

Teaching Modals through *Markobar* in the Ceremony of *Pabagas Boru*

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Abstract. The study aims to look into modality categories in *Markobar*'s text from the ceremony of *pabagas boru* as teaching modals for 11th grade students at SMA Islam Plus Adzkie Medan. *Markobar* is a Mandailing tribe oral tradition. *Markobar* translates as "speaking." A qualitative research was conducted. The data for the study came from 14 positions in *Markobar* in the ceremony of *pabagas boru*, as well as two *atobangon* (*Markobar* experts) in Padangsidempuan. The participants were 11th grade students at SMA Islam Plus Adzkie. The study's data consisted of 66 clauses containing modality that were delivered orally by participants. The modality theory proposed by Halliday was used (2004). Furthermore, the data obtained were analyzed in accordance with Miles, Huberman, and Saldana (2014), specifically data collection, data condensation, data display, and conclusion drawing/verification. Modalization and modulation categories were found in *Markobar*'s texts in the *pabagas boru* ceremony. The dominant meaning in modalization was probability (39%) meanwhile usuality was only 1,5 %. Then, in modulation category, the dominant category was obligation (49%) and inclination was only 10,5%. In conclusion, modals used by the participants means that the students had understood about modality categories.

Keywords: Modals, Modality, *Markobar* in the Ceremony of *Pabagas boru*, The Oral Tradition of Mandailing.

1 Introduction

Markobar is a Mandailing tribe oral tradition. *Markobar* is speaking in the local language. Speaking is one of the communication skills that involves expressing ideas, thoughts, or information through the use of sentences and words. As the skill of delivering a speech, it is the ability to transmit intention, thoughts, opinions, or specific information by organizing words and sentences. *Markobar* is an oral tradition that organizes itself and becomes a model for having a language. It also exemplifies courtesy in carrying out *tutur* manifestations based on the Dalihan na Tolu (*Mora, Kahanggi/Suhut, and Anak Boru*) (Zulkarnain, et.al, 2021).

In the age of globalization, *Markobar* is considered nearly extinct (Lubis, 2014). Since then, the use of *Markobar* in Mandailing ceremony has declined, particularly among Mandailings who prefer to hold ceremonies using modern technology. Daulay (2021), a *hatobangon* in Padangsidempuan, North Sumatera, stated that finding people who know how to organize the *Markobar* tradition is difficult. Since there are many values and norms that must be adhered to

when carrying out that tradition, particularly the arrangement of speakers relating to the *tutur* of *Dalihan Na Tolu* and the politeness used in that tradition. Meanwhile, *Markobar* is an oral tradition that has not been written down. Philosophically, this tradition can be preserved by keeping and making all generations aware of it.

Previous research has shown that in expressing an idea, both the writer and the speaker tend to use modal auxiliary verbs in realizing their ideas to show their attitude for a variety of reasons that can be identified through the use of modalization and modulation. As can be seen from the modality analysis conducted in some settings such as a website, teaching, social media, and political setting, it is important to see how the modality is used in different discourse. It is interesting to analyze it in a traditional setting where Indonesia is well-known for its diversity in terms of culture and tradition. The study conducted an investigation of modality categories in *Markobar's* texts in the ceremony of *pabagas boru*.

Therefore, it is necessary to teach modals through modality for 11th grade students at SMA Islam Plus Adzkie Medan in order to make the teaching process contextually based on Mandailing oral tradition particularly *Markobar* in *Pabagas Boru* ceremony. As a result, the author was interested in conducting the study.

2. Review of Literature

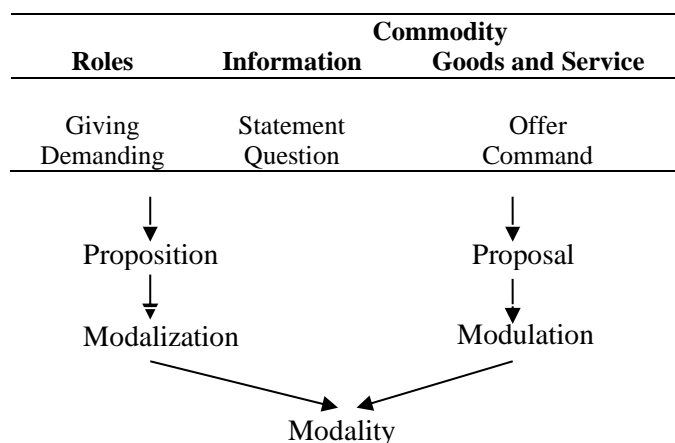
2.1 Modality

The modality of the speech reflects the speaker's style and ideology. According to Palmer (1986:14), modality expresses the speaker's attitude or opinion. Furthermore, Halliday (1994) stated that modality expresses the speakers' perspectives or attitudes toward a proposition or suggestion. According to the explanation, modality is the speaker's perspective or attitude toward a proposition or suggestion for others. The use of a modal in a language aims to exchange information or ideas, as well as the process of exchanging experiences based on the speaker's point of view.

