

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Indonesia is well known as its diversity starting from ethnics, tribes, religion, race, and languages. Indonesia has 1.340 tribes (BPS, 2010). Moreover, Indonesia has 718 regional languages (Kompas, 2020). Among the biggest islands in Indonesia, Sumatera island is the biggest one. Sumatera island particularly has 26 regional languages (Harwan, 2019). Each tribes has their own tradition which portray the identity of the culture relating to particular tribe and there is the language used in conducting the tradition. Mandailing is one of tribes in North Sumatera. Mandailing tribe is located in Mandailing Natal, Padang Lawas, North Padang Lawas, South Tapanuli Padangsidempuan, Labuhanbatu, North Labuhanbatu, South Labuhanbatu, Asahan and Batubara Regency. Mandailing Tribe is a tribe from the South Tapanuli region of Indonesia. It is one of the Batak sub-ethnic groups living near the Bukit Barisan Utara Sumatera province. Its society has some traditions that controls life and is passed down through generations, making it a way of life with standards or regulations that each individual must follow such as oral tradition (Ibrahim, 2019). Lubis (2014) stated that oral tradition is cultural materials and traditions that are passed down verbally from generation to generation. Folktales, sayings, ballads, songs, and chants may be used to convey messages or witness through the tradition itself. Lord (1995: 1) defines oral tradition as something spoken in society. The speaker doesn't write anything what he says but speaks it, and the recipient does not read it, but hears.

Mandailing tribe has some oral tradition such as, *mangambat*, *mangandung*, *mangalehen mangan*, *mangupa*, *manjeir*, *maralok-alok*, *marbue-bue*, *marburas*, *markobar*, *maronang-onang*, *marsitogol/jengjeng*, *marturi*, *marungut-ungut*, and *marmayam* (Lubis, 2014). Those oral traditions portray social norm and characteristics of Mandailing society.

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 which does not maintain the oral tradition itself. Not only that, but the fact also proves that it is difficult to find someone who is expert in *markobar* as speaking skill in Mandailing tradition. Daulay (2021) as a *atobangon* in Padangsidempuan, 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.

The study aimed to conduct a research of modality analysis in *Markobar* in *pabagas boru* (wedding ceremony in bride's parent's house) or this activity called as *marbutongi mangan*. Since the essence of *markobar* is advising the new couple by persuading in some expression relating to norm values upholding Mandailing tribe. 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.

Based on Halliday (2004), modality is classified into two types namely, modalization and modulation. Modalization relates to probability and usuality.

Modulation relates to obligation and willingness or inclination. In addition, the types of modality is also described by Pullum and Huddleston (2002) such as, epistemic, deontic, dynamic, and bouletic modality.

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.

Analyzing modality had been conducted in some previous studies such as, Rahmasari (2020) analyzed modality on the official website of Indonesian tourism . The study showed that the forms of probability, usuality, inclination, and obligation were used to describe three domains of tourism discourse: itineraries and access, place to play, and authenticity. Thus, it could be concluded that the government uses the website to inform Indonesian tourism destinations and safety during their visit to Indonesia. Furthermore, Sari (2019) conducting a research about modality used in beauty product advertisements on instagram caption. The result of the study showed that epistemic modality was mostly used in showing the possibility of the writer's force or certainty degree concerning the writer's opinion of the product. Then, modal auxiliary verbs frequently used and the reason of modality realized was showed by using modalization which commonly realized in expressing probability and usuality of the writer's confidence about the statement accuracy in the advertisement. Harnida (2019) conducted a research about modality in teaching learning process and the result of the study showed that the mostly used was obligation which was realized by using modal auxiliary

verb to show the powers in managing the class that encouraged the students to give feedbacks or responses to the teachers. In addition, modality analysis was also conducted in the US Presidential election debate between Donald Trump and Hillary Clinton (Hamdanur, 2019). The study showed that epistemic modality was mostly used in the debate and it was realized in using modal auxiliary verbs to show some kind of uncertainty as the most dominant reason of modality in the debate.

Based on the previous studies of modality analysis, it is known 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.

