INTERPERSONAL METAPHOR OF MOOD
IN THE CONVERSATIONS OF BIBLE

Rica Sri Devi Sitorus, Eddy Setia, Dian Marisha Putri
University of Sumatera Utara
Medan, Indonesia
E-mail: ricasridevisitorus@gmail.com

Abstract

This study entitled Grammatical Metaphor of Mood in the Conversations between God and Moses at Horeb the Mountain of God in the Bible. This study aimed to examine the types of grammatical metaphor of mood and the way it was realized in the conversations between God and Moses. Grammatical metaphor of mood could be found in a conversation by making an identification of speech function based on the utterances whether it was statement, question, command or offer. SFL which is proposed by Halliday (1994) became the theory that would be used to analyze the function of mood in the conversations. This study applied qualitative descriptive approach. The conversations were taken from Bible because it is a holy book that has a great contribution from language side which would not change from age to age. The source of data in this research is the Holy Bible Exodus 3-19 NIV (New International Version) which was published by Zondervan. This study analyzed five types of grammatical metaphor of mood: (1) acknowledged statement realized in declarative, (5) command realized in declarative, (3) respond of command realized in interrogative, (4) respond of command realized in imperative, and (5) respond to question realized in imperative. This study showed that the realization of grammatical metaphor of was realized in different types of mood. This study concluded that there were 2 acknowledge statements realized in declarative, 3 commands realized in declarative, 3 commands realized in interrogative, 3 respond of commands realized in imperative, and 1 respond to question realized in imperative.

1. Introduction

Language is closely related to discourse because discourse is a language above the sentence or above the clause based on Stubbs (1983: 1). Discourse signifies written and spoken language. Discourse is a conceptual generalization of conversation within each modality and context of communication. Hymes (1967) refers to the basic units of conversational analysis as language or speech events. A speech event occurs in a speech community. One's ability to understand and apply the language rules for communication is known as communicative competence in contrast to linguistic competence which is one's ability to understand language as system in itself (language is knowledge), see also Sinar (2002).

Discourse analysis need branches of linguistics as a tool in analyzing language and sign. One of them is the theory of SFL by M.A.K Halliday)1994). Halliday (1978) we can only learn about how language works if we consider the way it is used in particular context, both cultural and situational. As discourse signifies written and spoken language, conversation is a part of spoken languarge which involves utterances and consists of speaker and hearer. Talk is an important activity in our daily lives. We have to talk when we need to interact with others. "Conversation analysis is an approach within the social sciences that aims to describe, analyze, and understand talk as a basic constitutive feature of human social life" based on Sidnell, (2011: p.1), see also Wahyuni (2016: p. 169).

Conversation is structured in terms of Move. In addition, systematically the realization of moves is related to Speech Functions and Moods. In this way, conversations are multi-dimensionally analyzed. Move refers to the function or role played by a speaker (addresser) in a conversation in his/her relation to the function or role played by the hearer (addressee) and the commodity being exchanged. Halliday (1985) developed a theory of the fundamental Functions of language, in which he analyzed lexicogrammar into three broad metafunctions: ideational, interpersonal, and textual.

Interpersonal functions mean that language is used to enable us to participate in communicative acts with other people by taking roles and to express and understand feelings, attitudes and judgments. So, clause is observed as exchange. Thus, the interaction between the first speaker and the second speaker will involve respective turns in the speech functions, and they take on different speech roles and commodity in the exchange based on Halliday (1994).

 Speech functions illustrate the communicative exchange in a particular utterance and can be defined as the specific positions or identities that are established by this exchange through the mood structure of clausal elements. Mood is the system that is realized in the selection of the three main illocutionary acts of stating, questioning and commanding. Halliday's (1985: 321) approach relies on the fact that there are different choices of grammatical structures, congruent and incongruent (metaphorical) ones. Congruent means there is a correlation between the categories of the grammar and reality. This means that the direct line of form to meaning to experience is maintained intact; whereas metaphorical means a meaning may be cross-coded phenomena represented by categories other than evolved to represent them.

