



HERMEUNEUTICS PARADIGM: AN INSIGHT IN THE APPLICATION OF A MEANINGFUL FUNCTIONAL ENGLISH GRAMMAR

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Abstract: *This article portrays the fundamental paradigm of language, English in this case, which has transformed from a traditional point of view to a functional one. Dealing with the mandate of the curriculum, both of primary education and tertiary education curriculum, that language learning does not rely simply on patterns, pronunciation, and vocabulary. However, language learning is a learning process by involving the effort in enabling students to strengthen four English skills, listening speaking reading and writing. Though, in this era, communicative competence has been the ultimate goal of language teaching orientation (Savignon, 2017). Changing the mindset of language is not just learning the rules, but also how to change with the mindset that learning language is to be able to actualize students and enable them to use language communicatively and contextually. This view is in line with the hermeneutics philosophical view. It sees language learning as being able to understand meaning and interpret meaning based on context and situation. Language teachers are expected to understand those differences through managing teaching learning process in traditional view and functional view.*

Keywords: *hermeneutics, traditional view of language, functional view of language*

Abstrak: Artikel ini menggambarkan paradigma dasar bahasa, dalam hal ini bahasa Inggris, yang telah berubah dari sudut pandang tradisional menjadi fungsional. Berkaitan dengan amanat kurikulum, baik kurikulum pendidikan dasar maupun pendidikan tinggi, bahwa pembelajaran bahasa tidak hanya bertumpu pada pola, pengucapan, dan kosa kata. Namun demikian, pembelajaran bahasa merupakan suatu proses pembelajaran dengan melibatkan upaya dalam memberdayakan siswa untuk memperkuat empat keterampilan bahasa Inggris, yaitu mendengarkan berbicara, membaca dan menulis. Padahal pada era ini kompetensi komunikatif telah menjadi tujuan akhir dari orientasi pengajaran bahasa (Savignon, 2017). Mengubah pola pikir bahasa tidak hanya sekedar mempelajari aturan, tetapi juga bagaimana mengubah pola pikir bahwa belajar bahasa adalah mampu mengaktualisasikan siswa dan memungkinkan mereka menggunakan bahasa secara komunikatif dan kontekstual. Pandangan ini sejalan dengan pandangan filosofis hermeneutika. Ia melihat pembelajaran bahasa sebagai kemampuan untuk memahami makna dan menafsirkan makna berdasarkan konteks dan situasi. Guru bahasa diharapkan memahami perbedaan tersebut melalui pengelolaan proses belajar mengajar dalam pandangan tradisional dan fungsional.

Kata kunci : *hermeneutika, pandangan tradisional bahasa, pandangan fungsional bahasa.*

Hermeneutics is a part of philosophy in its beginnings in classical times. It aims at explaining or translating old news or texts or those originating

from other cultures. Dealing with this understanding, hermeneutics is a way of understanding text. Around 500 BC, in classical

times, hermeneutics had been applied as a method for understanding and translating writing. At that time, hermeneutics proposed three important meanings.

Firstly, it is shifting the meaning in a closed, unfamiliar, difficult context. Here, the context is in language context, so that hermeneutics simply means interpreting it into a language that can be understood by common people. In other words, hermeneutics is no longer limited to speculative interpretations as desired by gods or other supernatural forces whose language is not understood by common people or most of them. The process of expanding the meaning of hermeneutics occurred because the meeting of the Greeks with other nations with different languages and cultures began to exchange.

Secondly, it relates to the nature of the meaning to be understood. It means that the meaning of writing or news can simply be understood partially, but through hermeneutics, the deeper meaning can be understood. Here, hermeneutics means analysis of the meaning of a text

Thirdly, since it is supposed that writing is simply able to be understood through one way, it derives to its application to simply for specific writings or news, such as messages of gods, political documents, which are made only for a specific purpose.

