَا Actor- Goal	-
وماذا تَفْعَلُ أَنْتَ؟		
تَفْعَلُ Material	ماذا-أَنْتَ Actor- Goal	-
أَقْرَأُ صَحِيفَةً أَوْ كِتَابًا		
أَقْرَأُ Material	صَحِيفَةً أَوْ كِتَابًا-أَنَا Actor- Goal	-
أَيْنَ تُصَلِّيُ الْجُمُعَةَ؟		
تُصَلِّيُ Material	الْجُمُعَةَ-أَنْتَ Actor- Goal	أَيْنَ

Material	Actor- Range	Location
أَصَلِّيَ الْجُمُعَةَ فِي الْمَسْجِدِ الْكَبِيرِ		
أَصَلِّيَ Material	الْجُمُعَةَ أَنَا Actor- Range	فِي الْمَسْجِدِ الْكَبِيرِ Location
وَأَيْنَ تُصَلِّي أَنْتَ؟		
تُصَلِّي Material	أَنْتَ Actor	أَيْنَ Location
أَصَلِّيَ فِي الْمَسْجِدِ الْكَبِيرِ		
أَصَلِّي Material	أَنَا Actor	فِي الْمَسْجِدِ الْكَبِيرِ Location

4. RESULTS

4.1. Representation of Experience in the Text of *Ḥiwār Al-'Arabiyyah Bayna Yadayk* through the System of Transitivity

The ideational metafunction analysis in this study is studied through a transitivity system consisting of three main components, namely processes, participants, and circumstance. The analysis of these three components aims to identify the ways in which the *ḥiwār* text in the book *Al-'Arabiyyah Bayna Yadayk* constructs a representation of human experience, including external experiences in the form of actions and events, as well as internal experiences related to cognition, perception, and emotional states. Based on the results of the analysis of 71 clauses in the text of the *ḥiwār Al-'Arabiyyah Bayna Yadayk*, of the six types of processes in the transitivity system, three types of processes were found that were realized in the data, namely material, relational, and mental processes. Meanwhile, behavioral, verbal, and existential processes were not found in the study data.

Table 3: Distribution of Process Types in Transitivity Systems

Process Type	Quantity	Percentage
Material	40	56,3%
Relational	25	35,2%
Mental	6	8,5%
Behavioral	0	0%
Verbal	0	0%
Existential	0	0%
Total	71	100%

Based on Table 3, material processes are the most dominant process with a total of 40 occurrences (56.3%). This dominance shows that the experiences represented in the *Ḥiwār* text are more related to the actual activities or actions carried out by the participants. Some examples of material processes are found in verbs such as *أُدْرَسَ* (study), *أَسَافَرَ* (travel), *أَصَلَّى* (perform

prayers), and *أعمل* (work). In addition to the material process, the relational process also showed a fairly high frequency with 25 occurrences (35.2%). The emergence of this process is related to the function of language in describing identity, state, ownership, and relationships between entities. For example, in the *أنا مصرية* clause (I am Egyptian), a relational process is used to connect participants to certain identity attributes. Meanwhile, mental processes were found 6 times (8.5%). This process represents internal experiences in the form of desires, perceptions, and thoughts. Its occurrence is mainly found in the context of dialogues related to desires or preferences, such as the use of the verb *أريد* (I want). The other three types of processes, namely behavioral, verbal, and existential, were not found in the 71 clauses analyzed, so each had a frequency of 0 (0%). The absence of these three types of processes shows that the three processes are not used in representing the experiences contained in the analyzed *ḥiwār* text. In addition to the type of process, this study also identifies the role of the participants involved in each transitivity process. The identification of participants aims to show how experiences are constructed through the involvement of various entities in the *ḥiwār* text.

