

**TEXT AND CONTEXT IN LANGUAGE AS  
IDENTITY OF HUMAN BEING, NATION AND COUNTRY**

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**ABSTRACT**

Bahasa sebagai identitas manusia telah menciptakan *text* dan *context* dalam bahasa. *Text* dan *context* tidak dapat dipisahkan satu dengan yang lain, bagian ini harus saling memahami. Tidak ada bahasa yang lebih baik dari bahasa lainnya. Setiap bahasa itu *betterr*, *best* and *unique*.

**Kata kunci** : *language* ,*text* dan *context*

**A. INTRODUCTION**

Language is generally defined as a tool of communication. It is known and explained time to time right from elementary up to senior high schools. This definition does go to the public perception that it is a tool for communicating only. We say a tool means that is medium. Medium functions for helping. So, if a language does not have function, it will not be a medium.

Language as a tool of communication functions how a man represents experience in terms of sounds and symbols, by forming them as words, phrases and groups, clauses, sentences, texts or books. Those functions are really conveying meaning, where those meanings are said human experience.

A man gets experience times to times by exchanges. The exchanges are done in interactions. In interactions, a man is not alone or in isolation or isolatedly. It means, a man needs others for exchanges of experiences even by producing and comprehending them.

In producing experience, a man creates language in term of text. A text is built up by meaning, form and expression. The meaning is already inside of human mind after comprehending the social context.

Further, that meaning is formulated by languages of human being with relevance to the language users, for examples: Arabic, English, Indonesian, Batak

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Toba, Angkola and Mandailing languages, in terms of words, groups, phrases, clauses, sentences, text.

Text is expressed by only into two ways, by symbols and sounds. So, when we are expressing meanings, we cannot be out from the two of them in terms of writing and speaking. By writing, in form of symbols produced by writers will be simultaneously comprehended by readers. By speaking, in form of sounds produced by the speakers will be simultaneously also comprehended by listeners.

In comprehending experience, a man in the other hand to produce experience, comprehends social context to build up meaning in mind by behaving three elements of social context, they are situation, culture and ideology of language users.

Furthermore, context of situation is coming to the field, tenor and mode of experience. The field of experience is what the phenomenon refers to. The tenor of experience is who addresses the experience to. The mode is how the experience is organized.

The language users around the world have each culture. In side of social context, culture symbolizes the language and the language users. We say a culture, it requires three elements of it, they are believe, norm and value. They: belief, norm and value.

Ideology covers language points of three elements as the basic inner experience of human being. They are religion, education and experience. The three of them must be regular and consistent to point the experience. So, no one language can be out from an ideology to covers experience.

Above, text as production and social context as comprehension are regularly done in human life and cannot be separated in their existences for all languages around the world as identity of human being or a nation and country.

In fact, many people normally dominate other languages. Many cases can be seen in form of terminologies as a text, even as a symbols sounds in expressions, words, groups and phrases, clause and sentences in forming. But for meaning, there is no domination actually if the text and context are in one. If we only define language is a tool of communication, the fact is true. But the expectation of

language is not only a tool of communication; we have much better for the truth is identity of human being, nation and country.

From the reality of truth with relevance to text and context in language, no one language is better than other languages over the world. From linguistic points of view, a language is better for its users and its text and context. This will be a unique discussion in the future.

## **B. DISCUSSION**

### **1. Language**

Language is a system of meanings, forms and expressions. It is relevance with reference to the study of language (linguistics) in the periods of linguistic behaviourism and cognitivism. O'grady and Drobrovolsky in *Contemporary Linguistics Analysis* say language is many things- a system of communication, a medium for thought a vehicle for literary expression, a social institution, a Matter for political controversy, a catalyst for nation building. All human being speak out at list one language and it is hard to imagine much significant social, intellectual, or artistic activities taking place in its absence. Each of us has a stake in understanding something about the nature and use of language.<sup>2</sup>

So, only by applying the language (text) to the social context, the problem of language can be answered. That is, at the beginning of this discussion in abstract, I say that Language is unique with reference to text and context. Social context represents text, and in turn, text presents social context. Both text and context cannot be separated between one and another to comprehend and produce meaning. No one language is better than other (s). Each of languages is better, best and unique with reference to the application of text and context.

It can be understood that this language is as a humanity science. One person cannot be alive lonely. One needs other (s). It is to understand the resources that a language makes available to its native speakers, those who have acquired it as children in a natural setting (context). One communicates of course to another one

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<sup>2</sup> O'grady, William, Michael Dobrovolsky & Mark Araonoff, *Contemporary linguistics An introduction*, 3rd ed (New York: St. Martin's Press, 1997) p. 1.

(s). There, there are functions of each participants, one produces meaning, another one comprehends. That is again and again in the social life.