This research provided the types of grammatical metaphor of mood and the way grammatical metaphor of mood is realized in the conversations between God and Moses. In this research, the researcher analyzed the meaning of each utterance in the form of phrase and clause by using interpersonal function in terms of grammatical metaphor of mood. The sources were taken from Bible which have never changed from age to age. It can be proven from the use of Bible by many people all over the world from thousands year ago and it still exist until now. With such an influential book, its charm is closely related to its language, especially words spoken by God.

The conversation started from Horeb to Sinai Mountain. It was taken from Horeb because the conversation between God and Moses started from Horeb which led to Sinai Mountain starting from chapter 3. Chapter 1 and 2 cannot be involved because it talks about the conversation between God and Pharaoh and the birth of Moses as well. The conversations are taken from the Holy Bible NIV (New International Version) because that is the second translation in English after The Holy Bible KJV (King James Version), so it is more accurate than the next translation in English of The Holy Bible. The reason that the

conversation started from chapter 3-19 and not involving chapter 20 because in chapter 20, there is no exchange can be found. Only God speaks about the Ten Commandments. This research would discuss about the types of grammatical metaphor of mood and the way it is realized in the conversations between God and Moses.

This research would be conducted by using qualitative descriptive design. Theoretically, the result of the study is expected to deliver a contribution in linguistic scope especially in using grammatical metaphor of mood in conversations. It is also expected that this study can be used as an additional material for the next studies. Practically, this study may provide an overview of the reader especially the learner of English about the types of grammatical metaphor of mood in English conversations.

2. Literature Review
2.1 Interpersonal Metaphor

Interpersonal metaphor is incongruent coding involving types of clause involving mood and modality. Normally, the congruent coding of a statement is realized with declarative, a question with an interrogative, and a command with an imperative. Note that an offer does not have an unmarked congruent realization in mood. Here are some examples of transference of mood congruent coding into incongruent coding in terms of interpersonal metaphor Suhadi (2015: 212)

1. Statement realized with interrogative
    You cannot repay your parents' merit.
    Can you repay your parent's merit?
2. Statement with imperative
    Student : What is the meaning of this word, Sir?
    Teacher : You can find it yourself in the dictionary.
    Find it yourself in the dictionary!
3. Command with interrogative
    Switch on the air-conditioner!
    Could you witch on the air-conditioner?
4. Command with a declarative
    Don't challenge your father!
    You should not challenge your father.
5. Question with declarative
    Has he read the novel?
    I'd like to know if he has read the novel.
6. Question with imperative
    Can you teach without a notebook this time?
    Tell us if you can teach without a notebook this time.

2.2 Speech Function

Speech functions illustrate the communicative exchange in a particular utterance and can be defined as the specific positions or identities that are established by this exchange through the mood structure of clausal elements. Speech functions are important to this study because they help reveal speakers' intentions (i.e., to give information or demand goods-and-services in some way) and, more importantly, what response speakers consequently anticipate from addressees. Additionally, when a speech function appears in a typical or highly marked way, such as a command in the form of a declarative, there may be

some deeper meaning involved. All this helps to form the speaker-addressee relationship by setting up and establishing social positions.

According to Martin (1992:36) is a semantic aspect of meaning which is realized by mood at the level of lexicogrammar. Based on Suhadi (2015) Lexicogrammar is the study of how meanings are obtained through the use of words and other respective linguistic components. That means mood is talking about the structure of the sentence and the speech function is talking about the meaning of the sentence. Both of them should be realized in the sentence. There are four speech functions used in a communication, they are statement, offer, question, and command. All of them are realized by mood to perform two roles, namely Giving and Demanding, while the two exchanges may be either Information or Good & Services, as described in the following Saragih (2005: 12):

Commodity Role in exchange	(a) Good & Services	(b) Information
(1) Giving	Offer	Statement
(2) Demanding	Command	Question

With reference to SFL theories, as developed by Halliday (1994: 69) and other systemicists, Halliday, as cited in Eggins (1994) approaches the grammar of interaction from a semantic perspective. He points out that whenever we use language to interact, one of the things we are doing with it is establishing a relationship between us, between the person speaking now and the person who will probably speak next. The most fundamental types of speech roles we can take on, according to Halliday (1994a, p.69; see also Eggins, 1994, p.150) are just two: Giving (means inviting to receive) and Demanding (means inviting to give). Halliday says that when a speaker gives or demands, he is not only doing something himself; he is also requiring something of the listener. Typically, to Halliday, an act of speaking is something that might more appropriately be called an *"interact"; it is an exchange.