Modality is usually expressed with modal auxiliary verbs use (can, could, may, might, must, ought to, shall, should, will, and would), adjuncts which are adverbs displaying attitudes (necessarily, possibly, unfortunately) or modal adjectives (unlikely).

Halliday (2004) categories modality which is specified with reference to the speech function. There are four speech functions such as, question, statement, offer, and command. Thus, based on the speech functions, modality is categorized into two which is shown in the table 1 below.

Table 1. Speech Functions and Modality



Based on the figure above, it can be seen that Halliday (2004) categorizes modality into modalization and modulation.

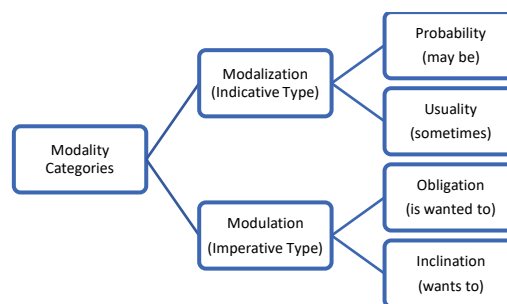


Fig 1. Modality Categories

The speaker's judgment to proposition is referred as the modalization. The reader of the text is given several options for expressing their judgment of likelihood and frequency of a statement through modalization. modalization entails the statement of two distinct meanings namely, probability and usuality. Additionally, the way a speaker or writer displays their judgment or opinions regarding acts and occurrences is known as modulation. There are two forms of modulation: inclination (the speaker's predisposition to do something based on his own feelings) and obligation (the speaker's obligation to do something based on his own feelings by giving a command).

2.2 Oral Tradition

Oral traditions imply current documents as well as the transmission of a message from the past (Vansina, 1965). Rosenberg (1987) stated that The transmission of cultural artifacts from one family member to another or others is known as oral tradition. Those elements are heard, remembered, and recalled when suitable at the time of later transmission. Hutomo (1986) stated that oral literature is characterized by: (1) anonymous; (2) collective story material, traditional, and function uniquely for the community; (3) having certain forms and variants; (4) relating to trust; and (5) living in a society that is not familiar with writing. In addition, Sastrowardoyo (1983: 2) that oral literature is characterized by unpretentiousness and straightforwardness in its outward form.

According to Lubis (2014), oral tradition refers to materials created by traditional communities in the form of speech, custom, or practice, such as rituals, traditional ceremonies, folklore, folk songs, dances, and games. Based on the explanation above, it is possible to conclude that oral tradition is a traditional tradition that is carried out orally without the use of a transcript or other documentation. As a result, it is passed down from generation to generation.

According to Ahmadi (cited in Lubis, 2014), research on oral literature is important to carry out because it is not only useful as a form of reflection of thoughts, knowledge, and expectations

(Lutfi, 2010: 42), but it is also useful as a means of documentation, inventory, and exploring cultural values and their distinctive functions for the supporting community.

2.3 Markobar

Markobar is a traditional custom that organizes and serves as an example of how to have a language. It also exemplifies civility in performing tutur manifestations based on the Dalihan na Tolu social system, which serves as the foundation for the Mandailing traditional rituals' procedure. As a result, social norms are established as a set of regulations governing the Mandailing traditional ceremonies' traditional speech and language patterns (Lubis, 2014). In Mandailing culture context, *Markobar* is a ceremonial speech spoken during Mandailing traditional ceremonies, such as the siriaon (celebratory party) or sililitun (religious ceremony or a party in the sorrowful atmosphere). Siriaon ceremony refers to a ritual to commemorate a happy occasion, such as a traditional wedding ceremony. sililitun ceremony is held to honor the family in a sad situation, for example, the nature of sadness as death.

According to Lubis (2014), *Markobar* has its own allure. For some people who do not understand Mandailing customs, do not understand the variety of Mandailing languages, and do not understand Mandailing social and kinship relations, this *Markobar* event may be considered very boring, a waste of time, especially when some topics are reviewed only once and that's it. However, that is how long (love) is used in the Mandailing custom. All family members who are considered important relatives must be identified. It will be unnecessary for those who do not understand, but those who do understand his position and position will be very offended if he is not placed in the customary density or given the opportunity to speak in traditional negotiations, even causing internal conflict in a relationship.

