



MULTIDISCIPLINARY INTERNATIONAL CONFERENCE on SHARIA-BASED APPLIED SCIENCES and HUMANITIES (MICASH) 2018



Theme : Developing Sharia Sustainable Societal Knowledge through Analytics

Keynote Speakers :



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Book of Abstracts

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Grand Mercure Medan Angkasa Hotel, North Sumatera, Indonesia
15-17th October 2018

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**Multidisciplinary International Conference on Sharia-based Applied
Sciences and Humanities
(MICASH) 2018**

**15th – 17th October 2018
Grand Mercure Medan Angkasa Hotel,
North Sumatra, Indonesia
Universitas Islam Negeri Sumatera Utara Medan**

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PROGRAM SCHEDULE

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Monday	15 th October	Venue
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19:00 – 22:00	Opening ceremony and Welcome Dinner	Grand Mercure Hotel (Ballroom)

Day 2

Tuesday	16 th October	Venue
08:00 – 09:00	Registration Conference	Grand Mercure Hotel (Amarilis)
09:00 – 09:30	Keynote Session 1 Prof. Dr. Saidurrahman, M. Ag Rector UIN Sumatera Utara Medan Moderator: Zainul Fuad UIN Sumatera Utara Medan, ndonesia	Grand Mercure Hotel (Amarilis)
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10:00 – 10:30	Keynote Session 3 Prof. Dr. Dorien de Tombe Moderator: Mhd. Syahnan	Grand Mercure Hotel (Amarilis)
10:30 – 11:00	Coffee Break	Grand Mercure Hotel
11:00 – 11:30	Keynote Session 4 Prof. Dr. Tulus, M.Si. Moderator: Abdul Halim Daulay	Grand Mercure Hotel (Amarilis)
11:30 – 12:00	Keynote Session 5 Prof. Dr. Herman Mawengkang Moderator: Syahril Efendi	Grand Mercure Hotel (Amarilis)
12:00 – 13:30	Refreshments And Lunch	Grand Mercure Hotel
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	Parallel Session 2	Grand Mercure Hotel
	Parallel Session 3	Grand Mercure Hotel
	Parallel Session 4	Grand Mercure Hotel
	Parallel Session 5	Grand Mercure Hotel

Day 3

Wednesday	17 th October	Venue
08:00 – 16:00	City Tour	Tjong A Fie Mansion, Maimoon Palace, Asam Kumbang Crocodile Park

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IN MULTIDISCIPLINARY INTERNATIONAL CONFERENCE ON SHARIA-BASED APPLIED SCIENCES AND HUMANITIES
(MICASH) 2018

"Developing Sharia Sustainable Societal Knowledge Through Analytics"

Organized By Universitas Islam Negeri Sumatera Utara Medan

Held at Grand Mercure Medan Angkasa Hotel, 15th – 17th October, 2018

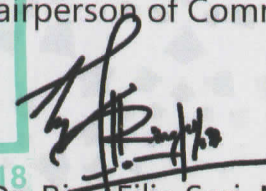


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WASPADA

**Modality as Politeness Marker in Communication: An Analysis on Deontic
Modality Of Angkola Language in Semantic prespective
Muhammad Dalimunte
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Social interaction is a necessity for every one in ethnic group (micro scope) and nation (macro scope). Language as group identity is very closed to cultural values that must be considered by the language users. The object of this study is one of the Ethnic languages in North Sumatera, that is Angkola Language. The aspect discussed in this language is the use of modals in command sentence (deontic modality seen in semantic perspective). This research used descriptive method with qualitative approach. The data of this study are Oral and Written Data of Angkola Language. The research finding shows that there are three values of deontic Modality in Angkola Language : 1) High degree: *ulang* (don't /no), *musti/musti akkon* (must), *tarpaksa* (has/has to), 2) Median degree: *akkon* (should), 3) Low degree: *tola* (may), *na tola*, *inda tola* (may not), *izin /izitkon* (allow), *na diizitkon* (not allowed), *inda bisa/na bisa* (not allowed), *dipatola/inda dipatola* (allowed/not allowed) and The particle as modality markers: *da*, *ma*, *mada*.

Key words: Semantic, Modal, Deontic Modality, Degree.

I. Introduction

Language as identity collective of nation or ethnic group is interesting to discuss. In term of its usage, Language has functions as medium of communications to express idea, point of view. One of the local language in north Sumatera which discussed in this paper is Angkola language. The language is commonly used by society in South Tapanuli that is in Sipirok district, This area consists of some small regions such as Batang Toru, Angkola Jae, Angkola Julu, Arse. The use of Angkola Language in Sipirok is one of the proudness of the Sipirok's society. The original Angkola language is found at Bunga Bondar a village of Sipirok district, in the other areas, the language has been influenced by Indonesian and Batak language. In Sipirok, Angkola Language is used not only for daily interaction but also in custom activities and religious activities.

