



# ADPIKS

Asosiasi Dosen Peneliti  
Ilmu Keislaman dan Sosial

## BEHAVIORAL PROCESS IN ANGKOLA LANGUAGE

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### *Abstract*

The purpose of this study is to reveal how the behavioral process that is seen from the point of view of the Angkola language as one of the archipelago languages that still persists until now. The method used is descriptive qualitative through the Systemic Functional Linguistics approach. The research results show that the Angkola language behavior process has different variants. Patterns and pattern variants in verbal behavior processes are three times more numerous than patterns and pattern variants in mental behavior processes. This proves that the process of verbal behavior is more concrete in its form while the mental behavior process is more abstract in its form. Thus, the behavior process in the Angkola language can be an additional theoretical framework in an effort to understand the languages of the other archipelago.

*Keywords:* Behavioral Process; Angkola Language; Mental; Verbal; Transitivity

### *Abstrak*

Tujuan dari penelitian ini adalah untuk mengungkap bagaimana proses perilaku yang dilihat dari sudut pandang bahasa Angkola sebagai salah satu bahasa nusantara yang masih bertahan hingga saat ini. Metode yang digunakan adalah deskriptif kualitatif melalui pendekatan Linguistik Fungsional Sistemik. Hasil penelitian menunjukkan bahwa proses perilaku bahasa Angkola mempunyai varian yang berbeda-beda. Pola dan varian pola dalam proses perilaku verbal tiga kali lebih banyak dibandingkan pola dan varian pola dalam proses perilaku mental. Hal ini membuktikan bahwa proses perilaku verbal lebih bersifat konkret sedangkan proses perilaku mental lebih bersifat abstrak. Dengan demikian, proses perilaku dalam bahasa Angkola dapat menjadi tambahan kerangka teori dalam upaya memahami bahasa-bahasa nusantara lainnya.

*Kata Kunci:* Proses Perilaku; Bahasa Angkola; Mental; Verbal; Transitivitas

## INTRODUCTION

Concerns about attitudes and verbally which are easy to criticize, judge, blame, to judge without prior confirmation to the source of information, result in the proliferation of negative behavior today especially in social media. Attitude comes from mental while verbal produces verbal. These two things are interrelated and cannot be separated. This is because when verbally spoken will produce a mental behavior. Vice versa, when someone expresses his mentality it will be realized in verbal form. Thus, it can be stated that behavior is inseparable from verbal and mental.

Verbal behavior and mental behavior are realized by the process. The intended process is in the form of verbs that function as predators in each sentence. When traced, several scientific studies that have discussed verbal-related behavior include bullying behavior both in junior high school students (Sari, Karsih, & Tjalia, 2014) and the role of BK/Counselor teachers in their eradication (Yenes, 2016). Bullying behavior is one of verbal behaviors that have a negative impact. Even though these are just words, they can stimulate the victim to become someone who is worse off in their lives. In fact, it is not uncommon to hear news of suicides due to bullying both among famous people and ordinary people. Of course, this is very alarming in social life. This bullying behavior must become one of the important concerns for anyone by starting to discipline verbal spoken and delivered to others. Because of the effects of this verbal greatly affect the survival of a person. If verbal is issued well, then this will provide positive stimulation for someone. However, if the verbal that is issued is bad then negative stimulation will be obtained by someone. Isn't this like a character assassination slowly even without being realized by the culprit himself? This must begin to educate the general public about the importance of positive verbal behavior in daily life.

