Pakistan Journal of Life and Social Sciences

www.pjlss.edu.pk

RESEARCH ARTICLE

Investigating Mood System and Structure on Written Text of Mark Gospel on New Testament of Kupang Malay: A Systemic Functional Linguistic Perspective

Magdalena Ngongo[1*], Alfriani Ndandara[2], Yakob Metboki[3]

[*1,2,3]Universitas Kristen Artha Wacana, Indonesia

ARTICLE INFO	ABSTRACT
	This paper was aimed to describe mood system of Mark Gospel, New Testament of Kupang Malay language called Janji Baru. Data were taken from the Bible, New Testament especially in Mark Gospel that consisted of 16 chapters. All data were analyzed qualitatively and the analysis was based on systemic functional linguistics theory focusing on mood system and structure. The result showed that mood system in texts were realized by indicative and imperative types. The indicative type covered declarative and interrogative type. Declarative type consisted of exclamation and affirmative types. The affirmative type was the most used rather than others. Modalization and modulation were used in text, i.e Dia mesti batahan iko tarus ' He must keep following', Dong dapa pegang dia pung kaen sa ' They can only hold his cloths' MOOD structure of text for (1) affirmative is S^P Yesus tau dong pung pikiran 'Jesus knows their thought'; (2) exclamative is EW^S^P Naa! Dia su mati! 'Naa! He had died !'; (3) imperative is P^C Dengar bae-bae 'Listen carefully'!; and for (4) yes/no interrogative is S^ P Lu su bisa dapa lia ko? 'You can see Him?; and (5) wh-interrogative is S^P^QW Bapatua omong apa? 'That old man say what?'. Interpersonal resources were used to get and share information who Jesus Christ was. Through it, followers of Jesus Christ got understanding and trusting Jesus as The Son of God.

INTRODUCTION

Mood, based on systemic functional linguistics is included in the level of lexico-grammar. It directly realizes interpersonal meaning that realizes tenor in text. One of the function of language is to exchange experience among tenors/participants. Concerning to the exchange of experience, there are two basic types of speaking, namely giving information and demanding information (Halliday, 1994: 69; Halliday and Matthiessen, 2004; Herman et al., 2024). Moreover, it is stated that in giving information tenor will offer or state something; and in demanding speaker/ tenor will ask something or ask someone to do something. Therefore in exchanging experience, speaker does not just offer or state information but also asks some information and ask other speakers to do something. Offering and stating something imply that speaker will ask something as respond to his statements.

This paper is aimed to answer the two problems relating to (1) what are the mood system and structure of text using in Mark Gospel using Kupang Malay language, and (2) how does mood realize interpersonal metafunction of meaning in text? In order to discuss these two problems, Systemic Functional Linguistics (SFL) theory is applied, especially mood which is one part of lexicogrammar. It realizes interpersonal metafunction of meaning.

Therefore, in order to analyze this text, theory of Functional Systemic Linguistics is employed. It discusses what are the mood text and how mood realizes interpersonal metafunction of meaning in text. Systemic functional linguistic theory (SFL) has centered on the lexico-grammatical study of the three metafunctions of ideational meaning, interpersonal meaning and textual meaning by taking

clause as representation, exchange and message (Herman et al., 2022b; Herman, Purba and Saputra, 2024; Setiawati et al., 2024). SFL, has developed from the work of Halliday (1985, 1994, 2004) The SFL conception of language is a set of resources that enable speakers to exchange meanings. The relation between social context and language is conceived as 'realization', that is, social contexts are realized by language.

Context of situation that is obtained through a systematic relationship between the social environment on the one hand, and the functional organization of language on the other (Halliday, 1985:11) is the key concept in Halliday's approach (Herman et al., 2019). Therefore, mood is a part of lexico-gramartical study that relates to interpersonal meaning (Ngongo, 2015, 2016; Ngongo, et.al 2018; Ngongo and Benu 2020; Ngongo and Ngongo 2022; Herman, et.al. 2022; Ngongo, et.al 2023; Herman et al., 2023). The choices of language used is influenced by its context of situation and this case tenor has to do with who are taking part in the transaction as well as the "nature of the participants, their status and roles (Hasan and Halliday, 1985:12). In Halliday's term, the relationship between the language components, especially interpersonal and the context variables, especially tenor is called "realisation," i.e. "the way in which different types of tenor and interpersonal meaning" from the perspective of context (Eggins and Martin, 1997:241; Simanjuntak et al., 2022). To be specific, differences in tenor are realised through mood and subject, and modality. which in turn construct the social relationships played by interactants, i.e. the interpersonal metafunction. This interpersonal metafunction of meaning is realized by mood system.