What man does by language is actually for giving and demanding information, good or service. To make the information, good and service (meaning or experience) in the truth, text (in case of phonetics and phonology will discuss the clarity of expressions in English and languages around in the core of this) and context (in case of semantics, pragmatics and discourse analysis is the target of language) have to be one or fill one and another. It is like man and woman. Man cannot be isolated lonely and of course woman has the same case. But, each of them fulfils another weakness by strength in togetherness. This is important meaning that not one of them is weakness or strength whenever, wherever, whatever, however. But, by only togetherness, anything in the world will be ok, any problem will be solved.

However, togetherness in language means the relevancy of text and context. It can be seen in our social life, as long as they are not one to convey meaning, hardly social phenomena is longer and longer, sooner and sooner like boomerang. The language users will be in a risk causes by themselves. It is clarified by Cipollone, Keiser and Vasishth in *Language Files* book that language fills every part of our lives; it gives words to our thoughts, voice to our ideas and expression to our feeling. It is a rich and varied human ability-one we can use without even a thought, that children seem to acquire automatically, and that linguists have discovered to be complex yet describable. So, let us take a part of this language as the unique in our life and be best discussion.<sup>3</sup>

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<sup>3</sup> Cipollone, N., Keiser & Vasishth, Writing systems. *Language files* (Columbus, OH: The Ohio State University, 1998), p. 1.

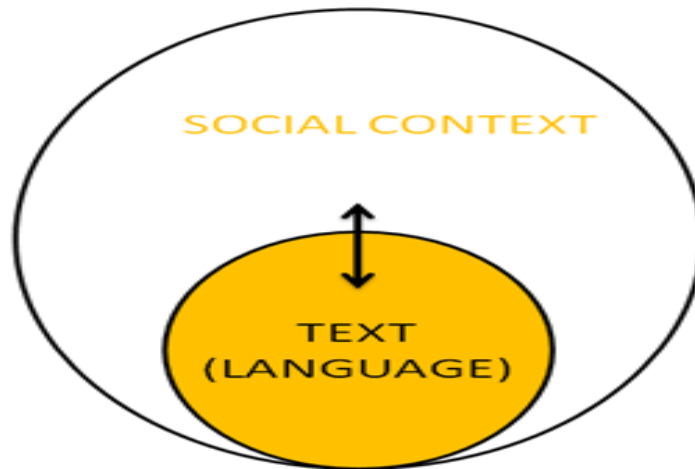


Figure 1 Strata of Semiotics (Text and Context) in language

This language is like an egg. The yellow one is yellow of egg, not egg. The white one is white of egg, also not egg. But both are namely in one word, that is egg. It is what we say strata of semiotics (text and context). Text is denotative semiotics, and context is connotative semiotics.

Halliday holds language is a social phenomenon and also forms as a social semiotics.<sup>4</sup> The mode of expression or may be also in graphology (written language) or signs in sign language or text. As language or text forms society, it involves in all its aspects simultaneously as the social changes or develops. The social aspects such as values, attitudes, belief etc serve as the external context to language, which is called social context.

Martin concludes that the social context is comprised of the context of situation (register), culture (genre) and ideology.<sup>5</sup> Figure 2 Language and its social context form a stratified semiotics with language (semantics, Lexicogrammar, and phonetics/graphology/phonology) as denotative semiotic, which has its own meaning and expression whereas the social context (situation, culture and ideology) as connotative semiotic which has its meaning only and consequently borrows the next semiotic below it to realize the meaning. The social context stacks up above language. The most distant and thus the most

<sup>4</sup> Halliday, *An Introduction to Functional Grammar*. (Third Edition. London: Edward Arnold, 2004), p. 295.

<sup>5</sup> Martin, J.R., Matthiessen, & C. Painter, *Developing Functional Grammar A Workbook for Halliday's Introduction to Functional Grammar* (Sydney: Sydney University, 1995), p. 496.

abstract element of social context to language is ideology. The nearest and thus the most concrete element is the context of situation and culture as the intermediate element. As indicated in Figure 2 the context of situation is the intermediate social context to semantics.

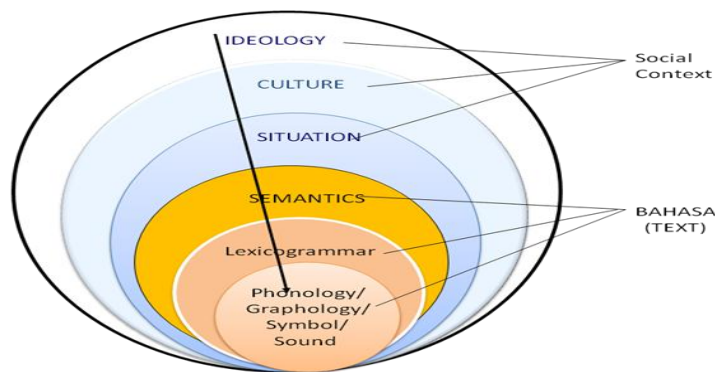


Figure 2 The Elements of Language and Social Context

Following , the semiotic principles, as indicated in Figure 2, ideology is realized by culture, which is realized by situation, which realized by semantics, which realized by lexicogrammar, which is finally realized by phonology/phonetics/graphology or sign. This is the consequence or system of how language is produced and how language is comprehended with their relevance as in the following point.<sup>6</sup>

