

The Social Functions of Advice Genre in Alas

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Abstract: *This research describes the social functions of advice genre in Alas. The objective of the research was to examine seven subgenres of advice (sGA) under institutional and non-institutional headings. The institutional heading consisted of (1) high and higher education, (2) marriage, and (3) profession and the institutional one referred to (1) circumcision, (2) sickness, (3) death and (4) non formal education or safety from accident. The research design was qualitative with embedded case study as its approach to know the Alas' genre and ideology. Validity of data analysis involved triangulation technique following the formula: if the meaning (X) is found, then the expression (Y) is confirmed and if the expression (Y) is found, then the meaning (X) is confirmed. The results showed that the social functions of advice in Alas were to give guidance to act and react, to inform the structural changes of advice, and to guide Alas people in their action and interaction.*

Keywords: *Advice, genre, institutional, non institutional social function, texts*

I. Introduction

Alas is one of the Indonesian ethnics that owns its specific traditions and culture. One of its traditions is to give advice. As a value system of life, advice is needed in every stage of activity, for instance, in marriage, circumcision, study, and death. Parents give advice to their daughter when she is taken to her husband's house after wedding party (this is called marriage advice). Uncle utters advice to his nephew when he is to be circumcised (circumcision advice). Parents articulate advice to their children when they will go to continue their studies (study advice) and religious teacher delivers advice to family members when one of the member(s) passed away (death advice).

Martin and Rose argued advice is a social activity and as a genre, it is realized by language.⁽¹⁾ In Alas' perspective, advice is important because of its effect although wedding genre shifted. In 1970's the Alas bachelors were rearranged in their marriage and this changes now. Humphrey and Dreyfus said the progress of genre in advice text rapidly changes based on context and discipline or corresponding.⁽²⁾ Advice is valued contextually and too much advice makes the phenomenon off. The objective of this research was to examine the social functions of advice in Alas. The social functions have values, for instance, containing the guidance for Alas in their performance, the information about the structural changes of advice, the good deeds, the banning to have bad deeds, and the cautions about the surroundings. All these become the main reasons why social functions of advice genre is brought into discussion.

II. Review of Literature

Genre Model

Systemic functional linguistics (SFL) refers to structure or language organization in order to be used in social contexts. SFL also relates to paradigmatic system in realizing meaning. The concept of realization is important in SFL because it explains how a language realizes and analyzes social purposes (genre) dynamically with social contexts as language actions, interactions and reflection. Genre as one of social contexts is a dynamic social product and changes in stages based on the users' needs. Genre, according to Gerot and Wignell, is a culturally specific text-type which results from using language (written or spoken) to (help) accomplish something.⁽³⁾ When a text is arranged in a certain format, the construction changes according to the meaning it conveys. The meaning is realized in text and the text is construed with context.

Swales thought different culture tends to be different way of views of genre. Academic and professional communities are involved in creating and determining the genre. When the genre is rearranged it can shift from genre to subgenre.⁽⁴⁾ Djatmika, in the other hand, proposed the former subgenre changes to genre. Sometimes the changing genre shifts to super-genre.⁽⁵⁾ Genre is meant in various ways based on the communities where the genre is used. Halliday placed genre in situational semiotics.⁽⁶⁾ Hence, he specifically places genre in rhetoric way. The way of orators in delivering speech is easily differentiated. In other words, all orators have specific mode of speech and no mode of speech is the same. In contrast with him, Hasan had different idea of genre. She places genre and register as two social contexts and both of the contexts are interchangeable in places based on the text type. Both genre and register unify to explain where the genre comes from.^{(7) (8)}

Martin articulated a wider view of the others.⁽⁹⁾ He states that genre is a social staged-goal activity and the speakers are as the members. There are three social contexts. As a social context, genre is placed as the second stage of the contexts. Hierarchically, the contexts include ideology, genre and register. He explains genres as the following. Firstly, genre is an activity that focuses on activity orienting to objective. Secondly, the specific objective aims at benefit of the community, and the objective is achieved in stages. The stages are semiotic processes. The characteristics could be seen from the generic structure of the texts. The text has different generic structure from narrative text and so on. Some analyses have been conducted by using systemic functional linguistics in discourse semantics, register, genre, multimodality of social semiotics. The most prominent contribution of Martin's analysis is genre in language teaching, namely genre pedagogy which is based on guidance through interaction in context of mutually exclusive experience.

Swales explained her attempt [is] to see genres no longer as single—and perhaps separable—communicative resources, but as forming complex networks of various kinds in which switching modes from speech to writing (and vice versa) can—and often does—play a natural and significant part. She argued the work of genre is to mediate between social situations and the texts that respond strategically to the exigencies of those situations. As when texts are well conceptualized and well constructed, they perform the genre. When these performances proliferate, genres tend to drift through time and geographical space, partly inherently and partly as a result of intertextual acceptances and rejections. The work of genre analysts is to track these textual regularities and irregularities and explain them in terms of the relevant and pertinent social circumstances and the rhetorical demands they engender. Part of the work of those genre analysts with applied aspirations would then be to refashion these findings so that, by comparison and contrast, by episodic dissection, by rhetorical consciousness-raising, and by task designs such as the systemic-functionalists, “wheel of genre.” They can become more transparent to those who would wish or need to become better consumers or producers of textual exemplars in the targeted genre or genres. She also attempted to show how these latter developments might work out at least in part with the genre of the personal statement/statement of purpose. But this is not the case with art-historical discourse.⁽¹⁰⁾

As a linguistic expert in genre, Swales is popular in his master piece in rhetoric, genre analysis, and information. Bathia had the same views on genre with Swales and argues a few aspects of genre. She said genre is an activity that is understood and communicated among community with communication purpose. Even though there are many different characteristics, yet there must be communicative purposes. Thus, the generic structures are available in genre. Although the difference between genre and subgenre cannot be distinguished, the communicative purposes can be understood. Genres always have generic structures and become conventional activities. The experts and professional community are usually believed to acknowledge the purposes and generic structures of the genres used by the community. Various genres represent various constraints in giving their contributions; among of them are purposes, positions, forms (generic structures) and social functions. All of the varieties indicate that the writers of the genres have freedom in creating texts, but they still have to adjust or follow the standard procedure of the genres.⁽¹¹⁾