2.3 Mood

Mood is the system that is realized in the selection of the three main illocutionary acts of stating, questioning and commanding. Through Mood realization, the utterance can be realized as congruent or metaphorical coding. Halliday's (1985: 321) approach relies on the fact that there are different choices of grammatical structures, congruent and incongruent (metaphorical) ones. Congruent means there is a correlation between the categories of the grammar and reality. This means that the direct line of form to meaning to experience is maintained intact whereas metaphorical means that meanings may be cross-coded phenomena represented by categories other than evolved to represent them. According to Quirk & Greenbaum (1990: 231), sentences may be divided into four major syntactic types. Their use mostly corresponds with four different discourse functions (Quirk & Greenbaum 1990):

    a. Declarative are sentences in which a subject is present and precedes the verb. They are primarily associated with statements.
        For instance: I have found just one command headline in price ads.
    b. Interrogatives are typically associated with a discourse function of questions that are used to seek information.
        For instance: Ready for the attention?   (Yes- no question)

What would you go through?   (Wh- question)

c. Imperatives are sentences that normally have no grammatical subject and whose verb has the base form. Their discourse function is a directive which means that they a mostly used to instruct somebody to do something.
For instance: Drive your way to the top

d. Exclamatives are sentences which have an initial phrase introduced by what, how. They primarily express exclamation that shows the extent to which the speaker is impressed by something.
For instance: What a fantastic, a wonderful, amazing,… car!

Another aspect of the meaning of the clause is interpersonal meaning as an exchange. The principal grammatical system is that of MOOD. Simultaneously with its organization message, the clause is also organized as an interactive event involving speaker, or writer, and audience, (Halliday & Matthiesen 2014).

Eggins (1994, p. 153) states the relationship between speech function and mood as in the following table:

Speech Function	Typical Mood in Clause	Sample of Clauses
Statement	Declarative Mood	They arrived home last night.
Question	Interrogative Mood	When did they arrive home?
Command	Imperative Mood	Pass me the pepper, please!
Offer	Modulated Interrogative	Would you like some sweets.
Answer	Elliptical Declarative Mood	Yes, we would.
Acknowledgement	Elliptical Declarative Mood	Sure, exactly.
Accept	Minor Clause	All right.
Compliance	Minor Clause	Ok, I'll do

2.2 Previous Related Studies

Wang (2014) in his research entitled *The Mood and Modality in Bible Systemic Functional Perspective* makes a detailed analysis of the interpersonal meaning in the conversations among participants involved namely God, God's chosen people and other people by statistics and illustration. He found that mood and modality in biblical language have directly or indirectly helped to make closer relationship between God and his people. Mood and modality in the Bible help construct positive interpersonal relationships, which constitute essential sources of the Bible's charm and everlasting effect.

The Holy Scripture, or the Bible, is one of the most important religious books in the world. With such an influential book, its charm is closely related to its language, especially words spoken by God. In Systemic Functional Grammar, interpersonal meaning can be realized in various ways, among them, mood and modality are two most important ones.

Setia (2017) in his thesis entitled *Metafunctions Analysis of Donald Trump's Tweets* discussed about metafunction's aspect realized in Donald Trump's Tweets. The writer analyzed metafunctions based on Halliday's (1994) theory. This research was conducted by using qualitative method in which the technique of data collection used Miles, Huberman and Saldana's (2014) method. The data of the study were taken from Donald Trump's selected tweets. Metafunction's aspect and its realization were analyzed through clauses of Donald Trump's tweets. In Ideational function there are 5 (five) aspects found they are 43 material processes, 11 mental processes, 3 relational processes, 4 verbal processes, and 1 existential process, while behavioural process does not exist in that tweet. The interpersonal

function is realized through mood types (declarative, interrogative, and imperative) and Residue. There are 33 cases of declarative Mood, 5 of imperative Mood, and 1 of interrogative Mood. The textual function is realized through the thematic structure (topical, interpersonal, and textual). In Donald Trump's tweets consisting of 62 clauses, there are 53 topical themes, 12 textual themes, and there is no interpersonal theme.

