

Speech Function in Marhata Sinamot Prewedding Ceremony of the Simalungun

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Abstract

The aims of this study is to find out the speech function strategy used in marhata sinamot and how is the realization in mood. This research uses a qualitative descriptive method and used speech function's theory of Halliday and Matthiessen theory (2014) and Saragih (2014). The result of this study shows that there are 243 clauses of speech function in marhata sinamot, and found 3 there types of speech function used in Marhata Sinamot prawedding ceremony, namely Statement, Question, and Command. The dominant speech function is statement. The statements which are realized in the mood of declarative were highly used in Marhata Sinamot because the speakers in Marhata Sinamot succeed in opting for declarative clauses in expressing their gratitude each other in going to be a family. In addition, the different customary rules between both families make giving each other more information in this event. While the realization of speech function in Marhata sinamot are found 2 types. The first is congruent realization found 229 clauses or about 94.3 % and second is metaphorical realization found 14 clauses or about 5.7%, they are 4 clauses of statement are realized in interrogative mood and 10 clauses of statement are realized in imperative mood. And the methaporical clause appears in Marhata Sinamot is influence of age and social position in Simalungun culture.

Keywords

Speech function; marhata sinamot; simalungun culture



I. Introduction

Systemic Functional Linguistics (SFL) is a study of language that views language as two characteristics, systemic and functional. It is systemic because SFL uses theory of meaning as a choice, by which a language or any other semiotic system is interpreted as networks of interlocking options (Halliday, 1994: 14). It emphasizes meaning as the fundamental element in analyzing language. Language is also functional because it is designed to account for how language is used. According to Halliday (2014), the functional components are ideational meaning, interpersonal meaning and textual meaning. However, this study focus on interpersonal meaning, the interpersonal meaning is concerned with the interaction between speaker or writer and listener or reader. Its function is to enabling of exchanging roles in rhetorical interaction it's called as speech function.

Speech function is a way someone conveyed ideas in communication to make listener understand the ideas well. The speaker and listener should know how and when to used speech functions because an error of using speech functions made misunderstanding in communication. Speech function involves of specifies the role played by the conversant, commodity exchanged and orientation taken by interlocutors in the interaction. The speech function plays a very important role in the interactions that are carried out by everyone.

Usually, when the speaker gave information to the listener, not all of the information they tried to share to be understood by the listener. Speech function needs to avoid different meanings in delivering ideas to make communication well.

In a communication, the exchange process structure and speech functions are much related to each other. It realizes the role relationship of the speakers to each other. There is also a correlation between the structure of a responding move and the different structure of an initiating move. By looking at who makes what kinds of moves in initiating speech function and identifying the role which played by the speakers.

According to Halliday (2014:97) speech functions through the grammar of the clause are statements (giving information), questions (demanding information), offers (giving goods-&- services), and commands (demanding goods-&-services). While Saragih (2014) 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 role played by the interlocutors and orientation taken by the interlocutors in the interaction. The commodity involved in the act of giving and demanding divides into information and goods and services. When the roles and commodities involved in interaction or conversations are intersected.

Table 1. Speech Functions

	Commodity	
Roles	Information	Good & Services
Giving	Statement	Offer
Demanding	Question	Command

Speech function can be found in every conversation. Can be formal and informal events, *Marhata sinamot* is one of the formal event in Simalungun Prawedding ceremony. *Marhata sinamot* is the beginning steps of Simalungun tradition before marriage. In this event, the man and women families meet to determine the dowry that will be given to the women. In *Marhata Sinamot*, usually the men come with their families, such as parents, Anak Boru Jabu, Tondong and Sanina. As well as the woman are usually attended by parents, tulang (uncle), Anak Boru Jabu , Tondong and Sanina this commonly known as *Dalihan na Tolu*