Bathia also presented some steps in analyzing genre, such as, collecting samples of genres that will be written, making some genres as materials for investigation., judging whatever has been understood about genres that have been collected including registers of text, deciding situations of the text to get more information and views of process such as books, guidance and informants, deciding analysis of what have been conducted such as researches, articles or books concerning with the topics, explicating the analysis systematically about the writers, audiences, and the relationship with the texts, judging how the texts are organized, presented and what linguistic features are used in the realization, and deciding whoever need and participate in the genre. In the context of discourse, she said that there are three aspects that must be observed, namely (1) linguistic features that are used in realization, (2) discourse that grounds between the writer and the reader, or between the speaker and the audiences and (3) attention used in creating the discourse structure. In language learning for example, there are two aspects that must be concerned, (1) lack of rational information that becomes the bases of several kinds of discourses. In other words, discourse socialization has not been supported by environment including the teachers of the schools and (2) lack of treatment on the discourse (texts) by the students in or out of class.

Christie and Martin argued an idea that genre has generic structure to realize meaning in communication.⁽¹²⁾ The structure is formed specifically based on its relation with social context of the genre user. Thus, SFL gives a contribution to a genre how the genre is understood and applied in text analysis and language teaching. Gregory and Carrol defined genres as a set or pattern of language variety in relation to speaker's social intention.⁽¹³⁾ They at first applies the generic value to tenor as context category of language variety. They approved the other values of field and mode but the most dominant one is in interaction of language use. Gerot gave the definition of genre in a very simple way and closely related with Martin. Genre is a text type based on the culture created by the society concerns. Based on the definition, a genre is a text type. Specifically a

text is a culturally specific text-type which results from using language (written or spoken) to (help) accomplish something. A genre is dynamic and may become more (supergenre) or less (subgenre). As the result of a culture, a certain text collaborates with other text and makes a new text-generic structure. The process results a new genre. Consequently, a text (genre) in a certain language is not automatically as genre in other language. This is owing to the methodology and understanding of genre. They are different from one language to another. So the analysis of genre is dynamic and lasts as long as the culture exists in the community of the users.⁽¹⁴⁾

How does the dynamics change? The change has a little bit complicated procedure but this can be seen in the real situation although such situation is sometimes influenced by some different backgrounds of the speaker(s). Every speaker carries his/her own change and utters his/her words as he/she would like to speak. The Fig. 1 below is the conceptual frame of structure in advice genre in Alas.