The number of Angkola language users can be decreased because of some factors such as the movement of society from the village, doing intermarriage with different ethnic etc. As the matter of facts, the people who move from the village tend to use the language of the society where they are living. The people who got married with different ethnic probably use other language instead of Angkola language, they may speak Indonesian or other language. One of efforts to keep the language existing is by putting the Angkola language into school local curriculum, so the children will understand the structure of language well not only in spoken but also in written language. The other way to keep the language existing is to do research and document the research findings. There are some reasons why this topic is essential to research: (a) There is no theory about modality published in Angkola language, (b) Politeness in communication is one of characteristics of Sipirok's society, therefore exposing modals and modality makers as politeness markers are crucial.

II. Deontic modality

Deontic modality is concerned with the necessity or possibility of acts performed by morally responsible agent (Lyons,1977:823). The other explanation of deontic modality stated by Halliday, he stated that deontic modality calibrates the meaning lying between yes or no / do it or don't do it. It denotes what is necessary, permissible, or obligatory given a body of law or set of moral principle (Halliday: 1983). In general sense, Deontic modality refers to speaker's attitude to propositions, the speaker's attitude is based on social law. It can be individual authority or legal authority. Individual authority is caused by different age or social status, and the legal authority is based on the moral principle in society or given by a body of laws. These authorities are the deontic sources that give hearer '*permission, command*' to do something or not to do something. In other words, the person who is identified as the deontic sources has high gradience of restriction on the agent of event. In the discussion of Angkola language, it was found in limited numbers of books such as: Fonogi Bahasa Angkola (Dongoran, Tumpal, 1997), Bahasa Angkola: Bahasa daerah Tapanuli Selatan (Perkasa Alam, Barani Perkasa Alam, 2011). Indonesia: How I learned Batak, Studying the Angkola Batak Language in 1970s (Rodgers, Susan, 2012), these references were used to support this research

III. Research Method

This research used qualitative approach. it tends to expose systematically description of the phenomenon in the language world in order to give the explanatory adequacy about the modality in Angkola language both in written and spoken language. The data were gathered by conducting observation, recording conversation, interview. For the written language taken from a folklore "Halilian" that is written in Angkola language. The population of this research was the society of Sipirok and The sample used purposive sample. The data were analysed by using Interactive Analysis consisted of three flows namely; Data reduction, Data display, and Conclusion drawing/verification (Miles& Huberman 1994:10-11).

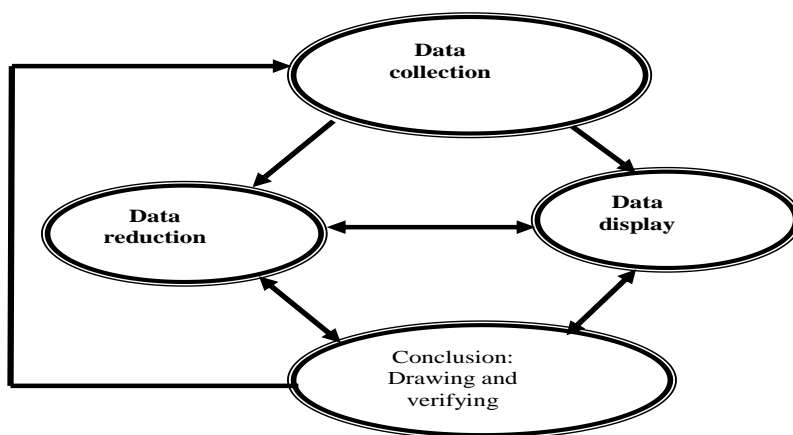


Figure 1 Component of Data Analysis :
Interactive Model of Miles and Huberman (Miles and Huberman. 1994:12)

2.1. Deontic permission

The deontic permission in Angkola language is expressed by modals; *bisa* (can), *na bisa/inda bisa* (can not) and non modal (lexical); *tola* (may), *na tola/inda tola*, *na dipatola* (may not), *izin/izintkon* (allow), *inda dizitkon/ na diizitkon* (not allowed). The meaning of permission is expressed by those MMs pertaining to permission given by speaker. If the speaker as deontic source who gives permission so the hearer is the agent of activity (agentivity). The permission given by speaker as a deontic source (individual authority) can be seen in the following examples (1,2,3 and 4).

- (1) **Tola** do hamu da manginap dison sanga mar dua ari
 [May - you - stay - here - for about two days]
Tola do hamu da manginap dison sanga mar dua ari da.
 'You may stay here for about two days'
- (2) **Napola** mahua i, **tola** do hamu marmayam dison
 [No problem – may- you- play - here]
Napola mahua i, tola do hamu marmayam dison
 'No problem , You may play here'
- (3) **Bisa** do hamu da manginap dison sanga mar dua ari.
 [Can - you - stay - here - for about- two days]

Bisa do hamu da manginap dison sanga dua ari.
You can stay here for about two days
- (4) **Na hu izitkon** tong ia kehe tusi ba, harana mambaen parmaraan do i
 [Not - I - allow - he- go- there , because - make- trouble - it
annon].
later

Na hu izitkon tong ia kehe tusi ba, harana mambaen parmaraan do i
annon
 'I don't allow him him to go there, because it will cause a problem later'

The permission denotes that the hearer takes part as agent of an event is called agentivity. The agent can be the second person as in (1,2 and 3) or the third person as in (4).