Table 4: Distribution of Participant Roles in Transitivity Systems

Types of Participants	Quantity	Percentage
Actor	25	35,2%
Carrier-Attribute	19	26,8%
Actor-Range	10	14,1%
Senser-Phenomenon	6	8,5%
Actor-Goal	5	7,0%
Identified-Identifier	4	5,6%
Possessor-Possessed	2	2,8%
Total	71	100%

Based on Table 4, Actors were the most dominant participants with 25 appearances (35.2%). This dominance is in line with the high use of material processes, which suggests that experiences in *ḥiwār* texts are largely represented through the actions or activities of the participants. An example is found in the clause *أنا أدرس الطب* (I studied medicine), where *أنا* plays the role of an actor who performs the act of learning. Carrier-Attribute participants ranked second with 19 appearances (26.8%), indicating a representation of experiences in the form of certain identities, characteristics, or circumstances. For example, in the clause *أنا مصرية* (I am Egyptian), with *أنا* as the Carrier and *مصرية* as the Attribute. Furthermore, the Actor-Range appears 10 times (14.1%), as in the clause *أصلي الجمعة* (I perform Friday prayers), where *أنا* plays the role of Actor and *الجمعة* as Range. The Senser-Phenomenon appears 6 times (8.5%) which represents mental experience, as in the clause *أريد سمكاً* (I want fish). Meanwhile, Actor-Goal, Identified-Identifier, and Possessor-Possessed are found in more limited numbers according to the context of the dialogue. These findings suggest that *ḥiwār* texts represent more experiences through participants' actions and identities.

The last element analyzed in the transitivity system is circumstance, which is an element that serves to provide additional information about the circumstances or context that accompany a

process. The results of the analysis of the *hiwār* text show that there are six types of circumstance used to clarify the experiences represented in the clause.

Table 5: Circumstance Distribution

Types of Circumstance	Quantity	Percentage
Location	23	52,3%
Time	7	15,9%
Role	6	13,6%
Manner	5	11,4%
Cause	2	4,5%
Extent	1	2,3%
Total	44	100%

Based on Table 5, the Location circumstance was the most found element with a total of 23 occurrences (52.3%). This dominance shows that the *hiwār* text presents a lot of experiences accompanied by information about the place or location of an activity. Some examples of the use of location circumstance are found in the phrases *في المسجد الكبير* (in the great mosque), *في كلية الطب* (in the faculty of medicine), and *إلى مصر* (to Egypt), which serve to clarify *the context* of the place in an event. In addition to Location, the Time circumstance also has a significant frequency, which is as many as 7 occurrences (15.9%). The use of the time element suggests that the experience in the dialogue not only describes an action, but is also associated with a specific situation or period, such as vacation time or departure schedule. Meanwhile, the circumstance of Role, Manner, Cause, and Extent was found in a more limited number. Although not dominant, the appearance of these elements still plays a role in enriching the meaning of clauses through information about the roles, methods, reasons, and measures related to the experiences represented in the *hiwār* text.

4.2. Patterns of Representation of Experience in the Text of *Hiwār Al-'Arabiyyah Bayna Yadayk* Volume 1

Based on the analysis of the transitivity system, the *hiwār* texts in *Al-'Arabiyyah Bayna Yadayk* Volume 1 represent human experience through several main patterns. The first pattern is the representation of experience as concrete activities or actions. This pattern is evident in various dialogues describing everyday activities, such as education, work, travel, and social activities. For example, in the clause *أنا أدرس الطب في كلية الطب*, experience is represented through the learning activity performed by an individual. Another example is found in the clause *نُسافر إلى مصر*, which represents the experience of travelling as an activity performed by participants in a particular context. This pattern indicates that the *hiwār* texts frequently present humans as actors who interact with their surroundings through various actions.

In addition to concrete actions, experience is also represented through identity, states, and relationships between entities. This pattern can be seen in clauses used to introduce oneself, state one's origin or occupation, and describe an object. For instance, the clause *أنا مصريّة* represents a person's identity through a relationship between the individual and an attribute associated with them. Likewise, the clause *هذا طبق البيض* demonstrates an identifying pattern that

connects an entity with information describing it. Thus, experience in the texts is constructed not only through actions but also through processes of identifying and describing entities.

Experience is also represented through inner experiences involving desire and perception. This pattern occurs in conversational contexts involving individual choices or needs. For example, the clause *أُرِيدُ سَمَكًا* represents an individual's desire for a particular object. Another example is found in the clause *لَيَتَرَى مِصْرَ وَنَهْرَ النَّيْلِ*, which represents perceptual experience through the activity of seeing. This pattern demonstrates that the *ḥiwār* texts also incorporate aspects of human internal experience as part of communication.