METHODS
The method used is descriptive analysis, especially documentary analysis. Written data are taken from text in Bible, New Testament called *Janji Baru* especially in Gospel of Mark using Kupang Malay language. This text consist 16 chapters. All data were specified on the mood system and how this mood system realized metafuction of meaning especially interpersonal metafunction of meaning. Those data then were analyzed by following analytical procedure techniques. The results of the analysis was presented by using formal, informal method and combining formal and informal.

RESULTS
A. Mood System and Structure of Text
Based on the text of Mark that consists of sixteen articles, it is found out that mood system of this text realizes interpersonal metafunction of meaning. Clauses are used to exchange experience among tenors or participants. It is generally known that the view of mood relates to verb form stating a fact or an action, such as, indicative: declarative, interrogative, imperative, and subjunctive. Therefore, the kinds of clause in mood system are declarative, interrogative and imperative. Whereas, mood type consists of two main types, namely, indicative and imperative. Indicative type consists of two sub-type, namely, declarative and interrogative. Declarative sub-type consists of exclamative and affirmative. Interrogative type consists of yes/no question and WH- interrogative. By adapting mood system proposed by Halliday and Matthiessen (2004, 2014), mood types and structure of Mark Gospel text using Kupang Malay Language are presented in the following diagram.
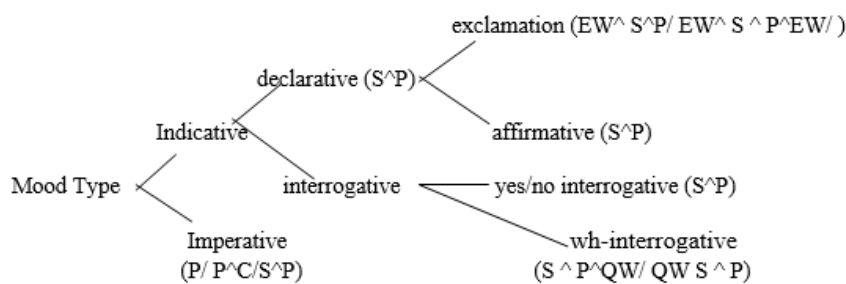

Diagram (1) above shows the mood system of clause in text of KML that consists of indicative and imperative. Declarative has two sub-type, namely exclamative and affirmative sub-type; while interrogative type consists of yes/no interrogative and WH-interrogative. Concerning with the mood structure, in affirmative type, subject precedes predicate, and in exclamation type, exclamation word

precedes subject, then followed by predicate. In imperative, the position of predicate is preceded or followed by complement   In yes/no question, subject can be preceded or followed by predicate. In Wh-question, predicate and subject are followed or preceded by question words.

1) Declarative Type and its Structure - S^P – MOOD ^ RESIDUE

Clauses of declarative type in texts can be seen in this following data.

Mark 8:5

...Ma Yesus tanya sang dong, bilang: Bosong pung roti ada berapa banya?"
Dong manyao, bilang: "*Papa, botong ada simpan roti cuma tuju bua sa.*"

(1)

Papa botong **we**	*ada simpan* **keep**	*roti cuma tuju bua sa* *bread only seven pieces*
S	P	C
MOOD	RESIDUE	

'Farther, We only keep seven pieces of bread.'

Clauses (01) is declarative type, especially affirmative type. This clause has interpersonal meaning, that is stating a fact or action. Speaker in this clause states a fact, that is *botong ada simpan roti cuma tuju bua sa* ' we only keep seven pieces of bread. ' The subject in that clause is personal pronoun *botong* 'we'. The role of subject in that clause is both speaker and listener. Declarative was usually used in text. This fact relates also relate to Asnawi, e.al.(2023) who found out that that the lectures in teaching used various kinds of moods, and declarative mood was dominantly used.