In the Middle Ages (renaissance), hermeneutics was used to re-learn Greek culture, which was very different from European civilization at that time. At that time, hermeneutics was divided into two, namely:

1. First, it is the scholars who tend to use hermeneutics to express the pure meaning contained in the writing of classical times (Greek). Their aim is to gain a deep and thorough understanding of classical culture. Then, it is referred to scientific hermeneutics.
2. Second, there is a group of experts who are highly inclined to capture the meanings from writings in classical times to be used in solving pragmatic social problems faced at that time. Then, the approach is often referred to a normative or dogmatic approach. Starting from the seventeenth century, universal hermeneutics began to be developed.

Since the time of the Enlightenment, hermeneutics is a branch of philosophy that specializes in studying the "experience of the human mind".

As a result, the concept of Hermeneutics is used in a more specific sense, namely "The art of reading and understanding a text or writing in the historical context where it occurs." In the XIX century, Hermeneutics by W. Dilthey (1860) was changed to "The theory of understanding or theory of understanding." Dealing with this philosopher, humans have the unique ability to place themselves through the mind in situations and conditions of others and repeat their experiences.

The method commonly called the "Verstehen Method" was developed by Dilthey to become a method of studying the meaning of life for the human sciences. Hermeneutics, by Heidegger and Gadamer, is further expanded by the use of the concept of hermeneutics in a psychological sense. The goal is to provide an understanding of the

meaning of anything. It means that humans are existentially tied to interpretation. According to Heidegger, the aim of hermeneutics is to provide information through understanding. Therefore, hermeneutics always means interpretation.

The ability to use language, especially foreign languages (English), of course requires good skills in interpreting discourse, both oral and written text in everyday life. Thus, many learning patterns are developed to enable someone to master English faster. It shows that the hermeneutic paradigm is directly related to how language is seen as not only as a set of rules or patterns that must be mastered but as a tool to be used communicatively in the interests of delivering comprehensive messages. It is not viewed only in one side of interpretation but it considers the communication context.

In Indonesia, English is only learned at school but is not used in everyday life (Ivone, 2005). In general, it can be understood if English is only studied in terms of theory and knowledge. This is of course contrary to the concept of learning a language: where learning a language learns 4 language skills: listening, speaking, reading and writing. So, if language is a skill that must be used, the use of English in real life is the successful key to master language.

For example, a student who has a large number of vocabulary may not necessarily enable them to speak or to understand English well, a student who memorizes all types of tenses or grammar may not necessarily be able to write English well, and a child who knows many English expressions is not necessarily can use appropriately.

Three aspects that need to be considered in the language learning, those are cognitive, affective and

psychomotor aspects. Cognitive side of learning English is the main discussion in this article. It is how students learn grammar as the primary lesson to master good English and being able to use it in a correct pattern.

Grammar learning is often seen as very saturating lesson. It only focuses on learning a very traditional sentence structures or known as Traditional grammar. This mindset began to change when the theory of Halliday, an Australian linguist who introduced Functional Grammar in the 1960s, emerged. Functional grammar emphasizes the use of language in a variety of different social contexts (Mackenzie, 2015). FG discusses how language works in sentences, how different texts are structured, how language can be adapted to the speaker's intent. FG focuses on a group of words that construct meaning with a descriptive approach.

This is in line with the view of hermeneutic philosophy which emphasizes on linguistic-grammatical analysis (language), but the approach is quite varied from each of the philosophical schools. Activities of thinking, making interpretations, speaking, interpreting, writing, painting and so on are done through language. Because language always involves the interpretation of the inner will, so not everything we say is always successful in presenting all of our hearts, thoughts and minds. The truth of a language lies not only in its grammatical arrangement, the meaning does not reside in the word, but also in the thought, intention and implication of a speech.

In this article, the researcher elaborates the relationship between hermeneutic paradigm and its relationship with the Functional Grammar.

LITERATURE REVIEW

A comprehensive understanding of Hermeneutics

Hermeneutics becomes part of the theological culture that developed in the Middle Ages in Europe, and it is further developed by Protestants for the sake of interpreting the Scriptures. Hermeneutics is an old theme in scientific discourse, which has been developed since ancient times in educational practice in Alexandria. Hermeneutics was also developed in three other fields, namely: classical philology, law and philosophy. Ultimately, in the spirit of Enlightenment philosophers to systematize knowledge, hermeneutics became the field of philosophical study.

