



THE REALIZATION OF SPEECH FUNCTION IN ONANG- ONANG

Linda Efrina Nasution

Busmin Gurning

Rahmad Husein

Diterima Desember 2018; Disetujui Februari 2019; Dipublikasikan April 2019

ABSTRACT

This study addresses analysis the realization of Speech Function in *Onang- onang*. The main objectives of this study was to investigate how the Speech Function were realized in *Onang- onang*. This study based on descriptive qualitative approach. The data were collected by applying documentary technique. The data were the utterances consisting of clauses in *Onang – onang*. The data were analyzed based on the theory of Speech Function proposed by Halliday, each of Speech Function found their realization in Mood. There were found 96 data of seven kinds of *Onang- onang* that realized in two kinds of Mood. The result of this study revealed that the Speech Function in *Onang – onang* were realized both in congruent and metaphorical realization in Mood.

Keywords: *Speech Function, Mood, Onang-onang, Realization*

How to Cite: Nasution, Linda Efrina (2019)

The Realization of Speech Function in Onang-onang. *Jurnal Linguistik Terapan Pascasarjana Unimed. 16 (1), 330-339*

*Corresponding author:

ISSN 0216-5139

E-mail:lEFRINA@yahoo.com

INTRODUCTION

Halliday and Matthiessen (2014: 30) state that sometimes language is used to enact our personal and social relationship with the other people around us, this function of language is called interpersonal metafunction. It means interpersonal metafunctions shows us the speakers attitudes toward their relationship in personal and social interactions with the listener.

In interpersonal metafunction the clause of the grammar is not only a figure, representing some process – some doing or happening, saying or sensing, being or having –

together with its various participants and circumstances; it is also a proposition, or a proposal, whereby we inform or question, give an order or make an offer, and express our praise of and attitude towards whoever we are addressing and what we are talking about. In systemic functional grammar, interpersonal function refers to the function in which we use language to interact with other people, to establish and maintain relationships with them, to influence their behavior, to express our own viewpoint on things in the world, and to elicit or change other people's opinions.

In the semantic aspect the four speech functions find their realization in Mood. Halliday and Matthiesen (2014: 97) say Mood is the major interpersonal system of the clause; it provides interactants involved in dialogue with the resources for giving or demanding a commodity, either information or goods-&-services – in other words, with the resources for enacting speech functions (speech acts) through the grammar of the clause: statements (giving information), questions (demanding information), offers (giving goods-&-services), and commands (demanding goods-&-services).

The Mood elements consist of two parts, the subject and the finite, if there is a remainder is called the residu. The subject is realised by a nominal group and finite elements is one of the small number of verbal operators expressing tense, modality and polarity.

Gerot and Wignell (1994:38) said that Mood in English is realised by the position in the clause of the Subject and Finite (unmarked or congruent representation). The clause above is a statement which is realized in declarative Mood. Declarative Mood is indicated by Subject followed by finite. This theory seem not suitable for North Padang Lawas language clause. North Padang Lawas language clause mostly start with verb (predicator) followed by subject and then complement. Based on the theory of Systemic functional linguistic the clause that start from verb (predicator) and then subject and finite create marked Mood and incongruent clause. The difference of Mood analysis in English clause and North Padang Lawas language clause can be seen in the following example:

Madilehen Guru buku i
Given teacher book the

Predicator	Subject	Compl.	Finite
Residu	Mood		

The analysis of Mood above shows the difference between the English and North Padang Lawas clause structure. In English, Mood elements consist of Subject followed by

Finite and then Residu, but in North Padang Lawas language clause, it can not be applied. North Padang Lawas language clause mostly start from verb (predicator) followed by subject and then complement. It is needed to find how the Speech Functions are realized in Onang – onang.

a. Speech Function

According to Halliday (2002: 189), “language itself defines the roles which people may take in situations in which they are communicating with one another; and every language incorporates options whereby the speaker can vary his (or her) own communication role, making assertions, asking questions, giving orders, expressing doubts and so on”. Saragih (2013:17) also states that speech function refers to a function performed by a speaker in a verbal interaction or conversation which specifies his or her role and the content or commodity transacted. When people interact with other person, we not only use language to exchange information, to argue about whether things are or are not. We also use language to influence each other's behaviour. Human interaction recognized two categories for using language to exchange goods and services; giving goods and services (which gave us the speech function offer), and demanding goods and services (which gave us the speech function command).