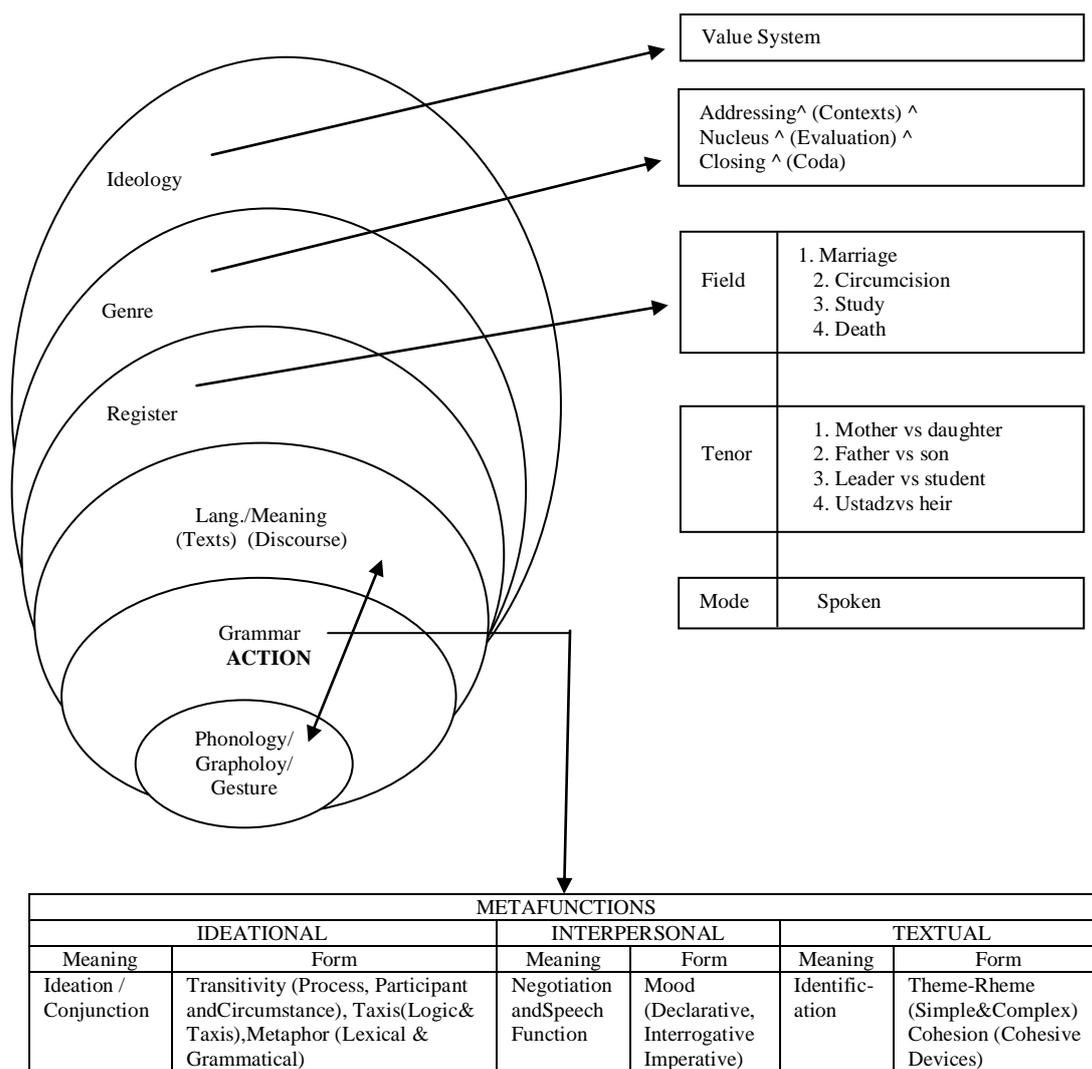


Figure 1: Conceptual Frame of Advice Generic Structure in Alas⁽¹⁵⁾

III. Methods

The research design was qualitative with embedded case study which approach. Qualitative approach was used in content analysis; all aspects were oriented to meaning and to Transitivity, Taxis, Mood, Theme-Rheme, Cohesion, Register, Genre and Ideology. The data included the clauses realized in giving advice: marriage, circumcision, leaving family for study, and death. Each of this type had two units of text, so totally, there were eight units of advice and consist of 136 clauses. Unit one and two (wedding advice) consisted of fifteen and thirty six clauses; the number of clauses from the two units was fifty one clauses. Unit three and four (circumcision) consisted of eight and eleven clauses; the number of clauses from the two units was nineteen. Unit five and six (leaving family for study) had twenty and twenty four clauses so the number of clauses from the two units was forty four. Unit seven and eight (death) consisted of ten and twelve clauses; the number of clauses

from the two units was twenty two. The data were based on the specific events in Alas and taken within two years.

Table 1. Data, Data Resources and Validity of Data

No	Locations	Events owners	Events	Dates
1	Pulonas	ZainalAbidin	Marriage	January 06 th , 2012
2	Prapat	Sanimah	Marriage	April 4 th , 2012
3	KutaLengat	Masidin	Circumcision	May 12 th , 2012
4	Marpunge	Suardi	Circumcision	July 7 th , 2013
5	Marpunge	Muis	Study	August 15 th , 2012
6	Pulonas	Kalimah	Study	January 19 th , 2013
7	Terutung Pedi	Salimin	Death	September 20 th , 2012
8	Pulonas	Kalimah	Death	August 19 th , 2013
9	Validated interview was done after the data were taken			

The analysis was done by using SFL with the construct that had been previously formulated. SFL analyzed the social functions of advice in meaning (discourse semantics) and form (lexicogrammar). In contexts, the analysis was carried out into two, analysis of genre (context of culture) and analysis of register (context of situation). The analysis of ideology was simultaneously performed in the former and the latter. In meaning, SFL analyzed the metafunctions--ideational, interpersonal and textual functions. Ideational functions consisted of two: (1) experiential and (2) logical meanings. Experiential meaning was realized in ideation and logical meaning was comprehended in conjunctions and continuity. Interpersonal functions were understood by negotiation in conversation structures. Textual functions were seen in identification. In lexicogrammar, SFL analyzed the metafunctions in which ideational functions were shown in transitivity/ergativity and taxis. Interpersonal functions appeared in Mood and Residue and textual functions were highlighted in Theme-rheme and Cohesion. Validity of data analysis (Miles and Huberman, 1987:234) was conducted by using triangulation technique that meant if the meaning (X) is found, the expression (Y) is confirmed and if the expression (Y) is found, the meaning (X) is confirmed. The activity was done continuously until the problems were answered.

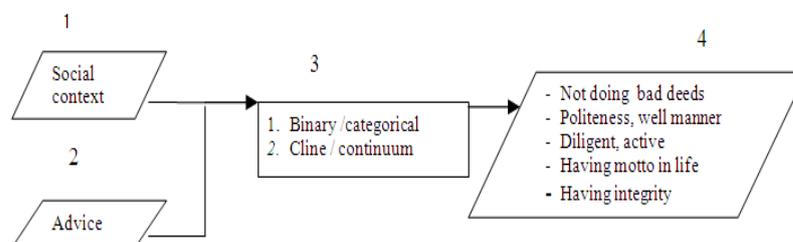


Figure 2. Advice Process

IV. Findings And Discussion

Two kinds of data--primary and secondary--were involved. The first consisted of 136 clauses which were uttered by advisers (sensors) and addressed to the advisees (phenomena). The second was obtained from interviews concerning the genre of advice; then discussion about social functions of advice was held. The contents of the social functions of advice were (1) to give supports to do good deeds, (2) to prohibit the bad deeds and (3) to remind the awareness of surrounding situations; while, the genre of advice relate to change the negative character into good one.

4.1 Institutional subgenre of advice

4.1.1sGA of high and higher education

The advice concerning education was related to honesty in which a student would be trusted by his/her teacher (see text 5 clause 5), perseverance in which a student had to get optimum outcome (text 5 clause 9), and patience in which a student might not easily get angry with classmates and other persons (text 5 clause 14). The reasons why the learners continued their study were related to unavailability of schools or university at their own city or to parents' wishes to promote their sons to continue higher education for social status.