Based on the result of interview toward Daulay (2021) as atobangon in Padangsidempuan, in wedding ceremony particularly pabagas boru event, *Markobar* has some participants such as, *suhut, mora, kahanggi, hobar suhut/pareban, anak boru, pisang raut, atobangon, and arajaon.*

2.3 Markobar in Pabagas Boru Ceremony

The most important activity in the Mandailing wedding ceremony, which is held in the bride's parents' home, is *markobar in pabagas boru*. It is an afternoon activity before the bride leaves her parents' house for her husband's parents' house. It is sacred during the *adat* process.

3 Research Method

The qualitative research was used in this study. The total number of participants who spoke in *Markobar* 14 participants. The participants were 11th grade students at SMA Islam Plus Adzkie Medan.. The technique of data analysis used Miles, Huberman, and Saldana (2014) such as, Data collection, condensing data, displaying data, and drawing/verifying conclusions.

4 Findings and Discussion

The categories of modality in the texts of *Markobar* in pabagas boru ceremony showed in Table 2.

Table 2. Categories of Modality

No	Categories	Frequency	Percentage (%)
1	Modalization		
	a. Probability		
	- High	11	16,5
	- Medium	5	7,5
	- Low	10	15
	<i>Sub Total</i>	26	39
	b. Usuality		
	- High	1	1.5
	- Medium	-	-
	- Low	-	-
	<i>Sub Total</i>	1	1.5
2	Modulation		
	a. Obligation		
	- High	13	20
	- Medium	5	7,5
	- Low	14	21,5
	<i>Sub Total</i>	32	49%
	b. Inclination		
	- High	-	-
	- Medium	7	10,5
	- Low	-	-
	<i>Sub Total</i>	7	10,5
	Total	66	100

It was found that the categories of modality (probability, usuality, obligation, and inclination) were found in *Markobar's* texts in the ceremony of *pabagas boru*. In modalization, high (16,5%), medium (7,5%), and low (15%) probability were found. However, only high usuality (1,5%) was found. In modulation, high (20%), medium (7,5%), and low (21%) obligation were found. Meanwhile, there was only medium inclination (10,5%) in *Markobar's* texts in the ceremony of *pabagas boru*. Thus, obligation was dominant modality with the proportion 49%.

4.1 Modalization

Modalization is the speaker's judgment to proposition. Modalization gives some options for the reader of the text in expressing the judgement of probability and the frequency of a proposition. Modalization involves the expression of two kind of meanings (Halliday and Matthiessen, 2004: 147).

Probability. Probability indicates the commitment or opinion to the truth of the clauses delivered by the speaker.

For instance :

Data 2:

Urak Kaya : “ *Boti i ma*”.

(.....It is likely that)

Boti i ma which was delivered by *urak kaya* used likely (as adverbial phrase) means that it is probability to support the previous clause namely, *aso leng malo hai mangatur on* (In order that we can arrange the ceremony : Data 1) . After analyzing it, it could be categorized as high probability because the speaker (*urak kaya*) was sure what he uttered as well as the indication of probability namely commitment or opinion to the truth of the clauses delivered by the speaker.

Data 22

Kahanggi : “ *Tar boti ma hata tai maaf* “.

(Perhaps, it's only from me, sorry)

Tar boti ma (Perhaps) was delivered by *kahanggi* used perhaps (as adverbial phrase) means the probability to end his speech in *markobar*. It was categorized as medium probability because he was not really sure in ending his speech so he apologized to audience in *markobar of pabagas boru* itself.

Data 33

Anak Boru : “*Anggo au songoni majolo na dapot.....*”

(Maybe it is only I can do.....)

Anggo (maybe) which was delivered by *anak boru* means probability to end her speech however she used *anggo* (maybe) categorized as low probability because it showed that she was not really sure with her decision or she didn't know what she could deliver again.

Usuality. Usuality is expressed when the speaker expresses judgment as to the frequency with which something happening/being or how frequently it is true or both “yes” or “no”. Furthermore, in this research there was only one clause used usuality type which was in high value.

Data 48

Alim ulama : “ *Na tarsadia be hata sian hami abenna madung selalu disampeon dalihan natolu dot hatobango* ”

nakkin, cukup sekian ma hata ngen ami”.

