MODALITY REALIZATION IN THE TEXTS *MARKOBAR* IN *PABAGAS BORU* CEREMONY AS *MANDAILING* ORAL TRADITION

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ABSTRACT

Markobar is one of Mandailing oral traditions. *Markobar* means "speaking". The study aimed as certain how modalities were realized in the texts of *markobar* in pabagas boru ceremony, The study was a qualitative research. the participants comprising 14 positions in *markobar* in *pabagas boru* ceremony, two atobangon (expert of *markobar*) in Padangsidimpuan were the data source of study. The data of the study were 66 clauses containing modality delivered by participants orally. The theory used was modality theory proposed by Halliday (2004). In addition, the data gained were analyzed based on Miles, Huberman, and Saldana (2014) namely, data collection, data condensation, data display, and conclusion drawing/ verification. Thus, the study showed that there were three categories of modality realization which could be found in *markobar* in *pabagas boru* namely, auxiliary verb (32), lexical verb (10), and adverbial phrase (24). Then, modality realized in *markobar* in *pabagas boru* ceremony was dominated by auxiliary verbs (48%). Then, the least modal was lexical verb (15%).

Keywords: *Modality Realization, Markobar in Pabagas Boru Ceremony, Mandailing Oral Tradition.*

INTRODUCTION

Markobar is an oral tradition of Mandailing tribe. *Markobar* as local language means "speaking". Speaking is one communication skills in delivering the ideas, thought, or information by using sentences and words. It is the talent of transmitting intention, thoughts, opinions, or specific information by organizing words and sentences as the skill of delivering a speech (Parinduri, 2013). Furthermore, markobar is an oral tradition which organizes and becomes an exemplary model in having a language. It also exemplifies the politeness in performing tutur manifestations based on the Dalihan na Tolu (*Mora*, *Kahanggi/Suhut, and Anak Boru*) social system, which serves as the foundation for the Mandailing traditional rituals' procedure (Zulkarnain,et.al, 2021). Lubis (2014) also added that *markobar* tends to advise (*marsipaingot*). For example, a wedded pair inherits *marsipaingot.*.

However, in the era of globalization, *markobar* is categorized almost extinct (Lubis, 2014). Since, the existence of *markobar* in Mandailing ceremonies started to be skipped particularly for Mandailing society who tends to hold ceremony through modern. Daulay (2021) as a *hatobangon* in Padangsidimpuan, North Sumatera stated that it is difficult to discover the people who know how to organize the *markobar* tradition. Since in conducting that tradition, there are many values and norms which must be paid attention well particularly the arrangement of speakers relating to *tutur* of *Dalihan Na Tolu* and the politeness use in that tradition. Meanwhile, *markobar* is an oral tradition which is not written. Philosophically, this tradition can be preserved by maintaining and all the generations aware with this tradition since it has not studied at school and it is only gained from observation, comprehension, and practicing. It is suitable with the term of Mandailing society namely, *Mata Guru Roha Sisean* (Daulay, 2021). Thus, it is necessary to maintain the tradition in order to preserve the tradition for the next generation.

Modality reflects speaker's style and ideology in delivering the speech. Palmer (1986:14) stated that modality expresses attitude or opinion of the speaker. Additionally, Halliday (1994) stated that modality expresses the perspectives or attitude of the speakers relating to a proposition or suggestion. Based on the explanation, it can be concluded that modality is speaker's perspective or attitude which relates toward a proposition or suggestion for others. Modality use in a language aims to exchange the information or ideas and the process of exchanging experience based on the speaker's point of view. Halliday (2004)stated that modality is classified into two types namely, modalization and modulation. Modalization relates to probability and usuality. Modulation relates to obligation and willingness or inclination.

Based on the explanation above, *markobar* and modality are in line regarding to express speakers' perspective. In addition, conducting a research about modality analysis in *markobar* was important to be conducted since *markobar* tends to persuade the people through giving some advises about life and the values of Mandailing society. It is relevant to the purpose of modality used by the speakers reflecting their ideology which will portray Mandailing society as a whole. Furthermore, the previous studies such as, Rahmasari (2020) and Sari (2019) showed that in expressing the idea both writer and speaker, they tend to use modal auxiliary verb in realizing their ideas to show their attitude in some reasons which can be identified the use of modalization and modulation. Thus, it is important to see how the modality use in different discourse as it can be seen the modality analysis has been conducted in some setting such as, website, teaching, social media, and political setting. It is interested to analyze it in tradition setting where Indonesia is popular with its diversity regarding to the culture and tradition.