Although hermeneutics is an old theme, it has gained its vitality and actuality in the realm of contemporary scientific discourse, especially the human sciences (*Geisteswissenschaften*). In this case, Moeller-Vollmer (1985: IX) states that, "Today the term hermeneutics denotes a concern that is shared by members of such diverse fields of knowledge as philosophy, sociology, history, theology, psychology, jurisprudence, literary criticism, and humanities at large". The reason hermeneutics has such a wide influence in scientific discourse is one of them because, "... the paradigm is one of the most convincing points of view for looking at all contemporary problems in a new way" (Sugiharto: 1996: 32). It may be that the expression is exaggerated, but at least it indicates the importance of hermeneutics in contemporary scientific discourse. Although hermeneutics is an old theme, it is still actual.

The word "hermeneutics", in our familiar Indonesian language, is etymologically derived from the Greek term, from the verb *hermeneuein*, which means "to interpret", and the noun *hermeneia*, "interpretation" (Makkreel, 1911). Hermeneutics is a model of philosophical thought and reflection that aims to explain the understanding of understanding (*verstehen* understanding) and it tries to answer the question, "What will a meaning make to that which has meaning?" the purpose of something is in the form of a verse or legal text, human action, language, foreign or personal culture. The role of hermeneutics as a method of philosophical, radical, and scientific thinking seeks to find the truth of science by looking for meanings from sentence structures, from cultural contexts, from transcendent interpretations, and other approaches as traces. Hermeneutic characters have their own recommended methods or methods of working in order to trace the "text" to capture the entire meaning of the reading text.

Functional Grammar: Its concept, function and orientation

Functional Grammar, so forth abbreviated as FG, was first introduced by Michael Halliday in the 1960s and has attracted a lot of attention from observers of education, especially in the field of language (Feng, 2013). FG is based on systemic linguistics, emphasizing the way spoken and written language exists in different social situations. In FG there are three different understandings in translation, namely: text, systems, and elements of linguistic structure.

In the first translation, FG was designed to see how the language was used. Every text (whatever is

spoken or written) is bound in some context of use. More than ten thousand generations who use language, language has been formed in a system that can satisfy human needs. Thus, Halliday (1994: P.XIII) states that "A Functional Grammar is essentially a 'natural' grammar, in the sense that everything in it can be explained, ultimately, by reference to how language is used".

In the second translation, the basic element of meaning in language is the functional element. According to Halliday's analysis, all languages are composed of two types of meaning, namely "ideational" (understanding the environment), and "interpersonal" (interacting with others). The combination of these two elements, namely "textual" which is relevant to each other between the two elements "ideational" and "interpersonal" (Zhao & Liu, 2015). These three components are called meta functions in FG theoretical terms.

In the third translation, each element in a language is explained based on its function in the whole linguistic system. As stated by Halliday (1994; P: XIV) "A functional grammar is one that construe all the units of the language- its clauses, phrases, and so on. In other words, each part is interpreted as functional with respect to the whole "

Based on what Halliday's model suggests, Thompson (1996) explains the three meta functions of FG in an informal way, namely:

1. We use language to express experiences, including the world in our minds, describe events or events and express the interests of the speakers involved in it.
2. We also use language to interact with other people, build and maintain relationships with them, to influence their character, express their

mindset about things that happen in the world, or change someone's understanding.

3. Finally, in the use of language, we structure messages in a way how these messages can be adapted to other messages around them and with the broader context of what they are talking about and writing about.

FG is more oriented towards social logic. It relates to understanding how language is used for different purposes and in different situations, as well as accommodating communicative goals in language learning. For years, students adapt English through traditional grammar where students learn the language by focusing on rules or patterns. It results on the mindset that language is simply a set of rules. For communicative purposes, this mindset must be changed. Students must know how language is used in different situations in order to achieve the goals of academic success. They must be very familiar with the context of the text being discussed. Students must be able to distinguish between types of text and text situations, both spoken and written English.