Basic Speech Roles

Commodity Exchanged Role exchange	Goods & services	Information
Giving	Offer	Statement
Demanding	Command	Question

Each of speech function is realized through different clausal structures. Statements is expressed through declarative mood, question expressed through interrogative mood and command is expressed through imperative mood, whereas according to lock (1996:176), this is just offer which has not any specific mood, but Halliday (2002:272) states, offer can be expressed throughout different moods.

b. Mood

Halliday and Matthiesen (2014: 97) says Mood is the major interpersonal system of the clause; it provides interactants involved in dialogue with the resources for giving or demanding a commodity, either information or goods-&-services – in other words, with the

resources for enacting speech functions (speech acts) through the grammar of the clause: statements (giving information), questions (demanding information), offers (giving goods-&-services), and commands (demanding goods-&-services).

The Mood is the element that realizes the selection of mood in the clause; and it is also the domain of agreement between Subject and Finite. Mood consists of two elements, (1) subject which is a nominal group, and (2) the Finite operator, which is part of a verbal group. The finite element is one of the small number of verbal operators expressing tense, modality and polarity. The remainder of each clause is called residue. The clause also display a typical pattern of elements in the residue, namely Predicator, Complement(s) and adjunct(s).

Saragih (2013:21) says the unmarked realization of speech function also termed congruent or common realization or coding. statement is realized on declarative Mood, question is realized on interrogative Mood, command is realized on imperative Mood and then offer does not have an unmarked representation of Mood, rather is potentially coded by any one of three Moods.

The incongruent or uncommon realization of speech function is termed metaphorical coding or realization. In other word, the metaphorical coding is the uncommon realization of speech function. For instance, usually statement is realized in declarative mood, but the speaker used introgative mood in deliver their speech.

c. Onang – onang

Onang– onang is kind of songs that exist in North Padang Lawas. *Onang– onang* is played in traditional ceremony especially in wedding ceremony of North Padang Lawas ethnic community. North Padang Lawas ethnic community has its own customs, culture and language. They speak Angkola language. Angkola language itself is closely related to Mandailing and Batak Toba language. The researcher choose to analyze *Onang– onang* songs that played in North Padang Lawas Regency.

Hutasuhut says that *Onang– onang* is a traditional arts in Batak Angkola ethnic community which is sung in the huge wedding celebration (*margondang*) ^[6]. The implementation of *Onang– onang* usually accompanied by playing instrumental music namely Gondang. *Onang– onang* is a song that played in a traditional dance named *Tor tor*. *Tor tor* is always played by using Gondang and *Onang– onang*.

The lyric of *Onang-onang* always started by word “*oi sonang baya onang*”, that means “very happy to remember”. The singer of *Onang-onang* is called *Paronang-onang*. *Paronang-onang* has to know the purpose of the ceremony, and he also has to know to whom he sing *Onang-onang*, because there is a different lyric of *Onang-onang* based on the subject that sing into.

As a song *Onang-onang* does not have particular lyric, *Paronang-onang* compose the lyric of *Onang-onang* spontaneously and in the form of poem, that is why before sing an *Onang-onang*, *Paronang-onang* should know the purpose of the ceremony, to whom the *Onang-onang* will be intended, the background of the subject that in *Onang-onang*, because different person will have different *Onang-onang* lyric of songs.

