

The Usage of Logical Meaning in Delivering the Sunday Sermon in HKBP Church: Medan - Indonesia

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This research deals with the usage of logical meaning in the Sunday sermon in HKBP Church in Medan, Indonesia. The Sunday sermon was the primary focus in this research as one of a religious endeavour that is used by Christians to invite the community to do good things and prevent them from doing bad deeds. The problems that were investigated deal with the types of logical meaning that existed in the Sunday sermon in the HKBP Church and the way those types were created in delivering the Sunday sermon for the HKBP congregation. The methodology that was used in this research was the descriptive qualitative approach. The data were 2308 clause complexes from 17 recordings of the Sunday sermon. The technique of analyzing data was the interactive model (Miles, Hubberman & Saldana, 2014). After doing the analysis to the data, it was found that there were nine types of logical meanings that existed, namely: elaboration paratactic, extension paratactic, enhancement paratactic, locution paratactic, elaboration hypotactic, extension hypotactic, enhancement hypotactic, locution hypotactic and idea hypotactic. From the nine types of logical meaning, paratactic extension was dominantly used by the preachers in delivering the Sunday sermon.

Key words: *Systemic Functional Linguistics, Logico-Semantic Relations, Taxis, Logical Meaning, Sunday Sermon.*

Introduction

A sermon is a medium of communication that is used in delivering spiritual messages based on the holy books of each religion. There are several types of sermons preached in Christianity such as the wedding sermon, the funeral sermon, the thanksgiving sermon, such as entering the new house, the Christmas sermon, the Easter sermon, the Sunday sermon. From the several sermons that have been mentioned previously, this research focuses on the Sunday sermon. The Sunday sermon is one of a religious endeavour that is used by Christians to invite the community to do good things and prevent them from doing bad deeds. In Christianity, sermons are delivered based on the holy book of Christianity, namely: the Bible. This Bible is the basis for the spiritual messages that the pastors convey to their congregations that they serve.

In this research, the Sunday sermon that was analyzed was the Sunday sermon that was delivered by pastors every Sunday especially at the HKBP church in Medan, Indonesia. In this case, the pastors use the language to convey the message of the Sunday sermon to their congregation by hoping that the congregation can understand the message and meaning of the Sunday sermon that they heard at the Church.

HKBP (*Huria Kristen Batak Protestan*) is one of the tribal churches in Indonesia, especially the *Batak Toba* tribe. HKBP is a Christian Protestant Church among the *Batak* community especially for *Batak Toba* tribe. This church is the biggest among other protestant churches in Indonesia. In general, the HKBP congregation participates in the Sunday service which is held every week, especially on Sundays. This was done, because the HKBP congregation obeyed the fourth of the ten laws of Christianity.

There were several researches that had been conducted on sermons such as: Josefre (2013) which focused on the study of diction and language style of the pastors' sermons; Muhyiddin (2013) who examined the language style of the Friday sermon; Sukarno (2014) which focused on the study of metafunction, registers and generic structures in the Friday sermon text; Muzaiyanah (2016) who conducted cultural linguistic research on the Friday sermon discourse; Adelina et al (2018) who also examined the preacher's sermon style. Although the previous researches that have been described use a linguistic analysis approach, the results of those previous researches are different from this research because the types of sermons delivered are different and the focus of the analysis is also different.

The younger generation and also the congregation of HKBP churches must be aware of the words of God that are delivered on the Sunday sermon by pastors. It means that the congregation and younger congregation are not only listeners but also doers. In this case, the pastors must be able to relate one clause to another clause in delivering the Sunday sermon to their congregation by hoping that the congregation willing to do the words of God that they

hear in their daily lives. On the other hand, how the pastor used the language on the Sunday sermon to convince the congregation to have a willingness to put God's words into practice, not only listening to God's words.

Based on the previous description, this research is intended to investigate and describe how the using of logical meaning in text of the Sunday sermon especially in the HKBP congregation in Medan Indonesia. In line with that, Halliday (1994, 2014) introduced the function of logical meaning in the functional semantic relationship between the clauses that make up the logic of language and realized by complex clauses consisting of logical semantics and dependent relations known as taxis. So, it is very important to know how to make good sentences in delivering the Sunday sermon in order that the congregation and the young generation of HKBP churches are willing to do the words of God. This is due to some of the congregation and young generation unwilling to do God's commandments in their life.