## 2. Text

In producing experience, a man creates language in term of text. Simply they are already in speaking and writing. The process of transferring experience to someone or more, speaking and writing are the way only in a text. A text is built up by meaning, form and expression. The steps are covered in language, we say linguistics as the theory of how the meaning (in semantics and pragmatics and the meaning is already inside of human mind after comprehending the social context), forms (in syntax or lexicogrammar by forming words, phrases, clauses and sentences) and expressions (in Phonetics and phonology by symbols and sounds).

<sup>6</sup> Saragih, A, *Introduction functional Grammar* (Medan: Pascasarjana UNIMED,2005), p. 156.

A Text is a linguistic unit that is functional in context. The term linguistic unit refers to any unit of language such as sound, symbol, morpheme, word, phrase, clause, sentence, paragraph and the whole body of book.

The term functional means doing something and expressing meaning or meaningful. Further, that meaning is formulated by languages of human being with relevance to the language users, for examples: Arabic, English, Indonesian, Batak Toba, Angkola and Mandailing languages, in terms of words, groups, phrases, clauses, sentences, text.

Text is expressed by only into two ways, by symbols and sounds. So, when we are expressing meanings, we cannot be out from the two of them in terms of writing and speaking. By writing in form of symbols produced by writers will be simultaneously comprehended by readers. By speaking, in form of sounds produced by the speakers will be simultaneously also comprehended by listeners. The following will discuss the elements of text and each of them in all languages in the world is unique.<sup>7</sup>

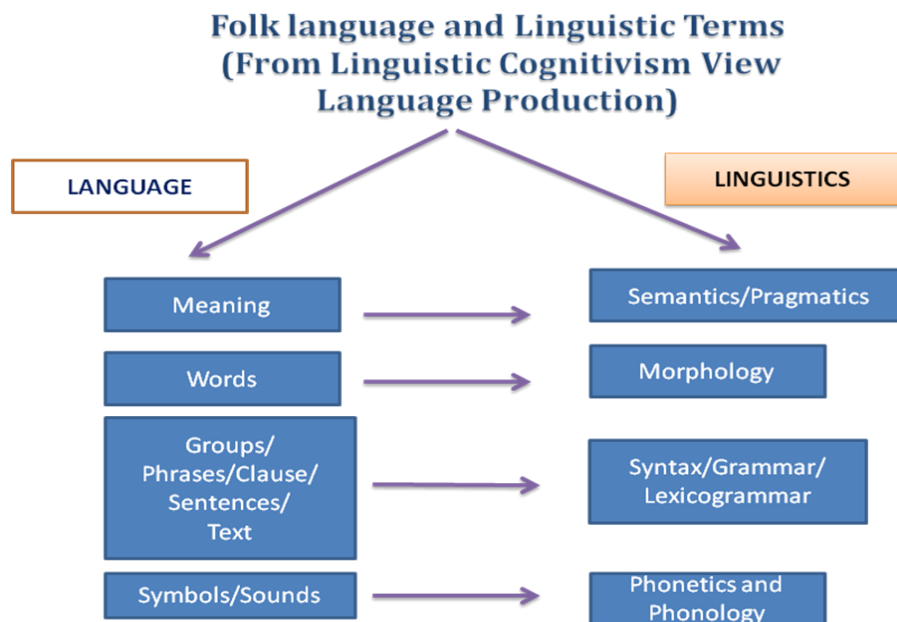


Figure 3 Language and Linguistic terms in cognitivism view

<sup>7</sup> *Ibid*, p. 157.

Language is human mind, experience, semiotics (text & context) and organized in a grammar or theory as a system of Meaning, form and expression to be as human production. Above, the theory of meaning, form and expression will be as the majority of linguistics and the elements for all languages in the world as follows.

