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An Analysis Of Interpersonal Meaning In Sherly Tjoanda's Instagram Captions

Analisis Makna Interpersonal dalam Takarir Instagram Sherly Tjoanda

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Abstract

This research analyzes the realizations of Mood in constructing interpersonal meaning in Sherly Tjoanda's Instagram captions posted in 2026 and related to the education sector of the Program Kerja Prioritas Nasional (PKPN). The research applies the interpersonal metafunction and the Mood system of Systemic Functional Linguistics proposed by Halliday and Matthiessen (2014) and employs a descriptive qualitative design with textual analysis. The data consist of 177 independent clauses taken from 15 purposively selected captions, which were analyzed in their original Indonesian form. Each clause was classified as declarative, interrogative, or imperative, analyzed into Subject, Finite, Predicator, Complement, and Adjunct, and then interpreted for its interpersonal meaning. The findings show that declarative Mood is dominant with 141 clauses (79.7%), followed by imperative Mood with 30 clauses (16.9%) and interrogative Mood with 6 clauses (3.4%). Declarative clauses give information about education programs, evaluate events, and state values and commitments; imperative clauses demand actions such as praying, collaborating, accompanying children to school, and reporting school conditions; and interrogative clauses are used rhetorically to prompt reflection. The Mood–Residue analysis shows that the Subject is realized in 76.3% of the clauses and the Predicator in 80.2%, whereas a separate Finite is realized in only 35.0%, mostly through modal, temporal, polarity, and copular items such as akan, harus, adalah, and jangan. It is concluded that the writer constructs the roles of informant, director, and inviter at the same time, presenting education programs as accountable government work and mobilizing the audience to take part in them.

Keywords: *interpersonal meaning; Mood; Mood–Residue; Instagram captions; Systemic Functional Linguistics*

Abstrak

Penelitian ini menganalisis realisasi *Mood* dalam membangun makna interpersonal pada takarir (*caption*) Instagram Sherly Tjoanda yang diunggah pada tahun 2026, yang berkaitan dengan sektor pendidikan dalam Program Kerja Prioritas Nasional (PKPN). Penelitian ini menerapkan metafungsi interpersonal dan sistem *Mood* dari Linguistik Fungsional Sistemik sebagaimana dikemukakan oleh Halliday dan Matthiessen (2014), serta menggunakan desain kualitatif deskriptif dengan analisis tekstual. Data penelitian terdiri dari 177 klausa independen yang diambil dari 15 takarir yang dipilih secara purposif, yang dianalisis dalam bentuk aslinya, yaitu bahasa Indonesia. Setiap klausa diklasifikasikan ke dalam kategori deklaratif, interogatif, atau imperatif; dianalisis berdasarkan unsur *Subject*, *Finite*, *Predicator*, *Complement*, dan *Adjunct*; kemudian diinterpretasikan makna interpersonalnya. Temuan menunjukkan bahwa *Mood* deklaratif mendominasi dengan 141 klausa (79,7%), diikuti oleh *Mood* imperatif sebanyak 30 klausa (16,9%), dan *Mood* interogatif sebanyak 6 klausa (3,4%). Klausa deklaratif berfungsi untuk memberikan informasi mengenai program pendidikan, mengevaluasi peristiwa, serta menyatakan nilai-nilai dan komitmen; klausa imperatif digunakan untuk menuntut tindakan seperti berdoa, berkolaborasi, mendampingi anak ke sekolah, dan melaporkan kondisi sekolah; sementara klausa interogatif digunakan secara retoris untuk mendorong refleksi. Analisis *Mood–Residue* menunjukkan bahwa *Subject* terealisasi dalam 76,3% klausa dan *Predicator* dalam 80,2% klausa, sedangkan *Finite* yang terpisah hanya muncul dalam 35,0% klausa, terutama melalui unsur modal, temporal, polaritas, dan kopula seperti *akan*, *harus*, *adalah*, dan *jangan*. Dapat disimpulkan bahwa penulis membangun peran sebagai pemberi informasi, pengarah, dan pihak yang mengajak secara bersamaan—menyajikan program pendidikan sebagai upaya pemerintah yang dapat dipertanggungjawabkan sekaligus memobilisasi audiens untuk turut berpartisipasi di dalamnya.