2) Interrogative Type and Its Structure

(1) Wh-interrogative: S^P^QW / QW^P^S ; MOOD^RESIDUE or RESIDUE ^ MOOD

Wh-interrogative type in text can be shown in this following data.

Mark 8:16   ... //"*bapa tua omong apa itu?*"//

(02)

bapa tua farther old	*omong* talk	*apa* what	*itu?* that
S	P	QW	C
MOOD	RESIDUE		

'What did farther say?'

Mark 8:12

//*Yesus hela napas panjang, bilang*:// "*Kalo beta dengar bosong omomg begitu,*// *Beta manyasal!// Akurang ko bosong minta tanda heran?// Jang begitu!// Tanda heran memang ada,* //ma *Beta sonde bekin kasi bosong."*//

(2)

Akurang ko Why		*bosong you*	*minta* ask	*tanda heran?* sign wonder
QW		S	P	c
		MOOD		
RRESIDUE				

'Why do you ask a sign?'

Clause number two is wh-interrogative type. Speaker swants an information relating to reason, why '*akurang*'.

(2) Yes/no interrogative Type and its Structure : S^P ; MOOD ^ RESIDUE

Mark 14:41   ...*Dia bilang, "Bosong masi tidor lai ko ?"*
(03)

Bosong you	*masi tidor lai* still sleep again	*ko ?*
S	P	Y/N Int
MOOD	RESIDUE	

' Do you sleep again?'

Mark 18:67b "*Tadi, lu ju ada iko sama-sama deng Yesus, itu orang Nasaret, to*?...

Tadi At that time	*Lu* *you*	*juga ada iko sama-* *a sama* also with	*deng yesus orang nasaret* Yesus	*to?*
	S	P	C	Y/N Int
	MOOD			
RESIDUE				

' At that time you were also with Jesus from Nasaret?

In clauses number (03 and 04), speaker needs information whether yes/no to the question offered. This clause is directly followed by the marking of *ko* and *to.* Intonation is exactly raising intonation at the end of the clause.

3. Imperative Type and Its Structure
(1) Imperative (exclusive) – S is none : P/ P^C ; RESIDUE
   The use of imperative type in text can be seen in this following data.
Mark 13:30   *Sakarang, dengar bae-bae!...*
(05)

Dengar listen	*bae-bae* nice
P	
RESIDUE	

'Listen carefully.'

Mark 15:14   ...*Bekin mati sang Dia*!...
(6)

Bekin mati Make die	*sang dia* Him
P	C
RESIDUE	

'Make Him die!'

These clauses (05 and 06) are exclusive imperative type. Subject is exclusive or is not stated since it has been understood that someone who orders is the subject of that clause. Clause number five has only predicate while clause number six predicate precedes the complement.
(2) Imperative (inclusive) – S : S^P^C
   Data of imperative type (inclusive) are as follows.
Mark 6: 31 ... *Mari kotong pi cari tampa sunyi*...
(07)

Mari kotong Let's	*pi cari* go find	*tampa sunyi* place silent
S	P	C
MOOD	RESIDUE	

' Let's go to find silent place.'

Clause number seven is imperative type that is exclusive since subjects (*kotong* 'we') is stated. Subject precedes predicates, *pi cari* 'go to find' and complement, *tampa sunyi* 'silent place.'

4. Exclamation Type and Its Structure : EW^S^P; MOOD^ RESIDUE

Data showing exclamation type in text are as follows.

Mark 2:12b ...*Ju dong samua tanganga, ko bilang, "Awii! Botong baru parna lia yang bagini, o...*

(08)

Awii	*Botong* we	*baru parna lia* just ever look	*yang begini* *o* like this
EW	S	P	C
	MOOD		
RESIDUE			

'Oh, we just ever look like this'

Clause (08) is declarative type, especially known as exclamative type. This type is usually preceded by exclamative words such as, *Awii*' which is followed by subject *botong* 'we', and predicate. *Baru parna lia 'ever look'*. Kupang Malay has varieties of exclamation type that usually followed by subject and predicate, such as *Weh*!, *Naaa*!, *Hoi*!, *Hee*!, *Hoo*!, *Awee*!, *We*!. All these exclamation types are used to show expression relating to exciting, surprising, sadness, etc.

