

Ideational Meaning of Wedding Ceremony in Deli Malay's Traditional Culture: A Multimodal Analysis

Rahmah,¹ T. Silvana Sinar,² Aron Meko Mbeti,³ Eddy Setia⁴

^{1,2,3,4} Dept. of Linguistics, Postgraduate School, University of Sumatera Utara (Indonesia)

Abstract: *This research discusses the ideational meaning in wedding ceremony and applied the multimodal analysis to find out the meaning of the verbal and visual components. The methodology was observational and qualitative. The data sources included both verbal and visual texts taken from thirteen stages during Deli Malay's Traditional Wedding Ceremony (TWC) and the results of the verbal analysis showed that there were clear correspondence between the narrative structures and the visual analysis. The dominant findings of ideational elements related to the Material (process), Goal (participant) and Location (circumstance) and they were shown in the actions conducted by the participants who were affected by the stages and the place. The results were then that the narrative structure consisted of four images realized in non-projective transactional action and reaction and in bi-directional realization while there were eleven images showing projective processes realized by verbal processes in which the verbal was not communicated by the person who did the action (Actor) but by the person who reported the events (Sayer). The action images were embedded in the re-action images.*

Keywords: *ideational meaning, metafunction, multimodal, verbal and visual components.*

I. Introduction

1.1 Background

Culture and tradition are national heritages which have fundamental values and should not be separated from the nations. Therefore, it should be saved from extinction, so that people in the future are still able to see and listen to the cultural products, for instance, the Deli Malay's culture and one of them is the TWC which shows changes currently following the globalization era. The changes do not happen through the way it is conducted but through the language used. Deli Malay's culture and language are known to have philosophy and moral values. This situation is realized by the government and they support by issuing the 2004 government regulation which states that globalization gives impact to the community's rapid growth, the development of communication and the information of technology; therefore, we need to adapt the moral values. The cultural development is expected to guide nations having national identity in order to create a conducive climate and harmony among communities. Therefore, the local cultural values are able to positively and productively respond to modernization in parallel with nation values (government rules 2004 in Sinar, 2011:5).[1] There are two problems faced by Indonesian as stated in that regulation: 1) there has been a crisis of national identity, in which there are some decreases in social solidarity and hospitality while these two aspects are used as national unity and characters. When materialism increases so the national unity and characters decrease. Another factor is related to the incorrectness of local language use; 2) the inability of government to manage tangible and intangible cultural assets.

Koentjaraningrat (1990:15) argues the culture of one nation exists in three elements namely: 1) the complexity of idea, value, name and rules, 2) the complexity of human patterned-behavioral activity in the society and, 3) objects as products.[2] These are proven in the culture of Malay that in carrying out the wedding ceremony, the Malays converse with others. During this interaction the ethnic group send the information and message not only through language (verbal mode), but also through gesture, facial expression, gaze, movements, material objects, etc.; these elements are called non-verbal mode. The language is usually used in the form of speech and mostly in the verses called **pantun** combined with a range of activities fulfilled with various colorful objects and symbols, for example, clothes, traditional goods, food, etc. The activities are well-patterned as cultural products which certainly have goals and meanings as well as the objects and symbols. The meanings of the objects and symbols can be seen from the form, size, color, position, etc. Through the language and the activities, the Malay ethnic group shows their identity and symbolize their ideas which can be understood during communication.

In order to unfold the meaning made by the combination of verbal and visual components, it is useful to do this research by applying multimodal approaches as what Kress & van Leeuwen (in Bell and Garrett, 2001:187) say that "Language is always realized through and accompanied by other semiotic modes. When people speak, they articulate the messages not only using words but also through a combination of speech sound, rhythm, intonation and accompanied by facial expression, gesture and posture. They use multimodal." [3] Baldry, and Kress and van Leeuwen as quoted by Fei in O'Halloran (2006:220) note that people live in a multimodal society

which makes meaning through the co-deployment of a combination of semiotic resources. Visual images, gestures and sounds often accompany the linguistic semiotic resource in semiosis.[4]

Norris (2004) supported Kress and van Leeuwen's argument "language can no longer be thought as the primary mode of communication and that other semiotics have to be taken into account when analyzing communication.[5] Therefore, it is clear that in multimodal analysis, visual modes have important roles in relation with verbal ones. Based on those principles, it is useful to make a research on TWC by using multimodal analysis. From this approach, it is hoped, the data on how meanings are made in relation to the involvement of language and other semiotic symbols can be obtained from every step of the wedding activities.