In *Marhata Sinamot* event, there will be a bargaining interaction between two families. Although some people have eliminated the bargaining interaction, but there are still many Simalungun people still maintain this tradition. Bargaining in determining the *sinamot* of woman is important to do, this is because *sinamot* is a sign of respect for man against the women he will marry. Besides that, Simalungun people believes that bargaining in *marhata sinamot* is an art, with the interaction of bargaining in *marhata sinamot* both families will know each other and have a higher understanding of each other's circumstances. Usually the nominal of *sinamot* is also determined by seeing the education status and occupation of the woman. The higher education and occupation of a woman who will be marriage will affect the nominal of *sinamot*. But along with the development of the era, especially during this pandemic, the determination of *sinamot* is more tolerant, in other words the determination of the nominal of *sinamot* can be agreed upon by looking at the condition of the families of both families, especially if both of them love each other, then both parents rarely make it difficult.

The used speech of determine the nominal *sinamot* or suggestions at the time of doing haggle the nominal that will be given by a man to the woman, becomes very

important thing to pay attention by master of ceremony. This bargain is definitely different with bargains in the market or in another place. In the market, things or objects that will buy however, in the activities of *Marhata Sinamot*, a woman will be bought. Maybe this woman is an only daughter, or S-2 graduate, or maybe a doctor. For this reason, the use of speech must be considered so that there is no offence.

Thus, the researcher are interested in conducting this study because currently many people do not know what the importance of the *Marhata Sinamot* tradition is and how the role of speech in asking and discussing sinamot occurs so there is no dispute between the two families. In addition, the importance of this research is to find out the speech strategy used so that the reader knows the context in determining the nominal sinamot in the Simalungun Prawedding Ceremony.

Here are the example of conversation of *marhata sinamot* use statement in giving information can be seen as follows:

Bride family: *Anjana boru nami on barusan pe tamat sikolah jadi bata tu duit nami bois parsikolahon on, asi pe songon ai lape makorja ia malanjut hon sikolah nit u S2, bois do duit nami pasikolahon di, jadi anggo dong do minta tolong nami humbani nasiam, anggo boi namin boli ni si ana ai tambahi nasiam ma keluarga na hum medan 50 juta.*

(Our daughter has just finished school, not yet working, she is continuo her study S2. We ran out of money to send her to school.

(Statement)

So that, we ask for with the deep heart from our family who came from Medan to add the sinamot becomes 50 million) **(Offer)**

Groom family: *Kami pun keluarga ini berasal dari keluarga yang tak mampu juga ini. Ini kita cerita apa adanya, sementara memang bapaknya pengusaha tapi maklum pak masih terkendala masalah covid. Mobilnya gk ada yang jalan sampek sekarang pak. Bahkan untuk makan pun masih kredit pak yaa. jadi bu pak kami di sini memohon sekali kalau bisa ya kita ambil tengah tengahnya la, dari 50 juta ambil tengahnya jadi 25 juta*

(We, too, come from the poor family. This is what we are talking about, while indeed the father is a businessman, but as we know, it is still stop because covid-19. The car is not running until now. Even for eat it's still a credit. **(Statement)**

So, we hope once more, if it can, please take the middle from 50 million, take the middle become 25 million. **(Offer)**

(Source of Data: Marhata sinamot ceremony text of ana and Riki in Bahgunung village)

Based on the example above speech functions of the text are congruent form. It can see from the text both of families before offer the nominal of *sinamot* they give information about their condition by using statement.

The researcher realizes that *Marhata Sinamot* has been done by some researches. Such as Nadzir, M. (2017) this focuses on the directive speech act. Nduru, Y. et al. (2019) Speech Acts in purpose tradition of Kambowa community, then Manurung (2020) which focuses on Politeness Strategy in *Marhata Sinamot* in Batak Toba. Therefore, the author not continue the research on speech act or politeness, in this study the author focus on speech function of *Marhata Sinamot* to find out how both of families in *Marhata Sinamot*

communicate about the dowry that will be given to the woman.

Therefore, discussions and theory that used in this study will explore the social context of *Marhata Sinamot* itself through the speech function used. Therefore, this study used speech function's theory of Halliday and Matthiessen theory (2014) which is part of SFL, this approach is chosen because SFL more closely aligned with social. It explores how language is used in social contexts to achieve particular goals. And then because this research is about culture the author used development of speech function theory of Saragih (2014) to get better results.