3. Research Method

This research were conducted by using qualitative descriptive design with case study in order to describe the grammatical metaphor of mood in the conversations between God and Moses at Horeb. The data were taken from the conversations between God and Moses at Horeb the Mountain of God in the form of clauses and phrases that contain lots of grammatical metaphor. The source of data in this research is the Holy Bible Exodus 3-19 NIV (New International Version) which was written by Zondervan. The data were analyzed based on interactive model proposed by Miles, Huberman and Saldana (2014) with three phases of data analysis consisting of data condensation, data display, and conclusion drawing or verification.

Selecting

The data were selected based on the scope of study which were the grammatical metaphor of mood that found in "The Holy Bible New International Version Exodus 3-12." The utterances were selected from several chapters as enclosed in appendixes.

Focusing

The data were finally selected carefully focussing on clauses related to the subject matter. The utterances that contain grammatical metaphor of mood were then analyzed according to the theory determined earlier.

Simplifying

The data were classified into three types of mood: indicative, inperative and interrogative; and further differentiated into two categories: congruent and incongruent so that it is simpler to analyze the grammatical metaphor of mood of the data.

Abstracting

The data were analyzed by using the SFL theory by Halliday (1994) which is related to interpersonal function and then deduced into written summary on grammatical metaphor of mood based on the selected data.

Transforming

The data were transformed based on Halliday's theory of Interpersonal Function model. The transformations of these data were categorized into columns on a table.

4. Results and Discussion

4.1 Analysis

There were five types of grammatical metaphor of mood found in the conversations between God and Moses in the Bible regarding with Exodus 3-19 where the conversations between God and Moses began. They were acknowledged statement realized in declarative, command realized in declarative, respond of command realized in interrogative, respond of command realized in imperative and respond to question realized in imperative. The

following points would provide the analysis of the types of grammatical metaphor of mood found in the data.

4.1.1 Acknowledged statement Realized in Declarative

Halliday (1994) states that acknowledged statement realized in declarative is one of the types of grammatical metaphor of mood because if the speech functions are in line, the acknowledged statement is realized in the elliptical declarative mood; but, in the data acknowledged statement is realized in the form of declarative mood.

DATA 1

Utterances	Speech Function	Mood	Coding
(1.a) God : *Moses! Moses!*	Statement	Declarative	Congruent
(1.b) Moses : *Here I am.*	Acknowledge Statement	Declarative	Metaphorical

From the dialogue above, the realization of grammatical metaphor is appeared clearly. It can be proven from the first utterance which is mentioned by God:
Moses! Moses!

The speech function must be a statement because it is realized by the words *Moses! Moses!,* which means that God is initiating someone for giving information. Then the mood is declarative because the utterances begin with subject. It is marked by the word *Moses!.* Since the speech function and the mood are in line as its function, so it can be concluded that the first utterance can be considered as a congruent coding. The next utterance mentioned by Moses is: *Here I am.*

The speech function must be acknowledged statement because it is realized by the clause *Here I am* which means giving answer to the statement, but the mood is in the form of declarative because the utterance is preceded by the subject. It should be an elliptical declarative if it follows its function. In short, it is considered as metaphorical coding.

4.1.2 Command Realized in Declarative

Halliday (1994) states that command realized in declarative is one of the types of grammatical metaphor of mood because if the speech functions are in line, the command should be realized in the imperative mood; but, in the data, the command is realized in the declarative mood.

DATA 3

Utterances	Speech Function	Mood	Coding
(3.a) God : *So now, go.*	Command	Imperative	Congruent
(3.b) God **:** *"I am sending you to Pharaoh* to bring my people the Israelites out of Egypt."	Command	Declarative	Metaphorical
(3.c) Moses : *"Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?"*	ROC	Interrogative	Metaphorical

From the dialogue above, the realization of grammatical metaphor is appeared clearly. It can be proven from the first utterance which is mentioned by God:

"So now go…"

The speech function must be command because it is realized by the *phrase "So now go"* means that asking someone for doing something as commanded or demanding goods and services. Then the mood is imperative because that the utterances are begun with verb. It is marked by the word *'Go'* which precedes the utterance. Since the speech function and the mood are in line as its function, so it can be concluded that the first utterance can be considered has a congruent coding. And the next utterance which is mentioned by God:

"I am sending you to Pharaoh…"

The speech function must be command because it is realized by the clause *"I am sending you"* means that asking someone for doing something as commanded or demanding goods and services, but the mood is in the form of declarative because the utterance is preceded by the subject.