1.2 The Formulation of the Research Problem

Having identified the aspects and dimensions of language in contextual and semiotic elements involved in the wedding ceremonial discourse, the problems are formulated as follows:

- 1) How do verbal and visual components in the dynamics of TWC create meaning?
- 2) How are the realization of language and symbols used in the ceremony to indicate ideology and power and to influence ways of life?

1.3 The Objectives of the Research

This research is expected to give contribution to a local culture so it will enrich and strengthen the national culture. Through the analysis of TWC's texts, the objectives of the research are:

- 1) To describe the results of verbal and visual components used in TWC whether each component of verbal and visual contributes to make meanings of the TWC's texts, or the two components combine each other to make meanings of the text or it might be the verbal components projecting the visual meanings.
- 2) To explain the relationship between verbal and visual modes of communication, the events and the structures of meanings indicating ideology, power and ways of life.

II. Literature Reviews

1.4 Multimodal Analysis

Multimodal analysis is an approach that analyzes visual as well as verbal means of communication (Young & Fitzgerald, 2006:212).[6] Furthermore, Royce (2007:1) quoted Matthiessen as stating that multimodality is an inherent feature of all aspects of lives. People can interpret this condition in terms of the strata organization of semiotic systems by reference to the context of culture in which different semiotic systems operate.[7]

Concerning with the language analysis, Halliday (1978:4) has ever pointed out that there are many other modes of meaning, in any culture which are outside the realm of language.[8] Guijarro and Sanz (2008:1602) illustrated Fei's statement implying that the understanding of meaning not only requires the analysis of language in text, but also the study of other semiotic resources such as images, gestures, sounds, etc. operating independently as well as interdependently on different levels in multimodal texts.[9]

1.5 The Systemic Functional Linguistics

A study on language based on the Systemic Functional Linguistics (SFL) is oriented to the description of language as a resource for meaning rather than as a system of rules and to the speakers' meaning potential (what they can mean) rather than the constraints on what they can say. SFL is concerned with text rather than sentences as the basic unit in which meaning is negotiated. It treats grammar as the realization of discourse, naturally related to its text semantics. It enables us to reason grammatically about the semantic organization of texts and the systems of meaning that instantiate (Halliday and Martin, 1993:22).[10]

In modelling language as systems of meaning potential, choice becomes the basis for language use. Not only is language in-use or text shaped by choice, it is also influenced by social contexts namely context of situation and context of culture. At the same time, SFL theory proposes a metafunctional view of language where language consists of three functional components: ideational, interpersonal, and textual.

1.5.1 Metafunction

Language is seen as a semiotic system that is multifunctional in nature. At the most basic level, there are three functional components in language, which are termed "metafunctions" (Halliday, 1985, 1994)[11][12] within SFL theory and can be considered as 'macro-functions,' that is, as the most general categories of meaning potential that are common to all uses of language (ibid, 2004:29-31).[13]

2.2.1.1 Ideational metafunction

The ideational metafunction is concerned with the representation of human experiences both as the external world as well as the internal consciousness of individuals known as the experiential function and with organization which represents the experiences into a logical whole known as logical function .

The semantic choices of this metafunction are realized in language through the grammatical system of “transitivity” which includes specific sets of choices considered as the representational patterns of experiences which are conceptualized as situation types with the following components: the “process” realized by a verb, the “participants” typically representing persons, things or abstract entities and attributes ascribed to them which typically characterize, identify, or locate the participants, and finally the “circumstances” of place, time, manner, etc. becoming the attendant to the process itself (Downing and Locke, 2002:110-113).[14]