Relating to this fact of mood system in text, Win and Fang (2022) found out that 'the interpersonal metafunction of Myanmar language makes an important contribution to further contrastive studies between the MOOD systems and their realizations of Myanmar and those of foreign languages.' Other researcher, Aldi (2022) found out that more interrogative clauses were more used, specifically 108 of 183 (59.02%) than declarative 75 of 183 (40.98%). Therefore, the present findings shows how the mood system and structure in text of Malay Language generally has the same as other languages have with its own specific structure.

B. Modality in Text

Based on the texts analysis, it also found out that text contains modality that refers to degrees of indeterminacy. It refers to modal verbs, such as *mangkali* 'may/might', *bole* 'will/would', *musti, bisa , parlu* 'must'. Modality also refers to modality notion that is extended to every verb. Relating to verbs, modality is manifested in two ways, namely modalisation and modulation.

Mark 9:11   ...// *Ba'i Elia musti datang dolo// baru Kristus datang//*...

(09) *Ba'i*   *Elia*   *musti*   *datang dolo baru*   *Kristus*   *datang*...
    Grand farther Elia   Modal   V   AR   Conj   Christ   V
      S   P   MOOD   RESIDUE
    MOOD   RESIDUE
  'Grandfarther Elia must first came then Christ came.'

Mark 9: 35   ... //*dia pung hidop musti betul-betul jadi sama ke orang kic*i...//

   (10) *dia pung hidop musti betul-betul jadi*   *sama ke orang*   *kici*
      He   Pos   life   Modal   become like   human   small
      'His life must really like a small people/ a small kid.'

Mark 8:16

(11)   ... *Mangkali Dia omong*   *begitu*...
          Modal   He   said   that...
            S   P   C
         MOOD   RESIDUE
       ' He might say that.'

Mark 2:26 .... *Padahal Cuma kapala agama sa yang bole makan,*....

(12) *Padahal*   *cuma*   *kapala agama sa*   *yang*   *bole*   *makan,*
    Eventhough   only   head religion   Rel   Modal   V
      Conj   S   Conj   P

       AR   MOOD   AR   RESIDUE

Clauses (09 - 11 have modalisation, such as *mangkali* 'may/might be (clause 11), *musti* 'must' (clause 09). Modulation in text concerning to obligation, permission, or inclination are usually by adding word *betul-betul* to the word must, such as *musti betul-betul* 'must' as the example number 10.

The use of modality in text enable tenor to state or explain his message that can or can not be done. By using varieties of probability, usuallity, or frequency tenor also states and explains something whether it can or cannot be done. The use modality also enable tenor to exchange experience using varieties of obligation, such as *musti betul-betul*, 'must or had to', *bole* 'can', *mangkali* 'may/might be'. These varieties of obligation are used by tenors to do what are asked or demanded. Modality are always used by tenor in text. This fact also found by Asnawi, at.al (2023) that modalities were used to manage the classroom and create a pleasant and understandable teaching and learning atmosphere.

The use of grammatical of proposition in text is to exchange experiences. When tenors exchange his experience they use indicative type of mood. This type of mood in text can be differed from interrogative type of mood by the use of intonation. From the grammatical point of view of yes/no interrogative is followed by marking of *to*?, and *ko*?. Tenors can differ or understand whether it is interrogative or not by paying attention to these marks. Clauses in text using wh-interrogative type of mood are marking by question mark '?'. Question words for asking information relating to reason is stated in front of the sentence, such as, *Akurang* 'why', *karmana* 'how'. More information relating to 'who', when', what are usually at the end of a clause. This kind of exchanging experience indicates some aspects of propositional grammar. The question and answer were stated by using mood form.

C. Adjunct in Text

Adjunct in text is an element that does not have potential of being subject. It is usually realized by adverb or prepositional phrase. Adjunct gives more and varieties of information that are added to clauses. Adjunct consist of adverb group, prepositional phrase, and modal adjunct.