Since, there is no study relating toward modality analysis in Mandailing oral tradition namely, *markobar* in *pabagas boru* ceremony. It is important to be conducted since it introduces the oral tradition toward the next generation and it can be maintained well instead it has been categorized as almost extinct. Therefore, through analyzing modality on *markobar* in *pabagas boru* ceremony, it is easier to comprehend the meaning of each messages on *markobar* in *pabagas boru* for mostly the messages are about the way how to survive and socialize well regarding to the life values in gaining happiness including all the aspects in the world. Shortly, it can be known that *markobar* in *pabagas boru* reminds all the

people about good things and tries to influence others so that the values of *markobar* in *pabagas boru* itself is worth. Based on the explanation, it can be known analyzing modality on *markobar* in *pabagas boru* is necessary.

Based on the preliminary data found on *markoba* in *pabagas boru*, the speakers used modality in expressing their messages toward the bride and groom or new couple who will have a new life together. For examples:

[1] *Malo malo ho inang mambuat roha ni namboru Mu.*

(You must to be able to get your mother in law's heart)

[2] *Akkon manoos na jeges ko tu hai di orangtua mu dison.*

(You have to give good thing for us, your parent here)

The preliminary data above are the messages of *markobar* of *pabagas boru* given by bride's mother (as *suhut*). The data shows that the speaker uses modulation high obligation as modality type and it means an obligation of the couple in facing the new life. It is shown by using "*malo malo*" (must to able in English). There is repetition which means an affirmation if the couple has to follow it. Then, the second data also shows that the speaker (as *suhut*) also uses modulation high obligation as modality type and it shows an obligation in giving good news or things to the parent which means that there will not be a bad thing that they get from the new small family. It is affirmed by the word "*akkon*" (must in English).

Since modality includes interpersonal communication and *markobar* is also a form of communication organized in some certain rules as well as Mandailing tradition, it is relevant to analyze modality in gaining the description

of modality use, its meaning, and the reasons of use it in exploring the values of Mandailing tribe itself. Thus, the results of the study showed the status of speaker in *markobar* in *pabagas boru* ceremony affected 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. Therefore, the author was interested in conducting the study.

1.2 The Problems of the Study

Based on the background above, the problems of the study were formulated as the following.

1. What categories of modalities were used in the texts of *markobar* in *pabagas boru* ceremony?
2. How were the modalities realized in the texts of *markobar* in *pabagas boru* ceremony?
3. Why were the modalities realized in the texts of *markobar* in *pabagas boru* ceremony as the ways they were?

1.3 The Objectives of the Study

Based on the problems of the study above, the objectives of the study were

1. to investigate the categories of modalities were used in the texts of *markobar* in *pabagas boru* ceremony,
2. to as certain how modalities were realized in the texts of *markobar* in *pabagas boru* ceremony, and
3. to explain why the modalities were realized in the texts of *markobar* in *pabagas boru* ceremony as the ways they were.

1.4 The Scope of the Study

Markobar is held either in the *siriaon* ceremony (joyful atmosphere) and *silitun* ceremony (sorrowful atmosphere). Then, the study focused on *siriaon* ceremony. In addition, the study was limited to direct *markobar* in *pabagas boru* ceremony (wedding ceremony in bride's parent's house) or this activity called as *marbutongi mangan* taken from two wedding ceremonies in Padangsidempuan held in January 2022. Thus, the data of the study were clauses delivered in *markobar* in *pabagas boru* ceremony. The study was focused to Halliday theory (2004) in investigating the categories of modality, realization of modality, and to explain the reason of modality use.

1.5 The Significances of the Study

The findings of the study were expected to provide theoretical and practical contributions as the following.

1. Theoretically, the findings were expected contribute ideas toward modality types theory proposed by Halliday (2004) in cultural setting particularly in regional languages as the field of linguistics study.
2. Practically, the findings were supposed to be useful for, (1) the readers, the study was intended to provide the information of a Mandailing oral tradition particularly *markobar* in *pabagas boru* so it enriched the knowledge toward the one of culture in Indonesia as a diversity country; (2) the other researcher, the study was intended to be a reference in conducting the same issues particularly about Indonesian heritage; (3) Students and lecturers, the study was intended to be a reference in investigating modality in regional languages as one of the objects of applied linguistics study program.