

Ideational Grammatical Metaphors in Doctrinal Verses of The Bible in Indonesian Version

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Abstract—Grammatical Metaphor (GM) has become an interesting linguistic issue nowadays especially in the texts of science of technology. Even, the discussion of Grammatical Metaphors has touched other fields' texts; politics, economics, and even religion. The study aims at: 1) describing deployment of experiential GMs in doctrinal verses of the Bible in Indonesian version, 2) describing deployment of logical GMs in doctrinal verses of the Bible in Indonesian version. To reach up the objectives of the research, the writer employs a qualitative study with content analysis design. The source of data is 50 doctrinal verses Alkitab Terjemahan Baru 1974 in 2014 edition. The theory underlying this research is Systemic Functional Linguistics. To identify and categorize grammatical metaphors from the data source, the researcher employs the Stratal Model proposed by Halliday and Martin (2015), while the data were analyzed by Content Analysis with Conceptual design proposed by Carley and Dale (2012). The findings show that 1) 69 experiential GMs from 8 types are well deployed in doctrinal verses while 5 types are not identified in Indonesian language. 2) 51 logical GMs from 3 types are well deployed in biblical doctrinal verses in Indonesian language. Due to the high frequency of ideational GMs the texts have the features of objectivity, impersonality, technicality and practicality.

Index Terms—ideational GM, experiential GM, logical GM, doctrinal verses

I. INTRODUCTION

People communicate messages or ideas through spoken or written language. Messages and ideas can be communicated metaphorically or incongruently. Metaphors affect listener and the readers' understanding in comprehending messages or ideas. By this, metaphorical expressions always result in the complexity of the information. Halliday & Matthiessen (2014) consider that people always use 2 types of expression in communicating their ideas; namely congruent or non-metaphorical expressions, or marked expressions. This expression is a natural expression or fair expression that people use to express ideas in their minds without using metaphors. The second is a metaphorical expression, an incongruent expression, or an unusual way used by people to express their thought; for example, to reveal a process or action, people usually use verbs, or verb phrases; to express nature or quality, people always use adjectives; the state is manifested by phrase or prepositional phrase, and so on. The meaning relation is termed as 'congruent' in the semantic category configuration that commonly occurs in spoken or spontaneous language. However, if we look more closely, all meanings can be realized in various forms and patterns especially found in written language; science and technology. In this case the realization of semantic function is not unusual, not typical or incongruent. This realization of meaning is called grammatical metaphors. According to Halliday and Martin (2015) and Halliday and Matthiessen (2014) grammatical metaphors are the process of coding to meanings in the grammatical level. Furthermore, Halliday and Martin (2015) made 2 classifications of grammatical metaphor; ideational grammatical metaphors and interpersonal grammatical metaphors. Ideational grammatical metaphors are metaphors used to express an idea or mind while interpersonal grammatical metaphors emphasize interpersonal relations. In this paper, the author discusses the distribution and characteristics of ideational grammatical metaphors in non-science texts that is a religious text, doctrinal verses of the Bible in Indonesian. This paper will also prove whether grammatical metaphors are also found in non-scientific text, which have been less studied or investigated, especially in the Indonesian language.

Within linguistic field, grammatical metaphors have been interesting issues discussed by researchers nowadays particularly on texts relating to science and technology (Devrim, 2015). Previous grammatical metaphor studies showed description of GMs in the texts of science and technology. This paper explores deployment of ideational grammatical metaphors in religious texts; that is, doctrinal verses of the Bible in Indonesian version. The data corpus was selected

due to the grammatical complexity of the texts that readers commonly feel difficult to comprehend messages they contain. In addition, the implication of the study is hopefully beneficial for the identification and categorization of GMs in Indonesia language.

II. LITERATURE REVIEW

In the literature review section, three topics are discussed; systemic functional linguistics, grammatical metaphors and doctrinal verses of the bible in Indonesian version.