The other kind of permission is the speaker's authority given by a body of law (legal authority) or set of moral principle as in the example (5,6,7). In Angkola language the propositions use modals; *bisa* (can), *na bisa/ nada bisa/inda bisa* (can't) and lexical *tola* (may), *inda tola/ nada tola /na tola* (may not).

- (5) Kapala desa: **Anggo madung cairannon** hepeng nai, **bisa** do dohot kita
 [Village headman: If – the money has been cleared- can – join -we
mangarejohon paret i, hita pengido tu pamborong nai attong
do- the ditch, - we – ask for- the contractor]
Kapala desa: ...Anggo madung cairannon hepeng nai, bisa do dohot kita
mangarejohon paret i, hita pengido tu pamborong nai attong
 'If the money has been cleared, we **can** join them to finish the ditch, we will ask help from the contractor'
- (6) **Na bisa ia kehe tu si da harana iboto nia doi** 'ttong,
 [Not- can- he- go- there -because - his younger sister in the extended family
songononma ho ma kehe tu si

like this- you- go-there]

Na bisa ia kehe tu si da harana iboto nia doi 'ttong, songononma ho ma kehe tu si.

'he can not go there because she is his younger sister in the extended family (iboto=Angkolanese), I think you should go there'.

- (7) Sebagai katua adat di hutaon hudokkon di hamu sude,ise pe **inda tola**
[As a head of the tribe-in- this village-I tell-you-all, every one-may not
mamabaen parmaraan di hutaon
make – trouble- in- this –village].

Sebagai katua adat di hutaon hudokkon di hamu sude, ise pe inda tola
mamabaen parmaraan di hutaon

'As a head of tribe in this village, I warn you all, **nobody may** make trouble in this village'.

3.2. Deontic necessity

Deontic modality shows that the speaker's attitude on the actualization of an event. Angkola language deontic necessity uses modal *musti*, *Akkon/ikkon* (must), the modal *akkon/ikkon* also sometimes has meaning *should*. The other modality markers are lexical *tola* (may), *ulang* (don't). The deontic necessity is divided into two categories; Legal authority (objective deontic) and Individual authority (subject deontic).

2.2.1 Deontic in legal authority

The deontic necessity in legal authority is used to express that the speaker is a deontic source in the expression, the authority is from a body of law or set of moral principle. The example of legal authority can be seen in the examples (8,9) that use modals ; *musti* (must), *akkon/ikkon* (must).

- (8) *Kapala desa* : **Musti** hita paias do dabo pareton atco
[Village headman: Must-we-clean-this drain-in order that-there is no
ulang banjir huta on anggo musim udan.
flood - This village -when -it is rainy season].
Kapala desa : **Musti** hita paias do dabo pareton atco ulang banjir huta on
anggo musim udan
'Village headman: We **must** clean the drain so this village will not be flooded when it
is rainy season'.

- (9) Head of customs: Atcogot poso-poso **akkon** dohot karejo sude da
[Tomorrow-the young men- must- work together – all]
'All the young men **must** work together tomorrow'.

The modal *akkon/nakkon/ikkon* (must) in an imperative sentence denotes strong command that is used by a speaker who is identified as a deontic source in legal authority as the example (8) the speaker is a head village headman and the example (9) the speaker is a head of customs, they have legal authority in the society.

2.2.2 Deontic in individual authority

The modal *akkon /ikkon* is sometimes has meaning “*must*” based on its context. It is also used when the speaker is identified as a deontic source (individual authority) where the speaker is older than the hearer, parents to their children or a boss to his people etc., this is used for subjective deontic. As the deontic source, the speaker wants the hearer to actualize his/her order (demanded action) as in the examples (10);

- (10) ***Akkon*** *kehe do ho tu si ba manyiapkon harejomi.*
[*Must- you –go- there - finish your work*].
‘*You must go there finishing your work*’.

In the example (10) denotes that the speaker really wants the hearer to finish his/her work, it is expressed with the modal *akkon* (must).

The modals *musti* (must) as in (8) and *Akkon/ikkon* (musti) in (9,10) expresses deontic sense because social low is used in the proposition which denotes social relationship between the speaker and hearer. The speaker is a deontic source who gives an order to the hearer as the agent of the event.

The use of *musti* (must) as in (8) and *Akkon/ikkon* (musti) in (9,10) refer to necessity, they denote that speaker has authority on the hearer, in this case the hearer is the agent of the event.

2.3 Deontic obligation

Deontic obligation expresses an obligation is layed by speaker to the hearer that is called subjective deontic. The speaker uses modal *akkon* (must) to ask someone to do something as he wants, as in the example (11).