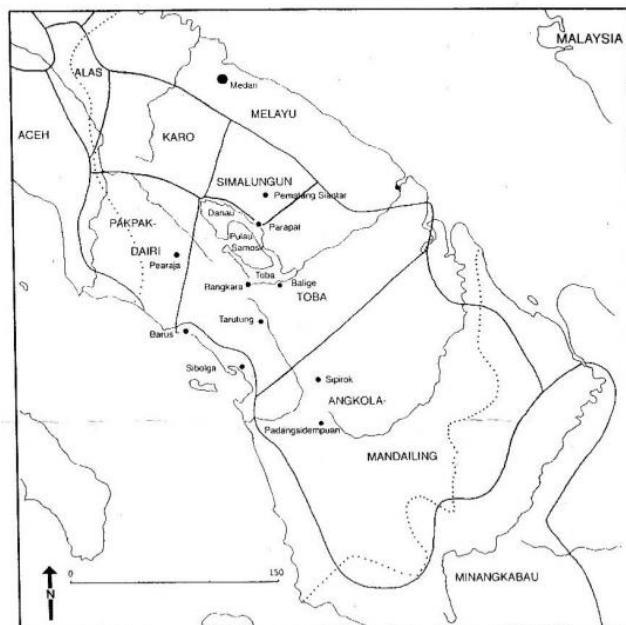
Then, several studies related to mental behaviors include: patterns on health seeking behavior and risk behavior among adults in Indonesia (further analysis of Riskesdas 2007 data) (Sulistiyowati & Senewe, 2010); psychological disorder abnormal behavior: myths and reality (Gea, 2013); effectiveness of anger management training to reduce aggressiveness in adolescent disruptive behavior disorders (Nasrizulhaidi, Minauli, & Yusuf, 2015); violent video games with aggressive behavior in fourth and fifth grade male

students (Satria, Nurdin, & Bachtiar, 2015); consumer behavior in dealing on social media (Syaiful & Sari, 2016); the relationship between asthma and behavioral disorders in children (Damanik, Sutomo, & Setyati, 2015); the behavior of regional government auditors in facing work pressure (Setyawan & Aryani, 2017); family behavior of nurture mental disorders (Fairuzahida, 2017); shape students' social attitudes and behavior through history learning in high school (Siswati, Utomo, & Muntholib, 2018). Based on several studies related to mental-related behavior above, it can be stated that mental behavior can be analyzed from a variety of perspectives with the effects and affects it causes.

However, what if the mental behaviors and verbal behaviors that have been described previously are analyzed from the process? of course this will involve the linguistic side. Interestingly, in this analysis, the behavior process will be reviewed from one of the Indonesian archipelago languages, namely the Angkola language in the Angkola region (including South Tapanuli and Padangsidempuan).

The Angkola language is used based on the situation and time. This division is divided into nine types. (1) The language used in daily life is called Hasomalon language. (2) The language used in traditional ceremonies is called traditional language. (3) The language used when crying is called the Andung language. (4) The language used when angry is called bura/jampolak. (5) The language used while in the jungle is called the calcarean language. (6) The language used during martyrs or legendary stories is called the turi-turian language. (7) The language used to convey something that is implied by using comparative words or words that assume something so that the person who hears the words immediately understands the purpose/purpose of the words conveyed is called a straightforward language. Users of this language are young people or traditional leaders. (8) Language that uses objects such as betel or other objects that are handed over to someone or many people and people who receive these objects can understand what the intended purpose is called colloquial language. (9) The language that is generally used by young teenagers by turning the usual arrangement of words and then pronouncing them is called the language of Marhata Balik. This language requires dexterity to analyze what is to be conveyed so that it can be answered directly in the same way (Tinggibarani, 2008).

The division of the Angkola language above reveals that since a long time ago the language of Angkola already had high literature. However, given the Angkola language has limited written language documentation because it is generally passed down orally from generation to generation. In connection with this research, the researcher will only refer to the first type of Angkola language called hasomalon language or the language used daily. This is because Hasomalon language can represent the background knowledge of the Angkola community in seeing the world in daily life. This can be seen in the linguistic map according to (Kozok, 2009:12) below.



Gambar 1: Peta Linguistik Sumatra Utara

In accordance with Figure 1. Above, it can be seen that the Angkola region has the following boundaries. In the east and south it is bordered by the Mandailing region, in the west it is bordered by Central Tapanuli Regency, in the north it is bordered by the Toba region. In addition, Angkola is one of the regions in North Sumatra Province which is located in South Tapanuli Regency (an area of 4,367.05 km<sup>2</sup> with an aggregate population of SP2010 data of 264,108 people) and the Municipality of Padangsidempuan (an area of 114.66 km<sup>2</sup> with a population of 225,544 inhabitants according to Permendagri No. 39 of 2015). Padangsidempuan City's participation is because before Law No. 37/2007 Padangsidempuan is the capital of South Tapanuli Regency. But after the Act was released, Padangsidempuan

officially became a municipality (South Tapanuli Regency, 2011). In accordance with this statement, the Angkola language still has an active speaker so that the regional language is still very potential to be maintained.

