

# Speech Function in *Onang- onang*

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**Abstract**— This study addresses analysis of Speech Function in *Onang- onang*. The main objectives of this study was to investigate the kinds of Speech Function 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, there were found 96 data of seven kinds of *Onang- onang*. The result of this study revealed there are three kinds of Speech function that mostly appeared in *Onang – onang*, which are statement, command and offer. Statement is the most dominant kind of Speech function realized in *Onang – onang*.

**Keywords**— *Speech Function, Onang - onang*

## I. INTRODUCTION

### A. Background of The Study

Language is needed in communication to other people in particular setting. The role of the language in communication can be spoken or written. Sometimes language is used to enact the personal or the social relationship around the speakers. The general function of language is known as Metafunction. To represent our experience, to enact the relationships and to organize discourse as a meaningful text. The Systemic Functional Linguistics study recognize three kinds of Metafunctions named textual, interpersonal and ideational metafunctions. Halliday and Matthiessen state that sometimes language is used to enact our personal and social relationship with the other people around us<sup>[1]</sup>, 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 Systemic Functional tradition Halliday describes language is used to establish the relationship between the speaker and the listener, in the act of speaking the speaker adopts for himself a particular speech role in the exchange<sup>[2]</sup>. The basic speech role is giving and demanding divides into information and good or services. When the roles and the commodities involved the interaction four speech functions are derived, statement, question, offer and command. Language can spoken or written, in delivering his speech the speaker taking a role wheater to seek information or giving information or demanding good or services.

Analyzing Speech function in *Onang – onang* was the conceptual backbone of this reserch. *Onang – onang* is the oral literature that usually found in the wedding ceremony in North Padang Lawas regency. *Onang – onang* is cultural song that usually sung by a singer which is called “*Paronang – onang*”. It usually sung to accompany a traditional dance named *Tor-tor*. The lyrics of *Onang – onang* describes about the relationships of one person with others. For instance *Onang – onang Suhut* describes about the relationship of *Suhut* as the group of *Tor- tor* dancer, their names, their social status, their family, their loves and their hopes to the wedding couple and the family that held the ceremony.

In the semantic aspect the four speech functions find their realization in Mood. Halliday and Matthiessen 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<sup>[1]</sup>. 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).

Giving means “*inviting to receive*” and demanding means “*inviting to give*”. The commodity that giving or demanding are “*good and services*” and “*information*”. The speaker is not only doing something himself; he is also requiring something of the listener. Typically, therefore, an ‘act’ of speaking is something that might more appropriately be called an interact: it is an exchange, in which giving implies receiving and demanding implies giving in response.

In delivering his speech in interaction the *Paronang – onang* (*Onang – onang* singer) should modify his speech role, because sometimes the participant in the wedding ceremony especially the *Tor – tor* dancers are older and has higher social status than him, for instance they are elders in the cultural community or the owner of the occasion. Interacting with them *Paronang – onang* should use polite language. Ordering or commanding person with higher social status should use polite language, this position make *Paronang – onang* should modify his language in order to get the polite language. In order to get information and data about the speech roles that *Paronang – onang* take in delivering his songs, the writer would like to conduct further research about Speech function in *Onang – onang*.

**B. The Problem of the Study**

The problem of this research can be formulated as follow:

1. What kinds of Speech functions were used in *Onang-onang*?
2. What is dominant kinds of Speech function used in *Onang – onang*?

**II. REVIEW OF LITERATURE**

**A. Interpersonal Metafunction**

Bloor and Bloor state language used to enable us to participate in communicative acts with other people, to take on roles and to express and understand feelings, attitude and judgements [3]. This function is known as the interpersonal metafunction. It means interpersonal metafunction is the function of language that we use in communication with other people to built interaction. Halliday and Matthiessen state that Interpersonal function is the function to enact the social process or human relationship using language [1]. The Halliday and Matthiessen opinion above also said that interpersonal metafunction help human built their relationship each other by using language.

The function of interpersonal is the action by the language users in exchanging experience linguistic unrepresentable in function of experience (experiential meaning). It means in interpersonal metafunction perspective, human used language to exchanging their need in information, goods or services.

**B. Roles of Addressers and Audience (Speech Function)**

The other material that related to the analysis of the interpersonal metafunction is the type of speech roles. In this study, the writer wants to know the kinds of speech roles in the lyrics of *Onang – onang* and which one the most dominant is used in *Onang - onang*. Halliday 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” [4]. Saragih 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[5].

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).

TABLE 2.1 Basic Speech Roles

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

Table above shows that a statement is any stretch of language that functions to give information to the addressee; a question is any stretch that functions to elicit information from the addressee; a command is any stretch whose intended function is to influence the behaviour of the addressee in some way; and offer is any stretch whose function is to initiate or accompany the giving of goods- &-services to the addressee.