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Kata kunci: makna interpersonal; *Mood*; *Mood–Residue*; takarir Instagram; Linguistik Fungsional Sistemik

1. Introduction

Language is an essential part of human social life because it enables people to communicate ideas, feelings, experiences, and perspectives in different social contexts. Nasution and Tambunan (2022) state that language performs an important communicative function by enabling individuals to express their ideas, desires, feelings, and experiences to others. Beyond transmitting information, language also allows people to negotiate meaning and establish relationships through interaction. The development of digital technology has extended this process from face-to-face communication to digitally mediated environments, in which written language continues to perform communicative and relational functions (Brown & Lewis, 2022).

Social media has become an important environment for such communication because it enables users to create, share, and interact with content across geographical boundaries (Johansson et al., 2021; Rahmawati et al., 2025). Among the various platforms, Instagram is particularly relevant because it combines visual content with written captions. Captions provide users with space to explain visual content, communicate information, express opinions and attitudes, and address their audiences directly. Lopez and Polletta (2021) indicate that Instagram users deliberately manage their online presentation through content-control behaviors, including the editing of captions, which suggests that captions are deliberately constructed components of online communication rather than mere descriptions of images. Studies of Instagram language also show that captions contain identifiable linguistic choices that reflect particular communicative and social meanings (Mirza et al., 2023; Putri & Hidayat, 2022).

The relationship that writers construct with their audiences through language can be examined through interpersonal meaning. Systemic Functional Linguistics (SFL) views language as a social semiotic resource and distinguishes three metafunctions: ideational, interpersonal, and textual (Halliday & Matthiessen, 2014). The ideational metafunction concerns the representation of experience and the textual metafunction concerns the organization of messages, whereas the interpersonal metafunction concerns how language users enact social relationships, negotiate roles, and position themselves toward others (Herman et al., 2024). In this metafunction, language is viewed as an exchange in which speakers or writers give or demand a commodity, either information or goods and services (Silalahi et al., 2024). The combination of these roles and commodities produces four basic speech functions, namely statement, question, offer, and command (Shaumiwaty et al., 2024). A statement is typically realized through declarative Mood, a question through interrogative Mood, and a command through imperative Mood, while an offer has no single unmarked realization (Halliday & Matthiessen, 2014; Sihombing et al., 2025).

Besides Mood types, the interpersonal structure of a clause can be analyzed into Mood and Residue. The Mood element consists of the Subject and the Finite, while the Residue consists of the Predicator, Complement, and Adjunct (Halliday & Matthiessen, 2014). The Finite makes a proposition arguable by locating it in relation to tense, modality, or polarity. Although the framework is primarily described through English grammar, systemic functional grammar has also been described for other languages (Martin et al., 2023), and Srisudarso et al. (2024, pp. 192–193) illustrate how the

elements can be identified in an Indonesian clause, for example *sedang* as the Finite in *Dia sedang membaca sebuah buku*. However, this illustration does not establish that every Indonesian clause contains a separately expressed Finite. For this reason, the present research identifies each element according to its actual realization in the original Indonesian clause and records the absence of a Finite when none can be identified.