It is marked by the subject *"I"* not by verb. It should be an imperative if it follows its function. In short, it is considered as metaphorical coding. Then the answer of the command is in the form of metaphorical coding. It can be proven from the third clause which is mentioned by Moses:

"Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?"

The speech function must be respond of command because he gives an answer to the command. But the mood is in the form of interrogative.

It is marked by the use of *'Who'* as WH- Question. It should be a declarative if the answer follows its function. Instead of Moses asked Him back by replying the command in the form of Interrogative.

4.1.3 Respond of Command Realized in Interrogative

Halliday (1994) states that respond of command realized in interrogative is one of the types of grammatical metaphor of because if the speech functions are in line, the respond of command should be found the realization in mood in the form of declarative, instead of this matter, the respond of command found its realization in mood in the form of interrogative.

DATA 5

Utterances	Speech Function	Mood	Coding
(5.a) God : *"I am who I am."*	Statement	Declarative	Congruent
(5.b) God : *"This is what you are to say to the Israelites:' I AM has sent me to you."*	Command	Declarative	Metaphorical
(5.c) God : *"Go, assemble the elders of Israel and say to them* 'The LORD, the God of your fathers- the God of Abraham, Isaac and Jacob- appeared to me and said: I have watched over you and have seen what has been done to you in Egypt.'*	Command	Imperative	Congruent
	ROC	Interrogative	

				Metaphorical
(5.d) Moses : *"What if they do not believe me or listen to me and say, 'The LORD did not appear to you'?"*				

From the dialogue above, the realization of grammatical metaphor is appeared clearly. It can be proven from the first utterance which is mentioned by God:

> **"***I AM WHO I AM."*

The speech function must be statement because it is realized by the clause *"I AM WHO I AM"* means that giving information. And the mood is in the form of declarative because the utterance is preceded by the subject.

It is marked by the subject **"I"**. Since the speech function and the mood are in line as its function, it can be considered has a congruent coding. And the next utterance which is mentioned by God as well:

> *"This is what you are to say to the Israelites …"*

The speech function must be command because it is realized by the clause *"This is what you are to say to the Israelites"* means that asking someone for doing something as commanded or demanding goods and services. But the mood is declarative because it is begun by the subject. It is marked by the subject **'This'** not a Verb.

It should be an imperative if the answer follows its function. So it can be concluded that the second utterances can be considered has a metaphorical coding. And the next utterances by God:

> *"Go, assemble the elders of Israel and say to them…"*

The speech function must be command because it is realized by the words **'Go…'** means that asking someone for doing something as commanded or demanding goods and services. Then the mood is imperative. It is marked by the word **'Go'** as a verb.

Because of the speech function and the mood are in line as its function, so it can be concluded that the utterance can be considered has a congruent coding. Meanwhile the answer of the command is in the form of metaphorical coding. It can be proven from the second utterances which are mentioned by Moses:

> **"What if they do not believe me or listen to me and say, 'The LORD**
> **did not appear to you'?"**

The speech function must be respond of command because he gives an answer to the command. But the mood is in the form of interrogative. It is marked by the use of **'What'** as WH- Question.

It should be a declarative if the answer follows its function. Instead of Moses asked Him back by replying the command in the form of Interrogative. So it is considered as a metaphorical coding.

4.1.4 Respond of Command Realized in Imperative

Halliday (1994) states that respond of command realized in imperative is one of the types of grammatical metaphor of mood because if the speech functions are in line, the respond of command should be found the realization in mood in the form of declarative, instead of this matter, the respond of command found its realization in mood in the form of imperative.