Phonetics is theory of sounds and the symbols as physical manifestation of language in sound waves. It is about how sounds are articulated and how sounds are perceived. It studies all sounds for all languages. Here, language is independent. It concerns vowel and consonant sound productions and the transcriptions. Phonetic transcriptions must be consistent in one sound = one symbol.<sup>8</sup>

Thus, each sounds for the human speech organ will be unique especially if we connect to the context of language usage. We may practice for example the alveolar sounds around the world languages. Each of them must be unique. So that is way, a language has standard to be as reference when other users or foreigners want to behave another language. However, all sounds are different when they are related to the place, manner and quality in the articulations. About the previous and the next sounds when they are joined, this will be area as bridge of phonetics and phonology.<sup>9</sup>

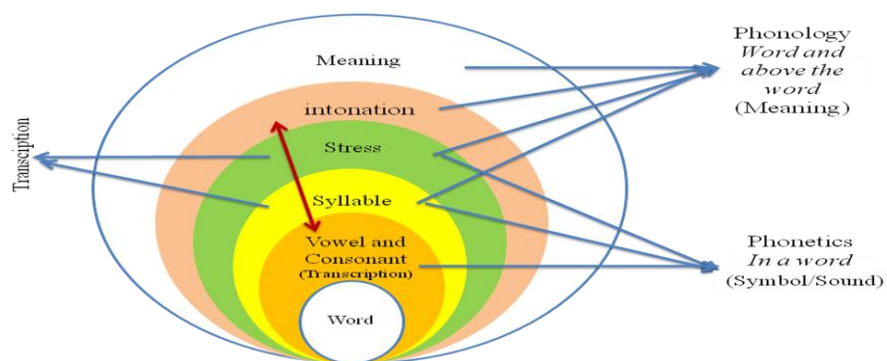


Figure 4 Phonetics and Phonology and their bridge in transcription

<sup>8</sup> Djuharie, *Genre*, (Bandung: Yrama Wiya, 2007), p. 89.

<sup>9</sup> *Ibid*



Phonology is theory of how sounds are joined to be produced and perceived in a word and above the word. It is the mental representation of sounds in language. This theory means that language is dependent. It studies of only those sounds that constitute language and meaning. Phonology is a subset of phonetics. It goes on combination of one sound to the previous and the next sound to be produced and perceived to conduct a meaning. Phonology organizes speech sounds and the effect of one another in pronunciation as phone (sound that is actually heard [ ]) phoneme (more theoretical (idea) of a sound / /) and allophone without distinctive realization of the same phoneme.

There are exceptions to every rule in languages in the world. Native speakers, like to all other languages try to say things as quickly and easily as possible. Every region and dialect or language users will have variations in speech patterns; however, it is important to foster correct pronunciation instead of bad habits. That is way; the role of all languages in the world is unique to be its identity however. Next, the modification of words and the sounds are being the bridge of phonology and morphology, they are phonemic and morphemic. Phonemics is case of sounds and morphemic is case of words and meaning as the example in English the following figure.<sup>10</sup>



Figure 5 Phonemic and Morphemic

Morphology as we look in figure 5, is theory of word modifications. In this case, we are in forming or structuring language. Morphology discusses the function of words for each language. So, in general terms or traditionally, words

<sup>10</sup> Emilia, *Menulis Tesis dan D iservasi*, (Bandung: Alfabeta, 2008), p. 105

in languages around the world are classified as parts of speech; they are noun, adjective, pronoun, verb, adverb, preposition and conjunction. We have also some additional parts or words, they are article, demonstrative and existence. Those kinds of verbs or parts of speech are divided into two classes; they are independent and dependent words. Dependents are only four in English. They are article, Possessive adjective, preposition and conjunction.

Morphology goes on modifying a word to be meaningful such as deriving to other functions of word. They are all around being noun, adjective, verb and adverb. Those modifications are using affixes as what we name as morphemes when they are joined. This process absolutely same with relevance to what language we use. But, each of languages is different in realizations. That makes a language as human identity nation and country unique.<sup>11</sup>

Above explanations dominantly propagate a language being manipulated or affected to be a terminology in one language. It is caused by inconsistent system or role in society. It is usual because human being is in evolution. But, what I mean here is, protection is needed to respect, to be existent and identity of human being too. This will be continued in the discussion of context. The process of modifying word is realized as example for English in the following

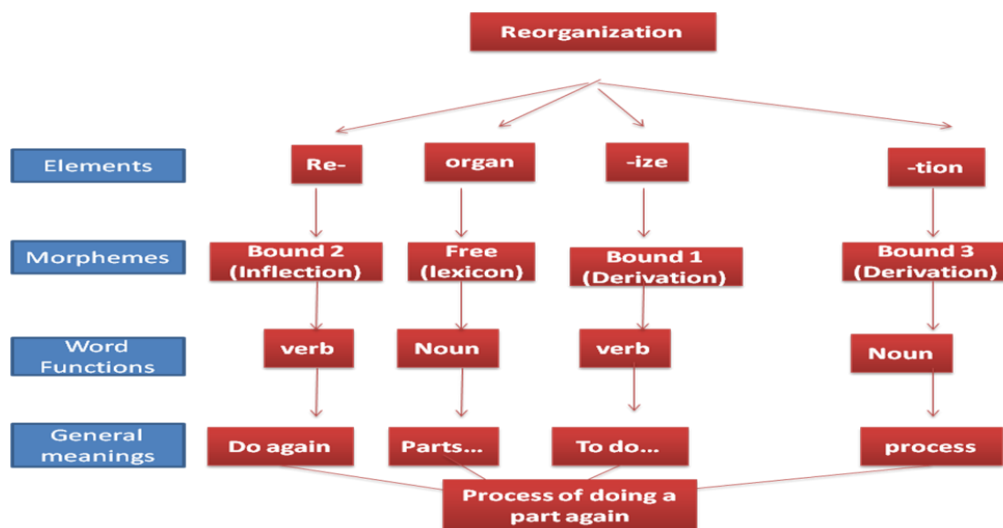


Figure 6 Morphological process

<sup>11</sup> Saragih, *Introduction Funtional Gramer*, (Medan: Pascasarjana, 2005), p.65.