II. Review of Literature

2.1 Functional Linguistics Theory

The frameworks which are used in this research are Systemic Functional Linguistics (SFL) by Halliday and Matthiessen (2014). Systemic Functional Linguistics is a theory of language centered on the notion of language function. It starts at social context, and looks at how language both acts upon, and is constrained by this social context. According to SFL, language is a systemic resource for expressing meaning in context while linguistics is the study of how people exchange meanings through the use of language. This view of language as a system for meaning potential implies that language is not a well-defined system not "the set of all grammatical sentences". It also implies that language exists and therefore must be studied in context. In short, SFL theory states that particular aspects of a given context define the meanings likely to be expressed and the language likely to be used to express those meanings.

2.2 Speech Function

Halliday suggests that dialogue is a process of exchange involving two variables Halliday and Matthiessen (2004: 54): First is a commodity to be exchanged (either information or good and services). Second are roles associated with exchange relation (either giving or demanding).

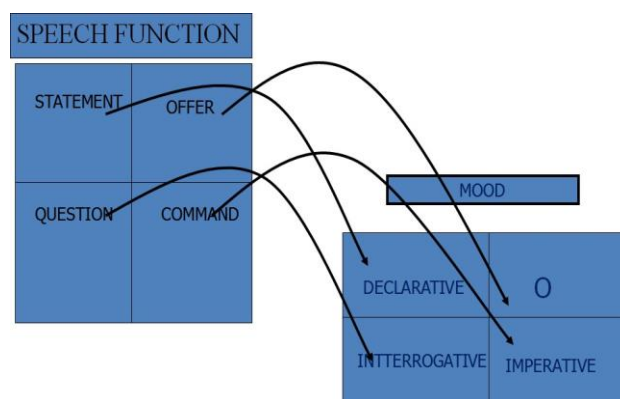
According Halliday and Matthiessen (2004: 107) the most fundamental types of speech role, which lie behind all the more specific to recognize, are just two: giving and demanding. Either the speaker is giving something to the listener (a piece of information) or he is demanding something from him.

Halliday states that there are four primary forms of movement types of speech function; those are:

- 1) Statements (the speaker gives information to hearer),
- 2) Question (a question is a linguistic expression used to make a request for information),
- 3) Command (the speaker demands the hearer some goods or services),
- 4) Offer (the speaker gives the hearer some good or services).

2.3 Realizations of Speech Function in Moods

The speech functions find their realizations in Mood which is aspect of interpersonal meaning at the level of lexicogrammar (Halliday 2004). Saragih (2014) state that unmarked or congruent representations the basic or proto speech function of statement, question, and command are realized or expressed by declarative, interrogative and imperative moods respectively. The speech function of offer does not have unmarked representation of Mood; rather it is potentially coded by any one of the three moods. Speech functions are realize in Mood as stated in the following figure:



(Saragih, 2014:44)

Figure 1. *The Realization Speech Function in Mood*

2.4 Marhata Sinamot

Marhata sinamot, as one of the most important stage in the process of Simalungun wedding ceremony, is used as a tribute to represent how the groom’s family honours the bride’s family as a form of cultural values Simalungun. The dowry (sinamot) is a symbol to show that the woman will be honored (acknowledged and entrusted) by the man who will marry her (Simanjuntak, 2009, p. 102). In delivering and bargaining the sinamot price, there are many utterances delivered by the spokesman of each prospective bride. It is needed to be concerned that a Simalungun woman, who has higher education background, higher job position, and higher economic background, will definitely influence the level of the dowry that the man will give to the woman (Simanjuntak: 2009, p. 183; Manik, 2011, p. 24). The number of the dowry will definitely be higher than those women who do not have that kind of higher education, job position and economic background.

III. Research Method

This research uses a qualitative descriptive method. Descriptive method is used to describe the state of the object that is the center of attention and supports the object of research. The descriptive method is accompanied by analysis activities in order to obtain a discussion about the speech function used in the Marhata Sinamot in the traditional Simalungun. Qualitative research is research that intends to understand the phenomena experienced by research subjects, for example behavior, perception, motivation, action. Holistically and by description in the form of words and language, in a specific natural context and by utilizing various natural methods (Moleong, 2017: 6).