On the other hand, the analysis indicates the absence of behavioral, verbal, and existential processes in the representation of experience. The absence of behavioral processes indicates that there are no clauses specifically representing physiological or psychological behavior as a distinct category. Experiences associated with human activities are more frequently realized through material processes, whereas states and identities are represented through relational processes. Similarly, the absence of verbal processes indicates that no clauses grammatically construe communication activities as processes involving participant configurations such as Sayer, Receiver, or Verbiage. Although the data consist of dialogue texts, this does not mean that speaking activities do not occur in the texts. Rather, it indicates that communication activities are not realized as *verbal* processes in the clauses analyzed. Meanwhile, the absence of *existential* processes indicates that the *ḥiwār* texts do not employ constructions that specifically position the existence or presence of an entity as the focus of experience. Representations of people, objects, places, and states are more commonly constructed through *relational* and material processes. Thus, the absence of these three process types indicates that the representation of experience in the *ḥiwār* texts is primarily oriented toward everyday activities, identities and states, and internal experiences, while behavior as a distinct category, communication as a *verbal* process, and statements of existence do not constitute grammatical patterns realized in the analyzed data.

In addition to these patterns, experience in the texts is further constructed through contextual elements, particularly place and time. For example, the phrases *فِي كُلِّيَةِ الطَّبِّ فِي الْمَسْجِدِ الْكَبِيرِ* and *يَوْمَ الْعُطْلَةِ* indicate that experiences in the dialogues are situated within particular contexts. Overall, the representation of experience in the *ḥiwār* texts of *Al-'Arabiyyah Bayna Yadayk* Volume 1 demonstrates that human experience is constructed through a combination of actions, identities, and inner experiences occurring within everyday communicative contexts. These patterns indicate that the *ḥiwār* texts not only present linguistic forms but also represent various situations encountered by language users.

5. DISCUSSION

5.1. The Dominance of Material Processes: The Representation of Humans as Actors in Authentic Communication

Findings on the dominance of material processes in texts *ḥiwār* ABY Volume 1 (56.3%) with Actor as the role of the most prominent participant (35.2%) shows that experience in dialogue is more built through the representation of real actions and activities, rather than just through descriptive descriptive depictions of circumstances. These findings are consistent with the results of research on dialogue texts in foreign language textbooks which show the dominance of

material processes in representing experiences, accompanied by the tendency to use interrogative clauses that reflect the interactive nature of dialogue as a medium for language learning (Rashidi & Ghaedsharafi, 2015). The similarity of these patterns shows that the dominance of material processes is not only a characteristic of English textbooks, but can also be understood as a general tendency in the genre of dialogue in foreign language textbooks aimed at developing the communicative skills of early level learners.

The dominance of actors as the main participants further strengthens these findings. The use of material processes in representing physical actions plays a role in presenting the character as the main actor who is active in a text. This pattern is also found in the study of the representation of social actors in the EFL textbook, which shows that material processes are widely used to describe the involvement of characters as parties who carry out actions in discourse (Apriliyah & Christanti, 2025; Emilia et al., 2017). In the context of ABY, participants in dialogue are consistently positioned as perpetrators of various activities, such as waking up, watching, reading, performing prayers, studying, working, and traveling. The emergence of repeated patterns of Actor-Goal and Actor-Range shows that experiences in texts are built through a series of activities that are in accordance with ABY's communicative orientation, which is to present a language situation that is close to the learner's daily life (Farhan et al., 2023; Mukhlishoh et al., 2023).

In addition to representing the activity being carried out, the use of material processes in the text *ḥimār* ABY also shows the existence of a future-oriented experience construction. This can be seen in the pattern of clauses in the theme of professional aspirations, such as *سَأَعْمَلُ* then *أَنْزُسُ* which connects current learning activities with social roles to be achieved in the future through the use of Role circumstance. This pattern shows that material processes in texts not only serve to describe physical actions, but also serve as a means of constructing the aspirational experience of learners. This dimension gives an idea that grammatical choices in dialogue texts also play a role in constructing the meaning of experience, which has not been much attention in the study of transitivity in English textbooks that often focus on gender or ideological representations (Emilia et al., 2017).