The semantic function of a clause in the exchange of information is a proposition and the semantic function of a clause in the exchange of goods-&-services is a proposal. Halliday and matthiessen state when language is used to exchange information, the clause takes on the form of a proposition [1]. It becomes something that can be argued about – something that can be affirmed or denied, and also doubted, contradicted, insisted on, accepted with reservation, qualified, tempered, regretted, and so on. Unlike statements and questions, when language used to exchange goods or services, the clause takes on the form of proposal because they cannot be affirmed or denied.

**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 group 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-endeng Pisang 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-onang Kahanggi*.

### III. 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 [9]. 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. The procedure of administrating the data are follows:

- a. Identifying the lyric of *Onang-onang*.
- b. Selecting the clauses consisting of praise, prayer and advice in *Onang-onang*.
- c. Categorizing the data, interpreting and making the general findings.

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”. *Onang-onang Suhut* male is coded by SFO. SM, *Onang-onang Suhut* female is coded by SFO. SF, *Onang-onang Mora* is coded by SFO.M, *Onang-onang Anak Boru* is coded by SFO.AB, *Onang-onang Raja Panusunan Bulung* is coded by SFO.RPB, *Onang-onang Naposo Nauli Bulung* is coded by SFO.NNB and then *Onang-onang Bayo Pangoli* and *Boru Nadioli* is coded by SFO. BP. Each of datum was coding by the name of the *Onang-onang* and the number of the datum, such as the datum of *Onang-onang Suhut* male number one is coded by SFO.SM01.

### IV. RESEARCH FINDINGS

The research findings in this study includes the kinds of Speech Function in *Onang-onang* and kinds of Speech function that dominantly used in *Onang-onang*. Each of the findings is given separately below:

**A. Kinds of Speech Function**

After found and transcribing the lyric of *Onang – onang*, the next step is divided the data into clauses in related to the praises, prayer and advice. Each of data were analyzed based on the Speech function statement, offer, question and command.

After having analyzed the data, it can be known that the kinds of Speech Function used in *Onang– onang* are statement, command and offer. The analysis has found that statement mostly appears in this song, the second command whereas offer only appears once. The using of speech function in *Onang– onang* indicates that the main function of *Onang– onang* is to give information. *Paronang– onang* as the speaker states and declares some information about the family and the wedding couple to the listener which are consist of *Tor – tor* dancer and the participant in the wedding ceremony. While command is used to create an order to all the participant in wedding ceremony to do some instruction to fulfill the speaker’s intention. Offer is used to initiate or accompany the services that the speaker gives to the ceremony. The example of Speech Function in *Onang – onang* can be seen in the following example.

a. Datum SFO. SM04

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

S	F	P	Comple
Mood		Residu	
Statement			

b. Datum SFO. SF11

Manortor inatta soripada i da dalam da mandoa tu Tuhan i

P	S	F	C
Mood		Residu	
Statement			

c. Datum SFO.SM02

Attong angkat bo jari sappulu i

AJ	P	F	Comple
Residu		Command	

d. Datum SFO.SF01

Muda adong on baya hata na lili i mangido maaf hamu parjolo i

S	F	C	P	C
Residu		Mood		
Command				

e. Datum SFO.SM01

Hu tolong baya hu doa jolo on atco borkat da baya tor tor ale da myu

S	P	F	S	P	F	Am	C
Residu		Mood		Residu		Offer	

**B. The Most Dominant Speech Function Realized in Onang – onang.**

There are four kinds of speech functions, offer, command, statement and question. Each of speech function is realized through different clausal structures. The table below shows the kinds of Speech Function used in *Onang– onang*.

TABLE 4.1 The value percentage of Speech Function in *Onang– onang*

No.	Kinds of <i>Onang– onang</i>	Speech Functions (%)			
		S	O	Q	C
1.	<i>Onang– onang Suhut Male</i>	88.46 %	3.85 %	0 %	7.69 %
2.	<i>Onang– onang Suhut Female</i>	77.77 %	0 %	0 %	22.22 %
3.	<i>Onang– onang Mora</i>	57.14 %	0 %	0 %	42.85 %
4.	<i>Onang– onang Anak Boru</i>	63.63 %	0 %	0 %	36.37 %
5.	<i>Onang– onang Raja Panusunan Bulung</i>	80.00 %	0 %	0 %	20.00 %
6.	<i>Onang– onang Naposo Nauli Bulung</i>	42.85 %	0 %	0 %	57.14 %
7.	<i>Onang– onang Bayo Pangoli</i>	66.66%	0 %	0 %	33.33 %

From the table above, it is shown the speech function that mostly dominated by statement, the second is command and offer while question is not appear in *Onang– onang* songs. In *Onang– onang Suhut Male* 88.46 % of data are statement, 3.85 % of data are offer then 7.69 % of data are command. In *Onang– onang Suhut Female* 77.77 % of data are statement, while 22.22 % of data are command, there is no offer and question in *Onang– onang Suhut female*. The third song *Onang– onang Mora* shows 57.14 % of data are statement and 42.85 % of data are command, we can not find offer and question in this data. Then, in *Onang – onang Anak Boru* the researcher found 63.63 % of data are statement and the rest of data 36.37 % are command. *Onang- onang Raja Panusunan Bulung* used 80 % of Statement and 20 % of data are command. The table above also shows that *Onang – onang Naposo Bulung* used 42.85 % of its lyrics are statement and command 57.14%. Then the last song *Onang –onang Bayo Pangoli*, uses 66.66 % of statement and 33.33 % of command, this data does not have offer and question either.