Techniques of analysis the data in this research is applied interactive models of Miles, Huberman and Saldana model (2014). The analysis as three concurrent flows of activity after the data collecting.

IV. Result and Discussion

Based on the result of data analysis, the findings of this study are formulated as the following:

4.1 Speech Function types in Marhata Sinamot ceremony

In the transcription of Marhata Sinamot ceremony found 3 types of speech function, they are statement, question and command. The dominant speech function is statement, the appearance are 202 clauses or about 83.1%, then followed by command 25 clauses or around 10.3% and the last is interrogative 16 clauses or about 6,6%. Here is the table of speech function types found in Marhata Sinamot:

Table 1. The Speech Function Types

Speech Function	Number	Percentage
Statement	202	83.1%
Question	16	6.6%
Command	25	10.3%
Offer	0	0 %
Total Clause	243	100 %

- a. Statement is a way of giving information by stating or the act of stating in speech. Statement can be positive and negative. Statement is usually began with subject, followed by verb or auxiliary verb and ended by full stop. In this term, Speaker in *Marhata Sinamot* gives or state information in their speech about their family each other, because *Marhata Sinamot* is prawedding ceremony so the family should know each other. Here are some example of statement that appear in the utterances of *Marhata Sinamot* speech :

(Appendix 2, no 6)

<i>Saya yang mawakili dari ahli bait di rumah ini menerima kedatangan bapak dan juga menerima demban sayur.</i>			
“I am representing of the host in this house receive the arrival of sir and also accept the demban sayur”			
I	am	representing	The host in this house receive the arrival of sir and also accept the demban sayur.
Subject	aux	Verb	Complement

The speech function in example above is statement. It is started by subject, followed by verb. In this example the speaker gives information that his self as represent of the host.

- b. Question is a way of demanding information in the form of interrogative statement that may be either information question (wh-question) and which inquire reply from

listener. A question begins with auxiliary verb or WH-Question and will be ended with question mark (?). In this term, Speaker in *Marhata Sinamot* demanding information in their speech about their family each other. Here are some example of question that appear in the utterances of *Marhata Sinamot* speech :

(Appendix 2, no 52)

<i>Yang mana la orangnya yang kau kenal itu?</i>		
‘Which one the person that you know’		
Which one	the person	That you know?
Wh-Question	Subject	Complement

The example above is question. It is started by which as wh-question, followed by subject. In this example the speaker seeking information to the hearer about someone.

- c. Command is a way of demanding good and service in form of imperative statement whether in the form of positive or negative command. In command sentences, the subject is omitted. It is begun with the predicate and it is usually ended with exclamation mark (!). In this term, Speaker in *Marhata Sinamot* demanding good and services to carry out the custom based on Simalungun custom, because all the role of *Marhata Sinamot* should follow the role of Simalungun culture. Here are some example of command that appear in the utterances of *Marhata Sinamot* speech :

(Appendix 2, no 42)

<i>Dilo nasima ma!</i>		
‘You call, please!’		
You	call	Please!’
Subject	Verb	Complement

The example above is command. It is started by verb, followed by complement. In this example the speaker demanding services to the hearer. It is mean that command used by the speaker ask someone to do something.

4.2 The realization of Speech Function in Mood Types

After found the types of speech function, the second steps the researcher analyzed the realization of speech function. There are 2 types of speech function that realized in mood, namely congruent and metaphorical realization. The link between the speech function realize in mood is described in the figure 1.