- (11) A: ***Akkon*** *ro do hamu atcogot ba*
[*Must- come – you-tomorrow*]
‘*You must come tomorrow*’

B: *Jadi napolai*
‘*Ok, I will*’

In the use of *akkon* (must) in the above sentences (11) expresses an obligation which the speaker lays an obligation on the hearer or subject *you*, this is called subjective deontic.

2.4 Deontic command

The deontic command is used to express that the speaker lays an obligation on the hearer to perform an event as the speaker’s demand. In command, the hearer is the agent of the event, the speaker wants the hearer to do an action based on his/her demand. In this case the authority is divided into two types:

i. Individual authority (subjective authority)

As in the previous notions stated that the individual authority means that the speaker lays an obligation on the speaker as in the examples (12).

- (12) Mother says to her daughter: ***Akkon*** *paridi jolo aggi mi Butet baru kehe*
[*must- bathe-first-younger sister-your-Butet-then-go-*
ho marmayam.
you-play]

*'You **must** bathe your younger sister first before going to play'*

The example (12) is directives which the speaker (mother) wants the hearer does the event (*paridi jolo anggimi* /bathe your younger sister). The other expression that denotes a demanded action can be seen in the example (13,14), the sentence is formed by placing a verb at beginning of the sentence whereas the speaker is identified as deontic source of the proposition.

(13) *Utcok, tabusi jolo gulo tu kodeaan!*

[Utcok, buy – sugar –at- tardional shop]

'Utcok, please buy sugar at the tradional shop!'

(14) Banur : *Paittemu atco hu paboa tu namborukkan, ho do manakko*

[Be careful- I–will-tell-to- my aunt, you-have-stolen-

Baju 'ki',...]

dress-my

Sakkot: *Paboa jadi*,..

[Tell your aunt please !]

Namboru: *Hohom jolo hamu na dua. Au jolo manguhum ise na sala ise*

Keep silent- both of you. I - judge – who - wrong side – who –

na tigor.

wright side

Banur : *Paittemu atco hupaboa tu namborukkan, ho do manakko bajukki*,...

Sakkot : *Paboa jadi*, ...

Aunt : *Hohom jolo hamu na dua. Au jolo manguhum ise na sala ise na tigor. (Ritonga, 2006: 69)*

Banur : *'Be careful , I am going to tell my aunt that you have stolen my dress'.*

Sakkot : *'Tell your aunt please!'*,

Aunt : *'Keep silent please !, I am considering who is on the right or 'wrong side' (Ritonga, 2006: 69)*

(15) *Lakkahon mada lakkamu tu anak namborumu sian Gala-gala Ayer*

[step - your feet -to -your aunt's daughter- rom -Gala-gala

(Ritonga, 2006 : 72)

Anyer Anjung Julu]

Marry your aunt's daughter from Gala-gala Anyer Anjung Julu!.

Anjung Julu.

(16) *Giot de ho anggi hapundung, ning si Sakkot dung manaili halahi tu*

[like –you-brother-Hapundung”,said-Sakkot- after they looked at -

ginjang, “Giot”- ni si Kobul.

Above, “want- Kobul said.

Anggo songon i, paitte jolo sattokkin atco hu panaek. (Ritonga, 2006:56)

if - so - just wait a minute- in order - I climb].

Giot de ho anggi hapundung, ning si Sakkot dung manaili halahi tu

ginjang, “Giot” ni si Kobul. Anggo songon i, paitte jolo sattokkin atco hu

panaek. (Ritonga, 2006:56)

'After they looked at the Hapundung, Sakkot said to his brother "do you like Hapundung ?". Kobul answered " yes, I do",Then kobul said" wait a minute please!,I will climb it'

- (17) Kehe ma hamu tu bagas ni tulang ta i !.
Go- you- to- house - uncle –our!
Please go to our uncle's house please !.

- (18) Papayak ma disi diginjang mejai !
[Put - on the table].
'Put It on the table please !'

In Angkola language, it is found modal particles such as *ma* and *da*. The function of the modal particles is to give polite sense in imperative form. The modal particle *ma* is found in the examples (17,18), the modal particles *da* and *ma* can be seen in the example (19)

- (19) Paridi jolo anggimi Butet da! or Paridi ma jolo anggimi Butet da!
Bathe - your sister- Butet please!
Butet, bathe your sister please!

In the other expression, a declarative sentence can also denote a command meaning which the speaker (first person) does not take part as a deontic source, he is only the reporter of the sentence. The deontic source of the sentence is the third person (*umak mu* = *your mother*) as in (20).

- (20) Indon hepeng, disuruh umak mu nakkin mamboli gulo tu kodean
[This- money, asked-mother-your-just now-buy- sugar-at shop].
'This is the money, your mother asked you to buy sugar at the shop'.