Through text analysis, FG is able to offer English learners how to see the meaning and form of text in relation to different options adapted to the English grammar system and how knowledge is constructed in the learning place. The lack of learning experience possessed by English learners causes confusion for them to distinguish between informal and formal English in both spoken and written forms. Thus, a big challenge for English learners is to literate text, which is described in out of context, explicit, and complicated way (Schleppegrell, 2004). Text is more meaningful when the speaker knows the context of the language

used.

RESEARCH METHODOLOGY

This study is a literature review on the reflection of hermeneutic paradigm in the insight of promoting Functional grammar as the teaching approach.

DISCUSSION

Basically, hermeneutics is a critical reflection to interpret text or reality and understand its meaning. Through these efforts the horizons of people's understanding of the world and themselves are broadened and deepened. Through self-reflection, humans are invited to build togetherness through dialogue, namely undistorted communication or free communication. Humans are also invited to always apply the meaning they get into new situations in order to enrich and reinforce the understanding they have obtained.

In other words, through hermeneutics people are invited to continually move from reflection to action, and vice versa, for the sake of self-development and the gradual and sustainable transformation of society and culture.

In such understanding, it appears that hermeneutics is closely related to educational practice. Because, basically, educational practice is also an action of self-development that is directed at self-actualization and the transformation of society and culture in an intense and sustainable manner. Education is the formation of the human person in relation to its final direction, and at the same time in relation to the goodness of society, where the person concerned becomes a member and where he must place his responsibilities as an adult citizen (Idris et

al., 2012).

The relationship between hermeneutics and educational practice is increasingly explicit in understanding contextual education, that education and teaching are not packages of information conveyed with the pretense that they can be captured regardless of context, but communication in the context of society, communication with and in real life situations. In a contrast, educational activities and institutions will hinder the whole learning process. Contextual education is characterized by the development of awareness and social analysis skills, which need to be carried out across disciplines, including socio-economic, socio-political, socio-cultural and personal analysis. The starting point is a concrete social context or real life experience "(Banawiratma, 1993: 69,83).

Fundamentally, hermeneutics is a reality in an educational practice. Hermeneutics has the potential to provide inspiration for educational activities, especially in learning practices. It attracts the writer's attention to the application of the grammar learning model, namely English with the Functional Grammar model.

The shift in language teaching patterns from traditional deductive grammar has been abandoned due to changes in behavioristic thinking patterns to constructivism language patterns (Patankar, 2011). Grammar teaching patterns with inductive grammar are the basis for the development of functional grammar patterns in which grammar is studied by prioritizing the interpretation of the context in which an event occurs and in what kind of situation the discourse is spoken.

Deductive Grammar

Deductive grammar teaching is an approach to teaching grammar with a top down approach that moves from general to more specific. In other words, teaching begins with a general sign or theory, which is then narrowed down to more specific hypotheses, which are then tried. The deductive approach consists of students being given general rules, which are then implemented to more specific language examples and reinforced by exercises.

Inductive Grammar

The inductive approach is more of a bottom up approach, from specific things to more general things, where we make specific observations, detect patterns, formulate hypotheses and draw conclusions. The inductive approach consists of introducing students or paying attention to patterns. Students are trying out their own sentence patterns before they practice language use.

Learning English is not only looking at English from a one-sided understanding but how to see the meaning of a group of phrases as a whole. FG as explained by Halliday (1994) deals with meaning. FG sees language as a unified meaning, not a very complex grammar arrangement. This unity of meaning is represented in various oral and written texts. In this connection, FG focuses on language analysis at the text level rather than sentences. Furthermore, Halliday (1994) wrote 3 elements of meaning in clauses, namely; the theme functions in the clause structure as messages; the theme functions in the clause structure as a message handover; and the function of actors in the clause structure as representatives.