Meanwhile, the reason for choosing this language as one of the efforts to preserve the wealth of the archipelago protected by the state in (DPRI RI, 2002) 1945 Constitution Chapter XIII Education and Culture, Article 32 paragraphs 1 and 2 which reads: (1) The state advances the Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people in maintaining and developing their cultural values. (2) The state respects and maintains regional languages as national cultural assets. In addition, related studies of the Angkola language have also been varied to examine various aspects of science. Nevertheless, the authors still find the limitations of scientific studies to specifically study the behavior process in this Angkola language. Thus, the results of this study will be able to add a theoretical framework in the study of linguistics in SFL in particular and the linguistic study of the Angkola language in general.

Furthermore, from what side of linguistics will the process of verbal and mental behavior be examined? This behavior process will be assessed using the Systemic Functional Linguistics (SFL) approach. This is because SFL can express holistically the cultural patterns and themes of the behavioral process. Thus, this analysis will attempt to reveal how the process of verbal behavior and mental behavior in the language of Angkola.

## **RESEARCH METHOD**

The analysis of this study uses descriptive qualitative. The object of study is the hasomalon language 'everyday language' in Angkola. The data is in the form of speech of hasomalon language sehari colloquial language 'which contains the behavior of Angkola language. Retrieval of data in the form of interviews with informants Angkola people whose sentence lists are matched from (Santosa, 2003). Furthermore, these data are analyzed using the Systemic Functional Linguistics approach, especially in transitivity. Then, after the transitivity analysis of the Angkola language behavior process is described, cultural patterns and themes will be found.

## RESULTS AND DISCUSSION

### *Angkola Language Behavior Process*

The analysis of the behavior of the Angkola language on hasomalon language types then and now generally does not experience significant changes. This is because verbal behavior and mental behavior remain part of the daily Angkola community's experimental processes. Based on the SFL approach, the Angkola language behavior process is divided into two parts, namely: the process of verbal behavior and the process of mental behavior. The following is the full explanation.

#### *a. Verbal Behavior Process*

The process of verbal behavior is a process of behavior that uses verbal in doing actions, for example: suggesting, claiming, discussing, explaining, making fun of, telling, and so on (Santosa, 2003:82; Caffarel & Martin, 2004:102; Martin, et al., 2010:107; Halliday & Matthiessen, 2014:301; Thompson, 2014:109; Wiratno, 2018:104). Generally participants who do the verbal behavior processes are called behavior, something that is said to be called verbiage, and those who receive it are called receivers (Santosa, 2003:82).

Furthermore, overall data analysis can be seen in the appendix. However, matters relating to the presentation of the division of verbal behavior processes will be explained one by one based on the data findings from the Angkola language, the order of presentation adapted from Santosa (2003) as follows.

#### *1) Verbal Behavior Process with Receiver-Verbiage*

The process of verbal behavior with receiver-verbiage divided into two parts, namely: **a) behavior-process-receiver-circumstance-verbiage** and **b) process-receiver-behavior-circumstance-verbiage**. Based on data analysis that has been done, the verbal behavior process in the Angkola language also contains process constituents, receivers, behaviors, and verbiage. In addition, there is also a circumference at the end of the sentence as additional info. Furthermore, verb markers for the verbal behavior process in the Angkola language were found including: *pajat-jatkon* 'vilify', *makkobari* 'give words', *marpokat* 'discuss', *manyonggaki* 'shouted at', *mangiccaki* 'mock', *makkusipkon* 'whispering', *mangaduhon* 'tattle', *marpege-pege* 'discuss', *martahi* 'discuss', *mampartatai* 'laugh', *mambek-beki* 'scold (with a nag)', *manggusari* 'scold (in a high voice)', *mangingotkon* 'remind', *manyobarkon*

‘spread’, *matukikik* ‘giggling’, *matukakak* ‘laugh out loud’, *matubekbek* ‘grumpy (with a nag)’, *matubelbel* ‘grumpy (with nag)’, *maturikrik* ‘giggling’. The next sample data can be seen as follows.

**a) Behavior-Process-Receiver-Circumstans-Verbiage**

The pattern **behavior-proses-receiver-circumstans-verbiage** can be raised from the following sample data.