Table 1. Text 5 Clause 5 Walau kaepe kate kalak peRangee setuhune

(Walau) kaepe kate kalak	peRangee		setuhune	Metafunctions
Apa	Pekerti		Benar	
'Whatever people say	the manner is		the best'	
Circ: Cause	Part: Token	Proc: Rel: Ident. Int.	Part: Value	Ideational
Adjunct	Subject	Finite	Compl.	Interpersonal
RESI-	MOOD		-DUE	

Conjunction	RHEME	Textual
Topical		
THEME		

Table 2. Text 5 Clause 9Rajin belajar

Rajin	Belajar	Metafunctions	
Rajin	Belajar		
'Diligent	to study'		
Circ: Manner	Proc: Mat.	Ideational	
Adjunct	Finite	Pred.	Interpersonal
RESI-	MOOD	-DUE	
THEME	RHEME	Textual	

Table 3. Text 5 Clause 14Ulang segeRe mengas

Ulang	segeRe	mengas	Metafunctions	
Jangan	Cepat	marah		
'Don't	Soon	angry'		
Process: Rel: Attr.: Int.	Circ: Manner	Attrib.II	Ideational	
Finite	Pred.	Adjunct.	Compl.	Interpersonal
MOOD	RESIDUE			
THEME	RHEME	Textual		

1.1.2sGAof marriage

The advice concerning marriage consisted of perfect behaviour between the couple for their parents and parents-in-law between the couple (text2 clause 23) and of giving respect to parents and parents' in law. They had to be honored (text2 clause 25).

Table 4. Text 2 Clause 23aku ngehoRmati uanmmu

Aku	ngehoRmati	uanmmu	Metafunctions	
Aku	Hormat	ayah		
'I	respect	your father'		
Part.I:Senser	Proc. : Mental:Cognition	Part.II:Phenom.	Ideational	
Subject	Finite	Predicator	Complement	Interpersonal
M O O D	RESIDUE			
THEME	RHEME	Textual		

Table 5. Text 2 Clause 25 HoRmati wantue Rut amentuemu

HoRmati	wantue Rut amentuemu	Metafunction	
Patuh	Mertua		
'Respect	Your parents in law''		
Process:Mental:affection	Part. II: Phenomenon	Ideational	
Finite	Predicator	Complement	Interpersonal
MOOD	RESIDUE		
THEME	RHEME	Textual	

1.1.3sGAof profession

When an Alas youth passed the test that he/she was appointed civil servants, then he/shewas advised by village leader. After carrying out a religious ritual called "kenduri" the leader advised him/her to do anything perfectly because his/her boss would not see the appearance but the manner (text5 clause 11) and to respect the boss (text5 clause 15).

Table 6. Text 5 Clause 11Kate kalak ndube,"KoRjeken suRuh hentiken tegah"

Kae kalak ndube	KoR jeken	suRuh	hentiken	tegah	Metafunctions
Kata orang	Kerja	Suruh	Henti	Larang	
' Say	people	do	command	leave	prohibition'
Proc: Verbal	Part.I: Sayer	Part.II: verbiage			Ideational
Finit	Pred	Subj.	Compl.		Interpersonal
MO-	RE-	-OD	-SIDUE		
THEME	RHEME	Textual			

Table 7. Text 5 Clause 15 Hoghmati kalak metue

Hormati	kalak metue	Metafunctions	
hormat	Orang		
'Respect	old people!'		
Proc: Ment: Affect.	Part.II: Phenom.	Ideational	
Finite	Pred.	Compl.	Interpersonal
MOOD	RESIDUE		

THEME	RHEME	Textual
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4.2 Non-institutional subgenre of advice

4.2.1sGAcircumcision.

Before or after the minor operation of circumcision was over, a religious leader spoke to deliver an advice that the circumcised boy should keep healthy and matured (text 3 clause 1), obedient to parents (text 3 clause 5), diligent to go to school and praying (text 4 clause 9), and successful in the future either in public or religious schools, reciting the holy Quran and sport practice (text 4 clause 11).

Table 8. Text 3 Clause 1 SegeRe mbelin

SegeRe	mbelin		Metafunctions	
Cepat	besar			
'Be quick	grown up'			
Circums:Manner	Proc.:Behavioral		Ideational	
Adjunct	Finite	Predicator	Interpersonal	
RESI-	MOOD	DUE		
THEME	RHEME		Textual	

Table 9. Text 3 Clause 5Ulang lawan Rang tue

Ulang lawan	Rang tue		Metafunctions	
Jangan lawan	orang tua			
'Don't oppose	your parents!'			
Proc.:Material	Part.II: Goal		Ideational	
Finite	Predicator	Complement	Interpersonal	
MOOD	RESIDUE			
THEME	RHEME		Textual	

Table 10. Text 4 Clause 9Rajin sekolah

Rajin	sekolah		Metafunctions	
Rajin	Sekolah			
'Be diligent to go	to school!'			
Circ.:Manner	Proc.:Material		Ideational	
Adjunct	Finite	Predicator	Interpersonal	
RESI-	MOOD	DUE		
THEME	RHEME		Textual	

Table 11. Text 4 Clause 11 Kane ntaboh enggou metue

Kane	ntaboh	enggou metue	Metafunctions		
Agar	Bahagia	setelah tua			
'So that (you)	are happy	in future'			
	Proc. Rel. Attrib.:Int.	Circ.: Time	Ideational		
	Finite	Adjunct	Interpersonal		
	MOOD	RESIDUE			
Conjunc.			Textual		
Textual					
THEME		RHEME			

4.2.2sGAof sickness.

When an Alas was fine after being sick for some days, an advice would be addressed to him/her that he/she had to thank God and was requested to be aware of health.

4.2.3sGA of death

The family of the late held a pray on God when a family member died and the family got advice from ustaz(religion teacher) who gave advice to the family of the late to be patient (text 8 clause 2), to believe in God since He knows His creature, and no possibility for elder to live longer.

Table 12. Text 8 clause 2 Sendah kenin si hadeR hande kuRe nasehat

Sendah	Kenin si hadegh hande	kughe	Nasehat			Meta-functions
Sekarang	Kalian yang ditinggalkan almarhum	kuberi	Nasihah			
'Now	you are left by the late and audiences	I give	advice'			
Circ.Time	Part.III :Recipient	Part.I: Sayer	Proc.:Verbal	Part.II: Verbiage		Ideational
Adjunct	Compl.	Subject	Finite	Pred	Compl.	Interpersonal
RESI-		MOOD		-DUE		
THEME	RHEME					Textual

4.2.4sGA of nonformal education or safety from accident

Having finished a study from nonformal institution, an Alas boy/girl also got appreciation and advice would be given to him/her to be more diligent after the graduation and he/she had to continue to take another education level and prohibited doing wrong deeds (text 5 clause 9).