In sentence (20) denotes that the speaker (the first person singular) does not take part as deontic source but he/she just reports what the third person (*umakmu*) said. In this sentence the first person is the reporter of the proposition, the deontic source is the third person (*umakmu*). The other examples also can be seen in the following examples that the speaker as the deontic source who lays an obligation to the hearer as in the example (21-24), these sentences are imperative form.

- (21) Kehe ho tusi le, napola mahua hulala i
[get away - no probem]
'No problem, get away !'
- (22) Paittemu atco hupaboa tu namborukkan, ho do manakko bajuk ki ! (Ritonga, 2006: 69)

[Be careful- I – will-tell-to- my aunt, you-have-stolen- dress-my]
'Be careful, I will tell my aunt that you have stolen my dress'.

- (23) Napolai buat ma!
'Nevermind, take it please!'
- (24) Morot kon sian bagas on (without modal)
[Get away-from-house-this]
'Get away from this house!'

The imperative sentence can be also expressed by using modal *musti* (must) and lexical *tola* (may) as MMs. These MMs express strong command as in (25,26).

- (25) Napolai tola doho kehe sian bagas on.

*[No problem, -may-leave-from-house-this]
'No problem, you may leave this house'.*

- (26) **Musti** dipasiduk'ko do harejomi da sadariaon da.
*[Must- finish - you - works -your - today]
'You must finish your work today'.*

ii. Legal authority (objective deontic)

The clearest case of objective deontic *musti* (ought to), *akkon* (ought to) are those with a third person subject (*sude halak, anak boru*) in the following examples (27,28).

- (27) Kapala desa: Sude halak natinggal di hutaon **musti** mangikuti
*[All the people- who live- in- this village- **ought to**- follow -
aturan adat na marlaku....
customs and traditions here]
Sude halak natinggal di hutaon **musti** mangikuti aturan adat na marlaku....
Village headman: 'All the people who live in this village **ought to** follow the customs
and traditions here'*
- (28) ...Manurut adat anggo anak boru **akkon** di dapur doi
*[According to- traditional law -if-son in law-ought to- in – kitchen]
...Manurut adat anggo anak boru **akkon** di dapur doi
'According to the traditional law, a son in law **ought to** work in the kitchen'*

The distinction between obligation and command can be seen base on the high gradience of restriction. In an imperative sentence (command) the speaker has high gradience of restriction on the doer of the event actualization, the speaker's role is a deontic source but in obligation the speaker is not defined as deontic course. The expression of obligation can be seen in the the following examples (29,30).

- (29) Di rapat i diputuskon ma bahaso raja i ma gabe panglima tertinggi [In the
forum- decided- that - the king - become- the commander in chief
mangatur sudena pasukan na adong di Banua Torbing Balok. manage – all - the
troops -in the Torbing Balok land.
poso-poso **musti** dohot, muda ise-ise na ra mambantu sian doli-doli
all young men-must-join, who-want-to help- from-unmarried men
sanga halak na na adong hian di Banua Torbing Balok, ditarimo
or – people live-in-the Banua Torbing Balok ,- accepted
dohot sonang ni roha. (Ritonga, 2006 : 169)
warmly]

*Di rapat i diputuskon ma bahaso raja i ma gabe panglima tertinggi mangatur
pasukan na adong di banua Torbing Balok. Sudena na poso-poso **musti** dohot sude
muda ise-ise na ra mambantu sian doli-doli sanga halak na adong hian di Banua
Torbing Balok, ditarimo dohot sonang ni roha (Ritonga, 2006: 169).*

*'In the forum, it was decided that the king is the commander of chief to manage all
the troops at the Banua Torbing Balok. All the young men **ought to** join. The
unmarried men or the men who are living at Banua Torbing Balok who want to help
, they are accepted and warmly welcomed'*

- (30) Holongroha niba to dakdanak nadipasikolahon ni simatobangnai.

[love - we- children -who send to school - by - their parents.
muda iba guru **akkon** dipikirkon do simatobang ni dakdanak
 If -we –teacher– **should**–be thought –stuednts’ parents - marloja- loja do
mambalonjoi na sikola i dohot doa atco ulang
 tired of spending money for school fee -and–pray to God–so that–
ulang ma nian ditaon dakdanakon songon na hutaonon.
 not to be- felt- by these Children - as -I feel

Atco bisa ia saulahon mangan gaji.
 So that-can-he -future- get work
On ro dope guru na mamuruhi dohot hata naso tama begeon, here is teacher
 -get angry– and speak- unpolite remarks,
aha ma so mangandung simatobangna i (Ritonga, 2006 :187)
 of course –offended- parents – his].