*Si Parulian pajat-jatkon horja godang dohot uдания satottang ni jagar-jagar i.* ‘Si Parulian **bad-mouthing** a big party with his uncle about the jagar-jagar.’

Si Parulian	<b>pajat-jatkon</b>	horja godang	dohot uдания	satottang ni jagar-jagar i
‘Si Parulian’	‘ <b>bad-mouthing</b> ’	‘big party’	‘with his uncle’	‘about the jagar-jagar’
Behaver	<b>Process</b>	Receiver	Circumstance: accompaniment	Verbiage

(Data PPerVerbRV 1a)

The example data PPerVerbRV 1a above shows that the clause pattern is **behavior-process-receiver-circumstance-verbiage**. The constituents consist of: *si Parulian* ‘si Parulian’ as behavior, *pajat-jatkon* ‘bad-mouthing’ as process, *horja godang* ‘big party’ as receiver, *dohot uдания* ‘with his uncle’ as circumstans: accompaniment and *satottang ni jagar-jagar i* ‘about the jagar-jagar’ as verbiage.

Examples of other data, namely:

*Hatobangan i makkobari adat dohot harajaon i satottang ni pabuat boru i.* ‘The traditional leader **give words** tradition with the kingdom about delivering the bride.’

Hatobangan i	<b>makkobari</b>	adat	dohot harajaon i	satottang ni pabuat boru i
‘The traditional leader’	‘ <b>give words</b> ’	‘tradition’	‘with the kingdom’	‘about delivering the bride’
Behaver	<b>Process</b>	Receiver	Circumstance: location: location: destination	Verbiage

(Data PPerVerbRV 2a)

The example data PPerVerbRV 2a above explains that the clause pattern is **behavior-process-receiver-circumstans-verbiage**. The constituents consist of: *hatobangan i* ‘the traditional leader’ as behavior, *makkobari* ‘give words’ as process, *adat* ‘tradition’ as receiver,



*dohot harajaon i* ‘with the kingdom’ as circumstans: location: place: destination, and *satottang ni pabuat boru i* ‘about delivering the bride’ as verbiage.

In addition, examples of further data can be seen as follows.

*Hatobangon marpokat sahuta dohot halak bagas i satottang ni na mangalehen parompa i.* ‘The traditional leader **discuss** the same village with the man of the house about who gave the sling.’

Hatobangon	<b>marpokat</b>	sahuta	dohot halak bagas i	satottang ni na mangalehen parompa i ‘about who gave the sling’
‘The traditional leader’	‘ <b>discuss</b> ’	‘the same village’	‘with the man of the house’	
Behaver	<b>Process</b>	Receiver	Circumstance: accompaniment	Verbiage

(Data PPerVerbRV 3a)

The example data PPerVerbRV 3a above states that the clause pattern is **behavior-process-receiver-circumstans-verbiage**. The constituents consist of: *hatobangon* ‘traditional leader’ as behaver, *marpokat* ‘discuss’ as process, *sahuta* ‘the same village’ as receiver, *dohot halak bagas i* ‘with that house person’ as circumstans: accompaniment, and *satottang ni na mangalehen parompa i* ‘about who gave the sling’ as verbiage.

**b) Process-Receiver-Behaver-Circumstance-Verbiage**

The pattern **proses-receiver-behaver-circumstans-verbiage** can be raised in accordance with the following sample data.

*Pajat-jatkon horja godang si Parulian dohot udania satottang ni jagar-jagar i.* ‘**Bad mouthing** the great party of the Parulian with his uncle about the jagar-jagar.’

<b>Pajat-jatkon</b>	horja godang	si Parulian	dohot udania	satottang ni jagar-jagar i ‘about the jagar-jagar’
‘ <b>Bad mouthing</b> ’	‘big party’	‘si Parulian’	‘with his uncle’	
<b>Process</b>	Receiver	Behaver	Circumstance: accompaniment	Verbiage

(Data PPerVerbRV 1b)

The example data PPerVerbRV 1b above is patterned **process-receiver-behaver-circumstans-verbiage**. The constituents consist of: *hatobangon* ‘traditional leader’ as



behavior, *marpokat* ‘discuss’ as process, *sahuta* ‘the same village’ as receiver, *dohot halak bagas i* ‘with that house person’ as circumstans: accompaniment, and *satottang ni na mangalehen parompa i* ‘about who gave the sling.’ as verbiage.