Table 13. Text 5 Clause 9 Rajin belajar!

Rajin	belajaR		Metafunctions
(be) diligent	(to) study		
'Be diligent	to study!'		
Circ: Manner	Proc: Material		Ideational
Adjunct	Finite	Pred.	Interpersonal
RESIDUE	MOOD	-DUE	
THEME	RHEME		Textual

Ideational functions were realized in Transitivity and Logical meanings, interpersonal functions in Mood and Residue, and textual functions in Theme-Rheme and Cohesion. Moreover, ideational functions gave the Alas society some information how to describe and relate the experience in text by using material processes (doing texts consisting of happening, acting and creating texts). One of the clauses that used the material processes was found in text 1 clause 1.

Table 14. Text 1 Clause 1 Sendah ku Re kau nasehat

Sendah	ku	Re	kau	nasehat	Meta-function	
Now	I	Give	you	advice		
'Now	I	Give	you	advice'		
Circ: Time	Particip I actor	Process: Material	Participant III Beneficiary	Participant II Goal	Ideational	
Adjunct	Subject	Finite	Predic	Compl.	Compl.	Inter-personal
	MOOD					
	RESIDUE					
THEME	RHEME				Textual	

Ideational functions also gave some information how to describe and relate the text by using mental processes which were involved in senses (thinking or cognition, feeling or perception, loving or affection and wanting or intention texts). One of the clauses that gave orientation to the mental processes was found in text 7 clause 3.

Table 15. Text 7 Clause 3 Inget Tuhan

Inget	Tuhan			Metafunctions
Remember	God			
'Remember	God'			
Proc.:Mental /Cog.	Part.II:Phen.			Ideational
Finite	Predicator	Subject		Interpersonal
MO-	RESI-	-OD	DUE	
THEME	RHEME			Textual

Ideational functions gave some information on how to describe and relate the language (texts) by using relational processes (being texts consisting: attributing and identifying in intensive, possessive and circumstantial texts). The clauses that used the relational process were found in text 4 clauses 2 and 3.

Table 16. Text 4 Clause 2 Tasak ni tandanne

Tasak	ni tandanne		Metafunctions
Ripe	instem		
'Ripe	in stem'		
Proc.:Rel.Attrib.Int.	Circ.:Place.		Ideational
Finite	Pred.	Adjunct	Interpersonal
MOOD	RESIDUE		
THEME	RHEME		Textual

The adviser addressed that the child had to be better than any other children in the village, so he (adviser) used the word 'stem' which was different from other stems as usual in way of metaphorical system.

Table 17. Text 4 Clause 3 matah ni tangkene

matah	initangkene		Metafunctions
Raw	instalk		
'Raw	in stalk'		
Proc.:Rel.Attrib.Int.	Circ.:Place		Ideational
Finite	Pred.	Adjunct	Interpersonal

MOOD	RESIDUE	
THEME	RHEME	Textual

The clause 3 had lexical metaphor: comparing adjective (matahk/raw) with noun (tangke/ stalk). The clauses 2 and 3 had lexical metaphor: comparing noun (tandan/stem) in clause 2 with noun (tang kai/stalk) in clause 3.

Ideational functions gave some information how to describe and relate the language (text) by using behavioral processes (behaving texts). One of the clauses that used the behavioral processes was found in text 8 clause 7. Clause 7 had lexical metaphor: comparing noun (living being) with verb (die). 'Any living being dies.'

Table 18. Text 8 Clause 7 setiap menawe mate

Setiap menawe	mate	Metafunctions
any living being	die	
'Any living being	dies'	
Part.: Behaver	Proc.: Behavioral	Ideational
Subject	Finite	Predi.
MOOD	RESIDUE	Interpersonal
THEME	RHEME	Textual

Ideational functions gave some information how to describe and relate the language (text) by using verbal processes (verbal texts). One of the clauses that used the verbal processes was found in text 2 clause 28.

Table 19. Text 2 Clause 28 Kupidou bamu

Ku	pidou	bamu	Metafunctions
I	ask	you	
'I	ask	you'	
Participant I: Sayer	Process: Verbal	Participant III: Receiver	Ideational
Subject	Finite	Predicator	Complement
MOOD	RESIDUE		Interpersonal
THEME	RHEME		Textual

Ideational functions gave the Alas society some information how to describe and relate the language (text) by using existential processes (existing texts). One of the clauses that used the existential processes was found in text 6 clause 21.

Table 20. Text 6 Clause 21 Lot gancihne ni hadih

Lot	gancihne	ni hadih	Metafunctions
there	Substitute	There	
'There (is)	substitute	there'	
Proc.: Existential	Part.: Existent	Circ.: Place	Ideational
Finite	Subject.	Adjunct	Interpersonal
MOOD		RESIDUE	
THEME	RHEME		Textual

Interpersonal functions gave the Alas society some information how to exchange or interact experience in texts by using material processes (doing texts consisting: happening, acting and creating texts). One of the clauses that used the material processes was found in text 1 clause 1. The clause was complete. It contained Mood (Subject and Finite) and Residue (Predicator, Complement and Adjunct). Interpersonal functions gave the Alas society some information how to exchange or interact experience in texts by using mental processes (sensing consisting: thinking or cognition, feeling or perception, loving or affection and wanting or intention texts). One of the clauses that used the mental processes was in text 7 clause 3.