A. Systemic Functional Linguistics

Systemic functional linguistics initiated and developed by Michael Halliday views language as a system of social semiotics (Halliday, 1994). The systemic functional linguistics views language as a network of systems, and uses a variety of choices to express a meaning. The word '*functional*' in this phrase means that every utterance must have a function to produce meaning (language metafunction) which reflects human experience in nature and their interpersonal relations. This systemic functional linguistics approach suggests that grammar should be regarded as a whole system but they are not rules indicating that any grammatical structure is a choice of various desirable options. Language is regarded as a means to generate meaning. Systemic functional linguistics followers typically used a network system to map out language options. In the English network system, Halliday (1994) mapped the system as mood, agency, theme and more. The grammatical system plays an important role in expressing meaning. This is what Halliday calls as the metaphysical language. Language is the expression of meaning in social life and has three semantic components namely the ideational component, which expresses the meaning as an experience, and the interpersonal component that unifies the relations of social relations, and unifies the two components (ideational and interpersonal) in the coherent text (textual function). For example, the grammatical '*mood*' system is always associated with interpersonal meaning, while process type is always associated with experiential functions, and themes are always associated with textual functions. Systemic functional linguistics usually analyzes language in 3 strata; semantic strata, phonology strata and lexicogrammar strata.

Ideational metafunction is a language function for expressing and describing human experience (Halliday, 1994). Through language, people can understand reality and entity. Ideational function is divided into 2 parts; experiential function and logical function. The experiential function expresses an experience as a reality in the form of grammatical units in the language. Meanwhile, logical function emphasizes the building of grammatical units into more complex units. This process is done by combining two clauses or more into one complex clause.

Ideational function describes typical of texts in a variety of areas including the social processes by which language is used (Halliday and Martin, 1993). If one analyzes the experimental process, change the process change, participants, circumstances, and grammatical structure changes when there is a grammatical change. Ideational function is used for expressing and describing human experiences. Through language, people can understand reality and entity. Ideational function is divided into 2 parts; experiential function and logical function. The experiential function expresses experience as a reality in the form of grammatical units in the language. Meanwhile, logical function emphasizes the building of grammatical units into more complex units. This process is performed by combining two clauses or more into one complex clause.

Interpersonal function is the meaning obtained from three interpersonal function components; speaker/writer, tenor, social distance and social status. For example, the way a person's name can indicate the closeness of the relationship between the speaker and the other person. Related social status, social distance can only be applied to analyze the variety of oral texts, although sometimes these two aspects are already implied in the written text. The speaker or writer relates to the personality, positioning and position of the speaker or author. Through interpersonal function we can attitude of the speaker or writer concerning positive and negative polarity. Social distance is related to the alignment of position between a speaker with another speaker; for example, in terms of communication relations between superiors and subordinates in the office. In this example, the boss tends to make more questions than to give an explanation.

Textual functions are related to modes; arrangement of the communication side of a text. This function discusses textual interactivity, spontaneous reaction and distance communications. This function also deals with linguistic components such as nervousness, pause in conversation and distance of communication. Spontaneity is determined through studies of lexical density, grammatical complexity and integration between clauses and the use of nominalization. Communicative distance is associated with the abstract language and the relationship between the components in the text (text cohesion).

B. Grammatical Metaphors

The word *metaphor* comes from Greek word '*meta*' which means beyond and '*phora*' which means 'to carry'. It is a kind of shift from one thing to another: one thing is carried out to a different thing. The literal one is moved into a figurative one. It is the concept of lexical metaphor.

In Systemic Functional linguistic view, semantic configuration can be realized into two forms; congruent and incongruent (Halliday, 1994). Congruent is a typical way of expressing something, while incongruent refers to non-

typical ways of expressing something or metaphoric expressions. The incongruent ways are realized or represented by grammatical metaphors in the form of lexicogrammatical configuration (Thompson, 1996).

The essence of grammatical metaphor was firstly introduced in Halliday's (1985) book entitled *Introduction to Functional Grammar*. Here, he defines grammatical metaphor as variations metaphorical modes of expressions. It is transference of grammatical functions or classes; and shifts in terms of clause ranks, and it is also some expression variations of meanings consisting of non-literal use of words. In particular, grammatical metaphor refers to the use of incongruent expressions to express meanings. Furthermore, Halliday and Martin (1993) categorized grammatical metaphors (GMs) into 2 types; ideational grammatical metaphors and interpersonal grammatical metaphors. Ideational grammatical metaphors are divided into two types; experiential GMs and logical GMs. In the same case, interpersonal GMs consist of metaphors of mood and metaphors of modality.

In terms of ideational GMs, the topics the researchers are concerned are both experiential metaphors (metaphors of transitivity) and logical metaphors. The following examples illustrate the configurations of the two types of ideational GMs.