Adjunct in texts give or add more information to clauses. Additional information is realized by modal and adverbial adjunct. In clause (11), modal adjunct *mangkali* 'may be' adds more information relating to 'probability'. In clause (11), modal adjunct *musti* 'must' adds information relating to necessity, and adverbial adjunct *sakarang* 'now' adds information relating time. Therefore, this clause has information that is realized by either modal or adverbial adjunct. In clause (10) modal adjunct *musti betul-betul* 'had to' adds information relating to obligation.

Adverbial adjunct *sakarang* 'now' adds information relating to time, and sabla 'beside adds information relating to place.

(13) ...***Di situ*** *dong tanya Yesus pung ajaran* ***tadi***. (Mark 10:10)
      AR   S   P   C   AR
    .... 'In there they asked about Jesus' words.'

(14) ***Itu waktu*** *Yesus dong bajalan pi* ***Yerusalem*** (Mark 10:32)
      AR   S   P   AR

At that time Jesus went to Jerusalem.'

Clauses number 13 and 14 pictures the use of adverbial adjunct. The bold word ***di situ*** 'there' and ***tadi*** 'at that time' (clause number 13; and on clause number 14 the adverb adjunct are ***waktu itu*** ' at that time and ***Yerusalem*** 'Jerusalem.

Besides, it adverbial adjunct uses adjunct *ho* 'OK in clause that adds information relating to request. Whereas, the use of polarity is realized by *sonde*. 'no'. Thus, in text, modal adjunct adds/give more information relating to probability and usuality. Mood adjunct consists of modal adjunct and comment adjunct. Mood adjunct, for examples probability, usually, obligation, obviousness, intensity, and polarity. While comment adjunct consist of admissive, desiderative, entreaty, evaluative, opinion, predictive, persuasive, and pre-sumption.

Comment Adjunct, such as *abis ju* 'then', *jadi* 'so', *ma* 'but', *ko* 'for', *ju* 'and/then', *kalo begitu* 'therefore', *tagal* 'because', *deng* 'and etc.

(15) ***Ais****, itu dua orang pi*,... (Mark 11: 6a)
     AR   S   P
     Then, that two people go....'

(16) ***Ma*** *Yesus tao dong ada acari jalan* ***ko*** *kasi jato sang Dia*. (Mark 11:29)

```
    AR   S   P   C                    AR   P        C
```
' But Jesus knows that they find a way to kill Him.'

Adverbial adjunct and prepositional phrases in texts, such as *dalam Tuhan Allah pung tenda sambayang* ' in God's praying tent', *sabla* 'beside' *kuliling* 'around',etc. Adverbial adjunct includes adjunct residue, such as circumstances. Adjunct position in clause can be either at the front or the end of a clause.

D. Metafunction of Interpersonal Meaning in Text

Based on the texts, interpersonal metafunction concerns to exchange experience of tenors as speakers and listeners. Those tenors sometimes have roles as speakers, listeners and vise versa. The included functions are giving information, stating purposes, and asking information, etc. These functions have more tendency for social interaction. . Interpersonal resources were used to get and share information who Jesus Christ was. Through it, followers of Jesus Christ got understanding and trusting Jesus as The Son of God.

Interpersonal components are associated with mood, modality and personal. These function are realized in varieties ways, such as the use of first person, second person, or the use of different imperative type of mood, indicative type of mood, or polarity. Therefore, the use of interpersonal metafunction of meaning relates to interaction in exchanging experience among tenors in dialog. Even though, language used by tenors was social behavior in which there was an exchange of experience. Experience or information were exchanged in verbal form in text were exchanging information in spoken form. Concerning to interpersonal meaning of metafunction in texts, it was aimed to give information, to get information, and to state idea/purposes relating to command advice, suggestions given by tenor or speaker (Jesus Christ and His followers) and decisions chosen by other tenors or participants, such as Jesus followers and Pharisees people. Modalization in text were always used by Jesus Christ while modulation was used by Jesus followers and Pharisees people.