Halliday also stated that FG builds broad

functions by providing terms such as actor, process, goal, theme & rhythm (part of a clause that complements information) (rheme). FG is very different from TG (Transformational Grammar). FG's view of language is the way in which language is structured so that meanings can be communicated for specific purposes, and sees language as a system of meaning, while TG deals with the way words are arranged in sentences and language is seen as a set of rules. In other words, FG is different from TG in that FG focuses on language as a source of meaning rather than just a set of rules (Schleppegrell, 2004).

Besides, FG is a tool to describe how language is used in various, real-life contexts, and understands the context itself (Martin, Matthiessen & Painter, 1997). FG recognizes the right of a person to speak to share their thoughts on how they are speaking and to sensitize the speaker to their choice. Meanwhile, TG is more prescriptive, giving statements which are permissible and which are not and facilitating the rules for correcting, which we may often hear as "grammatical errors". FG also deals with various variations of language arts in a text working together as part of a broad system to form meaning, while TG deals with identifying the function of words and groups of words in sentences, without showing how they contribute to the overall meaning of a text. At the same time, FG relates to how language is used in a range of social and cultural contexts, while TG is closely related to how to use language properly and correctly both in writing and speaking.

In analyzing words and sentences, Halliday (1994) concluded that TG only puts on sentences and is formed from a series of words. However, there is no upper-down limit to FG. FG states the

clause as the basic unit, while TG states the sentence as the basic unit.

Furthermore, in general it can be concluded that the differences between FG and TG include the scope of the language studied and the terms used. However, the fundamental difference is that FG underlies meaning and is descriptive in nature, while TG is fundamental to form / rules and prescriptive. In the application, its application in teaching and learning is much different.

Language teaching with the FG approach is more socially oriented, where language is used for different purposes and different situations. It facilitates communicative learning goals. This is what is to be achieved in language learning, where students not only know the forms and rules of language, but they have the ability to use language in daily communication according to the goals and background of the situation and context. The changes in the mindset that have been formed where language learning is only concerned with learning a set of rules must be changed with a mindset of how to use language according to needs and circumstances. To achieve the expected competencies, students must be familiar with school-based texts. They must be able to distinguish the type and arrangement of texts, both spoken and written texts.

Through text analysis, FG offers learners how meanings and forms relate to each other. By forming different options adapted to the grammar system in English and know how language is interpreted (Schleppegrell, 2004). Students who learn English often experience confusion in understanding English, both informal and formal.

Therefore, the biggest challenge for students is to be able to literate text, which is described in a complex, explicit and non-contextual manner.

Teachers who apply FG in learning must be able to be good facilitators by considering the following points:

1. Analyze language starting from clauses and word groups (groups of nouns, groups of verbs, groups of adjectives, and groups of adverbs). It is important for a teacher to prevent to pay much attention to labeling functions but rather how language works in the context.
2. Provide understanding to students about how grammar is as a source of meaning and language sub-systems, namely; mood system, verb system, and others.
3. Provide an understanding of the differences between TG and FG, to make it easier for them to understand these differences so that they can analyze what is right and what is not.

CONCLUSION

Teaching functional language (functional grammar) is a communicative approach that enables students to be able to master English according to context and situation. This is in line with the hermeneutic philosophical view that sees language as a single meaning. Interpretation of different language meanings according to the goals and situations must be able to become the basis of thought patterns in language teaching. Promoting language as not only a set of rules that must be learned regardless of the context and purpose of the speaker. However, language is a communication tool that plays the role of exchanging information and messages that have the same meaning but can

be conveyed in various forms of language.

Refining the paradigm that language learning is only studied and mastered through a set of language rules. Hence, it binds the communicative functions of learners in expressing and interacting in various contexts of life both formal (written) and informal (oral). The view of functional grammar teaching with a hermeneutic philosophical background is seen as appropriate approach in the application of communicative learning to promoting communicative English learning according to the demands of the curriculum, it is to developing communication skills or using language to learn the language itself.

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