A phenomenon that underlies this research is the increasing use of social media to communicate issues related to public programs and national development. In Indonesia, education is one of the eight clusters of the Program Kerja Prioritas Nasional (PKPN) in the 2027 Government Work Plan (Ministry of National Development Planning/National Development Planning Agency [Bappenas], 2026). Some of Sherly Tjoanda's Instagram captions posted in 2026 address activities and messages related to this sector, including the inauguration of Sekolah Rakyat, school revitalization, educational access, and learning support programs. For example, in the caption on the inauguration of 166 Sekolah Rakyat, the clause *Ini bukan sekadar peresmian bangunan sekolah* ('This is not merely the inauguration of a school building') is declarative and gives information while expressing the writer's perspective. The topic of a caption alone, however, does not explain how interpersonal meaning is grammatically realized; a systematic analysis of Mood types and Mood–Residue structures is needed to identify the patterns of realization and explain their functions.

Previous studies have demonstrated the relevance of Mood analysis to Instagram discourse. Zakiyah (2025) investigated the captions of @kopikenangan.id and found that declarative structures were dominant while imperatives made the interaction more inviting. Mamluah (2022) analyzed fifty captions from verified accounts and reported the frequent realization of declarative Mood and statements. Hidayat (2025) analyzed 101 clauses from 27 Folkative captions and found 72 declarative, 15 imperative, 13 interrogative, and one exclamative Mood. Rahmi et al. (2026) examined 72 clauses from Nike's *Winning Isn't for Everyone* campaign and reported declarative Mood at 70.9%, imperative Mood at 27.7%, and interrogative Mood at 1.4%. Interpersonal analysis has also been applied to an EFL textbook (Yanto & Pravitasari, 2023) and to classroom interaction (Luthfiyati et al., 2024).

These studies differ from the present research in their objects, contexts, and analytical focus, because they examined a commercial coffee brand, verified accounts, an information account, an international commercial campaign, pedagogical texts, and classroom interaction. Limited attention has been given to the Instagram captions of an individual Indonesian public figure communicating education-related issues, to the original Indonesian language of the data, and to the combined examination of Mood types and Mood–Residue structures. The novelty of the present research therefore lies not in the use of Mood analysis itself but in its focused application to this context. Specifically, this research aims to analyze the realizations of Mood in constructing interpersonal meaning in Sherly Tjoanda's Instagram captions posted in 2026 and related to the education sector of PKPN. It is expected to contribute to the application of the interpersonal metafunction to digital written discourse and to provide examples of Mood analysis for students, teachers, and future researchers.

2. Research Methods

A. Research Design

This research employs a descriptive qualitative design because it aims to describe and interpret the realizations of Mood in Sherly Tjoanda's Instagram captions. A descriptive qualitative approach is appropriate for examining linguistic phenomena through textual data and explaining how grammatical choices construct meaning, and previous studies of interpersonal meaning in social media discourse have also employed qualitative approaches (Kesi, 2025; Zakiyah, 2025). The analysis is conducted within the interpersonal metafunction and Mood system proposed by Halliday and Matthiessen (2014).

More specifically, the research applies textual analysis because the primary data are written clauses obtained from Instagram captions. The analysis is conducted on the original Indonesian clauses rather than their English translations in order to maintain the grammatical characteristics of the data. Numerical frequencies are presented as supporting information to describe recurring Mood patterns, but they are not the primary basis of the analysis, which emphasizes the qualitative interpretation of Mood realizations and their interpersonal meanings.

B. Data and Source of Data

The data of this research are 177 independent clauses identified from 15 captions posted on Sherly Tjoanda's official Instagram account in 2026. The clause is the unit of analysis because Mood is grammatically realized at the clause level. The captions were selected purposively based on their relevance to education within the context of PKPN: each caption had to discuss educational programs, access to education, educational facilities, learning opportunities, or other education-related matters that can be connected to the education sector of PKPN. The captions on the National Scout Jamboree and Paskibraka were included because they address character education and educational support beyond formal classroom learning. Only the written verbal content of the captions was used; photographs, videos, emojis, hashtags, and account tags were excluded.

C. Research Instrument

As in other qualitative research, the researcher is the primary instrument in collecting, selecting, classifying, analyzing, and interpreting the data. A data analysis sheet was used as a supporting instrument to record the results of the analysis. The sheet contains the clause code, the original clause, the Mood type (declarative, interrogative, or imperative), the Mood–Residue elements (Subject, Finite, Predicator, Complement, and Adjunct) as they are realized in the clause, and the interpretation of the interpersonal meaning.