The lyric of *Onang-onang* song consist of 1) introduction, 2) the explanation of the purpose of the ceremony, 3) the explanation about the background of the *Tor-tor* dancer, 4) praise, 5) advice and 6) prayer or hope. *Paronang-onang* creates the lyric in form of verses that has deep meaning that describes the journey of the *Tor-tor* dancer life.

The wedding ceremony in North Padang Lawas is called “*mata ni horja*” various kinds of *Tor-tor* dancing are presented, starting from *Tor-tor ni suhut*, *Tor-tor Anak Boru*, *Tor-tor Pisang Raut*, *Tor-tor Mora*, *Tor-tor Raja Panusunan Bulung*, *Tor-tor Naposo Nauli Bulung* and closed by *Tor-tor Bayo Pangoli* and *Boru Nadioli*. All those kinds of *Tor-tor* is accompanied by *Onang-onang* for *suhut*, *Onang-onang* for *Anak Boru*, *Onang-onang* for *Mora*, *Onang-onang* for *Raja Panusunan Bulung*, and *Onang-onang* for *Naposo nauli bulung* and *Onang-onang Bayo Pangoli* and *Boru Nadioli*. When the *Tor-tor Pisang Raut* is presented, its not accompanied by *Onang-onang*, the song that accompanied *Tor-tor Pisang Raut* is called *Endeng-endeng*. *Endeng-endeng* is kind of song that in form of funny poem to accompanied *Tor-tor Pisang Raut*.

The social system in North Padang Lawas is influenced by North Padang Lawas cultural community which is known as “*Dalihan Natolu*”. Lubis said that *Dalihan Natolu* is a community of Mandailingnese cultural in society which is consist of *Suhut* and its *Kahanggi*, *Mora*, and *Anak Boru* ^[7].

Suhut and their *Kahanggi*, Nasution says that *Suhut* and *Kahanggi* is a grup of family that has same surname in a village as the founder of the village. *Suhut* are the parties that held the ceremony and *Kahanggi* is the brother or the cousin of the *Suhut* that has same sure

name ^[8]. *Mora*, are the families of the girls in the marriage. *Anak Boru*, is the family that marrying a girl in one family in another word *Anak Boru* is a groom's family

Practically, *Dalihan natolu* have same positions in the society, because a person can be a *Suhut* in their own ceremony, *Mora* for another family, and also can be *Anak boru* for another situation. In making decision, *Dalihan natolu* have the same rights, like three – foot furnace. two foots will not be useful if one foot is broken, same with the situation *anak boru* will be useless without *Mora* and *Suhut*. Besides *Suhut*, *Mora* and *Anak Boru* as major aspect of *Dalihan Natolu*, the social cultural community also have another terms to express their relationship in the community, they are *Pisang raut* and *Kahanggi*. *Pisang raut* is the niece and nephew of the *Suhut*, in the wedding ceremony *Pisang raut* also take a part as *Tor-tor* dancer which is accompanied by *Endeng- endengPisang raut*. *Kahanggi* is the person that help *Suhut* in held the wedding ceremony. Similarly with *Pisang raut*, *Kahanggi* also take part in wedding ceremony as *Tor- tor* dancer which is accompanied by *Onang– onangKahanggi*.

RESEARCH METHOD

The research design of this study is descriptive qualitative by using case study approach in order to describe Speech function in *Onang – onang*. According to Bogdan and Biklen, a qualitative method has a natural setting as the direct source of data. The qualitative means to find out how theory works in different phenomenon whose data collected are in the words rather than number. This research is designed with single case system, where it was conducted only in *Onang– onang*.

The data of this research were the utterances consisting of clauses in *Onang– onang*. The lyric of the *Onang– onang* were separated in to Mood elements. The data of the study were collected by applying documentary technique, a method for collecting the data which is kept in the form of documentation.