*Holong roha niba to dakdanak nadipasikolahon ni simatobangnai. Muda iba guru **akkon** dipikirkon do simatobang ni dakdanak marloja-loja do mambalanjoi na sikola i dohot doa ‘atco ulang ma nian ditaon dakdanakon songon na hutaonon. Atco bisa ia saulahon mangan gaji. on ro dope guru na mamuruhi dohot hata naso tama begeon, aha ma so mangandung simatobangna i. (Ritonga, 2006 :187)*

*‘Love the children who are sent to school by their parents.if we are teachers, we **should** think of the students’ parents who spend money for school fees and pray to God so that their children don’t feel as their parents did, so they can survive with their own money in the future. But there is a teacher who sometimes gets angry and speaks with unpolite remarks.Of course the students’ parents are offended’.*

The other expression of obligation also can be used with *musti* (must). The modal *musti* (must) as a deontic modality expresses an obligation divided into two categories; strong obligation and weak obligation. The deontic source of legal authority is an authority that is from some one who has authority that is given by a body of law or set of moral principle as the examples below:

(31) *Kapala desa :Sude halak na tinggal di hutaon **musti** mangikuti*
adat istiadat na marlaku

*Village headman: ‘All the people who live at this village **must** follow the rules of*
customs and traditions (adat).

(32) *Katua adat: Poso-poso akkon dohot karejo atcogot da*
*Head of customs: ‘The young men **must** work together tomorrow’*

The examples (31,32) are categorized as weak obligation (objective) because the speaker who lays the obligation based on the legal authority as village headman (31) and head of customs (32). The strong obligation (subjective deontic) is expressed by *akkon* (must) as following example;

(33) ***Musti** dipasiduk’ko do harejomi da sadariaon da.*
[Must- finish - you - works -your - today]
‘You must finish your work today’.

The example (33) denotes individual authority that the speaker has an authority on the hearer (the speaker may be a manager to his/her employee or a mother or father to her/his son).

2.5 Deontic suggestion

Deotic modality expresses not only as a command (demanded action) but also suggestion as in (34,35,36). The modal operator *akkon* (*should*) as suggestion refers to the median value of modality.

- (34) *Akkon singga do hamu tu bagas da, molo kehe tu Medan*
[Should- stop- you -at – house- if- come - to- Medan]
'You **should** stop at my house if you come to Medan'.
- (35) *Akkon ro do hamu atcogot da tu pestai da*
[should-come- you-tomorrow-to – the party]
'You **should** come tomorrow'
- (36) *Molo ro tu Sipirok akkon maridi do di Aek milas i*
[If – come-to-Sipirok- **Should**-take a bath - in the hot springs]
'If you come to Sipirok you should take a bath in the hot springs'

The modal *akkon* (*should*) in the examples (34, 35, 36) gives meaning that the speaker suggests the hearer to actualize the event *singga hamu tu bagas* (stop at at my house), *ro hamu atcogot* (come tomorrow) and *maridi do di Aek milas i* (take a bath in the hot springs because taking a bath with the warm water will make our body fresh).

IV. Negation in deontic

Imperative sentence denotes that an action should be done *or* not to be done (*prohibition*). It indicates the hearer may not do something (prohibiton), it is formed in a negative sentence. The negative form of imperative denotes that the deontic source does not order the agent to actualize the event or the deontic source prohibits the agent to actualize an event. In Angkola language, it is stated by using *ulang* (don't) as in (37,38).

- (37) *Ulang bahat kecetmu (si Sakkot) disi!*, *ning si Tapi Mombang Suro*
[Don't -talk more -over there !, Tapi Mondang Suro
mangalusi, ho do na pa appal-appal alus ni sapa-sapakku, replied,” you – kid -
me “
Paittemu disi, akkon hu aduhon ho tu namborukkan,
Be careful , will – I - tell- you – to- My aunt -
atco diuhum ia ho, *laho giot kehe*.
then - punish –she-you”, being about to leave
... *Ulang bahat kecetmu disi*”, *ning si Tapi Mombang Suro mangalusi,* “ *ho do*
na pa appal-appal alus ni sapa-sapakku. Paittemu disi, akkon na hu aduhon ho
tu namborukkan, atco diuhum ia ho”, *laho giot kehe. (Ritonga, 2006 : 67)*
When Tapi Mondang Suro was about to leave , She said,“ *don't talk too much*
over there ! , you are kidding on me, I will tell my aunt then she will punish you’.
- (38) *Ulang buat i Utcok, giot di umakmu doiannon !*
[Don't- take – it- Utcok, - for - for -your mother- later].
'Utcok, Don't take it !, that is for your mother !'

The lexical *ulang* (don't) in the example (37) denotes that the deotic source orders the agent no to do something that is 'he asks Sakkot not to speak too much', and in the example (38) the

deontic source order asks the agent not to take something that is ‘He asks Utcok not to take it (Ulang but i Utcok). The use of modals in sentence will effect the srength of sense. The degree Value of Deontic modality in Angkola language can be categorised as:

- 1). High Degree : *ulang* (don’t/ no), *musti/musti akkon* (must), *tarpakasa* (have/has to).
- 2). Median : *akkon* (should)
- 3). Low: *tola*, *izin* (may), *na tola*, *inda tola* (may not). *Akkon* (Ought to)

The following table is the modals and non modals (lexical and particles) used in deontic modality of Angkola language.