Syntax is language structures (words, groups, phrases, clauses, sentences and their relations in text) and their functions. It works inside the sentence pattern. After modification of words in morphology, syntax comes to modify elements above of words in a group, phrase, clause and sentence in a text. This is said as the grammar of language elements. However, the organization of each language is unique and rich around the world. As like in Indonesia, there are so many various languages.

Those languages are rich in the theory of organization and modification. Indonesian language is more complicated if we compare with English language. So, even I am as Indonesian people, I am not sure if my language is really received to be as the standard. It can be compared my Indonesian language with a person who studies it just say an Australian man, he must be better than me with reference to Indonesian standard, that is EYD (perfected language organization). It is same as with, when Indonesian man speaks Arabic language compared with the native speaker, because the standard of Arabic language is Al-Qur'an language, Indonesian is much better then. Why? Because Indonesian man studies Arabic language with reference to Al-Qur'an language.<sup>12</sup>

Semantics is syntactic meaning of language. It is about the meaning of syntactic elements, they are meaning of words, groups, clauses, sentences or text. So that is way semantics is stated as scientific study of meaning in language (Text) in lexical. Semantics concerns on the relation of those language elements in meaning when they are joined or together. However, semantics cannot cover the real meaning of language as identity of human being before connecting to pragmatics or the context of language usage. When we talk about semantics, pragmatics also must be studied. They cannot be separated one and each other. As we look in the following will show the connection.

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<sup>12</sup> Gorrot, Land Wighell, *Making Sense Of functional Gramer*, (Australia: Gerd Stabler, 1994), p. 126.

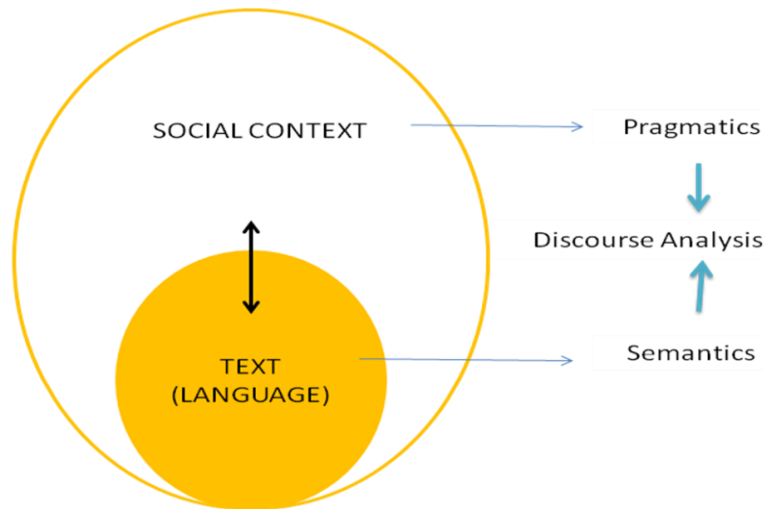


Figure 7 Semantics, Pragmatics and Discourse Analysis

Pragmatics is the theory of meaning in language context. It covers context of situation, culture and Ideology of language. Thus, semantics cannot stand alone to show the truth experience of human being in language. Pragmatics is the theory, and then context is the field. In connecting text and context or their theories, we need discourse analysis as in figure 7. This will be explored in the point of context.<sup>13</sup>

### 3. CONTEXT

In comprehending experience, a man in the other hand to produce experience comprehends social context to build up meaning in mind by behaving three elements of social context, they are situation, culture and ideology of language users.

Furthermore, context of situation is coming to the field, tenor and mode of experience. The field of experience is what the phenomenon refers to. The tenor of experience is who addresses the experience to. The mode is how the experience is organized.

<sup>13</sup> Gusrayani, *Teaching Gramer In Context Through Consteoctiviin Unpublished Paper*, (Bandung: Universitas Pendidikan Indonesia, 2007), p. 103.