(I can not say more because it's always told by dalihan na tolu and hatobangon just now. That's all from us)

Selalu (always) which was delivered by alim ulama (region scholar) while delivering his speech in *markobar of pabagas boru* ceremony. It showed that the frequency of providing suggestion to the bride and groom was “always” from the previous speakers. Thus, he only followed others. This modality was categorized as high usuality because the speaker directly stated it in his clause.

4.2 Modulation

Modulation is the way speaker/writer expresses the judgment or attitudes about actions and events.

Obligation. Obligation occurs when the speaker or writer gives command, suggestion, demand, and advice to the listener or reader. For instances:

Data 7

Suhut : “Akkon sholat do inang parjolo suru on budi don si ira on sumbayan oban ia mar amal ibada, oban ia untuk keluarga mu ,oban a tu saudar saudara mu oban ia tu pangajian pangajian harana i do sude”.

(You have to pray, dear. Budi, please ask her to pray, bring her to pray and to your family, your brother and sister, to recitation of Quran because that's all)

Suhut (bride's mother) delivered her speech by using the word “akkon” means must in English. It's an obligation to her daughter to follow religion and her husband. Thus, it's categorized as high obligation.

Data 3

Suhut : “*Malo ho inang mamasukkon dirimu.*”

(you can adapt by yourself, please!)

Suhut (bride's mother) delivered her speech by using the word “malo” means can in English. It means that she wanted her daughter to be able to adapt with her new family. It was categorized as medium obligation because the speaker only used “malo” once which didn't make a negation toward her statement. Philosophically, adapting to new family can be slowly. Meanwhile, following religion is a must because it is an individual obligation.

Data 18

Kahanggi : “..... *sehingga dapot menuntun kehidupan rumah tangga yang lebih baik.*”

(.....in order that you can guide to a better family life.)

The clause above was delivered by *kahanggi*. She stated *dapot* which implied an obligation to a new couple so groom can guide the bride for their better family life. It was kind of an obligation as husband's duty in a family. Then, the speaker tended to select the word *dapot* in obligating the groom in low value.

Inclination. Inclination represents the tendency of writer/speaker in doing something and capability from his or her own feeling. In this research, it was only found medium inclination in *markobar of pabagas boru* ceremony. For instance:

Data 58

Groom : *Mudah-mudahan nian markesehatan sude dah tulang dot koum namu sasudena dot nantulang sudena dison.*

(Hopefully, all of us are healthy, aren't we tulang? And all of our family and nantulang here.)

While responding all the speeches from participants of *markobar*, the new couple was obligated to respond. Thus, while responding *markobar*, the groom delivered his speech by stating "*mudah-mudahan*" in English hopefully. It was as his hope toward all his family including his wife's family by stating *tulang* and *nantulang* (father and mother in law). It expressed his willingness. Thus it's categorized as medium inclination. It was not categorized as high inclination because he didn't directly state "want" in his speech which expresses high inclination.

As a result of the research, speakers used probability and usuality to express modality, while obligation and inclination were used to express modulation. The modality categories discovered were also relevant with modality values such as high, medium, and low. The dominant meaning in modalization was probability (39%) meanwhile usuality was only 1,5%. The meaning expressed was in different value or degree such as, in probability, it was also found that there were probability in high (11), medium (10), and low (5) value. Then, for usuality was only found in high value (1). Thus, the dominant meaning was probability (96%). Furthermore, The dominant type in modulation was obligation (49%) and inclination was only 10,5%. Additionally, there were high (13), medium (5), and low (14) value of obligation found. Meanwhile, it was only medium inclination (7). Therefore, the dominant meaning expressed in modulation was obligation (82%). In conclusion, the speaker used modulation type dominantly. The finding was relevant with previous study conducted by Rahmasari (2020) analyzing modality on the official website of Indonesian tourism which showed that the author used probability, usuality, obligation, and inclination. However, that study didn't explain about the value of modality specifically.

5 Conclusion

Modalities used in Markobar's texts for the pabagas boru ceremony were classified as (1) modalization, which was divided into probability and usuality, and (2) modulation, which was

divided into obligation and inclination. Modulation was the most commonly used category, accounting for 59%, while modulation accounted for 49%.

Based on the finding, it could be concluded that modals used by the participants means that the 11th grade students at SMA Islam Plus Adzkie Medan had understood about modality categories.

Authors' Contributions. The authors' contribution in the study was doing some steps in conducting a research such as, collecting data, analyzing data, displaying data, and drawing the result of research or making a conclusion.

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