D. Technique of Data Collection

The data were collected through documentation because they are in the form of written Instagram captions. The procedure of data collection was as follows:

1. The researcher accessed Sherly Tjoanda's official Instagram account and observed the captions posted in 2026.
2. The researcher selected the captions that are relevant to the education sector of PKPN based on the selection criteria.

3. The selected captions were documented in their original Indonesian form and checked against the original posts to ensure the accuracy of the written data.
4. Each caption was assigned a sequential data code beginning with STC01, while emojis, hashtags, account tags, photographs, videos, and other non-verbal elements were excluded.
5. The documented captions were organized according to their data codes and prepared for clause segmentation and Mood analysis.
6.

E. Technique of Data Analysis

The data were analyzed qualitatively by applying the Mood system of Halliday and Matthiessen (2014), following the illustration of interpersonal analysis in Srisudarso et al. (2024, pp. 192–193). The analysis was conducted through the following steps:

1. The captions were segmented into clauses using the original Indonesian text, and each clause was given a code such as STC01/C01.
2. The Mood–Residue structure of each clause was identified: Subject and Finite as the elements of Mood, and Predicator, Complement, and Adjunct as the elements of Residue.
3. Each clause was classified as declarative, interrogative, or imperative according to its grammatical realization and communicative function.
4. The interpersonal meaning of each Mood choice was interpreted in terms of giving information, demanding information, or demanding goods and services.
5. The results were synthesized to identify the overall realizations of Mood and were related to the research problem.

Four principles were applied to keep the analysis consistent. First, only independent clauses, including coordinated clauses that can stand alone, were analyzed; dependent clauses introduced by conjunctions such as *karena*, *agar*, *jika*, and *ketika* remain in the Adjunct column of the clause they modify. Second, minor expressions and fragments that do not function as independent clauses, such as *Terima kasih* and *Selamat belajar*, were excluded. Third, a Finite was recorded only when it is separately realized in the original clause (for example *akan*, *telah*, *sudah*, *sedang*, *harus*, *bisa*, *adalah*, *tidak*, or *jangan*); otherwise its absence was recorded. Fourth, conjunctions were not assigned to any element, vocatives were recorded as Adjuncts, and the hortative *mari* was recorded as an inclusive Subject.

Frequencies were converted into proportions with the following formula, rounded to one decimal place:

$P = (f \div N) \times 100$

where P is the proportion (%), f is the frequency of the category, and N is the total number of independent clauses (N = 177). The same formula was used for the proportion within one caption (with N replaced by the number of clauses in that caption) and for the proportion of clauses in which a Mood–Residue element is realized.

F. Trustworthiness of the Data

The trustworthiness of the data was maintained through the four criteria of qualitative research proposed by Ahmed (2024), namely credibility, transferability, dependability, and confirmability. Credibility was maintained by repeatedly checking the documented captions against the original posts and by returning to the original

clause, its context, and the theoretical framework whenever a classification was unclear. Transferability was supported by describing the research context, data source, selection criteria, and analytical procedures. Dependability was maintained by applying the same procedures to all data and by keeping systematic records of the codes, clause segmentation, Mood types, and interpretations. Confirmability was supported by grounding every interpretation in the linguistic evidence of the original clauses.

3. Results

The analysis of the 15 captions identified 177 independent clauses, in which three Mood types were realized. Table 1 shows the frequency and proportion of each Mood type.