5.2. Relational Processes: Construction of Identity, Ownership, and Interentity Relationships

The relational process occupies the second position with a fairly high frequency of occurrence (35.2%), which is strengthened by the dominance of Carrier-Attribute participants (26.8%), as well as the emergence of Identified-Identifier (5.6%) and Possessor-Possessed (2.8%). In contrast to material processes that represent the experience of doing, relational processes represent the experience of being and having, which is experience related to the attribution of identity, the recognition of an entity, and the relationship of ownership. This finding is in accordance with the basic concept of SFL that attributive relational clauses serve to establish a characteristic or quality to Carrier participants, while relational identification clauses serve to connect or equate an entity with other entities for recognition purposes (Halliday & Matthiessen, 2014).

This pattern is most evident in the *ḥimār* the opening r is themed on self-identity, where all clauses are realized through relational processes without finding material processes. These findings show that in the early stages of learning (*mubtadi*), the experience of getting to know a person in dialogue is not built through a series of activities, but rather through the process of recognition and self-attribution, such as regional origin and citizenship (Bondar et al., 2018; Halliday & Matthiessen, 2014; Jayanti et al., 2024). Such grammatical choices are in accordance with the communicative objectives of the opening unit which focuses on the ability to introduce

identity, so that the representation of experience is manifested more through attributes than actions (Hermawati et al., 2023).

On *ḥiwār* is themed on travel and administrative needs, relational processes also emerge through possessive forms (الَّذِي) and identification (هَذَا) which is used to show ownership and verify travel documents. Nominal clauses such as هَذَا طَبَقُ الْبَيْضِ it is also categorized as a relational process of identification because in Arabic the relationship "is" is realized through a nominal structure without the presence of an explicit copula verb. The use of such relational processes shows that dialogue not only represents actions, but also builds identities, attributes, and relationships between entities (Halliday & Matthiessen, 2014). These findings are in line with research showing that relational processes, both attributive and identification, function to construct the characteristics and identities of participants in texts (Khoiruzzahra et al., 2018).

5.3. Mental Processes: Inner Experience and Interpersonal Function in Interaction

Although it has the lowest frequency among the three dominant types of processes (8.5%), mental processes still have a qualitatively important role in constructing the meaning of experiences in texts. In this corpus of research, mental processes are mainly realized through desiderative verbs أريد/تريد which forms the Sensor-Phenomenon configuration. It represents the inner experience of desire, not physical action towards an entity. The placement of the verb as a mental process, not a material process, has a theoretical basis because mental processes are related to the realm of human consciousness which includes perception, cognition, affect, and desire (desideration), as described in the classification of mental processes that distinguish between cognitive and desiderative subtypes (Halliday & Matthiessen, 2014; Niman & Darong, 2025).

The pattern of relationships between the mental processes that express desires and the material processes that realize giving in *ḥiwār* transactions or services show the relationship between two domains of experience, namely internal experience in the form of desires and external experience in the form of acts of exchange. Mental Patterns → the material has pedagogical relevance because it communicatively supports the learning of the act of asking and providing services (requesting-offering). The structure of language in textbooks is related to the cognitive process of learners in understanding and using language. Therefore, the use of a desiderative mental process in ABY represents a way of expressing desires politely before the transaction action is carried out, rather than through a direct form of imperative (Zhang & Mo, 2026).

5.4. Circumstance in Building the Context of Experience

Circumstance Location was the most dominant element in the research corpus (52.3%), followed by Time (15.9%), Role (13.6%), Manner (11.4%), Cause (4.5%), and Extent (2.3%). Dominance Location and Time show that experience in text *ḥiwār* they are not represented independently of the context, but are placed in concrete spaces and times, such as mosques, faculties, airports, prayer times, and departure schedules. This tendency suggests that circumstance plays a role in broadening the construction of experience by providing information about the conditions that accompany the process. In SFL's study of Arabic, the circumstantial element is also understood as one of the lexicogrammatical sources used to construct the relationship between experience and context represented in the clauses (Bashir et al., 2026; Ngongo et al., 2022).