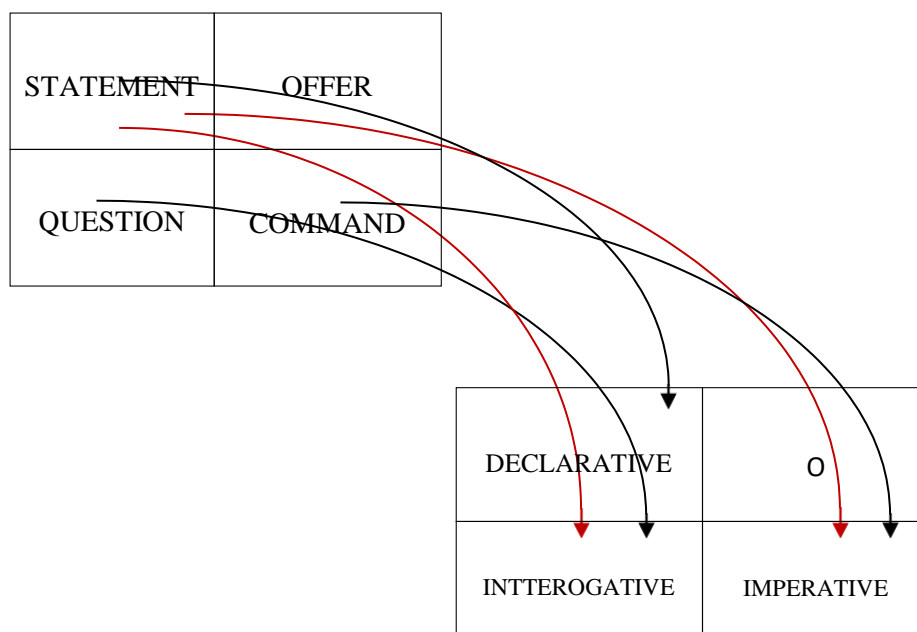


Figure 2. The system network of speech function realize in mood in MarhataSinamot

The Congruent realization marked with black arrow which consists of statement realized by declarative, question realized by interrogative and command realized by Imperative. While metaphorical realization marked with red arrow, namely statement are realized in interrogative and imperative mood. The followings are the data:

Table 2. The realization of Speech Function in Mood Types

No. SF	Realization			Total
	Declarative	Interrogative	Imperative	
Statement	188	4	10	202
Question		0	16	16
Command		0	25	25
Offer		0	0	0
otal	188	20	35	= 243
centage	77.4%	8.2%	14.4%	= 100%

From the data above, it is clearly seen that the dominant mood types is declarative the appearance are 188 clauses or about 77.4%, the second is imperative 35 clauses or about 14.4% and the last is interrogative 20 clauses or about 8.2 %. While there are 14 clauses of metaphorical realization, they are 4 clauses of statement are realized in interrogative mood and 10 clauses of statement are realized in imperative mood.

Table 3. The congruent and Metaphorical realization of Speech function

No.	Realization			
	Congruent		Metaphorical	
	Number	Percentage	Number	Percentage
Statement	188	77.4%	14	5.7%
Question	16	6.6%	0	0
Command	25	10.3%	0	0
Offer	0	0	0	0
Total	229	94.3%	14	5.7%
	229+14 = 243		94.3% + 5.7%= 100%	

It the table 4.3 shows that the congruent types are 229 clause or about 94.3% and the metaphorical types found 14 clauses or about 5.7%. The realization of speech function in table 4.2 and 4.3 shows that congruent realization is dominant used in *Marhata Sinamot*.

Here are some examples of congruent realization of the speech function in *Marhata Sinamot*:

1. Congruent realization

- a. Statement is realized by declarative mood in speech function. In this term, Marhata sinamot gives or state information in his speech which is called declarative in typical mood. Here are some example of declarative mood that appear in the transcription of Marhata Sinamot speech:

(Appendix 2, No.6)

Statement	Realization
<p><i>Jadi di sini, saya yang mawakili dari ahli bait di rumah ini menerima kedatangan bapak dan juga menerima demban sayur.</i></p> <p>‘So here, I am as represent of host in this house, accepted your arrival and also receive demban sayur.’</p>	<p><i>Declarative</i></p>

In Marhata Sinamot declarative is used to give or state information. It is structured as a subject plus finite. There is some balance in using declarative mood in Marhata Sinamot. In the example above, the speaker declares himself as a representative of the host who accepts the arrival of the male with great joy.