Other data examples:

**Makkobari** *adat hatobangon i dohot harajaon i satottang ni pabuat boru i.* ‘Give words tradition of the traditional leader with the kingdom about delivering the bride.’

<b>Makkobari</b>	adat	hatobangon i	dohot harajaon i	satottang ni pabuat boru i
<b>‘Give words’</b>	‘tradition’	‘the traditional leader’	‘with the kingdom’	‘about delivering the bride’

<b>Process</b>	Receiver	Behaver	Circumstans: location: place: destination	Verbiage
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(Data PPerVerbRV 2b)

The PPerVerbRV 2b data example above has a pattern **process-receiver-behaver-circumstans-verbiage**. The constituents consist of: *makkobari* ‘give words’ as proses, *adat* ‘tradition’ as receiver, *hatobangon i* ‘the traditional leader’ as behaver, *dohot harajaon i* ‘with that kingdom’ as circumstans: location: place: destination, and *satottang ni pabuat boru i* ‘about delivering the bride’ as verbiage.

Furthermore, examples of other data can be seen as follows.

**Marpokat** *sahuta hatobangon dohot halak bagas i satottang ni na mangalehen parompa i.* ‘Discuss the same village traditional leader with the house person about who gave the sling.’

<b>Marpokat</b>	sahuta	hatobangon	dohot halak bagas i	satottang ni na mangalehen parompa i
<b>‘Discuss’</b>	‘the same village’	‘traditional leader’	‘with the house person’	‘about who gave the sling’

<b>Process</b>	Receiver	Behaver	Circumstans: accompaniment	Verbiage
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(Data PPerVerbRV 3b)

The PPerVerbRV 3b data example above describes that the clause pattern is **process-receiver-behaver-circumstans-verbiage**. The constituents consist of: *marpokat* ‘discuss’ as process, *sahuta* ‘the same village’ as receiver, *hatobangon* ‘traditional leader’ as behaver, *dohot halak bagas i* ‘with the house person’ as circumstans: accompaniment, and *satottang ni na mangalehen parompa i* ‘about who gave the sling’ as verbiage.

## 2) Verbal Behavior Process with Verbiage

The process of verbal behavior with verbiage consists of two patterns, that is: **a) behavior-process-verbiage** and **b) process-behaver-verbiage**. Based on data analysis that has been done, the verbal behavior process with verbiage in Angkola language also contains process constituents, behaver, and verbiage. Furthermore, verb markers for the verbal behavior process with verbiage in Angkola language were found including: *marpokat* ‘discuss’, *manukek* ‘gossiping’, *mangapil* ‘memorize’, *markombur* ‘tell stories’, *margabus* ‘lie’, *marbual* ‘prate’, *manyokkir* ‘screaming’, *marsurak* ‘cheered up’, *mamio* ‘call’, *manjouk* ‘screaming (from a distance)’, *mamistok* ‘flirting (a special term for seducing women by making a sound pis...tok...)’, *mandopis* ‘flirting (a special term for seducing women by making a sound pst...pst...)’, *mamuro* ‘repel birds (a special term for agriculture in expelling birds who want to eat rice)’, *mangaji* ‘recite’, *marpitua* ‘have luck’, *martokkar* ‘had a fight’, *martona* ‘advised’, *mangalusi* ‘replied’, *mangarihon* ‘offer’.

Furthermore, this pattern can be seen based on the next sample data.

### a) Behavior-Process-Verbiage

The pattern **behavior-process-verbiage** can be seen from the following sample data.

*Halahi marpokat satottang ni boru i.* ‘They **discuss** about the bride.’

Halahi	<b>marpokat</b>	satottang ni boru i
‘They’	‘ <b>discuss</b> ’	‘about the bride’
Behaver	<b>Process</b>	Verbiage

(Data PPerVerbV 1a)

The PPerVerbV 1a data example above has shown that the clause pattern is **behavior-process-verbiage**. The constituents consist of: *halahi* ‘they’ as behaver, *marpokat* ‘discuss’ as process, and *satottang ni boru i* ‘about the bride’ as verbiage.

In addition, examples of other data can be seen from the following examples.