In context *ḥiwār* ABY, the dominance of Location and Time can be attributed to fields that are oriented to daily life activities. The place, time, manner, and role that accompany an activity make the experience represented more concrete and easily associated with the situation of language use. The relationship between lexiconogrammatical choices and situational context is also of concern in SFL's research on Arabic discourse, which suggests that transitivity analysis can be understood along with field, tenor, and mode to explain how meaning is constructed in a given social context (Aisaro & Suhardi, 2023). Thus, dominance Location and Time in ABY not only indicates the frequency of circumstance use, but also reflects lexic-grammatical selection that supports the construction of experience in a concrete and contextual way.

5.5. Absence of Behavioral, Verbal, and Existential Processes in Experiential Representation

The results of the analysis show that the process Behavioral, verbal, and existential not found in 71 text clauses *ḥiwār Al-'Arabiyyah Bayna Yadayk* Volume 1. Thus, the representation of experience in the data of this study is concentrated on the process Material, relational, and mental, which represents concrete activities, identities or circumstances, as well as internal experiences. The absence of these three types of processes does not indicate the limitations of the Arabic language in realizing these categories of experience, but rather has to do with the lexiconogrammatical choices formed in certain genres and registers. The lexiconogrammatical realization in Arabic can be influenced by contextual factors, in particular gender and register (Sellami-Baklouti, 2021).

The findings are different from the results of a study on online news which shows that the process verbal also used in representing experiences, in addition to processes Material. In one of the media, the process Material more dominant in representing actions, while other media show the use of processes more prominent verbal to represent the source of speech (Mu'izah et al., 2026). These differences can be understood from the characteristics and communicative goals of each genre. News discourse requires reporting, citing, and conveying information from certain sources so that the process of verbal has an important role in the construction of discourse. Instead, *ḥiwār* ABY is designed to model everyday interactions for Arabic language learners. Therefore, even though it is in the form of dialogue, communication activities in ABY do not have to be realized through the process of verbal, but it can be built through a choice of other processes and interpersonal systems.

Absence of process Behavioral and existential shows that experiences in text are more realized through actions (Material), internal experience (mental), as well as identity and circumstances (relational). A similar trend was found in the analysis of English textbooks, which showed the dominance of the process Material, relational, and mental compared to other processes (Sepfia & Ayudhia, 2025). The choice can be attributed to the characteristics of field ABYs that are oriented to daily life activities and Fashion dialogical to support communication of early level learners. Process dominance Material The textbook also shows the relationship between process choices and pedagogical needs in representing the learner's concrete experience (Dewi et al., 2023). Thus, the absence of these three processes reflects the lexiconical selection related to the contextual situation and pedagogical objectives of the text.

6. CONCLUSION

This research shows that the ideational meaning in the text *ḥiwār Al-'Arabiyyah Bayna Yadayk* (ABY) Volume 1 is realized through a transitivity system that includes processes, participants,

and circumstances. Based on the analysis of 71 clauses, three types of processes were found, namely material, relational, and mental, with material processes as the most dominant with 40 occurrences (56.3%), followed by relational processes with 25 occurrences (35.2%) and mental with 6 occurrences (8.5%), while behavioral, verbal, and existential processes were not found. The dominance of material processes and Actor participants (35.2%) shows that experiences in *ḥimār* are mainly constructed through real human activities, while relational processes represent identities, attributes, states, and relationships between entities, and mental processes represent internal experiences in the form of desires and perceptions. The dominance of Location (52.3%) and Time (15.9%) circumstances further shows that these experiences are placed in a concrete context of space and time and close to everyday life. Thus, the text *ḥimār* ABY serves not only as a medium of communication exercise, but also as a construct of meaning that represents actions, identities, circumstances, and mental experiences through certain lexicogrammatical choices. This finding expands the application of SFL in the study of dialogue texts in Arabic textbooks while providing pedagogical implications for the development of dialogue materials that are not only communicative, but also contextual and meaningful. Further research can expand the corpus by involving other ABY volumes as well as examine interpersonal and textual metafunctions to gain a more comprehensive understanding of the construction of meaning in Arabic textbooks.

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