The Interpersonal functions gave the Alas society some information how to exchange or interact experience in texts by using relational processes (being texts consisting: attributing and identifying in intensive, possessive and circumstantial texts). The clauses that used the relational processes were found in text 4 clauses 2 and 3. The Interpersonal functions gave the Alas society some information how to exchange or interact experience in texts by using behavioral processes (behaving texts). The clause that used the behavioral processes was found in text 8 clause 7. The Interpersonal functions gave the Alas society some information how to exchange or interact experience in texts by using verbal processes (saying texts). One of the clauses that used the verbal processes was seen in text 2 clause 28. Textual functions gave the Alas society some information how to organize experiences in texts. The analysis of textual functions were done simultaneously in Ideational and Interpersonal functions. The texts were organized in two types of Theme: simple and multiple Theme.

Table 21. Text 2 Clause 30 Kami enggou metue

Kami	enggou	metue	Metafunctions
We	be	old	

'We	are	old'	
Part.I: Carrier	Proc.:Rel.:Attrib.	Part. II: Attribute	Ideational
Subject	Finite	Predicator	Complement
MOOD	RESIDUE		Interpersonal
THEME	RHEME		Textual

Table 22. Text 3 Clause 8 Kane nenangken Rang tue

Kane	nenangken	Rang tue	Metafunctions
So that	make	parents	
'So that	(to) please	parents'	
	Proc. Mental:Affect.	Phenomenon	Ideational
	Finite	Complement	Interpersonal
	MOOD	RESIDUE	
Conjunc.			Textual
Textual			
THEME		RHEME	

Clause 8 belongs to complex clause (Expansion/Enhancement/Hypotactic/Eksplisit) and multiple Themes (conjunction). The structure informed changes in genre of advice (GA). The changes were varied based on context of situation. Specifically the schematic structure of generic advice in Alas was shown in Table 12.

Table 23. Generic Structure of Advice

Addressing ^ (Contexts) ^ Core of Advice ^ (Evaluation) ^ Closing ^ (Coda)
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The sign ^ means 'followed by' and the brackets () indicates 'arbitrary' (optional). With the configuration, the schematic structure of advice is linear to three obligatory components (addressing, nucleus or core of advice and closing) and three optional components (context, evaluation and coda). Each of the component has specific function as the following.

Addressing functions to ask or invite the person to be informed to do good deeds and not to do bad deeds explicitly or implicitly. Addressing is obligatory and critical in the texts existence of advice. The addressing can be formally or contextually, as found in text 1 clause 1, text 2 clause 1, text 5 clause 1, text 6 clause 1, text 7 clause 1 and text 8 clause 1, as the following.

Text 1 Clause 1: Sendah kuRe kau nasehat
 Now I give you advice.
 'Now I give you advice.'

The address was aimed at bridegroom witnessed by family and relatives of both sides and held on January 6th, 2012 at the house of Zainal Abidin.

Contexts functions as grounding to text existence. This means context is optional in the texts existence. The clauses that contained contexts were text 1 clause 6, text 2 clause 12, text 3 clause 1, text 4 clause 1, text 5 clause 2, text 6 clause 2, text 7 clause 5 and text 8 clause 6. Context is divided into two: (1) explicit and (2) implicit. Based on the data, there were some clauses belonging to explicit and the other ones belonging to implicit. The followings were the clauses that belong to explicit and implicit. The first two clauses belonged to explicit and the last one clause belonged to implicit as the following.

Text 1 Clause 6: Walaup kau enggou niembah kalak
 Although you have taken someone
 'Although you have been a wife of someone'

Clause 6 indicated context that the daughter who is married to someone becomes the right of her husband. The adviser (mother) posited the daughter as before her marriage so that she could ask attention (non-verbal: explicit). The clause 6 was taken on January 6th 2012 at the house of Zainal Abidin.

Text 2 Clause 12: Kau tadingken kami.
 You leave us
 'You leave us.'

Clause 12 indicated context as the following: The bride would leave her parents, thus who else helped her parents as usual. Parents asked the bride to help them in future (non-verbal: explicit). The clause 12 was taken on April 4th 2012 at the house of Mrs. Sanimah.

Text 3 Clause 1: SegeRe mbelin
 Soon big

'to grow bigger soon'

Clause 1 indicated the context. The son who was being advised was a boy who was hoped to grow up soon because he would be an inheritance receiver (non-verbal: implicit). The clause 1 was taken on May 12th 2012 at the house of Mr. Masidin.

Core of Advice was the most important element of advice. Core was obligatory in the genre of advice. Core functions as decision maker for the success of advice. Core also becomes as the controller in advice. The

clauses that contain core are: text 1 clauses 2-5,8,11,14, text 2 clauses 21,24-26,29,32, 35, text 3 clauses 1-7, text 4 clauses 1-10, text 5 clauses 2-4, 6, 9, 12-16, text 6 clauses 5-7, 9, 12-13, 15-19, text 7 clauses 3-4 and text 8 clauses 3-5. The followings are the clauses that contain cores of advice.

Text 5 Clause 3: Mejile ni hande
beautiful here
'Have a good character here!'

The function of advice in clause 3 was to force his son to have a good conduct with other member of society. The clause 3 was taken on August 15th 20012 at the house of Mr. Muis.

Text 7 Clause 3: Inget Tuhan.
remember God
'Remember God!'

The clause 3 functioned to ask the family of the late to remember God. The clause 3 was taken on September 20th 2012 at the house of Mr. Salimin.

Evaluation is the barometer to know whether the advice is already done or not. Evaluation functions to give consequence about the application of the advice. Evaluation explains the values of adviser to the advisee. Evaluation is optional. The clauses that contained evaluation were: text 1 clause 9, text 2 clause 9, text 3 clause 8, text 4 clause 11, text 5 clause 7, text 6 clause 11, and text 7 clause 9. The followings are the clauses that contained evaluations of advice in Alas.

Text 3 Clause 8: Kane nenangken Rangtue
so enjoy parents
'To make parents enjoy'

Evaluation of the clause 8 functioned to remind the son to have a good future. Working hard and being diligent were needed to face the future.