Thus, the objective of study was to investigate modality realization in the texts of *markobar* in *pabagas boru* ceremony as Mandailing oral tradition. Then, the results of the study showed the status of speaker in *markobar* in *pabagas boru* ceremony will affect the ideas through modality use in the utterances. *Markobar* is sacred with all its regulation because a daughter will leave her parent's house and enter to the new family as her husband's family. In addition, this study showed the differences of modality use in previous studies. The modality use was shown in some new forms such as repetition which means an affirmation and it obligated the couple to follow that advice.

METHODOLOGY

The study used qualitative research. Data source of study were were 14 positions in *markobar* in *pabagas boru* ceremony (Lubis, 2014). They are *urak kaya, suhut, kahanggi, Hombar suhut/Kahanggi Pareban, Anak Boru, Pisang Raut, Mora dongan Satahi, Atobangon di bagasan huta, Alim Ulama, government, Pandongani Raja, Raja (Oppui ngen Bagas Godang),* bride, and groom. The total number of participants who spoke in *markobar* is 14 participants.

There were 66 clauses identified as the data that contains modality in *markobar* in *pabagas boru* ceremonies. Furthermore, the instruments of study were observation sheet, the interview guideline, and video recorder. The data were selected which only comprised modality realized by modal auxiliaries, lexical verbs, adjectival phrase, nominal phrase, and adverbial phrase.

Then, the technique of data analysis used Miles, Huberman, and Saldana (2014:31) namely, data collection, data condensation, data display, and conclusion drawing/ verification.

FINDINGS AND DISCUSSIONS

There were three categories of modality realization which could be found namely, auxiliary verb (32), lexical verb (10), and adverbial phrase (24). There is no clause realized by adjectival and nominal phrase found in *markobar* of *pabagas boru* ceremonies. Furthermore, it was found that the realization of modality was dominated by congruent auxiliary verb with proportion 27% as shown in the following Table 2.

Table 2 The Realization of Modality

No	Aspects of Realization	Congruent		Metaphoric	
		Frequency	Percentage (%)	Frequency	Percentages (%)
1	Auxiliary Verb	20	30	12	18
2	Lexical Verb	9	14	1	1,5
3	Adjectival Phrase	-	-	-	-
4	Nominal Phrase	-	-	-	-
5	Adverbial Phrase	13	20	11	16,5
	Total	**42**	**64**	**24**	**36**

Table 2 showed that 32 clauses were realized by auxiliary verb dominated by congruent auxiliary verb with proportion 30% showed in the diagram 1 below.
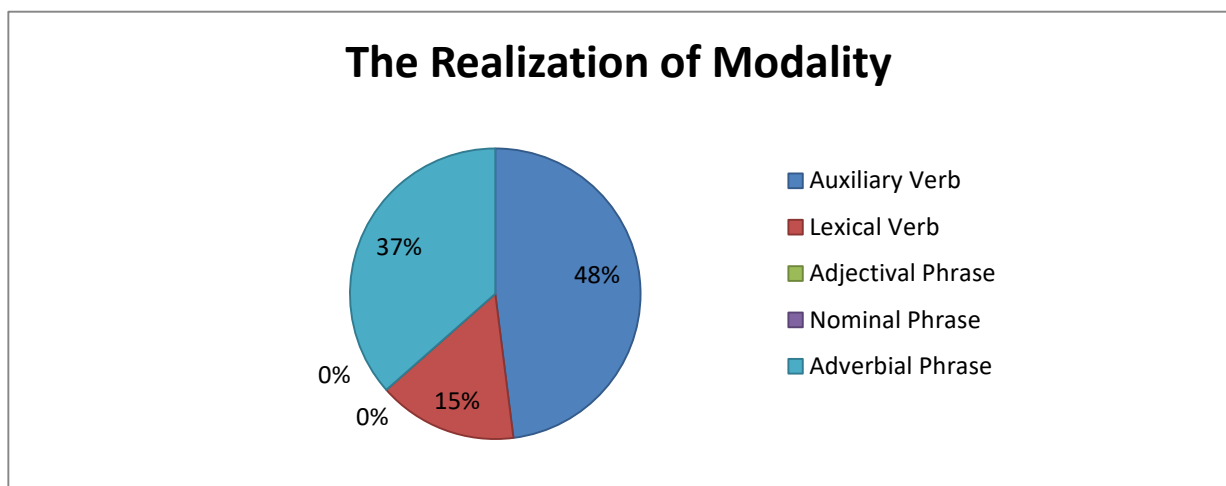

Diagram 1. The Realization of Modality

1. **Auxiliary Verb**

   Data 1

   *Urak Kaya : "On, tudia do luai lao-lao ni on, lapat ni on, aso leng **malo** hai mangatur on"*
   　　　(Where are the properties and participants so we can regulate them)

   Urak kaya in data 1 used modal "*malo* (can)" to realize his modality which categorized as congruent modality because the meaning was implicit which clearly represented by the speaker.