CONCLUSION AND SUGGESTIONS

Mood analysis of Mark Gospel text relates to mood system, mood structure, and interpersonal metafunction of meaning. Mood realizes interpersonal metafunction of meaning in text. Mood are used by tenor in exchanging their experience in texts. Tenor used declarative type of mood system, interrogative, and imperative type. Mood structure elements are subject, predicate, complement, and adjunct. Subject is realized by noun and personal pronoun. The use of mood system of Kupang Malay language has its own marks, such as yes/no interrogative has the mark ended by *to* or *ko*. In exclamative type is marked by *Weh*!, *Naaa*!, *Hoi*!, *Hee*!, *Hoo*!, *Awee*!, *We*! and followed by other mood type such as affirmative or interrogative.

The use of mood system realizes interpersonal metafunction of meaning in text. This function was aimed to give information, to get information, or state idea/ opinion relating to decision whether tenors followed what being asked/ordered or not. For example, in exchanging information, Jesus taught, ordered, helped or treated people and sometimes asked them relating to their understanding or opinion. In other cases Jesus' followers asked information for something they did not understand or even some Pharisees people just wanted to test Jesus.

It is suggested that it is interesting to conduct more study relating to mood system in varieties of texts and its elements included in texts such as, modal adjunct, adverbial adjunct with their uses in text completely. It is also suggested that texts analyzed can be spoken texts in order to analyze its context of situation.

REFERENCES

Anonim (2007). *Tuhan Allah Pung Janji*: New Testament of Kupang Malay language. East Nusa
        Tenggara, Indonesia.

Asnawi, Saragih, A., & Husein , R. (2023). Moods and Modality in Virtual Communication: The Study
        of Multimodal Analysis in Teaching Practice. *SALTeL Journal (Southeast Asia Language
        Teaching and Learning)*, *6*(1), 1–9. https://doi.org/10.35307/saltel.v6i1.101

Halliday, M. A. K. (1985). *An Introduction to Functional Grammar.* London: Edward Arnold

Halliday, M. A. K, and Hassan R. (1989). *Language Context and Text: Aspect Of Language In A Social
        Semiotic Perspective.* Australia: Deakin University

Halliday, M. A. K. dan Martin, J. R. (1993). *Writing Science and Discursive Power*. London: Falmer Pittsburgh: University of Pittsburgh Press.

Halliday, M. A. K. (1994). *An Introduction to Functional Grammar*. Edward Arnold, A Member of the Hoddor Headline Group. London Melbourne Auckland

Halliday, M. A. K. (2002). *Linguistic Studies of Texts and Discourse*. London: Continumm

Halliday, M. A. K. dan Matthiensen, M. I., M. Christian. (2004). *An Introduction o Functional Grammar.* Oxford University Press: Inc. New York

Halliday, M. A. K. (2014). *Halliday's Introduction to Functional Grammar. Fourth Edition*. London and New York: Routledge Taylor & Francis Group

Herman, Murni, S. M., Sibarani, B. and Saragih, A. (2019). Structures of Representational Metafunctions of the "Cheng Beng" Ceremony in Pematangsiantar: A Multimodal Analysis. *International Journal of Innovation, Creativity and Change., 8(4), 34-46*. Retrieved from https://www.ijicc.net/images/vol8iss4/8403_Herman_2019_E_R.pdf

Herman, H., Sulistyani, S., Ngongo, M., Fatmawati, E., and Saputra, N. (2022a). The structures of visual components on a print advertisement: A case on multimodal analysis. *Studies in Media and Communication, 10(2), 145-154*. DOI: 10.11114/smc.v10i2.5717

Herman, H., Saputra, N., Ngongo, M., and Fatmawati, E. (2022b). Delivering A Good Speech by Identifying the Interpersonal Meaning Found in Joe Biden's Victory Speech: A Case on Systemic Functional Linguistics. *Journal of Intercultural Communication, 22(3), 2022, PP: 65-73*. https://doi.org/10.36923/jicc.v22i3.77