As like the following figure, the context of situation is divided into three elements to comprehend the truth of a language, that a language is really about someone's experience, they are:

1. Field
2. Tenor
3. Mode

Field is representation of experience with its relation to the next and the previous elements in its surrounding. It is the reality of an experience to be comprehended and to conduct a language. It can be seen by looking an even such as a speech campaign. Someone speaks in this situation because he/she realizes that he/she has a power, truth or domination in one area and he needs support to be chosen for the next election to be the winner. So, it is very easy to know this situation of how a man does action or does reaction in language. That language must be different in meaning with relevance to whom the meaning is conveyed as the next point in exchange of language.

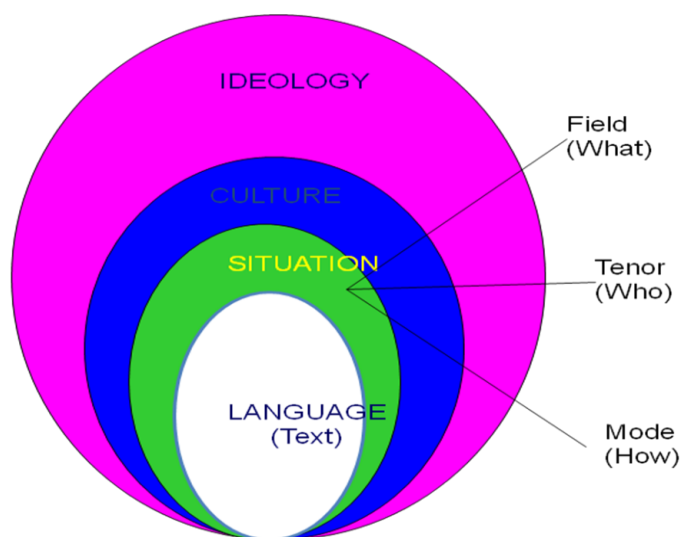


Figure 8 Context of Situation and the Elements

Tenor is participant in exchange of experience. It is about who addresses the message (addresser) and to whom the meaning is addressed (addressee). With relevance to speech campaign, who speaks really needs support. That support is

gained from to whom the speaker speaks; just say it is society where it is located. Societies of this situation have known well the point to be the winner in the election. Thus, what the speakers needs from the society must be connected to what the society need too and this must be unique. In this case, both needs must be covered to be a point or primary point to be realized if this relation is really agreed. In this situation, the speaker has to cover the message in order to be easy understood by society that is the organization of the message or mode.<sup>14</sup>

Mode is process of organizing message. This is very important to conduct meaning or experience in language with reference to the field and tenor of the situation. It means that, as like to make a deal between two participants, the organization of message is the policy of this to be done as long as the two participants are in good relation. Thus, the speech campaign is the time to make a deal with the society in oration.

The three elements of situation have been the grammar of how an experience is represented, related, exchanged and organized. That is named as met functions in systemic functional linguistics. Met functions are analysis of text and context functions. Metafunctions is referred to the Systemic Functional Linguistics created by Halliday. The publication is along with a number of his colleagues. First published was 1985 and had gone on through numerous reprinting of the second edition, was published 1994 and the last was the third edition published 2004. Metafunctions mean that language is functional.

Language can be explored in written and oral language or not from the functional point of view. Metafunctions work in the clause, sentence, phrase, because metafunctions state that they simultaneously encode three strand meanings, Experiential, textual and Interpersonal. We take a look the figure of realization of metafunctions in language as the following.<sup>15</sup>

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<sup>14</sup> Hamka, *Thema and Rheme in Chidren Song Texbook IUN Published Thesis*, (Medan: PPS Unimet, 2009), p. 87-79.

<sup>15</sup> Pane, *Thema Rheme in Children S'Song in Jornal Of Linngustic*, (Jakarta: Pascasarjana,2006), p. 93.