Example

1. *John prepared the tickets before he departed for the airport.*
2. *John's preparation for the ticket preceded his departure to the airport.*

Here, there is a grammatical movement/shift of the word 'prepared' and 'departed' (verb showing process) from the first and the second clause in sentence No. 1, to become 'preparation' and 'departure' (noun showing thing) in the sentence No. 2. This process is called nominalization in transitivity metaphor. The congruent way of expressing a process is by using verb; however, processes are coded by nouns (preparation and departure) in the second sentence. There are 12 other types of transitivity metaphors stated by Halliday and Martin (1993). In terms of logical metaphors, here the clauses *John prepared for the ticket* and *He departed for the airport* are down-graded rank shifted into nominal groups *John's preparation for the ticket* and *his departure for the airport*, and the conjunction before is verbalized using the word preceded in the second sentence. The category of logical metaphors includes the changing form from a clause to another clause, from a clause to a group or phrase and from a clause to word/morpheme. In terms of trans-categorization, there are also processes of nominalization and verbalization found correspondently. They are *nominal groups functioning as things* to become *adjective functioning as as possessive deitics*, nominal group *the tickets* functions as qualifiers and prepositional phrase for the airport functioning as location to become prepositional phrase for the airport functioning as qualifier. In this case, the realization of ideational grammatical metaphors is in the form of nominalization, verbalization and trans-categorization.

In terms of interpersonal GMs, Halliday and Martin (1993) divide metaphors into 2 types; metaphors of modality and metaphors of mood. Interpersonal function is realized in the two metaphors. There are four types of modality GMs (Halliday, 1994). They are *probability*, *usuality*, *obligation* and *inclination*. Each of the four GMs of modality is expressed in 4 domains of semantics; they are subjectivity, objectivity, implicitness and explicitness. Halliday (1994) argues, "The speakers' opinion regarding the probability that his observation is valid is coded not as the modal element within the clause which would be a congruent realization but as a separate, projecting clause in a hypotactical clause complex."

Example:

- 2a. *Linda will pass the test.*
- 2b. *I think Linda passes the test.*
- 3a. *Bill usually has breakfast in the morning.*
- 3b. *It is usual for Bill to have breakfast in the morning.*
- 4a. *Sean is supposed to come on time.*
- 4b. *It is expected that Sean comes on time.*

We can identify the four types of modality metaphors; (probability, usuality and obligation) in the example sentences above. Modalities in sentence no. 2a,3b, and 4c are realized in the modal elements inside the clauses by using modals; will, usually, supposed to, whereas in the sentence 2.b, 3,b and 4b. Modalities are realized by projecting clauses (I think, It is usual, It is expected...) in hypotactic clause complex.

The second type of interpersonal GMs is GMs of Mood. Concerning this, Halliday (1994) states that there are only 2 speech roles in conversation or exchange; *giving* and *demanding*, while the commodity which are exchanged are goods, services and information. From the speech roles, a speaker may choose three different mood types; declarative, imperative and interrogative. Generally, GMs of mood occur if there is a correspondence between speech functions and mood types. Briefly, GMs of mood are shown below:

Example:

- 5.a. *If I were you, I would get the opportunity.*
- 5.b. *Get the opportunity!*

There is GM of mood in the above sentences. The speech function of command is coded as declarative sentence. This can be identified as a GM of mood which shows incongruence. The congruent realization of a command is in the sentence (5b).

C. Doctrinal Verses of the Bible

The objects of this study were 50 doctrinal verses of the Bible in Indonesian version. Doctrine is defined by Grudem (1993) as what Christians believe, the teaching of Christians' faith. The main cores of doctrine are: 1) Christians' ethics on how Christians live, 2) Apologetics that is concerned with why Christians should believe in God, 3). Sects and religions that discuss what Christians should not believe. This doctrine of Christian is studied in depth in dogmatic theology or systematic theology. The authors chose doctrinal verses as data sources of grammatical metaphors for their grammatical complexity on grammatical metaphors. In addition, researches on the deployment of grammatical metaphors in religious language have never been previously identified.

III. METHOD

A qualitative approach with conceptual content analysis design is used in this study. The study procedures cover: 1) The research follow conceptual content analysis procedures made by Carley and Dale (2012) in analyzing the data of grammatical metaphors:

1). Decide the level of analysis. Grammatical metaphor analysis of the study covers clauses, phrases (groups) and words (lexicogrammars),

2) Decide concepts to code for: The concepts are: experiential GM, logical GM, GM of Mood, GM of Modality, GM of Mental Processes, GM of Euphemism, GM of Epithet, GM of Exchange Structure.

3). Decide whether to code for existence or frequency of a concept: The research coded both existence and frequency of the concepts.