Figure 1. Table of Angkolanese Deontic Modality (obligation) in Use

Meaning	Modality Marker		Example
	Modal operators	Non modals	
Permission		<p><i>Tola</i> (may)</p> <p>Natola / Inda tola /Nadi patola/Inda dipatola (<i>may not</i>)</p> <p>Izin/Izitkon (allowed), Inda diizitkon/ Na diizin'tkon (not allowed)</p>	<p>Tola do hamu da manginap dison sanga dua ari</p> <p>You may stay here for two days (The pragmatic meaning of this expression is “<i>stay here for about two days</i>”)</p> <p>Sebagai ketua adat di hutaon, hudokkon di hamu sude, ise pe inda tola / natola mamabaen parmaraan di hutaon</p> <p>As a head of the tribe in this village, I tell you all, nobody may make trouble in this village. (The deep meaning of this expression is “<i>don’t make any trouble at this village</i>”)</p> <p>Na hu izin'tkon ‘ttong ia kehe tusi ba, harana mambaen parmaraan do i annon</p>

<p>B. Legal authority (Objective deontic)</p>	<p><i>Akkon (should)</i></p>		<p>negative form of imperative sentence: <i>Ulang</i> bahat kecetmu disi”, ning si Tapi Mombang Suro mangalusi, “<i>ho do na pa appal-appal alus ni sapa-sapakku. Paittemu disi, akkon na hu aduhon ho tu namborukkan, atco diuhum ia ho”, laho giot kehe.</i> ‘When Tapi Mondang Suro was about to leave , She said,“ don’t talk anymore over there ! , you are kidding on me, I will tell my aunt and she will punish you’.</p> <p><i>Tokoh adat: Poso –poso</i> akkon dohot karejo atcogot da</p> <p>‘Custom figure: ‘The young men should work together tomorrow’.</p>
<p>II. Suggestion as individual authority</p>	<p><i>kkon/lkkon (should)</i></p>		<p><u>Akkon</u> <u>singga</u> do <u>hamu</u> <u>tu</u> <u>bagas</u> da, <u>molo</u> <u>kehe</u> <u>tu</u> <u>Medan</u></p> <p>‘You should stop at my house if you come to Medan’.</p>

VI. The politeness principle in Angkola language.

The politeness expression in Angkola language are explored is some strategies. The strategies are also found in English. The strategies are called principles politeness. There are six maxims of politeness principles.

1. Tact maxim

In this principle is mentioned that if some one expresses longer sentence, it means the speaker wishes to speak more polite. In Angkola language, a wise person tends to speak in longer sentences, it is very common in daily interaction and *adat* speech of wedding party.

- (14) *Tola do hamu manginab dison da, terserah sanga pinga ari.*
[May – you – stay- here, as long as you want]
'You may stay here as long as you want'.

The example above denotes the benefits to the hearer which the speaker offers a place for staying. In terms of modality, the use of modal *tola* (may) + particle *da* gives a polite meaning.

2. Generosity maxim

This principle explains how to give order to some one which involves benefit to the hearer but cost to the speaker must be made as directly as possible for politeness. Hence example in (15) is more polite than (16).

- (15) . A: *Papayak kajoma piring i di ginjang meja i, au pe annon*
[Put – just- plates – the – on – table – the. I – later -
manyusunna
make it order]
'Just put the plates on the table please!, later I'll make them order'
B: *Jadi ma anggo songoni*
'Ok. Thank you, for your kindness'.

- (16) *Papayak ma piringi disi, di ginjang meja i baen da !.*
[Put – plates- the- on -the table please!]
'Put the plates on the table please!'

On the other hand, politeness demands that request for benefit to the speaker be weakened as in (17).

- (17) *Giot manginjam piso au di hamu ba*
[Want-borrow-knife- I – to- you]
'I want to borrow your knife '

The lexical *giot* (want) as MM (volition in dynamic modality) has a role to make the sentence polite instead of saying as the following example (18).

- (18) *Pinjam jolo piso munui!*
[Lend – knife- your]
'Lend me you knife please'

The other example can be seen in the use of modal *tola* (may).

- (19) *Tola do hu pinjam piso munui omak ni si Butet.*
[May- I-borrow-knife-your- Butet's mother]
'Butet's mother, May I borrow your knife?'

3. The praise maxim.

In this principle, the praise is oriented towards the hearer. The speaker always appreciates a person who speaks to him. In Angkola language, it is expressed in the following example (20).

(20) A: Aya, nakkenan hai ujian Matematika di sikola
[Father, just now-we- examination- maths- at – school].
'Father, We had a math examination just now'.

B: Dapot ko do amang?

[Could- you- my honey?]
'Could you answer the questions?'