With regard to the logical relationship of experiences, it represents the way the speaker or writer sees the connections between one clause and another. Such connections do not simply link clauses within a clause complex but also clauses within a paragraph or paragraphs by using connectors. The relationship of experience within a text is realized in language through the grammatical system of logico-semantic relation which is classified into “expansion” by which a nuclear situation is expanded by means of other situations and “projection” by which a situation is projected through a verb of saying or thinking (ibid:279).[15] “Expansion” is concerned with a tighter integration of meaning at the clause level of language specifically between primary and secondary clauses. This type of logical-semantic relation can be realized by one of these three choices: (a) elaboration which is about how a clause further elaborates the meaning of another clause by further specifying or describing it, (b) extension which is concerned with how one clause extends the meaning of another by adding something new to it, and (c) enhancement in which a clause enhances the meaning of another by further “qualifying it in one of a number of possible ways: by reference to time, place, manner, cause or condition” (Halliday, ibid:365, 396, 405 and 410).[16]

2.2.1.2 Interpersonal metafunction

The semantic choices of interpersonal function are understood in language through the grammatical system of MOOD. Through this system the clause is organized as an exchange or as an interactive event which involves both the speaker and the listener in a specific situation of communication. When communicating, the speaker adopts a speech role essentially giving or demanding information and assigns to the listener a complementary role in which he or she wishes him or her to adopt (Halliday, ibid:106-167; Martin and Rose, 2008: 223[17]. The basic illocutionary forces (statement, offer, question and directive) are encoded by means of three syntactic moods: declarative, interrogative or imperative) (Halliday, ibid:106-167; Martin and Rose, ibid: 227). The attitudes and judgments embodied in a text are conceived by the system of polarity and modality (Halliday, ibid:143).

2.2.1.3 Textual metafunction

Textual metafunction is concerned with organizing ideational and interpersonal meanings into a meaningful text. It makes reference to the resources language has for creating relevant and coherent texts. This metafunction is reflected in the mode of text; it is realized in language in the grammatical system of THEME and in the selection of semantic choices like the theme patterns i.e. the thematic structure in text. Within these, the thematic structure gives the clause its character as a message, as a communicative event which are analyzed as a two-part structure with thematic and rhematic elements.

2.3 The Grammar of Visual Design

Grammar is used as a conceptual tool to explore how meanings are actualized through writing, images and other aspects of visual. The notion of verbal grammar has been extended to encompass the mode of the visual as noted by Kress and van Leeuwen (1996[18]; 2006:1[19] ‘just as grammars of language describe how words combine in clauses, sentences and texts, so our visual grammar will describe the way in which depicted people, places, and things combine in visual statements of greater or lesser complexity and extension’. Furthermore, they (page 2) agree that the visual structures point to particular interpretations of experience and forms of social interactions like the linguistic structures. For instance, what is expressed in language through the choice between different word classes and clause structures, in visual communication may be expressed through the choice between different uses of colour or different compositional structures. They also say expressing something verbally or visually makes a difference, it affects meaning. Based on Halliday’s social semiotics, the two scholars develop a method of social semiotic analysis of visual communication and create a descriptive framework of multimodality, assigning representational, interpersonal and compositional meanings to images.

The visual image is similarly a tool for meaning construction that is the pictorial semiotic resource is seen as a conceptual abstraction with systems of meaning constituting the meaning potential. Kress and van Leeuwen relate one disparate element to another and explain how the whole functions cohesively to make meaning. Just as the grammar of language concerns itself with the chains of words to form coherent sentences, the grammar of visual images is about the piecing of one item with another to construct a coherent message. The

relations of each part to the whole operate on the grammar stratum. Following the idea of systemic functional linguistics, Kress and Van Leeuwen (ibid:15) state that any communication simultaneously fulfills three functions.

These metafunctions of visual communication include:

1. Ideational or representational shows how an image conveys aspects of the real world.
2. Interpersonal or modal or orientation shows how an image engages with the viewer.
3. Compositional or organizational shows how the elements of an image are arranged or reproduced to achieve its intentions and effects.

Both language and visual communication express meanings belonging to culture of a society; the semiotic processes, though not the semiotic means, are broadly similar; and this results in a considerable degree of congruence between the two.