Literature Review

Logical meaning is the relation between taxis and logico-semantic relations of some clauses in a clause complex. An analysis of logical meaning is also known as a univariate analysis because it applies only in a clause complex. A clause complex is the combination of one clause to another clause. Halliday (2014: 428-438) says that clause complexes can be viewed from taxis and logico-semantic relation systems.

The degree of interdependency is known technically as taxis (Halliday 2014: 440). Taxis is divided into paratactic and hypotactic. Paratactic is refers to a clause complex which has an equal status or each clause simply is an independent clause. Meanwhile, hypotactic is refers to a clause complex which has an unequal status or a dependency relation of clauses.

Paratactic relations are symbolized by number: 1, 2, 3...etc, based on the sequence in which the clauses occur. If the paratactic system has two clauses, so the first clause is labeled by number 1 and the second clause is labeled by number 2. In the clause complex: "I don't plan to have a holiday so don't talk about it". Since the clause complex has two clauses, so it is symbolized by number 1 and 2 as in: "(1) I don't plan to have a holiday" and "(2) so don't talk about it". If the clause complexes have more than 3 clauses, then each clause is numbered by 1, 2, and 3. Meanwhile, hypotactic relations are symbolized by Greek alphabetic symbols (α , β , γ , δ , ϵ). Hypotactic relations are the relation between two or more clauses that have unequal status. In hypotactic relations, one clause is dependent, and another clause is an independent clause. For instance, in the clause complex: "Benny sits in front of the teacher, who is his mother". In this clause complex there are two clauses, namely "Benny sits in front of the teacher" as first clause (independent clause) and symbolized by α ; the second clause (dependent clause) is "who is his mother" and symbolized by β .

Logico-semantic relation means the relation of meaning form when clauses combined in a clause complex. Halliday (2014: 443) says there two fundamental relationships of logico-semantic relation namely (1) expansion and (2) projection. Expansion is when the secondary clauses expand the primary clauses by elaborating, extending or enhancing the clause. Projection is when the secondary clause is projected through the primary clause which classifies into (1) locution and (2) idea. Technically the logico-semantic relations are symbolized as follows: a) elaborating (=); b) extending (+); c) enhancing (x); d) locution (“) and e) idea (‘).

The combination of taxis and logico-semantic relation system derived ten types of logical meaning in the clause complex as shown on Table 1.

Table 1 Logico-semantic Relation and Taxis in Clause Complex

Logico-semantic Relation		Interdependency (Taxis)	
		Paratactic (1 2)	Hypotactic (α β)
Expansion	Elaboration (=)	1 Jhon didn't wait, = 2 he ran away.	α Jhon ran away, = β which surprised his father.
	Extension (+)	1 Benny ran away, +2 and his sister stayed behind.	α Benny ran away, = β whereas his sister stayed behind.
	Enhancement (x)	1 Jhon was scared, x2 so he ran away	α Jhon ran away, x β because he was scared
Projection	Locution (“)	1 Jhon said: “2 “I'm running” away”	α Jhon said: “ β he was running away
	Idea (‘)	1 Jhon thought to himself, '2 'I'll run away'.	α Jhon thought, ' β he would run away.

(Adapted from Halliday, 2014: 447)

From Table 1, the ten types of logical meaning are: elaboration paratactic, extension paratactic, enhancement paratactic, locution paratactic, idea paratactic, elaboration hypotactic, extension hypotactic, enhancement hypotactic, locution hypotactic, and idea hypotactic.

Elaboration paratactic is coded by (1=2). This type is divided into exposition, exemplification and clarification. Extension paratactic is coded by (1+2). This type extends the meaning of clause by adding something new to the clause. The extension paratactic has three categories