A. Tarjawab au do aya soalna i

[Answered – I- Father – questions – the]
'Yes, I could answer the questions'

B. Jeges mai amang da, torus maho marsiajar atco
[That's good my beloved son (daughter). Keep- you- study- in order-

muspistar ko, yakin do au let dapotko do juara sada semester on.
more clever-you, sure- I-still – you get- the best score- semester – this]

That's good my beloved son (daughter). Be deligent to study in order to be cleverer. I am sure, you still will get the best score in this semester (in your classroom).

The sentence 'Jeges mai amang da' (that's good my beloved son (daughter)) is a praise given by speaker to the hearer because of his/her achievement.

4. Modesty maxim

In the modesty maxim explores if a speaker always praise him/her self in caonversational intercation, she/he is considered as impolite person. The example of modesty maxim can be seen in (21).

(21) A: Malo doho marbal ba !
[Clever- you- foot ball]
'You are clever at playing foot ball'.

B: Indale.. , harana pas do dongannai.
'No, It seems good, because my partner is a good player'.

5. Agreement maxim

In the Agreement maxim, the speaker and hearer can make agreement in communicational interaction. This maxim goes as follows: minimize disagreement with the hearer and maximize agreement with the hearer. The example of agreement maxim can be seen in example (22).

(22) A: Marbalik do arokku battere nai
[Up side down- I think- battery – the]
'I think the battery is up side down (battery of tape recorder)'

B: *Olo, hu cuba jolo cara na lain*
[Yes, I-try- another- way].
'Yes, I will try another way'

The example above denotes the speaker 'A' and "the hearer 'B' have agreement to make the tape recorder work, where the hearer tries to do another way to make the battery go on.

6. Sympathy maxim

The sympathy maxim is again a matter of a relation between speaker and hearer, Maximize sympathy (expression of positive feelings) towards the hearer, and minimize antipathy (expression of negative feelings) towards the hearer. The following is the example of sympathy maxim.

- (23) A: *Malulus anakta na testing pagawe negeri i da.*
[Passed- our son- test- government officer].
'Our son has passed the test to be a government officer'.
 B: *Olo tehe, syukur ma baya. Memang naringgasan do huida i*
Oh.. -That is great,- very diligent – I think – he
Oh.. -That is great, I think, he is very diligent.

The expression of hearer "B" denotes that he/she is happy to get the information about the success of speaker's son to be a government officer, he shows his happiness by saying : '*Olo tehe, syukur ma baya, memang naring gasan do huida i* (Oh..., That is great, I think , he is very diligent). The other example can be seen in (24, 25) as below:

- (24) *Samoga nian denggan-denggan pokat munu tuginjang niari.*
[May - your marriage – till dieing day]
'May your marriage be till your dieing day'.
 (25) A: *Hai mulak ma jolo uda da*
[We- go home- father's little brother (daddy)].
'We will go home daddy'.
 B: *Jadi ma, tai harop do hai ro hamu atcogot tu bagason da.*
[OK – but - hope-we-you-tomorrow-to-house-this].
'Ok. We hope you come here again tomorrow'.

In the example (24) is often stated in traditional wedding ceremony, where the speaker gives advice to newlyweds. The lexical *semoga* (hopefully) as volitional modality marker denotes how the speaker's hope in the future, i.e. the new couple is happy in life, and the example in (25) the lexical *harop* (hope) as modality maker also denotes the speaker's willingness.

The consideration maxim represents euphemism, where indirectness of various kinds is employed to avoid mention of words likely to cause offence. It works just like the other maxims; minimize the hearer's discomfort/displeasure and maximize the hearer's comfort/pleasure when some body talks about his own, he uses the lexical *hita* (our) instead of saying *au* (my) as the example in (26).

- (26) *Malulus anakta na testing pagawe negeri i da.*
[Passed- our son- test- government officer].
'Our son has passed the test to be a government officer'.

The lexical *anakta* (our son) make the sentence more polite instead of saying *anakku* (my son). In facts the social distance scale indicates the degree of familiarity between speaker and hearer in conversational interaction, when the speaker and hearer have a close relationship with each other,

it seems they tend to have lack of politeness. In contrast if they are not familiar, they tend to speak more polite. It is illustrated in the following examples.

(27) *Giot tu dia **hamu*** (polite sentence)

[Want- to-he- you]

'Where will you go?'

(28) *Giot tu dia **ho*** (less polite sentence)

[Want- to-he- you]

Where will you go?

(29) ***Arokku disapaan jolo** aha na porlu parsiapkon di acara adat i* (polite sentence)

[Ask- what- need-prepare- for- custom event- the]

'Please ask what we need to prepare for the custom event.'

(30) ***Sapai jolo** aha na porlu diparsiapkon di acara adati* (less polite sentence)

[Ask- what- need- for- custom event- the]

'Please ask what we need to prepare for the custom event'.

The example in (27) uses the lexical *hamu* (you) for the second person singular is more polite than the example in (28) *ho* for the second person singular. It is also in the example (29) the lexical *aro* in *arokku* (I think) makes the sentence more polite than the example in (30).

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