III. Research Method

3.1 Research Design

This research is principally designed on the data-and observation-based, and on the qualitative descriptive type of research. The research considers texts from multimodal perspective to include semiotic modes that accompany language or through which language is realized. The approach allows the incorporation of all relevant modes of communication that is a mode defined as a system with a set of rules and regularities attached to it. The analysis refers to combination of theories which are able to describe certain semiotic codes such as the social semiotic approach developed by Halliday (1985,1994,2004) known as Systemic Functional Linguistics (SFL), Grammar of Visual Design (GVD) developed by Kress and van Leeuwen (1996, 2006), and Interpreting the Visual (Joyce and Gaudin, 2007).[20]

3.2 Data Sources

The data sources of this research came from some stages of TWC which were held at Lala and Iqbal's wedding. The data were related to the verbal and visual texts which were observed and recorded using audio visual equipment/video camera. The language, human behaviors, gestures, material objects and symbols involved in the ceremony were paid attention of this research. There were two types of data brought into analysis, namely, 1) verbal data and 2) non-verbal data (visual data) which were taken from language and photographs during the process of ceremony.

The following steps were conducted to complete the research, namely: a) data collection, b) data transcription, c) data classification (selection and grouping), d) verbal text analysis, e) visual text or image analysis, f) analysis of texts realization to look for power, ideology and ways of life, g) analysis of the TWC's structure, and h) summary. After transcribing the spoken text into written text, it was found that in Lala's TWC texts consist of thirteen stages with 534 clauses covering 96 stanzas of pantun (386 clauses or lines) and the rest (148 clauses) are common form of spoken language. The whole verbal text were analyzed using the metafunction especially ideational metafunction and the results were based on every step of the ceremony.

IV. Research Findings

4.1 Verbal Analysis Findings of the DMTWC through Ideational Metafunction

The verbal analysis was addressed to non-visual representations or linguistic phenomenon to find ideational metafunction covering the experiential and logical function.

4.1.1 Experiential function

Language enables us to conceptualize and describe patterns of experience which was encoded in the clause as representation (experiential function) and dealt with the types of processes, the participants and circumstances associated with them. The result of transitivity analysis of the thirteen stages from TWC text showed that six types of process were identified in the text, and the most identified process was material (246) and other processes included the followings: relational (identification = 58), attributive 38, possessive 10, mental 60, verbal 34, existential 27, and behavioral 4 (see Table 1). The Table showed the distribution of clauses in each step of the ceremony.

Table 1: Types of Processes in TWC texts

Processes	Absolute values	Values in percentage
Material	246	51.57

Mental	60	12.58
Verbal	34	7.13
Relational (id)	58	12.16
Relational (att)	38	7.96
Relational (poss)	10	2.10
Behavioral	4	0.84
Existensial	27	5.66
Total number	477	100

Generally, Material processes representing 51.57 % of the total types conveyed the activity and movement in the TWC texts and made the wedding process dynamic. They contributed to the actions or events carried out by the main characters (the married couples and their family members and representatives) as shown in (1)-(2).

1. (HBp3) Kami **dating** beserta rombongan,
2. (HB4) Mengapa **dihadang** kami di jalan?

Mental processes expressed meanings about feeling, thinking, knowing, or sensing. They contributed to tell the character's evaluation and reflection upon the events or what had been experienced. The four types of mental process were identified in the TWC texts and they represented the sources of cognition and perception. Consider the examples in (3) to (6).

3. (ANw3) Tak **lupa** shalawat beriring salam bagi junjungan kita nabi besar Muhammad SAW.
4. (Sop4) Orang **benci** Allah pun murka.
5. (HKw3) **Terlihat** dara sedang mengipas.
6. (ANw4) Yang syafaatnya sangat kita **harapkan** dari pagi siang hingga datang malam.

The verbal processes were carried out by the speakers directly or indirectly and it helped us know the characters in the text and gave us an insight into the relationships that developed between characters. Readers are requested to read sentences in (7) and (8).

7. (HBw5) Waalaikumsalam kami **ucapkan** pada pengantin beserta rombongan.
8. (HBw6) Shalawat dan salam sudah **disampaikan** kepada nabi besar Muhammad Rosul junjungan.

With regard to the relational process two pieces of information or two entities in terms of what something 'is' or 'has' could be found. They were principally used to describe, classify, define and identify the characters in the text as shown in examples (9) to (11).

9. (TTw15) Bunga mawar **tingginya** sama;
10. (CR1) Ini **namanya** icipan;
11. (TTw104) Sudah **menjadi** pusaka lama.