Herman, H., Rafiek, M., Agustina, T., Saddhono, K., Malabar, S., Saputra, N., and Purba, R. (2023). Exploring the metafunctions to improve EFL learners' writing ability in the perspective of systemic functional linguistics. *Research Journal in Advanced Humanities, 4(2)*, 87-100. DOI: https://doi.org/10.58256/rjah.v4i2.1195

Herman H, Purba R and Saputra N. (2024). The realization of interpersonal meanings in cosmetic Maybelline New York in 2018 advertisements. *F1000Research 2024, 12:968*. https://doi.org/10.12688/f1000research.129750.3

Herman, H., Saputra, N., Sitanggang, A., Sirait, J. & Fatmawati, E. (2024). Discourse analysis: A reference approach to investigating a good speech script. *International Journal of English Language and Literature Studies*, *13*(2), 109–122. https://doi.org/10.55493/5019.v13i2.5001

Martin, J. R. & Rose, D. (2003). *Working with Discourse: Meaning Beyond the Clause*. London: Continuum.

Maleong, L. (2010). *Metodologi Penelitian Kualitatif*. Penerbit PT. Remaja Roesdakarya: Bandung

Mashun, M. S. (2005). *Metode Penelitian Bahasa*. Jakarta: PT Raja Grafindo Persada

Marshall C dan Rossman B. G. (1995). *Designing Qualitative Research*. Second Ed. SAGE Publications. International Educational and Professional Publisher. Thousan Oaks London, New Delhi

Martin J. R (1992). *English Text: System and Structure.* Amsterdam. John Benyamin Publishing Company

Ngongo, M. (2019). *Basic Discourse Analysis*. Kupang JAL Publisher

Ngongo, M. (2019). *Introduction to Educational Research Method.* Kupang: JAL Publisher.

Ngongo, M., & Naniana Benu. (2020). Interpersonal and Ideational Metaphors in the Writing of Thesis Texts of Undergraduate Students of English Study Program: A Systemic Functional Linguistic Approach. *RETORIKA: Jurnal Ilmu Bahasa*, *6*(2), 113-120. https://doi.org/10.22225/jr.6.2.2320.113-120

Ngongo, M., Maromon, E., Loba, D., and Herman. (2022). A systemic functional linguistics analysis of text transitivity of Mathew Gospel, New Testament of Kupang Malay. *World Journal of English Language, 12(5), 188-201*. DOI: 10.5430/wjel.v12n5p188

Ngongo, M. and Ngongo, Y. (2023). Mood clauses in spoken text of proposing a girl using Waijewa language: A systemic functional linguistics approach. *Journal of Language and Linguistic Studies. 18 (Special Issue 1), 669-691*. Retrieved from: https://www.jlls.org/index.php/jlls/article/view/3934

Ngongo, M., Saputra, N., Lasino L., and Bahodirovna A., M. (2023). A Systemic Analysis of Clauses Relationship in Luke Gospel Text, Janji Baru Using Kupang Malay. *Studies in Media and Communication. Redfame publishing, 11(5), 33-40.* DOI: https://doi.org/10.11114/smc.v11i5.6033

Setiawati, E., Purba, R., Suwondo, T., Judijanto, L., Kencanawati, D., Herman, H., Fatmawati, E., and Saputra, N. (2024). An investigation on discourse structure of video games tutorials: A case in multimodal discourse analysis. *Research Journal in Advanced Humanities, 5(3)*. https://doi.org/10.58256/c4h2qk76

Simanjuntak, N., Simaremare, R. M., Saputra, N., Ngongo, M., and Herman, H. (2022). 'We all are perfectly imperfect': An interpersonal metafunction of Muniba Mazari's speech in a case on systemic functional linguistics. *English Review: Journal of English Education, Vol. 10, No. 3, PP. 793-800*. DOI: 10.25134/erjee.v10i3.7087

Vinchristo, A. A. (2022). Interpersonal Meta function Analysis of Editorial Discourse in Business-Related Issues Using English Systemic Linguistics. *Eurasian Journal of Applied Linguistics, 8(1), 44-57.* DOI: http://dx.doi.org/10.32601/ejal.911518

Win, Y.L. and Fan., G. (2022). *The Mood System of Myanmar*. Journal of World Languages. De Gruyter Mountain Publisher

.