Data 5

Suhut : "On pe inang **malo malo** ho mambuat roha ni namborumu"
　　　(you must take your mother in law's heart, dear!)

   Malo malo (must) delivered by *suhut* means an obligation. It's categorized as metaphoric auxiliary verb because it has explicit meaning which must be understood by the bride.

2. **Lexical Verb**

Data 29

*Hombar Suhut : "Jadi harani waktu na saotik do **tarsongonima"***
　　　　　(Because of limit time, I think that's all.)

   Hombar suhut used *tarsongonima* (think) to realize modality and categorized as congruent lexical verb because the listener directly knew what the speaker mean.

Data 24

*Hombar Suhut : "Jadi **sonimattong** , hamu mangaturna ima tu balakang ni ari on".* (So, I believe, you regulate for your future.)

   Hombar suhut used *sonimmatong* (believe) to realize modality. Based on the meaning gained, it's categorized as metaphoric lexical verb because it had explicit which directly coded in the modal.

3. **Adverbial Phrase**

Data 34

*Anak Boru : "**Anggo** au songoni majolo na dapot."*
　　　(Maybe, I only can say that)

Anak boru expressed modality by using *anggo* (maybe) as modality realization. It's categorized as congruent adverbial because it had implicit which directly coded in the modal.

Data 3
Suhut : On inang aha nanida ho tarpayak di jolomu inang godang maroha namu
inang manjadi on **muda mudahan** *inang sude inang pernikahan ni hamu*
on inang menjadi pernikagan sakina mawada warohma
(what you see in front of you, dear. Please be happy for that. Hopefully, your family will be a happy family and to be sakina wamada warohma)

Suhut used *muda mudahan* in her speech to express her willengness based on what she gave to her daughter. Thus, the modal used was categorized as congruent adverbial which was explicit. The most dominant modal used in *markobar* of *pabagas boru* ceremony was *malo-malo* (10) which portrayed the essence of *markobar* which is providing suggestion which can be as guidance for a new couple. After that, there was the use of *mudah-mudahan* (9) which showed the willingness of the speakers toward a new family including bride's and groom's families. Then there was *dapot* (8) which also related to all advises delivered by the speakers in *markobar*. It was shown in appendix VII.

Furthermore, there were some modals uttered in *markobar* of *pabagas boru* which had same meaning shown in table 3.

Table 3. The Meaning of Modals in the Texts of *Markobar*

in *Pabagas Boru* Ceremony in English

No	Meaning	Modal		
1	can	*malo*	*dapot*	*aso lek*
2	must	*malo malo*	*akkon*	*hope tong*
3	have to	*pade-pade*	-	-
4	likely	*boti ma*	*songoni*	*tar boti ma*
5	hopefully	*muda mudahan*	*mudah mudahan*	-
6	perhaps	*tarsoni*	*on pe*	-
7	think	*tarsongoni*	*u rasa tong*	-
8	believe	*sonimattong*	*nakkon pala ragu*	-
9	assume	*ninna*	*i ma*	-
10	may be	*mungkin*	*sonima*	*anggo*
11	always	*selalu*	-	-

Based on the explanation above, it was known that modality in the texts of *markobar* in *pabagas boru* ceremony was realized in some types of modal such as, auxiliary verb , lexical verb , and adverbial phrase. Modality realized in *markobar* in *pabagas boru* ceremony was dominated by auxiliary verbs (48%). Then, the least modal was lexical verb (15%). Comparing to a previous study

conducted by Sari (2019) about modality used in beauty product advertisements on instagram caption both studies were dominated by auxiliary verbs. In addition, the result of this research was in line with theory used proposed by Halliday (2004). However, adjectival phrase and nominal phrase were not found in the research.

Additionally, there were some modals uttered in *markobar* in *pabagas boru* which had same meaning such as, *malo, dapot,* and *aso lek* in English *can*. The different term used gave different value in modalities categories. Overall, the most dominant modal used in *markobar* of *pabagas boru* ceremony was *malo-malo* (must) (10) which portrayed the essence of *markobar* which is providing suggestion which can be as guidance for a new couple. After that, there was the use of *mudah-mudahan* (hopefully) (9) which showed the willingness of the speakers toward a new family including bride's and groom's families. Then there was *dapot* (can) (8) which also related to all advises delivered by the speakers in *markobar*.

CONCLUSIONS

Auxiliary verb, lexical verb, and adverbial phrase were realization of modalities used in the texts of markobar in pabagas boru ceremony. However, There is no clauses realized by adjectival and nominal phrase found in markobar of pabagas boru ceremony. Auxillary verbs were the dominant used and the least modal was lexical verb.

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