- a.Command is realized by Imperative mood in speech function. In this terms, the speaker use imperative to give command to the tondong, sanina and boru to carry out a series of proposal processes according to the Simalungun custom. Here are some example of imperative mood that appear in the transcription of Marhata Sinamot:

(Appendix 2, No.79)

Command	Realization
<i>sukkun ma lobe humba ni adek nami!</i> 'ask our sister first!'	<i>Imperative</i>

Imperatives are used to demand goods and services. It is also used to demand the listener or the person called to take action according to what the speaker says, so that the customary sequence in the Marhata Sinamot event can be carried out according to the rules. The example above, the speaker demanding someone to ask the sister in the sense of asking something to the woman who will be betrothed.

- a. Question realized by interrogative. Speaker in Marhata Sinamot use interrogative to seek information by giving question to the hearer. Here are the examples of interrogative mood that appear in the transcription of Marhata Sinamot Prawedding Ceremony:

Appendix 2, No.25

Question	Realization
<i>akah selama ini anak kami ana sudah ada yang hendak untuk mengambil, kalau dalam bahasa kami untuk meminangnya?</i> our daughter Ana has want to take by someone, if in our language ask for propose '?'	<i>Interrogative</i>

In Marhata Sinamot even interrogative used to seek information. Both families need in- depth information to know each other's intentions and the feelings that exist in both families. Such as the example above statement realize in interrogative mood used to ask the information about the status of the bride to be, does anyone already propose her.

2. Metaphorical realization

Here are some examples of metaphorical realization of the speech function in Marhata Sinamot:

- a. The first metaphorical clause mood is statement which was realized by Interrogative mood. Here are the examples:

(Appendix 2, No.31)

Statement	Realization
<i>jadi di terima atau tidak kami tanya kan ke bapak</i> 'so, accept it or not, we ask to you sir'	<i>Interrogative</i>

The example of this metaphorical realization above appear because of the social position of the speaker to the hearer, in this situation the speaker from the male's family asking to the female family.

- a. The second metaphorical clause mood is statement which was realized by Imperative mood. Here are the examples:

(Appendix 2, No.35)

Statement	Realization
<i>sebelum da hu jai ma tene ni uhur hu bahen ham ma lobei demban hubbanihashahatan.</i> ‘Before going to the next event, make a <i>demban</i> to <i>hasuhutan</i> first’!	<i>Imperative</i>

The clauses were structurally is statement which is functioned to give information. But, functionally the clauses demand good and services. It can see that the speaker needs someone to do something. Statement in speech function gives or state information by declarative but metaphorical it can be realized by imperative. In the example above example the traditional leaders told someone to make the *demban*. So it can see that there are social position from the speaker and hearer.

4.3 Discussion

The results of this study indicate that there are 3 types of speech functions found, namely statements, questions and command, while the types of offers are not found in Marhata Sinamot. This speech function functionally used either to express speaker’s idea in going to discuss nominal of Sinamot. In this finding, the speaker uses statements to inform the respective circumstances between both of families. In this research statement is most dominant used. It can be seen in Marhata Sinamot both families are more dominant give information to each other regarding their desires and goals, questions are used to seeking information, in this case the intended information about condition of the family and both of bride and groom, while command are used to demand services, in this case, it’s usually used by master of ceremony ask the participant to give response based on their positions, either sanina, boru, tondong, or asks someone in going to follow Simalungun culture such as give *demban sayur*. The ideology of the Simalungun culture in going to start traditional event previously give *demban sayur*, *demban sayur* is betel leaf that put on plate with some money, Simalungun people believed that their respect could be expressed with *demban sayur*.

In delivering information, the speaker should concerns with language used. The speaker should use the appropriate phrase to convey the messages. Because Marhata Sinamot is prawedding ceremony so in this event for the first time both of family meets. So both of them giving information each other regarding to family condition. That’s why, statement which are realized in the mood of declarative were highly used in his speech. The speakers in Marhata Sinamot succeed in opting for declarative clauses in expressing their gratitude each other in going to be a family. In addition, the different customary rules between both families make giving each other more information in this event. This is line with research was conducted by Nurzafira, I (2020) which researched the customary purpose in Jambi Malay community. In her research, explained that the application event of the Jambi Malay community uses directive speech where in this speech the speaker giving information about the condition of bride and groom condition and information about family conditions. This is very useful to be considered by each candidate.