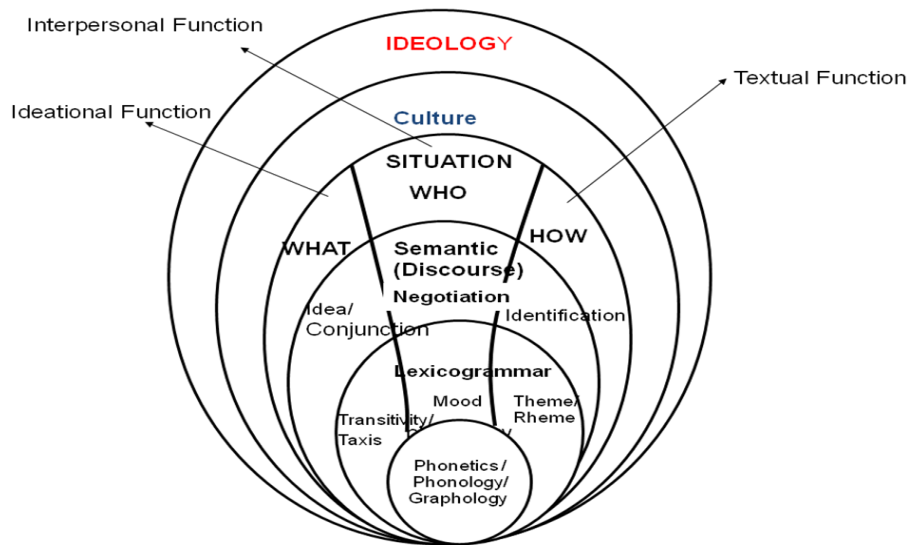


Figure 9 Realization of Metafunctions in Language

Halliday asserts that to be able to read, listen effectively and understand a certain texts, which one of them has to be able to interpret it in terms of its metafunctions. In addition, Halliday describes metafunctions as three types of meaning within grammatical structure of a clause. A clause is a unit in which three of different kinds are combined, namely Logical or Experiential (clause as representation), Interpersonal function (clause as an exchange) and Textual (clause as a message).<sup>16</sup>

Furthermore, Saragih views that functional grammar refers to an approach to language on the principle of the roles or functions played by language or the functions are given by human being to language in their life as social being.

Based on the above views, Saragih elaborates functional study firstly is based on the principle of the language that language is structured in responding to the needs of person as a social being for language. The same thing of views is given by Halliday that language has involved satisfying the human needs. Secondly, functional approach refers to the concept that human being use language in other to fulfil three functions known as Metafunctions, namely to

<sup>16</sup> *Ibid*, p. 102.

represent (Ideational), to exchange (Interpersonal) and to organize (Textual) experience. Thirdly, functional approach implies that each elements or units of language in any level are explained by reference to its function in the total linguistic system.

Metafunctions can be simply understood by stating that it is really a grammar of how experience is represented, related, exchanged and organized as like in number:

1. Ideational function (to draw, describe)
  - a. Experiential Function (to represent)
  - b. Logical Function (to relate)
2. Interpersonal Function (to exchange)
3. Textual Function (to organize)

The language users around the world have each culture. In side of social context, culture symbolizes the language and the language users. We say a culture, it requires three elements of it, and they are belief, norm and value. Next figure shows the elements of culture that the three of them go simultaneously with the existence of society wherever and those of each cultures are unique in human being, nation and country.

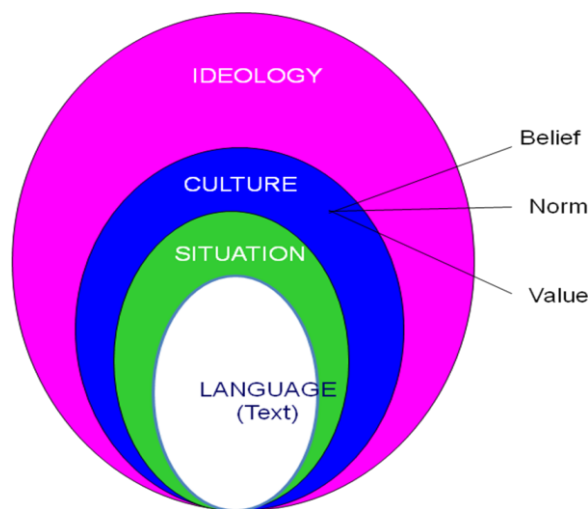


Figure 10 Context of Culture and the Elements



Belief is the basic doctrine of life given by the founder of a group of people. This belief was and is really realized time to time. If we think of each belief for each culture, those have philosophies of life. There are so many beliefs rational and irrational in this. But, those philosophies gain each cultures being consistent for existence. We can see for example, an egg is as a special thing in a ceremony in Angkola culture. It has such we believe goodness for body to be stronger in life. It is as a gift given by parents or advisers of culture when one event is happened to, and the situation of the event is in term of fighting. If we relate to the contain of an egg, it has much protein.

Norm is system of life in group of people with relevance to their belief. This norm is as regulation, procedure or policy to do something in life in progress. It is, for example to get merry, to have a party, condolence, birth, sickness and so many things in social, as social system in one group of people. It is done because of belief that we have discussed above. It may be to respect the forefathers, history, and existence of the culture and protection of culture. That is way, because of each culture is unique, they must be protected. The question is who will protect just say someone's culture? That must be himself/herself who has been born in that culture as identity of human being, and we go to the bigger case, as nation and country.<sup>17</sup>

Value is score of the belief done by the system in the end that it is really working together with belief and the system if it is not out. The effect of being out from this culture is normally claimed as social low and named as foreigner. This situation of culture is very sensitive case because it is in society to adjust.

So, one cannot be opposite if being member and even in force however. This is also exist for every human being in their culture wherever as member. This must be realized. For example, I am as Angkolanese will not be and never be exchanged to be another or other cultures as my identity. It is same as with other. When I am in homogeneous group of people, I am forever with my Angkolanese. Especially in Interaction with other culture, I must be as Angkolanese. But the

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<sup>17</sup>Djuharie, *Op. cit.*, p. 115.

way we exchange is a language that it can make us know each other. It is impossible even though I try to imitate another or other cultures just say western, I will never be said as western man, but I am absolutely forever as Angkolanese and Indonesian.