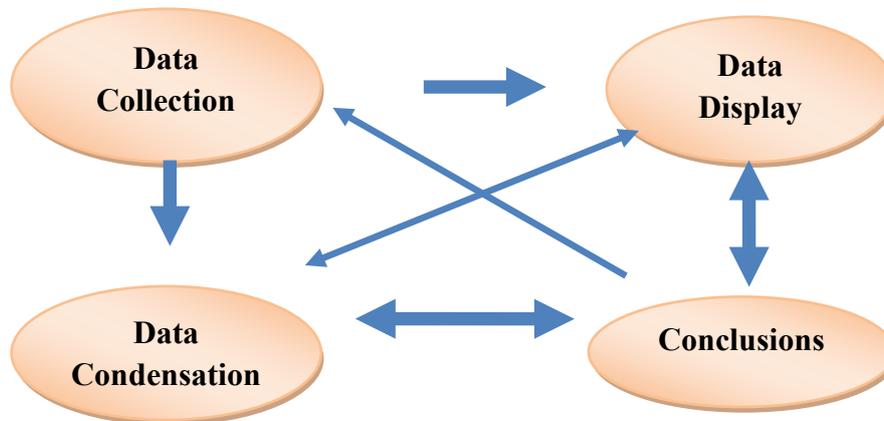
namely: addition, variation and alternation. Enhancement paratactic is coded by (1x2). There are four categories of enhancement paratactic namely: temporal, spatial, manner and causal conditional. Locution paratactic is coded by (1'2). In locution paratactic, the linguistic experience is projected as quoting or direct by using verbal process. Idea paratactic is coded by (1'2). In idea paratactic, the linguistic experience is projected as reported or indirect by using mental process.

Elaboration hypotactic is coded by ($\alpha=\beta$). This type is refers to non-defining relative clauses which are divided into finite and non-finite clauses. Extension hypotactic is coded by ($\alpha+\beta$). This type is divided into finite and non-finite type and also embraces (a) addition, (b) variation and (c) alternation. Enhancement hypotactic is coded by $\alpha x \beta$. As with enhancement paratactic, the enhancement hypotactic also has four categories namely: temporal, spatial, manner and causal conditional. Locution hypotactic is coded by $\alpha' \beta$. As with locution paratactic, the linguistic experience in locution hypotactic is projected as quoting or direct by using verbal process. Idea hypotactic is coded by $\alpha' \beta$. In line with locution hypotactic, the linguistic experience in idea hypotactic is projected by using mental process.

Methodology

This research used a descriptive qualitative approach. A descriptive qualitative approach was used to describe the data that had been analyzed. This research is about the using of types of logical meaning that exist in the Sunday sermon in the HKBP Church in Medan. The source of data of this research was from five of the HKBP Churches in Medan, Indonesia; they were: 1) *HKBP Padang Bulan*; 2) *HKBP Tanjung Sari*; 3) *HKBP Koserna*; 4) *HKBP Medan Sudirman*; 5) *HKBP Medan Kota Uskup Agung Medan*. This research is based on an analysis of 17 texts of the Sunday sermon, delivered between March and June 2019 that were obtained from the five HKBP Churches. The texts of the Sunday sermon were written in Indonesian and the texts were accompanied with the translation in English. The technique of collecting data was done by using record technique. Meanwhile, the technique of analyzing data was done by using interactive data analysis that was proposed by Miles, Hubberman & Saldana (2014) that is shown in the Figure 1.

Figure 1. Interactive Data Analysis



(Miles, Hubberman & Saldana, 2014:10)

Based on Figure 1 above, the four steps of interactive data analysis technique are related to each other. In this research, the four steps were used in analyzing data. After the data had been collected, the data analysis was carried out to answer the research problems. The data analysis was done by the following steps: 1) transcribing the recorded data that had been collected by changing the oral data into written data so that the Sunday sermon data were obtained. Then classifying or grouping the data and reducing some data; 2) identifying and analyzing the data from each Sunday sermon based on the types of logical meaning in delivering the Sunday sermon; 3) describing and explaining the use of types of logical meaning in the Sunday sermon then giving the conclusions based on the results of analysis.

Findings and Discussion

Based on the research that had been done, it was found that the text of the Sunday sermon applied nine types of logical meaning in delivering the Sunday sermon in the HKBP church in Medan, Indonesia. The identification of the number of clauses of types of logical meaning in the text of the Sunday sermon can be seen in the following Table 2.