Although less frequent in number, there were about four behavioral processes representing the outer manifestations of inner aspects of characters' experience. The examples could be seen in (12) and (13).

12. (HPw7) Hari malam matapun **mengantuk**.
13. (TTw65) Pantang sekali salah satu **berlepastangan**

Finally, Existential process typically stated the location and/or quantification of an entity and indicated that something 'exists', and it was frequently used as openings in the text. Consider the examples in (14)-(15).

14. (CR6) Jadi ini **ada** asam
15. (ANw12) Tetamu yang ditunggu kini telah **terbukti**

In relation to participant roles, they can not be neglected in a clause, they contributed to represent experiences and we can look at how they participated in the clause. A participant can be a person, a place or an object and in a clause it is commonly realized by a nominal group to inform the audience about who, which, what, to whom or for whom the process is connected. The participant functions to show what role it involves in an event or experience. Participants who dominated the events in the TWC text were the Goal (112) indicating that the ceremony informed more on things or objects affected by the process than the doer of the process and was occupied by token (74) showing that the speaker of the ceremony told more about the form or the identity than

the function of the participant.. The realizations of goal and token involved in the TWC were written in the following examples in (16)-(19):

- 16. (AN26) **Tepak sirih** disorong dulu.(goal)
- 17. (PMp4) Terimalah **persembahan tepak sirih kami yang dating** (goal)
- 18. (CR1) **Ini** namanya **Icipan**; (token – value)
- 19. (HBw3) **Itu** hanya merupakan **resam terbilang** (token – value)

Circumstances are the information provided by a speaker or writer to tell the audiences more details about where, when, how, why, with whom, or what happened in the process. In the TWC text, almost all types of the circumstance were found in the text except one type that was matter. It was found that there were 209 circumstances distributed in the eight types of circumstance but circumstance of location dominated the distribution where Location of place occupied the most dominant type (58 or 27.75 %) and location of time in the second position (31 or 14.83%). The realization of circumstance was more expressed in the prepositional phrase, and the most dominant type of circumstance referred to the events. See the examples in (20)-(21).

- 20. (AN16) Kiranya yang ditunggu telah selamat sampai **di rumah kami**
- 21. (PM13) Bisakah anak kami mengambil tempat **di hadapan kita**

4.1.2 Logical Function

Based on the analysis of interdependency degree and logico semantic relations of the TWC texts, it was found that paratactic clauses expanded through elaboration referred to 10, extension 59 and enhancement 63 clauses while paratactic relationship through projections were 13 clauses for locution and 2 for idea. In hypotactic relationship the clauses expanded through elaboration were 21, extension 2 and enhancement 73; whereas hypotactic projected through locution was 1 clause and no clause projected by idea was found. The highest distribution of paratactic clauses proved that the TWC was oral text. The distribution of interdependency and logico semantic relation could be seen in the Table2.

Table 2: The distribution of interdependency and logico semantic relation

Degree of Interdependency	Logico Semantic Relation				
	Expansion			Projection	
	Elaboration	extension	enhancement	Locution	Idea
Paratactic	10	59	63	13	6
Hypotactic	21	2	73	1	0

The following clauses are the realization of interdependency and logico semantic relation found in the TWC text:

A. Paratactic

I. Expansion

a. Elaboration (1=2)

- 1) 1 Baiklah tuan hamba tentunya kedatangan kami kemari menghantarkan anak kami pengantin pria ini =2 pangeran muda bestari, untuk bisa dipersandingkan dengan tuan putri yang ada dirumah ini.

b. Extention (1+2)

- 1) 1 Selamat datang tetamu kami(ANw9)+2 datang berkunjung kerumah ini,

c. Enhancement (1x2)

- 1) 1 tiada usainya kami menanti, (ANw15)x2 kiranya, yang ditunggu telah selamat sampai di rumah kami.

II. Projection

a. Locution (1'2)

- 1) 1 Untuk itu kami mintakan kepada Tuk Kh. untuk membawakan tepung tawar dari pihak laki-laki,“2 kami persilahkan.

b. Idea (1'2)

- 1) 1 Ijinkan saya
- 2 mengucapkan hajat baik serta mulia mengatasnamakan keluarga Bapak Haji Y.G beserta ibunda Hajjah T. R.