Related to the realization in the use of speech function there are 2 types of speech function that realized in mood namely congruent and methaphorical realization. This in line with Saragih (2014) state that unmarked or congruent representations the basic or

proto speech function of statement, question, and command are realized or expressed by declarative, interrogative and imperative moods respectively. However, in the Marhata Sinamot there are speech functions that are realized differently, commonly called metaphorical realizations types. In this types statement which is realized by interrogative and imperative. In the used metaphorical types, it can be seen that in seeking the information the speaker uses a statement indicating that the question that is asked is implicit, as well as the statement that is realized in the imperative the speaker in demanding good and services uses more polite clause because in Marhata Sinamot ceremony implemented and determined by age and social positions.

The use of speech function and its realization is also influenced by some aspects, namely context of situation, culture and ideology. In the Marhata Sinamot activities the features are intersected in situational contexts language that used in Marhata Sinamot. The feature of tenor in a context of situation that realized in marhata sinamot [unequal/Formal/Positive/Infrequent] it can see in in Marhata Sinamot the participant have different social position or unequal, it because the are some philosophy of simalungun culture which called Tolu Sahundulan Lima Saodoran it's means that every participant have different position as Tondong, Sanina, Boru. Furthermore, in Marhata Sinamot the situation of participant in discussed the nominal Sinamot is formal, it can see that this event lead by traditional leader and every participant give the request after let by master of ceremony. And then, the affect in Marhata Sinamot between speaker and hearer is positive because each family gives a good response. While the contact between speaker and hearer is infrequent because in this situation the both of family have not met or interacted before.

In addition, the cultural context also influences the Marhata Sinamot event, in determining the nominal Sinamot. The Simalungun community still uses a bargaining system. Although some other cultures feel it is taboo to do this, in contrast to the Simalungun community, the number of Sinamot is very important to be discussed directly so that both families can understand each other's conditions. Moreover, Simalungun community still adheres to the notion that the determination of the nominal sinamot is also seen from the level of a girl that will proposed, such level of education, work and social position.

Finally, Tolu Sahundulan Lima Saodoran is ideology of Simalungun culture that influence in Marhata Sinamot. In this situation each participant has different position, such as Hula-hula and Tulang in Simalungun community have a superior sociocultural power than the Boru, but those who belong to the same sociocultural position have an equal sociocultural power. So, when the Hula-hula asks the Boru a thing or service, it is regarded as an obligation. On the contrary, when the Boru asks a thing or service to the Hula-hula, normally the Boru should make a request rather than an obligation. When the Boru makes such a request, the expression is usually announced with a low intensity of sound to show the characteristics of the politeness of the utterance

V. Conclusion

After analyzing Marhata Sinamot in Simalungun prawedding ceremony, conclusion were drawn as the following:

1. There are 3 there types of speech function used in Marhata Sinamot prawedding ceremony, namely Statement, Question, and Command. The dominant speech function is statement, the appearance are 202 clauses or about 83.1%, then followed by command

25 clauses or around 10.3% and the last is interrogative 16 clauses or about 6,6%. While offer not used in the transcript of Marhata Sinamot.

2. There are 2 types of speech function that realized in mood, namely congruent realization they are statement realized by declarative, question realized by interrogative and command realized by Imperative. While the dominant mood types is declarative the appearance are 188 clauses or about 77.4%, the second is imperative 35 clauses or about 14.4% and the last is interrogative 20 clauses or about 8.2 %. However there second realization is metaphorical realization, there are 14 metaphorical realization, they are 4 clauses of statement are realized in interrogative mood and 10 clauses of statement are realized in imperative mood. And then the metaphorical clause appears in Marhata Sinamot is influence of age and social position.

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