Table 2 Number and Percentage of Types of Logical Meaning

Types of Logical Meaning	Number of Clauses	Percentage (%)
Elaboration Paratactic (1 = 2)	565	24.48%
Extension Paratactic (1 + 2)	696	30.15%
Enhancement Paratactic (1 x 2)	198	8.57%
Locution Paratactic (1 " 2)	46	1.99%
Idea Paratactic (1 ' 2)	0	0%
Elaboration Hypotactic ($\alpha = \beta$)	368	15.94%
Extension Hypotactic ($\alpha + \beta$)	38	1.64%
Enhancement Hypotactic ($\alpha \times \beta$)	360	15.59%
Locution Hypotactic ($\alpha \text{ " } \beta$)	32	1.38%
Idea Hypotactic ($\alpha \text{ ' } \beta$)	5	0.21%
Total	2308	100%

Based on Table 2 above from the ten types of logical meaning, it was found that one type of logical meaning was not used in delivering the Sunday sermon namely idea paratactic. Then the number of occurrences were different from the nine types of logical meaning that were used in the Sunday sermon. Meanwhile, in delivering the Sunday sermon in HKBP Churches the types of logical meaning that was used dominantly was extension paratactic. The second domination was elaboration paratactic; third domination was elaboration hypotactic; fourth domination was enhancement hypotactic; fifth domination was enhancement paratactic; sixth domination was locution paratactic; seventh domination was extension hypotactic; eighth domination was locution hypotactic and ninth domination was idea hypotactic. The explanation and the analysis of clause complexes that used the nine types of logical meaning are shown as follows:

Elaboration Paratactic

Elaboration paratactic, which is coded by 1=2, is the combination of elaboration with parataxis. Elaboration paratactic showed a relationship between two clauses that have the same status of clauses. The sample of elaboration paratactic is presented as follows.

Text 13 of Sunday sermon

melawan diri sendiri bukan persoalan yang melawan keinginan daging kita bisa jatuh mudah

Fighting yourself is not an easy matter	Fighting the desires of flesh we can fall down
1	= 2

Text 13 of the Sunday sermon indicates that there is an elaboration on the clause complex to expand the meaning of the message of the Sunday sermon to be conveyed to the congregation by stating the same meaning. It means that the second clause states the same meaning as the first clause. Here, 1 is elaborated by =2 into a greater detail.

Enhancement Paratactic

Enhancement paratactic is coded by 1x2. Clauses in enhancement paratactic have equal status that one clause enhances the meaning of the primary clause. The sample of enhancement paratactic is presented as follows:

Text 1 of Sunday sermon

<i>jika seseorang mengerjakan pekerjaannya</i>	<i>maka pekerjaannya ini belum tentu bisa</i>
<i>tanpa dasar iman yang jelas</i>	<i>sesempurna yang dipikirkannya</i>
if someone does his work without a clear foundation of faith	then this job is not necessarily as perfect as he thought
1	x 2

Text 1 of Sunday sermon indicates that the second clause enhances or duplicates the meaning of the first clause. Both of the clauses are equal status; they are dependent clauses. Here, it means that 1 is enhanced by x2.

Text 4 of Sunday sermon

<i>kematian Yesus telah membuyarkan semua kebanggaan dirinya</i>	<i>ketika dia menyebut dirinya sebagai murid Yesus</i>
Jesus's death had shattered all pride on him	when he called himself as a disciple of Jesus
1	x 2

Text 4 of Sunday sermon indicates that the second clause enhances or duplicates the meaning of the first clause. Both of the clauses are of equal status; they are dependent clauses. Here, it means that 1 is enhanced by x2.

Locution Paratactic

Locution paratactic is coded by 1"2. In locution paratactic, two or more clauses are of equal status. Commonly primary clause projects the secondary clause using a verbal process such as say, tell, ask, announce, etc. The sample of locution paratactic is presented as follows.

Text 1 of Sunday sermon

<i>saya katakan</i>	<i>tidak lulus di situ bukan berarti berdosa</i>
I said	not passing there doesn't mean sinful
1	" 2

Text 1 of the Sunday sermon indicates that 1 is an independent projecting clause with a verbal process and "2 is an independent projected clause. It means that 1 is projected by "2.

There is a meaning of projection in the delivery of the message of the Sunday sermon to be delivered to the congregation.

Text 3 of Sunday sermon

<i>sewaktu murid-murid yang lain memberitakan</i>	<i>kami telah melihat Yesus</i>
when the other disciples tells	we have seen Jesus
1	“ 2

Text 3 of Sunday sermon indicates that 1 is an independent projecting clause with verbal process and “2 is an independent projected clause. It means that 1 is projected by “2. There is a meaning of projection in the delivery of the message of the Sunday sermon to be delivered to the congregation.