Based on the definition above it is obvious that Speech Function of statement was dominantly used in *Onang– onang*. In means the role of the speaker in *Onang – onang* dominantly is to inform the information to the listener. The task of *Paronang – onang* as the speaker here is to giving information to the visitor in the ceremony. The information that being exchanged here are the names of the family member, their jobs, their social status. *Paronang – onang* describe the name of the *Tor- tor* dancer and also praise them politely. The second Speech function that realize in *Onang – onang* is Command. Beside giving information the speaker also demanding goods and services, it means the *Paronang – onang* is asking the listener to do something what he said in *Onang – onang* lyrics. Demanding goods and services in *Onang – onang* can be seen when the *Paronang – onang* asking the *Tor- tor* dancer to make some action such raise your hand, do a prayer and asking for forgiveness. In the *Onang – onang Suhut Female* its found that there is a datum in the form of Offer, in the datum SFO.SM01 the *Paronang –*

*onang* is giving goods and service by help the *Suhut* in leading the ceremony and also pray for them.

The data of Speech Function in *Onang – onang* shows that the commodity that being exchange are giving informatin (statement), demanding goods and services (command) and then giving goods and services (offer).

### C. Discussions

After arranged the finding, there are some points of the findings need to be discussed as the improvement or rejections towards the theories or previous research drawn. Based on the data it can be found that Speech Function of Statement and declarative Moods are dominantly used in *Onang- onang*. In means the role of the speaker in *Onang – onang* dominantly is to inform the information to the listener. *Paronang – onang* as the speaker in the interaction giving information about the *Tor – tor* dancer and all the participant in the ceremony. The information that being shared can be the name, social status, wealthiness, education and their life story. Speech function Command also realized in the *Onang- onang*, but not as dominant as Statement. In the term of clause as an exchange the commodity that being exchanged in Command is demanding Goods and services, the speaker used the Command in ordering the participant to do something, for instance in starting the *Tor –tor*, the dancers are asked to raise their hands. The *Paronang- onang* also used Command when he gave the advice to the *Tor – tor* dancer and all the participant of the ceremony. Besides Statement and Command, the Speech Function Offer also occur once in *Onang – onang*. The commodity that being exchanged in Speech Function Offer is giving Goods and services. The speaker used Offer once when he proposes to make a prayer before start the ceremony.

Clause as an exchange is about the relationship between speakers and listener through the form of language. Halliday 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” [4]. Saragih 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 [5]. 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 “if a speaker gives you some information, she is inherently inviting you to receive that information” [9]. 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.

Giving means “*inviting to receive*” and demanding means “*inviting to give*”. The commodity that giving or demanding are “*good and services*” and “*information*”. The speaker is not only doing something himself; he is also requiring something of the listener. Typically, therefore, an ‘act’ of speaking is something that might more appropriately be called

an interact: it is an exchange, in which giving implies receiving and demanding implies giving in response.

## V. CONCLUSION AND SUGGESTION

### A. Conclusion

This study has done in such deliberately way. It is now to conclude the result of this study as follows:

- a. There are two kinds of speech function that occur in *Onang– onang*. They are statement and command. The most dominant speech function that occur in *Onang– onang* is statement. It indicates the main function of *Onang– onang* is giving information.
- b. The process of realization of speech function in *Onang– onang* are realised congruently in Mood, the congruent realization of Spech Function can be seen from the Speech function Statement realized in declarative mood and Command is realized in Imperative Mood.
- c. The construction of structure of the clause in *Onang – onang* is adopt 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.
- d. The context or the reason of the realization of speech function is influenced by the social determinant and ideology that exist in North Padang Lawas cultural community. Speech function in *Onang– onang* song realize in the way they are because of the power initiation, the politeness need and difference of language structure between English and North Padang Lawas Language.

### B. Suggestion

As the conclusions has taken the place, there are some suggestions presented due to this study:

- a. It is suggested that the speakers should clearly use exact Speech function to describe the purpose of their speech in order to avoid the misunderstanding in communication
- b. Respectfully to readers of this study, speech function is a shortcut to recognize and identify the speech role of someone in communication. To find out the speech role and power that exist in communication, the reader have to make sure the context and ideology in the society.

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