Text 7 Clause 9: Mudah-mudahan kite selamat
may we save
'May we save'

Evaluation in clause 9 reminded the family of the late and to be patient about the misfortune. Closing was the last element of advice. Closing functioned to indicate that the advice has ended. The adviser hoped that the closing was actually the beginning of advice realization. Closing was obligatory in advice. The clauses that contained closing were: text 1 clause 15, text 2 clause 36, text 3 clause 8, text 4 clause 11, text 5 clause 19, text 6 clause 22, text 7 clause 10, and text 8 clause 12. The followings were the clauses that contained closing of advice.

Text 7 Clause 10: Edi amin nasehat-ku benin.
That only advice-my you
'That's my only advice for you'

Advice was closed in clause 10. All advices consisted of reinforcement (see clause 3), prohibition (clause 4) and act of reminding (clause 5).

V. Conclusions

Culturally in Alas, advices function as guidance representing the social functions, the generic structure and linguistic features. Since the texts of advice were cultural products, the text structure of the advice developed and changed in their opening, content and closing. While the results of register representing Field, Tenor, and Mode instituted social activity and content of text within the continuum (+) specialization. Tenor showed that the MA took parts in the interaction within formal and informal continuum; status of the inter-participants was both parallel and not parallel situation; the relation between participants was in positive affection; and the contact within inter-participants was (+) frequency; Mode showed the interaction in (+) organized; the distance of inter-participants was in the continuum with the characteristics (+) distance in time and place; the level of text or language with the activities was performed in the language as action, reflection, reconstruction and spoken medium.

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Appendices

Text 1: Advice In Marriage

(1) 'Sendah kuRe kau nasehat. (2) Jage diRimu. (3) Ulang kau sakiti ate kalak. (4) HoRmat be wantue Rut amentuemu. (5) Ikuti nasehat lakimu. (6) Waloupe kau naku enggou niembah kalak, (7) kupidoume bamu (8) inget-inget kami ni hande. (9) Kami enggou metue (10) Malet nagei metenage. (11) Memegei kau. (12) Toh ndigan soh hayatku Rut uanmu. (13) Cut aRi kau ku geluhi, (14) sendah geluhi kau Rut uanmu. (15) Kami enggou metue.

'(1) Now I give you advice. (2) Have a care! (3) Don't make people sad!. (4) Respect your parents in law! (5) Follow your husband's advice! (6) Although you have been marriage, (7) I ask you (8) to remember us here. (9) We are already old, (10) not having power. (11) Monitor us. (12) When we pass away. (13) We brought you up, (14) now feed us. (15) We are already old' (Data were taken on January 6th 2012 in Pulonas at the house of Zainal Abidin)

Text 2: Advice In Marriage

(1) 'Lot nasehatku bamu naku. (2) Mange puas amemu, ngengatau awemu, (3) enggou muangken diRi me nele kau. (4) Mange kupan ulih payahmu, (5) enggou pinang kalak me nele kau. (6) Te kune bahan, (7) enggou nasib amemu, (8) si mbelus-belusnde. (9) Kau anakku simbelinne. (10) Ma sabaR nae. (11) Enggimu mehayak tong cut. (12) Kau tadingken kami. (13) Te iseme nele nulung kami, (14) mbelinken enggime. (15) Nekolahken enggime. (16) Edime si kupikeRken sendah. (17) Uanmu enggou metue. (18) Edipe enggo medi. (19) Ma tepegedang nae. (20) Sendah kau enggou milik kalak. (21) PeRateken situasi. (22) Kune kedah, (23) aku hoRmat be uanmu. (24) Ulang kau sakiti ate kalak. (25) Patuhi wantue Rut amentuemu. (26) Ikuti nasehat lakimu. (27) Waloupe kau enggou niembah kalak, (28) kupidou bamu (29) "Inget-inget kami ni hande." (30) Kami enggou metue, (31) Malet nange metenage. (32) Memegei kau. (33) Toh ndigan soh ajal kami. (34) Cut aRi kau ku pelaRe, (35) sendah geluhi aku Rut uanmu. (36) Aku enggou ma metenage.

'(1) There is advice for you my daughter. (2) Your mother has not been satisfied to see you, then (3) you married a man. (4) I haven't got your gift. (5) you got marriage. (6) How it could be. (7) It is a fate of your mother (8) who has been old. (9) You are the eldest daughter. (10) You are no longer patient. (11) Your younger brothers are still many. (12) You live us. (13) So who else helps us? (14) to bring your younger brothers (15) support your brothers' schooling. (16) It is what I think now. (17) Your father is already old. (18) It is enough. (19) It can't be continued. (20) Now you are married. (21) Be aware of situation. (22) See (23) how I respect your father. (24) Don't hate people!. (25) Respect your parents in law! (26) Obey your husband's advice! (27) Although you are already married, (28) I ask you "(29) remember us here". (30) We are already old and (31) not having power. (32) Monitor us! (33) When we pass a way. (34) We brought you up, (35) now watch us. (36) I am already old' (Data were taken on April 4th 2012 in Prapat at the house of Sanimah)

Text 3: Advice In Circumcision

(1) SegeRe mbelin (2) segeRe nggedang. (3) Ikut suRuh (4) hentiken tegah. (5) Ulang lawan Rang tue. (6) Rajin sekolah (7) Rajin mace, (8) kane nenangken Rang tue.