Elaboration Hypotactic

Elaboration hypotactic is coded by $\alpha = \beta$. In elaboration hypotactic two clauses are in the dependency relationship. It shows that one clause is dependent on the other clause. Commonly conjunctions such as: which, with, that, who, when, whose and where are used to relate the two clauses. The sample of elaboration hypotactic is presented as follows.

Text 1 of Sunday sermon

<i>marilah kita membaca Alkitab</i>	<i>yang menjadi firman Tuhan atau khotbah bagi kita</i>
let's read the Bible	which becomes God's words or sermon for us
α	= β

Text 1 of Sunday sermon indicates that there is an elaboration to expand the meaning of the message of the Sunday sermon to be conveyed to the congregation. Here, α is elaborated by $=\beta$. In this category α is an independent clause and β is dependent clause.

Text 9 of Sunday sermon

<i>ada banyak orang</i>	<i>yang juga tidak menjalankan disiplin doa</i>
there are lots of people	who also do not practice the discipline of prayer
α	= β

Text 9 of the Sunday sermon indicates that α is elaborated by $=\beta$. It means that there is an elaboration to expand the meaning of the message of the Sunday sermon to be conveyed to the congregation. In this category α is an independent clause and β is dependent clause.

Extension Hypotactic

Extension hypotactic is coded by $\alpha + \beta$. In extension hypotactic, two clauses are of unequal status which is realized by the using of conjunction: although, unless, on the contrary, meanwhile, etc. The sample of extension hypotactic is presented as follows.

Text 12 of Sunday sermon

mari kita izinkan Roh Kudus yang tetap bahkan Tuhan mengajari kita di dalam setiap berkuasa, yang memerintah, yang menuntun perjalanan hidup kita

let us allow the Holy Spirit to reign, to rule, to even God teaches us in every journey of our life guide

α + β

Text 12 of the Sunday sermon indicates that there are additional meanings or extensions to expand the meaning of the message of the Sunday sermon to be delivered to the congregation. In this category α is independent clause and β is dependent clause. Here, it means that α is extended by $+\beta$.

Text 9 of Sunday sermon

bahwa ada sesuatu yang harus diproses oleh karena seorang pendoa harus hidup doa di dalam hidupnya berintegrasi antara doa

that there was something to be processed by the prayer in his life. because a prayer must live integrated between prayer

α + β

Text 9 of Sunday sermon indicates that there are additional meanings or extensions to expand the meaning of the message of the Sunday sermon to be delivered to the congregation. In this category α is independent clause and β is dependent clause. Here, it means that α is extended by $+\beta$.

Enhancement Hypotactic

Enhancement hypotactic is coded by $\alpha \times \beta$. This category shows the relation of unequal status between two clauses. The secondary clause enhances or strengthens the primary clause. The sample of enhancement hypotactic is presented as follows.

Text 6 of Sunday sermon

Tuhan menetapkan beberapa aturan-aturan ketika Tuhan membawa mereka dari Mesir yang harus mereka indahkan di dalam sampai ke Tanah Kanaan kehidupannya

God set some rules that they must obey in their when God brought them from Egypt to the Land

life		of Canaan
α	x	β

Text 6 of Sunday sermon indicates that α is independent clause and β is dependent clause. Here, it means that α enhanced by $x\beta$.

Text 12 of Sunday sermon

<i>memang bapak/ibu dan saudara-saudariku, patut kita mensyukuri</i>		<i>ketika kita mampu telah bangun dari tidur kita pada pagi hari</i>
indeed, ladies and gentleman, we should be grateful		when we are able to wake up from our sleep in the morning
α	x	β

Text 12 of Sunday sermon indicates that α is independent clause and β is dependent clause. Here, it means that α enhanced by $x\beta$.

Locution Hypotactic

Locution hypotactic is coded by $\alpha\beta$. This category shows the relationship of two clauses that have an unequal status. In hypotactic locution, the clauses are used to report something. This category uses a verbal process. The sample of locution hypotactic is presented as follows.