B. Hypotactic

I. Expansion

a. Elaboration $\alpha=\beta$

- 1) α Tak lupa shalawat beriring salam, bagi junjungan kita nabi besar Muhammad Solallahualaihi Wasallam, Mahkota dunia junjungan alam, = β yang syafaatnya sangat kita harapkan dari pagi siang hingga datang malam. (ANw4).

b. Extention $\alpha+\beta$

- 1) β 1 kalo utang kami lunasi + β 2 dan kita tepati.

c. Enhancement ($\alpha\beta$)

- 1) α untuk itu terimalah tepak persembahan kami berasal dari sanak famili.
 $\alpha\beta$ 1 Seandainya lemak tak usah dipuji,
 $\alpha\beta$ 2 seandainya hambar jangan pula dicaci.

II. Projection

a. Locution ($\alpha\beta$)

- 1) α jadi ini bapak ibu ini bermakna
“ β bahwa mereka saling mengetahui warna kesukaan masing-masing.

b. Idea ($\alpha\beta$)

4.2 Visual Analysis Findings of the DMTWC through Ideational or Representational Metafunction

4.2.1 Ideational or Representational Function

The ideational or representational metafunction of TWC revealed that the represented participants were connected to people, objects and landscape. The main characters throughout the ceremony were the groom, the bride and their representatives. They were identified through their position in the middle of the composition and the high colour saturation of their clothes and the objects involved in each step of the ceremony. The objects were frequently utilized as symbols of value or viewpoints and typically characterized the activities conducted by them. For example, in the stage of swapping the tepak (bertukartepak) the represented participants were doing the activities of swapping the tepak following the information given by the speaker who uttered: ‘angkat (lift it)’, ‘...habislah sudah silang sengketa, tukar tepak tandanya damai’. The event symbolized that the action released disputes and created peace and brotherhood among the couple and their families. Most activities in TWC were narrative processes representing actions and characters in their spatial arrangements.

Representationally the narrative patterns of TWC texts were constructed through three types of narrative processes: action, reaction and mental or projective. There were found four images realized in non-projective transactional action and reaction (image: 5.1, 5.2, 5.3, 5.4) and eleven images showed projective processes realized by verbal processes (5.5, 5.6, 5.7, 5.8, 5.9, 5.10, 5.11, 5.12, 5.13, 5.14, 5.15), in which the verbal was not spoken out by the person who did the action (Actor) but by a person who reported the events (Sayer). The action images were embedded in the reaction images.

V. Conclusion

Based on the data analysis and its results some conclusions can be drawn:

1. The findings of the ideational components of language such as process of material (246), relational (106), mental (60), verbal (34), existential (27) and behavioral (4) proved to have clear correspondences with the narrative patterns in the visual elements which presented the actions carried out by the represented participants who informed the identity and characters as well as their feelings, saying and being. The narratives not only showed what characters did, what they felt or thought but corresponded to the room of the house and its doorway which became the landscape or the locative circumstance as well as conceptual symbolic image which symbolized protection and convenience. This circumstance was also related to circumstance used in verbal language showing the location/place in the text.
2. With interdependency degree and logico semantic relations of the TWC text, the paratactic clauses indicated that the TWC text was characterized as oral language.
3. The ideational meaning had the contexts with both the verbal and the visual elements and reinforced the reader's or viewer's identification with the main characters and the activities conducted in the ceremony. The TWC text was constructed mostly through combination of verbal and visual meanings in which each meaning was clearly understood if it was supported by another. The verbal text Tepak ku sorong beserta sembah did not make any sense if the participant did not do an action; in this case the participant held the tepak, gave it to his/her interactant. Other meanings were also made by the participants doing the action, such as the way he/she gave the tepak (lowering head, bowing his back, smiling) indicating hospitality, politeness, low-profile, and friendly; all these related to ideology which characterizes the community's attitude.
4. Other meaning which also characterized the ideology was the expression of greeting to start the ceremony like ‘Assalamualaikum’ and prayers like ‘Bismillah’, ‘Alhamdulillah’, etc.. This verbal expressions indicated

Moslem ideology and this expression was also represented in the visual text through the clothes participants wore, for instance, the black hats, Moslem shirt.

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