'(1) Be grown up (2) and mature! (3) Do good deeds (4) and leave the bad ones! (5) Don't oppose your parents! (6) Be diligent to go to school (7) and religion (8) in order to make your parents happy' (Data were taken on May 12th 2012 in Kuta Lengat at the house of Masidin)

Text 4: Advice In Circumcision

(1) Pagit pegene. (2) Tasak ni tandanne, (3) matah ni tangkene. (4) SegeRe mbelin (5) segeRe nggedang. (6) Ikut suRuh (7) hentiken tegah. (8) Ulang lawan Rang tue. (9) Rajin sekolah (10) Rajin mace, (11) kane ntaboh enggou metue

'(1) Be always healthy! (2) Ripe in stem. (3) Raw in stalk. (4) Be quick to be big; (5) be quick to be tall! (6) Do good deeds (7) and leave the bad ones! (8) Don't oppose your parents! (9) Be diligent to go to school (10) and religion (11) so that you are happy in future' (Data were taken on July 7th 2013 in Marpunge at the house of Suardi Selian)

Text 5: Advice In Study

(1) 'Sendah kau sikel meRangkat be Rantou kalak. (2) Mejile peRsatmu ni hadih. (3) Mejile ni hande, (4) jilenen pe nenge tule ni hadih. (5) (Walau) kaepe kate kalak peRangee sithune. (6) Ulang koRjeken kae si ma senang kalak. (7) Ulihte ngkeRet kite moRsanse; (8) ulihte nggiling, kite njilatse. (9) Rajin belajaR. (10) Koghjeken peggintah Tuhan. (11) Kate kalak ndube "Koghjeken suguh, hendiken tegah". (12) Ulang nangko. (13) Ulang males. (14) Ulang segere mengas. (15) HoRmati kalak metue. (16) Sayangi kalak cut. (17) Kami kau tadingken, (18) lot gancihne bahan Tuhan ni kasma pagi. (19) Te begedime na. (20) selamat kau ni hadih; selamat kami ni hande.'

'(1) Now you are going to leave for another region. (2) Be a good conducts there!. (3) You are good here (4) and be better there! (5) Whatever people say, the manner is the first. (6) Don't do what people don't like! (7) What we do results to us. (8) What we say reflects to us. (9) Be diligent! (10) Do Godd's commands! (11) People say, "Do commands and leave prohibition" (12) Don't be a stealer! (13) Don't be lazy! (14) Don't be angry soon! (15) Respect old people! (16) Love the young! (17) You leave us, (18) there will be your substitute. (19) It it my advice my son. (20) You save there and we save here.' (Data were taken on August 15th 2012 in Marpunge at the house of Muis Selian)

Text 6: Advice In Study

(1)*Lot nasehatku bamu.(2) Geken nasehatku mejile. (3) Kane lot bekalumu nggeluh. (4) Sendah kau sikel meRangkat be Rantau kalak. (5) Mejile peRasatmu ni hadih. (6) Mejile ni hande, (7) jilenen ni hadih. (8) Walau kaepe kate kalak peRangee situhune. (9) Ulang koRjeken kae si ma senang ate kalak. (10) (Sebab) Ulihte ngkeRet kite moRsanse; (11) ulihte nggiling, kite njilatse. (12) Rajin belajaR. (13) KoRjeken peRintah Tuhan. (14) Kate kalak ndube “KoRjeken suRuh, hentiken tegah”. (15) Ulang nangko. (16) Ulang males. (17) Ulang segeRe mengas. (18) HoRmati kalak metue. (19) Sayangi kalak cut. (20) Kami kau tadingken, (21) lot gancihne ni hadih. (22) Te begedime na. (23) selamat kau ni hadih; selamat kami ni hande. (24) Geken nasehatku!’

‘(1) I give you advice. (2) Listen (to) my advice carefully! (3) So that there is your guidance. (4) Now you will leave for another region. (5) Behave well there! (6) You are good here (7) and be better there! (8) Whatever people say, the manner is the first. (9) Don’t do what people don’t like. (10) What we do results to us. (11) What we say reflects to us. (12) Be diligent to study! (13) Do Godd’s commands! (14) People say, “Do commands and leave prohibition” (15) Don’t be a stealer! (16) Don’t be lazy! (17) Don’t be angry soon! (18) Respect to old people! (19) Love the young! (20) You leave us, (21) there will be your substitute. (22) It is my advice my son. (23) You save there and we save here. (24) Remember it!’

(Data were taken on January 19th 2013 in Pulonas at the house of Kalimah)

Text 7: Advice In Death Or Calamity (1)

(1)*Tetabiku be Rangtueku ni hande Rut keRine si hadeR.(2) Sendah kenin si nitadingken almarhum keRine kuRe nasehat. (3) Inget Tuhan!. (4) Ulang mbue bage. (5) Kite Roh Tuhan aRi (6) te balik kane be Tuhan. (7) Kae si mejile bahan almarhum kite teRusken. (8) Kae si ma mejile kite tadingken. (9) Mudah-mudahan kite selamat. (10) Edi amin nasehatku benin.

‘(1) The honourable to all of you who are present here. (2) Now you are left by the late and I give advice. (3) Remember God! (4) Don’t do bad things!. (5) We are from God (6) and will be back to God. (7) What is well done by the late is continued. (8) What is not well done by the late is left. (9) We hope to be saved. (10) It is my advice.’

(Data were taken on September 20th 2012 in Terutung Padi at the house of Salimin Selian)

Text 8: Advice In Death Or Calamity (2)

(1)*Tetabiku be saudaReku ni hande Rut si hadeR. (2) Sendah kenin si hadeR hande kuRe nasehat. (3) SabaR kenin! (4) Ulang metingkah! (5) Kite Roh Tuhan aRi (6) te balik kane be Tuhan. (7) Setiap menawe pasti mate. (8) te begedime kitepe. (9) Kae si mejile bahan almarhum kite teRusken. (10) Kae si ma bahan almarhum kite tadingken. (11) Mudah-mudahan kite selamat. (12) Edi amin nasehatku benin.

‘(1) The honourable to all of you who are present here. (2) Now you are left by the late and audiences I give advice. (3) Please be patient. (4) Don’t do bad things! (5) We are from God (6) and will be back to God. (7) Any living being dies. (8) So do we. (9) What is well done by the late is continued. (10) What is not well done by the late is left. (11) We hope to be saved. (12) It is my advice.’

(Data were taken on August 19th 2013 in Pulonas at the house of Kalimah).