Table 1. Frequency and Proportion of Mood Types

Mood Type	Frequency (f)	Proportion (%)
Declarative	141	79.7
Interrogative	6	3.4
Imperative	30	16.9
Total (N)	**177**	**100.0**

Declarative Mood is the most frequent type, with 141 clauses (79.7%), and is 4.7 times as frequent as imperative Mood (141 ÷ 30) and 23.5 times as frequent as interrogative Mood (141 ÷ 6). Declarative clauses occur in all 15 captions. They report events, figures, and the progress of programs (STC01 to STC06), state values and principles (STC07, STC10, and STC13), and express hope through the modal Adjunct *semoga* (STC02, STC04, and STC08). For example, *Ini bukan sekadar peresmian bangunan sekolah* (STC01/C02) gives information and, at the same time, expresses the writer's perspective that the event has a broader meaning than the inauguration of a building.

Imperative Mood is the second most frequent type, with 30 clauses (16.9%) in 12 captions. These clauses demand specific actions from specific audiences: prayer (STC04, STC05, and STC08), continued collaboration (STC06), self-development (STC07), parental presence (STC09), the reporting of irregularities and school conditions (STC10, STC11, and STC12), and the pursuit of a better future (STC13, STC14, and STC15). The writer requests prayers (*Doakan kami tetap kuat, amanah, dan konsisten*; *Mohon doa terbaiknya*), prohibits actions through the negative Finite *jangan* (*Jangan hanya antar anak ke sekolah*), and addresses particular groups through vocatives such as *Kepala sekolah*, *Dinas Pendidikan*, *Guru*, and *Siswa* in STC11 and STC12. The hortative *mari* in STC06 and STC12 includes the writer in the action.

Interrogative Mood is the least frequent type, with only 6 clauses (3.4%), found in STC07, STC08, STC12, and STC15. These clauses are not used to obtain information from the audience. *Apakah kuliah masih menjamin masa depan?* opens a reflection in STC07, *Senang ada Sekolah Rakyat, Ibu?* quotes a conversation with a citizen in STC08, *Mengapa ini penting?* introduces an explanation that the writer provides herself in STC12, and the questions *siapa yang salah?* and *apa yang bisa saya bantu?* contrast two possible responses to a problem in STC15.

Table 3 shows how the Mood types are distributed across the captions. STC01, STC02, and STC03 consist only of declarative clauses, and STC07, STC08, STC12, and STC15 are the only captions that combine all three Mood types. The proportion of imperative clauses is highest in STC12 (5 of 12 clauses, 41.7%) and STC11 (8 of 21

clauses, 38.1%), the two captions that instruct school principals, teachers, and students to report school conditions. The number of clauses per caption also varies from 6 in STC14 to 21 in STC11.

Table 2. Distribution of Mood Types across the Captions

Data	Clauses (N)	Declarative f (%)	Interrogative f (%)	Imperative f (%)
STC01	12	12 (100.0%)	0 (0.0%)	0 (0.0%)
STC02	11	11 (100.0%)	0 (0.0%)	0 (0.0%)
STC03	9	9 (100.0%)	0 (0.0%)	0 (0.0%)
STC04	15	13 (86.7%)	0 (0.0%)	2 (13.3%)
STC05	8	7 (87.5%)	0 (0.0%)	1 (12.5%)
STC06	7	6 (85.7%)	0 (0.0%)	1 (14.3%)
STC07	17	12 (70.6%)	2 (11.8%)	3 (17.6%)
STC08	14	12 (85.7%)	1 (7.1%)	1 (7.1%)
STC09	15	12 (80.0%)	0 (0.0%)	3 (20.0%)
STC10	13	11 (84.6%)	0 (0.0%)	2 (15.4%)
STC11	21	13 (61.9%)	0 (0.0%)	8 (38.1%)
STC12	12	6 (50.0%)	1 (8.3%)	5 (41.7%)
STC13	8	7 (87.5%)	0 (0.0%)	1 (12.5%)
STC14	6	5 (83.3%)	0 (0.0%)	1 (16.7%)
STC15	9	5 (55.6%)	2 (22.2%)	2 (22.2%)
Total	**177**	**141 (79.7%)**	**6 (3.4%)**	**30 (16.9%)**