4) Decide on differences among concepts. This procedure described the differences among grammatical metaphors concepts in Indonesian language. 5) Develop rules for coding texts. This procedure set up rules for coding the ideational grammatical metaphors and interpersonal grammatical metaphors. 6. Draw conclusions. Find out patterns of GMs deployment in Indonesian language. The framework of this research is figured out below:

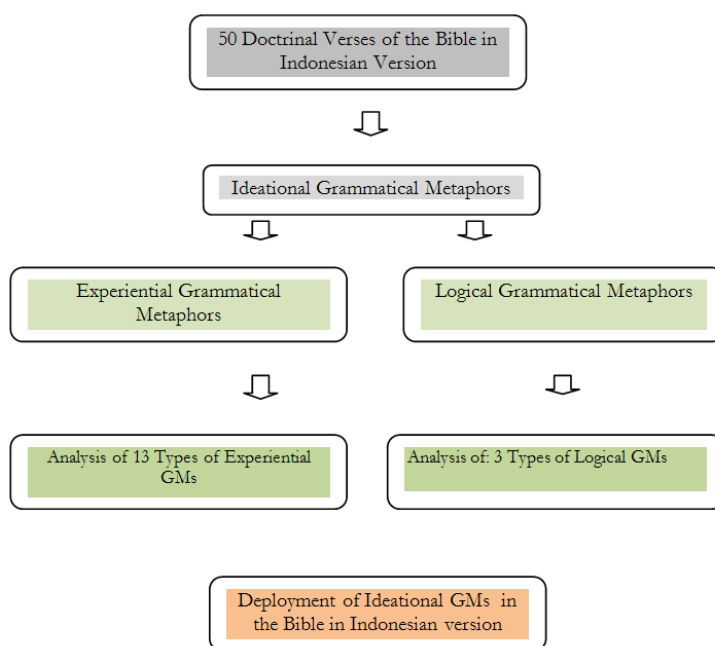


Figure. 1 Research Framework

IV. FINDINGS

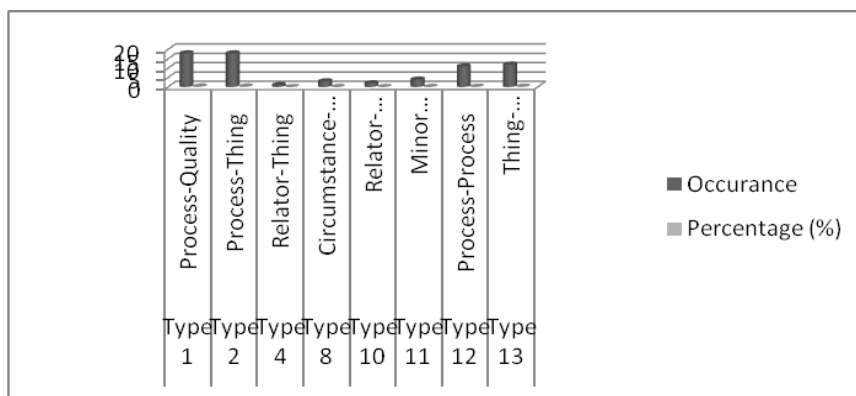
The analysis on 50 doctrinal verses shows that 120 ideational grammatical metaphors are deployed from data corpus; 69 experiential GMs and 51 logical GMs, found as described in the following table.

TABLE 1.
THE DEPLOYMENT OF EXPERIENTIAL GRAMMATICAL METAPHORS

No	TYPE	GRAMMATICAL SHIFT	OCCURANCE	PERCENTAGE
1.	TYPE 1	QUALITY-THING	18	26%
2.	TYPE 2	PROCESS-THING	18	26%
3.	TYPE 3	CIRCUMSTANCE –THING	0	0%
4.	TYPE 4	RELATOR-THING	1	1%
5.	TYPE 5	PROCESS-QUALITY	0	0%
6.	TYPE 6	CIRCUMSTANCE-QUALITY	0	0%
7.	TYPE 7	RELATOR-THING	0	0%
8.	TYPE 8	CIRCUMSTANCES-PROCESS	3	4%
9.	TYPE 9	RELATOR-PROCESS	0	0%
10.	TYPE 10	CONJUNCTION-CIRCUMSTANCE	2	3%
11.	TYPE 11	MINOR PROCES-MINOR PROCESSES	4	6%
12.	TYPE 12	PROCESS-PROCESS	11	16%
13.	TYPE 13	THING-EXPANSION OF THING	12	18%
	TOTAL	EXPERIENTIAL GMS	69	100%