After collecting the data, the writer analyzed it by using steps adapted from Miles, Huberman and Saldana (2014) interactive model. This technique of analyzing the data consist of data collection, data condensation, data display, conclusion drawing/ verifying. There are seven kinds of *Onang – onang* songs that analyzed in this research, each of data is coding in such a way. Saldana (2009:3) says that “a code in qualitative inquiry is most often

a word or short phrase that symbolically assigns a summative, salient, essence capturing, and / or evocative attribute for a portion of language – based or visual data”.

RESEARCH FINDINGS

The Speech Function found their realization in Mood. There are three kinds of Moods, namely declarative, imperative and interrogative. Statement realize in the declarative Mood, Command realize in imperative mood then question realize in the interrogative mood, Speech function of Offer does not has specific realization in Moods. The realization of Speech function in *Onang– onang* can be seen in the table below.

No.	Kinds of <i>Onang– onang</i>	Moods (%)		
		Dec	Imp	Intro
1.	<i>Onang– onang Suhut Male</i>	96.15	3.85	0
2.	<i>Onang– onang Suhut Female</i>	88.88	11.11	0
3.	<i>Onang– onang Mora</i>	71.42	28.57	0
4.	<i>Onang– onang Anak Boru</i>	72.73	27.27	0
5.	<i>Onang– onang Raja Panusunan Bulung</i>	86.67	13.33	0
6.	<i>Onang– onang Naposo Nauli Bulung</i>	85.71	14.28	0
7.	<i>Onang– onang Bayo Pangoli</i>	75	25	0

The Table above shows that the most dominant Mood in *Onang– onang* is declarative mood. In every kinds of *Onang– onang*, declarative mood is mostly appear as the realization of speech function, while imperative mood in the second place, and also there is no interrogative mood in *Onang– onang*.

The data in Table above also shows that the Mood that realized in *Onang – onang* are declarative and imperative, while interrogative Mood does not exist in *Onang – onang*, related to the kinds of Speech Function in *Onang – onang* there is no question realized in *Onang – onang*, the reason of why interrogative does not exist in *Onang – onang* are because there is no speech function question and there is no metaphorical realization of Speech function that realized in interrogative mood.

The Speech function realized in congruent and metaphorical realization in Mood. The Speech function that realized metaphorically is command, it usually realize in imperative Mood but for each of *Onang – onang*, there are some data of Command that realized in declarative Mood which create metaphorical realization of Speech Function.

The example of realization of speech function in Mood in *Onang– onang* lyrics can be seen as follows:

a. Declarative Mood in *Onang – onang Suhut* Male(Datum SFO.SM04)

Almarhum amatta tongku usman i da lapang mada di dalam kubur i

S	F	P	C
Mood	Residu		
Declarative			

b. Imperative Mood in *Onang – onang Suhut* Male(Datum SFO.SM02)

Attong angkat bo jari sappulu i

Ac	P	F	Comple
Residu			
Imperative			

c. Declarative Mood in *Onang – onang Raja Panusunan Bulung* (SFO.RPB15)

Hami sude mandokkon horas

S	P	Comple
Mood	Residu	
Command / Declarative		

DISCUSSION

Clause as an exchange is about the relationship between speakers and listener through the form of language. Halliday(2002: 189) said “language itself defines the roles which people may take in situations in which they are communicating with one another; and every language incorporates options whereby the speaker can vary his (or her) own communication role, making assertions, asking questions, giving orders, expressing doubts and so on”. Saragih (2013:17) also states that speech function refers to a function performed by a speaker in a verbal interaction or conversation which specifies his or her role and the content or commodity transacted. The experts above view that the role of clause as exchange is a tool to interact or means of exchange which is involve “giving” and “demanding”.

Gerot and Wignell (1994:22) “if a speaker gives you some information, she is inherently inviting you to receive that information. If a speaker offers you some goods or services, the speaker is inherently inviting you to receive those goods and services. Or if she or he demands information of you, inherently you are invited to give that information. And if she or he demands some goods or services of you, you are thereby invited to render that service or provide the goods.