Table 3 presents examples of the Mood–Residue analysis. The Mood element in these clauses is realized by the Subject and, where present, the Finite, while the Residue is realized by the Predicator, Complement, and Adjunct. In *Kalau anak diminta disiplin, sekolah juga harus memberi contoh*, the Subject *sekolah* and the modal Finite *harus* form the Mood and express an obligation, whereas the imperative *Doakan kami tetap kuat, amanah, dan konsisten* has neither Subject nor Finite, so the clause consists of the Predicator and its Complement. The imperative *Jangan hanya antar anak ke sekolah* is the pattern in which the Finite *jangan* is the only element of Mood.

Table 3. Examples of Mood–Residue Analysis

Data Code	Clause	Mood Type	Subject	Finite	Predicator	Complement	Adjunct
STC01/ C02	*Ini bukan sekadar peresmian bangunan sekolah.* (This is not merely the inauguration of a school building.)	Declarative	Ini	–	–	bukan sekadar peresmian bangunan sekolah	–

Data Code	Clause	Mood Type	Subject	Finite	Predicator	Complement	Adjunct
STC11/ C01	*Kalau anak diminta disiplin, sekolah juga harus memberi contoh.* (If children are asked to be disciplined, schools must also set an example.)	Declarative	sekolah	harus	memberi	contoh	Kalau anak diminta disiplin; juga
STC04/ C14	*Doakan kami tetap kuat, amanah, dan konsisten.* (Pray that we remain strong, trustworthy, and consistent.)	Imperative	–	–	Doakan	kami tetap kuat, amanah, dan konsisten	–
STC09/ C14	*Jangan hanya antar anak ke sekolah.* (Do not merely drop children off at school.)	Imperative	–	Jangan	antar	anak	hanya; ke sekolah
STC08/ C14	*Mohon doa terbaiknya.* (Please give your best prayers.)	Imperative	–	–	Mohon	doa terbaiknya	–
STC07/ C01	*Apakah kuliah masih menjamin masa depan?* (Does going to university still guarantee a future?)	Interrogative	kuliah	masih	menjamin	masa depan	Apakah

Table 4 shows the realization of the Mood–Residue elements. The Predicator is the most frequently realized element (142 clauses, 80.2%), followed by the Subject (135 clauses, 76.3%), the Adjunct (120 clauses, 67.8%), and the Complement (118 clauses, 66.7%). The Finite is realized in only 62 clauses (35.0%), which means that in 115 clauses (65.0%) the Indonesian data do not show a separate Finite.

Table 4. Realization of Mood–Residue Elements

Element	Structure	Realized (n)	Not Realized (N – n)	Calculation (n ÷ N × 100)	Proportion Realized (%)
Subject	Mood	135	42	(135 ÷ 177) × 100	76.3
Finite	Mood	62	115	(62 ÷ 177) × 100	35.0
Predicator	Residue	142	35	(142 ÷ 177) × 100	80.2
Complement	Residue	118	59	(118 ÷ 177) × 100	66.7

Element	Structure	Realized (n)	Not Realized (N − n)	Calculation (n ÷ N × 100)	Proportion Realized (%)
Adjunct	Residue	120	57	(120 ÷ 177) × 100	67.8

The Finite that is realized (Table 6) expresses modality in 25 items (such as *harus*, *bisa*, *wajib*, and *boleh*), temporal or aspectual meaning in 21 items (such as *akan*, *telah*, *sudah*, *sedang*, and *masih*), polarity in 17 items (*tidak*, *bukan*, and *jangan*), and the copula *adalah* or *merupakan* in 8 items. A single Finite may realize more than one feature, as in *tidak akan*, *tidak boleh*, and *belum bisa*. The most frequent items are *akan* (8), *harus* (8), *adalah* (7), and *jangan* (7), and all 7 Finite items found in imperative clauses are the negative *jangan*.