The table shows that there are 69 experiential GMs from 8 types found in the doctrinal verses of the Bible in Indonesian. The deployment of experiential GMs is as the followings. GM type 1 (quality to thing: 18 occurrences: 26%) and type 2 (process to thing: 18 occurrences: 26%), type 4 (relator to thing) 1 occurrence, type 8 (circumstance to process) 3 occurrences or 4%, type 10 (conjunctions to circumstances) 2 occurrences: 3%, type 11 (minor processes to minor processes) 4 occurrences: 6%, type 12 (processes to another process) 11 occurrences: 16%, and type 13 (thing to thing expansion) in 12 occurrences: 18%.

To further clarify the deployment of interpersonal GMs in doctrinal verses of the Bible in Indonesian, we can see as presented in the following graph:



Graph 1. Deployment of Experiential GMs

The data samples on experiential GMs data are presented in the followings:

Data Sample 1. Mazmur 16:10

Context: The Word of God to the Prophet Samuel, when God chose David to be King of Israel, God's judgment on Man.

...sebab Engkau tidak menyerahkan aku ke dunia orang mati dan tidak membiarkan Orang Kudus-Mu melihat kebinaan.

Congruent: *...sebab Engkau tidak menyerahkan aku ke dunia orang mati dan tidak membiarkan Orang Kudus-Mu melihat orang-orang binasa.*

In this verse, there is a grammatical shift from adjective 'binasa' to become noun 'kebinaan', epithet/attribute /quality to thing.

Data Sample 2. Yohanes 1:16

Context: John's testimony of God's goodness and mercy

Karena dari kelimpahan –Nya, kita semua telah menerima kasih karunia demi kasih karunia;

Congruent: *Karena kasih karunia-Nya melimpah, kita telah menerima kasih karunia yang terus menerus.*

In terms of logical GMs, I found 51 metaphors found from the data corpus as shown in the following table.

TABLE 2.
DEPLOYMENT OF LOGICAL GMS

No	Type	Grammatical Shift	Occurance	Percentage
1.	Type 1	Clause-Clause	21	42%
2.	Type 2	Clause-Group/Phrase	27	52%
3.	Type 3	Clause-Word	3	6%
	Total	Logical Grammatical Metaphor	51	100%

There are 51 logical grammatical metaphors found 50 doctrinal verses of the bible in Indonesian version as shown in the data analysis. The deployment of logical GMs is divided in 3 types. Type 1 is the downgraded rank shift from a clause to another clause reaching up to 21 occurrences (42%). Type 2 deals with the downgraded rank shift from clauses to phrases/groups amounted to 27 occurrences (52%). Type 3 is the grammatical downgraded movement from clauses to words/morphemes that reaches up to 3 occurrences (6%).

The figure below shows deployment of logical metaphors found in doctrinal verses of the Bible in Indonesian version.

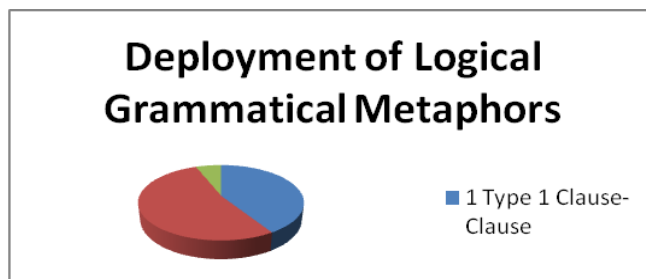


Figure 2. Deployment of Logical Grammatical Metaphors

The samples of data are displayed as the followings:

Data sample 3. Galatia 6:10

Context: The apostle Paul's teaching that the Christians must help each other.

Karena itu, selama masih ada kesempatan bagi kita, marilah kita berbuat baik kepada semua orang, tetapi terutama kepada kawan-kawan kita seiman.

Congruent: *..selagi kita masih diberi kesempatan...*

The metaphorical form *selama masih ada kesempatan bagi kita*, is derived from the congruent expression/clause *selagi kita masih diberi kesempatan*. In this case, both clauses have a different configuration in terms of transitivity. The metaphorical clause uses existential process whereas the congruent one uses material process.