Text 8 of Sunday sermon

<i>dia mengatakan</i>		<i>pelayanan adalah bagaikan lari marathon</i>
he said		service is like running a marathon
α	“	β

Text 8 of the Sunday sermon indicates that α is an independent clause with function as a projecting clause with the verbal process *mengatakan* ‘said’ and β is dependent clause as a projected clause. Here, it means that α projects “ β ”.

Text 14 of Sunday sermon

<i>lalu ada penafsiran yang mengatakan</i>		<i>perkataan Abraham itu betul-betul beriman</i>
then there is an interpretation that says		Abraham’s words were true faith
α	“	β

Text 8 of Sunday sermon indicates that α is an independent clause with function as a projecting clause with a verbal process *mengatakan* ‘said’ and β is dependent clause as a projected clause. Here, it means that α projects “ β ”.

Idea Hypotactic

Idea hypotactic is coded by α ' β . This category also indicates the relationship between two clauses in an unequal status. In the idea hypotactic, the relation between the clauses is shown by using mental process such as: think, imply, reflect, want, etc. The sample of idea hypotactic is presented as follows.

Text 1 of Sunday sermon

<i>karena dia tahu</i>	<i>bahwa itu perlu untuk kesehatan</i>
because he knows	that it is necessary for health
α	“ β

The first clause *karena dia tahu* is projected to the second clause *bahwa itu perlu untuk kesehatan*. The independent clause is the projecting clause by using a mental process *tahu* 'know' and dependent clause as the projected clause that uses the conjunction *bahwa* 'that'. This logical meaning indicates that α is an independent projecting clause and ' β is a dependent projected idea. Here, it means that α projects ' β .

Text 6 of Sunday sermon

<i>tadi orang Israel berpikir ketika mereka di tanah Babel</i>	<i>apa mungkin kita akan kembali lagi, ke tanah Kanaan, ke daerah kampung kita?</i>
Earlier the Israelites think when they were in the land of Babylon	is it possible that we will back to the land of Canaan, to our hometown area?
α	“ β

This clause is categorized by the idea hypotactic. The first clause serves as a main clause or as a projecting clause by using the mental process *berpikir* 'think'. The second clause serves as adverbial clause. This logical meaning indicates that α is an independent projecting clause and ' β is dependent projected idea. Here, it means that α projects ' β .

The findings in this research show that the pastors from the five of the HKBP churches mostly used the types of logical meaning in delivering their message of the Sunday sermon to their congregation. From ten types of logical meaning that are found from this research, there is one type of logical meaning namely idea paratactic (1'2) that is not found in this research. This is due to the language that analyzed in this research used Indonesian. The mental process in Indonesian cannot be projected directly as in English, for instance the mental process 'think' in English cannot be projected directly into Indonesia.

From Table 2 above, the findings in this research also indicate that the number of clauses of the types of logical meaning that are found is different from each other. It indicates that mostly the pastors used such variation in using the types of logical meaning. The type of logical meaning that is mostly used is extension paratactic, followed by elaboration



paratactic, elaboration hypotactic, enhancement hypotactic, enhancement paratactic, locution paratactic, extension hypotactic, locution hypotactic and idea hypotactic. From the degree of interdependency or taxis shown that the pastor mostly used paratactic then hypotactic. It indicates that mostly of pastors used equal status of clause or independent clause in delivering their Sunday sermon.

Conclusions

Based on the result of data analysis that was done in the previous research, the researcher concludes that only nine types of logical meaning existed and was used by the preacher in delivering the message of the Sunday sermon to the HKBP congregation. The occurrences of the using of the nine types of logical meaning are different to each other. It is found that the pattern of the nine types of logical meaning that is used as follow: extension paratactic (30,15%); elaboration paratactic (24,48%); elaboration hypotactic (15,94%); enhancement hypotactic (15,59%); enhancement paratactic (8,57%); locution paratactic (1,99%); extension hypotactic (1,64%); locution hypotactic (1,38%) and idea hypotactic (0,21%). The most dominant type of logical meaning that is used in delivering the Sunday sermon is namely extension paratactic. It is because the pastor wants to extend or to expand the meaning of the text of the Sunday sermon so the HKBP congregation can understand the message of the Sunday sermon and willing to put the message into practice. The pastors of the HKBP Church also must be able to present the innovative sermon language in delivering the words of God by using good sentences in dealing with the Sunday sermon.



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