DATA 11

Utterances	Speech Function	Mood	Coding
(11.a) God : "Take some water from the Nile and pour it on the dry ground."	Command	Imperative	Congruent
(11.b)Moses : "Pardon your servant, Lord.	ROC	Imperative	Metaphorical
(11.c)Moses : I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue."	Statement	Declarative	Congruent

From the dialogue above, the realization of grammatical metaphor is appeared clearly. It can be proven from the first utterance which is mentioned by God:

"Take some water from the Nile…"

The speech function must be command because it is realized by the clause "Take some water from the Nile… " means that asking someone for doing something as commanded or demanding goods and services. Then, the mood is imperative.

It is marked by the word 'Take' as a verb which precedes the utterances. Since the speech function and the mood are in line as its function, it can be concluded that the first utterances can be considered has a congruent coding and the answer of the question is in the form of metaphorical coding. It can be proven from the second utterances which are mentioned by Moses:

"Pardon your servant, Lord.

The speech function must be respond of command because he gives an answer to the command and the mood is in the form of imperative.

It is marked by the word **'Pardon'** which precedes the utterances. It should be a declarative if it follows its function. Instead of Moses replies the God in the form of imperative. So the utterance is considered has a metaphorical coding. And the next answer which is mentioned by Moses:

"**I have never been eloquent, neither in the past nor since you have spoken to your servant.**"

The speech function must be statement because it is realized by the clause **"I have never been eloquent"** means that giving information. And the mood is in the form of declarative because the utterance is preceded by the subject. It is marked by the subject **"I"**. Since the speech function and the mood are in line as its function, it can be considered has a congruent coding.

4.1.5 Respond to Question Realized in Imperative

Halliday (1994) states that respond to question realized in imperative is one of the types of grammatical metaphor of mood because if the speech functions are in line, the respond of command should be found the realization in mood in the form of declarative, instead of this matter, the respond to question found its realization in mood in the form of imperative.

<div align="center">**DATA 25**</div>

Utterances	Speech Function	Mood	Coding
(25.a) Moses : "What am I to do with these people? They are almost ready to stone me."	Question	Interrogative	Congruent
(25.b) God : "Go out in front of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink."	RSQ	Imperative	Metaphorical

From the dialogue above, the realization of grammatical metaphor is appeared clearly. It can be proven from the first utterance which is mentioned by God:

<div align="center">**"What am I to do with these people?"**</div>

The speech function must be question because it is realized by the clause **"What am I to do with these people?** means that asking someone for information or demanding information. Then, the mood is interrogative.   It is marked by the word **'What'** as WH-Question which precedes the utterances. Since the speech function and the mood are in line as its function, it can be concluded that the first utterances can be considered has a congruent coding and the next utterances which are mentioned by God has a metaphorical coding. It can be proven as follows:

<div align="center">**"Go out in front of the people…"**</div>

The speech function must be respond of question in the form of command because He gives an answer to the question. It is marked by the clause **"Go out in front of the people…"** means that asking someone for doing something as commanded or demanding goods and services and the mood is in the form of imperative.

It is marked by the word **'Go'** which precedes the utterances. It should be in the form of declarative if it follows it function. Instead of God gives an answer to the question in the form of imperative. It can be concluded that the utterances has a metaphorical coding.

5. Conclusion

After analyzing the data, the researcher conclude that there are five types of grammatical metaphor of mood from the conversations between God and Moses which can be found in Exodus 3-19; they are acknowledged statement realized in declarative, command realized in declarative, respond of command realized in interrogative, respond of command realized in imperative, respond to question realized in imperative.

From the five types of grammatical metaphor of mood found in the conversations between God and Moses, acknowledged statement realized in declarative involved the types of grammatical metaphor of mood because of the speech function and the mood were not in line with its function, which should be realized in the form elliptical declarative mood. Command realized in declarative involved the types of grammatical metaphor of mood

because of the speech function and the mood were not in line with its function, which should be realized in the form imperative mood. Respond of command realized in interrogative involved the types of grammatical metaphor of mood because of the speech function and the mood were not in line with its function, which should be realized in the form declarative mood. Respond of command realized in imperative involved the types of grammatical metaphor of mood because of the speech function and the mood were not in line with its function, whicht should be realized in the form declarative mood. Respond to question realized in imperative involved the types of grammatical metaphor of mood because of the speech function and the mood were not in line with its function, which should be realized in the form declarative mood.

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