Data sample 4. Yesaya 48:18

Context: This verse states that Judah are people who claim to follow God and call upon His name, but actually reject the truths of His word

..Sekiranya engkau memperhatikan perintah-perintah-Ku, maka damai sejahteramu akan seperti sungai yang tidak pernah kering, dan kebahagiaanmu akan terus berlimpah seperti gelombang-gelombang laut yang tidak pernah berhenti.

The verse above has only one sentence consisting of 6 clauses. We can find two grammatical metaphors in the verse; firstly, *..(M) .damai sejahteramu akan seperti sungai yang tidak pernah kering* from the congruent one *...engkau akan mendapatkan damai sejahtera seperti sungai yang tidak akan pernah kering*. Secondly, the metaphorical form, *“... kebahagiaanmu akan terus berlimpah seperti gelombang-gelombang laut yang tidak pernah berhenti”* is derived from the congruent one *“Engkau akan mendapatkan kebahagiaan yang terus berlimpah seperti gelombang-gelombang laut yang tidak pernah berhenti”*. In these 2 cases, there is a downgraded shift from a clause into phrase/group.

Data Sample 4. Imamat 19:18

Context: This commandment of God governs the treatment and attitudes of Christians towards others.

Janganlah engkau menuntut balas, dan janganlah menaruh dendam terhadap orang-orang sebangsamu, melainkan kasihilah sesamamu manusia seperti dirimu sendiri; Akulah TUHAN.

Congruent: *..kasihilah sesamamu manusia seperti engkau mengasihi dirimu sendiri.*

The metaphorical expression in the form of group/phrase *‘seperti dirimu sendiri’* in the verse is derived from the congruent expression in the form of clause *‘seperti engkau mengasihi dirimu sendiri’*. In other words, the shift occurs from the congruent one into metaphorical one, that is categorized into *Logical Metaphor* type 2, that is, the downgrade shift from a clause to become a group or phrase.

From the description, it is found that:

1. Ideational Grammatical metaphors are well deployed in doctrinal verses of the Bible in Indonesian version that is clearly viewed from their high occurrences in the verses. The lexicogrammatical realizations of doctrinal verses typically have dominant use of relational process, low grammatical intricacy, high lexical density and logical relations are buried as metaphorical representations.

2. Not all experiential grammatical metaphors in systemic functional linguistic theory are found in Indonesian. There are only 8 types of experiential grammatical metaphor found whereas 5 types of grammatical metaphors mentioned in the theory are not found in Indonesian language.

3. Indonesian language has 4 additional types of experiential grammatical metaphors besides the 8 types. They are 1) grammatical shift from Thing to Quality, or Noun to Adjective, i.e. *badan-badani* 2) grammatical shift from Quality into Process or adjective into verb, i.e. *dendam-menaruh dendam*, 3) grammatical shift from Process into Quality i.e., *penuh-dipenuhi*, and 4) grammatical shift from thing into verb i.e., *beban-membebani*.

4. Due to their high frequency and occurrences of ideational grammatical metaphors, the doctrinal verses as religious texts also have features of scientific texts due to their features of objectivity, impersonality, technicality and practicality.

V. CONCLUSIONS AND RECOMMENDATIONS

This study explores deployment of ideational GMs in doctrinal verses of the Bible in Indonesian version. In terms of experiential GMs, the study reveals that there are only 8 types of grammatical shift found in Indonesian language out of 13 types found in English language (Halliday and Mathiensen, 2014), while 5 types are not identified. The most frequently occur are type 1, type 2 and type 13; however, this study finds that there are 4 types of experiential GMs identified in Indonesian language which are not found in English; that is grammatical shift from thing to quality, quality to process, process to quality, and thing to to process. It is along with Halliday's argument stating that every language has its own grammatical metaphor features that is termed as domesticated grammatical metaphors. In terms of logical GMs, the study reveals that there are 51 logical GMs found in the data corpus, and logical GMs type 2 that is grammatical shift from clause to phrase occurs dominantly. This study also denies the notion that grammatical metaphors are only found in texts related to science and technology. This is evidenced by the deployment of grammatical metaphors in biblical doctrinal verses which belongs to religious texts.

Other researchers interested in researching grammatical metaphors are suggested to compare the theories and applications of grammatical metaphors. Every language must have special patterns and features of grammatical metaphors although there are some similar patterns following Halliday's model of grammatical metaphor theory. Other researchers especially exploring grammatical metaphors in Indonesia should consider theoretical orientation and application orientation, as well as the selection of analysis models of grammatical metaphors that match the language under study: stratal model, semantic model and integrated model.

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