Based on the Speech function theory that proposed by Halliday, the realization of speech function can be seen in Mood structure. Halliday (2002) also says that the speaker can vary his/ her own communication role, as the speaker, *Paronang– onang* also vary his

communication role in delivering praise, prayer and advice to the listener. The congruent realization of Speech function Statement realized in declarative Mood, Command realized in Imperative Mood, Introgative is realized in Declarative Mood, then offer does not have an unmarked representation of Mood, rather is potentially coded by any one of three Moods. The type of Mood is also directly proportional to the type of Speech Function. The significant difference between the Speech Function and Moods are marked by the increased number of declarative Mood.

Martin (1992:36) states that Speech Function is a semantic aspect of Meaning which is realized by Mood at the level of lexicogrammar. In this case, all the Speech function should be coded by three Moods namely, declarative, introgative and imperative. All of this are representation of human beings utterances in their communication. Therefore, Speech function is used to enact the human's relationships through language function by using interpersonal meaning and coded by Mood. Eventhough one of the three kinds of Mood doesnot exist in *Onang- onang*, but essential roles of Speech function in the *Onang- onang* remains the same. They are giving and demanding.

Gerot and Wignell (1994) says that Mood in English is realized by the position in the clause of the Subject and Finite and if there is a remainder is called Residu (unmarked or congruent representation). The order of the Subject and finite realises declarative and introgative Moods, but in *Onang- onang* which is adopt North Padang Lawas language, a clause is start from predicator followed by subject then complement. There is a contrary theory of English clause and North Padang Language clause in arranged the structure of the text.

Eventhough the clause is start from the predicator first but the commodity that being exchanged in the data above is giving information and realize in declarative mood, the structure of North Padang Lawas language clause made the order of Mood element in clause become incongruent based on the theory of Systemic Functional Linguistic. The data above shows that there is a difference of Mood elements between English and North Padang Lawas language structure.

CONCLUSION

The process of realization of speech function in *Onang- onang* are realised in congruent and declarative Mood, the congruent realization of Spech Function can be seen

from the Speech function Statement realized in declarative mood while for metaphorical realization is caused by the realization of Command in declarative Mood. The construction of structure of the clause in *Onang – onang* adopts the North Padang Lawas language structure which usually begin from predicator first. Based on the SFL theory for Speech function Statement the Mood elements was seem incongruent, but for Speech function Command the Mood elements based on North Padang Lawas clause seem congruent.

References

- [1] Halliday, M.A.K and C.M.I.M Matthiessen. 2014. *An Introduction to Functional Grammar (fourth Edition)*, New York: Routledge. Pp.106-154
- [2] Halliday, M.A.K. 1994. *An Introduction to Functional Grammar Second Edition*, New York: Edward Arnold. P. 68
- [3] Bloor and Bloor. 2004. *The Functional Analysis of English a Hallidayan Approach, (Second Edition)*. Great Britain: Arnold A. p.9
- [4] Halliday, M.A.K. 2002. *Language Structure and Language function*, in *J. Webster, ed.*, on Grammar, London: Continuum.
- [5] Saragih, A. 2013. *Discourse Analysis A Study on Discourse Based on the Systemic Functional Linguistic Theory*, Medan: Unimed Press. Pp.17-21
- [6] Hutasuhut, F.M. 2015. *Nukilan Budaya Emik Batak Angkola Mandailing*, Medan: Perpustakaan Kota Medan.
- [7] Lubis, S. 1997. *Adat Hangoluan Mandailing Tapanuli Selatan*, Medan. pp 90-100
- [8] Nasution, H. Pandapotan. 2005. *Adat Mandailing Dalam Tantangan Zaman*. Sumatera Utara: FORKALA.. p. 82
- [9] Gerot, L and P. Wignell. 1994. *Making Sense of Functional Grammar*, Australia: Gerd Stabler. Pp.21-42