Table 5. Realization of the Finite

Finite Feature	Examples Found	Frequency (f)	Proportion of Realized Finite (%)
Modality	harus, bisa, wajib, boleh, tidak boleh, perlu, dapat	25	40.3
Temporal / aspectual	akan, telah, sudah, sedang, masih, tidak akan	21	33.9
Polarity	tidak, bukan, jangan, tidak bisa, tidak lagi	17	27.4
Copular	adalah, merupakan	8	12.9

Note. Proportions are calculated from the 62 realized Finite items. Because one Finite can realize more than one feature (for example *tidak akan*), the proportions add up to more than 100%.

Table 6 shows the person reference of the Subject. A first-person Subject (*saya*, *kami*, *kita*, and the hortative *mari*) is realized in 22 clauses (12.4%) and a second-person Subject (*kamu* and *kalian*) in 3 clauses (1.7%). Other nominal groups, such as *Sekolah Rakyat* and *pendidikan*, are the Subject of 110 clauses (62.1%), and the Subject is not realized in 42 clauses (23.7%), mostly in imperative and elliptical clauses.

Table 6. Person Reference of the Subject

Subject Type	Examples	Frequency (f)	Proportion (%)
First person	saya, kami, kita, mari	22	12.4
Second person	kamu, kalian	3	1.7
Other nominal groups	e.g., Sekolah Rakyat, pendidikan	110	62.1
Not realized	elliptical and imperative clauses	42	23.7
Total (N)		**177**	**100.0**

In summary, the distribution of Mood differs according to the purpose of each caption. Captions that report events and facilities (STC01 to STC03) contain only declarative clauses, captions that address specific groups or aim to change behavior (STC09, STC11, and STC12) contain a higher proportion of imperative clauses than the overall proportion, and captions with a motivational purpose (STC07 and STC15) combine all three Mood types. In answer to the research problem, the realizations of Mood in Sherly Tjoanda's Instagram captions on the education sector of PKPN are dominated by declarative Mood (79.7%), supplemented by imperative Mood (16.9%) and, rarely, interrogative Mood (3.4%). At the structural level, these choices are

realized mainly through the Subject, Predicator, Complement, and Adjunct, with a Finite that is separately realized in only 35.0% of the clauses.

DISCUSSION

The findings show that Sherly Tjoanda's education-related captions are built mainly through declarative Mood, which accounts for 79.7% of the independent clauses. This dominance indicates that the writer positions herself primarily as a giver of information who reports the progress of Sekolah Rakyat, school revitalization, and other education programs as accountable government action. The imperative Mood, which appears in 16.9% of the clauses, shifts her role from informing to demanding action, as seen in the requests for prayers, the calls for parents to accompany their children, and the directives to school principals, teachers, and students. The interrogative Mood, which accounts for only 3.4% of the clauses, is used mostly for rhetorical or dramatizing purposes rather than to demand real answers, as in the opening question of STC07 and the two contrasting questions in STC15. Together, these choices construct a relationship in which the writer informs, guides, and mobilizes the audience at the same time, so that authority and closeness are expressed within the same text.

The dominance of declarative Mood is consistent with previous studies of Instagram captions, including Zakiyah (2025), Mamluah (2022), Hidayat (2025), and Rahmi et al. (2026). The declarative proportion in the present data (79.7%) is higher than the 70.9% reported by Rahmi et al. (2026) and the roughly 71% that can be calculated from the 72 declarative clauses among the 101 clauses analyzed by Hidayat (2025). The imperative proportion (16.9%) is lower than the 27.7% in Rahmi et al. (2026) but close to the 14.9% that can be calculated from the 15 imperative clauses in Hidayat (2025), which suggests that a commercial campaign uses commands more often than a public figure who mainly reports programs. The interrogative proportion (3.4%) is far lower than the 12.9% in Hidayat (2025) but slightly higher than the 1.4% in Rahmi et al. (2026), so questions are used sparingly in this type of institutional communication. These comparisons indicate that the Mood pattern in the present data follows the general tendency of Instagram captions, while imperatives addressed to specific groups, such as school principals and parents, reflect the institutional context of the data.