The three elements of culture go on time to time as the social blue print or way of life even though there are still many of it now affected by the ideology of religion, education and experience. Those also are said now as traditional culture that it is already owned by everyone member of society and those are limited by each village, district, majority, province, country and even international relationship. But it is not meant as being comparison in proud. Because each of them is better for each, not for others, it is a diversity given by God. So let say thanks to God for all the diversity as human being, nation and country in language.

Ideology covers language points of three elements as the basic inner experience of human being. They are religion, education and experience. The three of them must be regular and consistent to point the experience. So, no one language can be out from an ideology to cover experience. Further, language is nothing without ideology inside. The big problem of a language if a man says that whatever he says, there is no ideology covered in. That must not be true. Because, text and context of language cannot be separated one and each other. In conclusion, language is also called an ideology of the language users. The following, we'll take a look the elements of ideology.

Religion is a belief as a system of life or way of life to cover a man and his relation to God and his relation to human being as a social thing. In society, there are three systems that are followed by many human being normally, they are culture, religion and government. As I have explained above, culture is blue print or way of life with reference to social policy in one group of people. Religion is blue print or way of life with reference to God's policy. At last, Government is blue print or way of life with reference to its policy. So, Religion is not out from an ideology when someone is producing experience in language. Simply we say

that a language derives a religion. Then, it is only by technology and science, those God's creations are revealed. That is, we name education.

Education is a process of mental development of human being. It discovers experience in a formal situation or what we say schools, collages universities, etc. Nowadays, an educated person takes place to highlight technology and science to reveal the truth that we must realize being given by God right from this universe was made and only for human being it is. However, a history is needed too as looking progress time to time. Why? Because a truth is best by time. Thus, history we say experience.

Experience is human being process in social life, education and religion. Those processes are saved being inside of human mind. It covers life history that is needed as looking progress time to time. Further, a truth is best by time. Thus, history we say experience. Soekarno has said that don't forget the red cloth. It means that we need to remember history to enrich experience. This reveals that history as human experience takes place to decide wisdom to do a truth.<sup>18</sup>

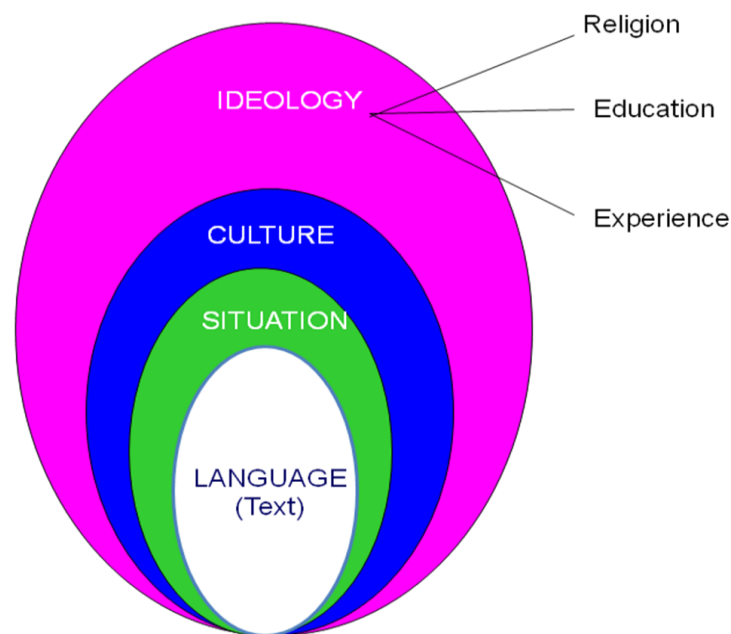
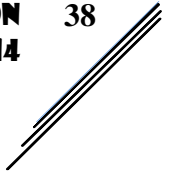


Figure 11 Context of Ideology and the Elements

<sup>18</sup> Soekarno, *Dibawah Bendera Revolusi* (Jakarta: DepDikNas, 1964), p.89.



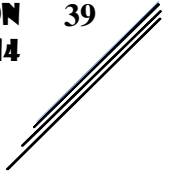
## **CONCLUSION**

Language is unique with reference to text and context. Social context represents text, and in turn, text presents social context. Both text and context cannot be separated between one and another to comprehend and produce meaning. No one language is better than other (s). Each of languages is better, best and unique as identity of human being, nation and country with reference to the application of text and context.

Language must not make our identity to be exchanged however. Everyone must be consistent with the diversity given by God because everyone of us is unique. A language exists because human being is existing too. Language is only human's. A language is rich, better and unique especially after other languages or foreign languages coming for giving various situations, cultures and ideologies.<sup>19</sup>

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<sup>19</sup> *Ibid,*



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