The findings on the Mood–Residue structure offer evidence about how the Finite can be identified in Indonesian within the framework of Halliday and Matthiessen (2014). The Finite is separately realized in only 35.0% of the clauses and mostly through modal, temporal, polarity, and copular items, which is in line with the caution in Srisudarso et al. (2024) that the identification of the Finite in an Indonesian clause should not be assumed. In clauses without a separate Finite, the Mood element is represented by the Subject alone. The novelty of this research therefore lies in its data, namely the captions of an individual Indonesian public figure on the education sector of PKPN; in the analysis of original Indonesian clauses rather than English translations; and in the restriction of the analysis to independent clauses, with an explicit statement of the excluded expressions, which gives a transparent unit of analysis that other researchers can replicate.

Beyond their grammatical realization, the Mood choices carry meanings that readers infer from the context of government communication. Declarative clauses with specific figures, dates, and locations, such as the budget amounts in STC03 and the enrollment numbers in STC01, imply that the programs are presented as verifiable

and accountable. Imperatives such as *Doakan* in STC04 and STC05 and *Mohon doa* in STC08 imply that the success of the programs depends on shared responsibility between the government and the citizens. Modal Finite such as *harus*, *wajib*, and *tidak boleh* in STC07, STC10, STC11, and STC13 imply obligation and moral expectation, so that the statements function as standards of behavior and not merely as descriptions. For English education, these findings show students that interpersonal meaning in authentic Indonesian texts is often realized through the combination of Mood, modal Finite, and context, which can enrich the teaching of Mood analysis.

The contribution of this research is a clause-level procedure for the Mood–Residue analysis of Indonesian captions, including the coding system and the treatment of the Finite. Nevertheless, the data are limited to 15 captions from one account and to the Mood system. Future studies could examine the captions of other regional leaders or ministries, compare education captions with those on other PKPN sectors such as health or the economy, and add modality, polarity, and person reference as separate analytical categories. Studies that include audience comments, visual elements, and English translations could also examine how interpersonal meaning is received and transferred, which lies beyond the scope of the present research.

4. CONCLUSION

Based on the analysis of 177 independent clauses in 15 Instagram captions posted by Sherly Tjoanda in 2026 on the education sector of PKPN, three Mood types are realized: declarative Mood in 141 clauses (79.7%), imperative Mood in 30 clauses (16.9%), and interrogative Mood in 6 clauses (3.4%). Declarative Mood is dominant and functions to give information about education programs, to evaluate events, to state values and principles, and to express commitments and hopes. Imperative Mood functions to demand actions from specific audiences, such as praying for the progress of the schools, collaborating, accompanying children on the first school day, and reporting irregularities and school conditions. Interrogative Mood is rare and functions mainly as a rhetorical device that invites the audience to reflect.

At the structural level, the Subject is realized in 76.3% of the clauses, the Predicator in 80.2%, the Adjunct in 67.8%, and the Complement in 66.7%, whereas the Finite is separately realized in only 35.0% and is mostly modal, temporal, polarity-related, or copular, for example *akan*, *harus*, *adalah*, and *jangan*. Taken together, the Mood choices construct an interpersonal meaning in which the writer acts as an informant, a director, and an inviter at the same time: declarative clauses present education programs as real and accountable government work, imperative clauses mobilize the audience to take part in them, and the few interrogative clauses encourage reflection.

These findings should be interpreted within the scope of this research, which analyzed independent clauses in 15 captions from one account. Linguists and lecturers are suggested to keep applying Mood analysis to original Indonesian digital texts, students and teachers can use the analysis tables as examples of Mood–Residue analysis in authentic texts, and future researchers can extend the analysis to other public figures, institutions, and PKPN sectors.

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