*Umak ni si Barani manukek satottang ni parbalokan ni saba i.* ‘Barani’s mother **gossiping** about the boundaries of the fields.’

Umak ni si Barani	<b>manukek</b>	satottang ni parbalokan ni saba i
‘Barani’s mother’	‘ <b>gossiping</b> ’	about the boundaries of the fields’
Behaver	<b>Process</b>	Verbiage

(Data PPerVerbV 2a)

In accordance with the PPerVerbV 2a data example above, it can be seen that the clause pattern is **behavior-process-verbage**. The constituents consist of: *umak ni si Barani* ‘Barani’s mother’ as behavior, *manukek* ‘gossiping’ as process, and *satottang ni parbalokan ni saba i* ‘about the boundaries of the fields’ as verbiage.

Examples of other data, namely:

*Daganak i mangapil satottang ni parsiajaran mangaji i.* ‘Those children **memorize** about the qur’an lesson.’

Daganak i	<b>mangapil</b>	satottang ni parsiajaran mangaji i
‘Those children’	‘ <b>memorize</b> ’	‘about the qur’an lesson’
Behavior	<b>Process</b>	Verbiage

(Data PPerVerbV 3a)

Based on the PPerVerbV 3a data example above, it can be revealed that the clause pattern is **behavior-process-verbage**. The constituents consist of: *daganak i* ‘those children’ as behavior, *mangapil* ‘memorize’ as process, and *satottang ni parsiajaran mangaji i* ‘about the qur’an lesson’ as verbiage.

#### **b) Process-Behaver-Verbiage**

The pattern **process-behaver-verbage** can be seen from the following sample data.

*Marpokat halahi satottang ni boru i.* ‘**Discuss** they about the bride.’

<b>Marpokat</b>	halahi	satottang ni boru i
‘ <b>Discuss</b> ’	‘they’	‘about the bride’
<b>Process</b>	Behaver	Verbiage

(Data PPerVerbV 1b)

The PPerVerbV 1b data example above is patterned **process-behaver-verbage**. The constituents consist of: *marpokat* ‘discuss’ as process, *halahi* ‘they’ as behavior, and *satottang ni boru i* ‘about the bride’ as verbiage.

Examples of other data, namely:

*Manukek umak ni si Barani satottang ni parbalokan ni saba i.* ‘**Gossiping** Barani’s mother about the boundaries of the fields.’

<b>Manukek</b>	umak ni si Barani	satottang ni parbalokan ni saba i
‘ <b>Gossiping</b> ’	‘Barani’s mother’	‘about the boundaries of the fields’
<b>Process</b>	Behaver	Verbiage

(Data PPerVerbV 2b)

The PPerVerbV 2b sample data above shows that the pattern that appears is **process-behaver-verbiage**. The constituents consist of: *manukek* ‘gossiping’ as process, *umak ni si Barani* ‘Barani’s mother’ as behaver, and *satottang ni parbalokan ni saba i* ‘about the boundaries of the fields’ as verbiage.

Meanwhile, further data examples can be stated as follows.

*Mangapil daganak i satottang ni parsiajaran mangaji i*. ‘**Memorize** those children about the Qur’an lesson.’

<b>Mangapil</b>	daganak i	satottang ni parsiajaran mangaji i
<b>‘Memorize’</b>	‘those children’	‘about the qur’an lesson’
<b>Process</b>	Behaver	Verbiage

(Data PPerVerbV 3b)

Example of PPerVerbV 3b data above patterned **process-behaver-verbiage**. The constituents consist of: *mangapil* memorize as process, *daganak i* ‘those children’ as behaver, and *satottang ni parsiajaran mangaji i* ‘about the qur’an lesson’ as verbiage.

### 3) Verbal Behavior Process that has one direction

The process of verbal behavior that has one direction consists of two patterns, namely: **a) behaver-process** and **b) process-behaver**. Based on the analysis of the data that has been done, the verbal behavior process with verbiage in Angkola language also contains process constituents and behaviors. Furthermore, verb markers for the verbal behavior process with verbiage in Angkola language were found including: *martata* ‘laugh’, *onyamon* ‘yawn’, and *marungut-ungut* ‘whine’. Furthermore, this pattern can be seen based on the following sample data.

#### a) Behaver-Process

Example data from a pattern behaver-process can be described as follows.

*Si Uccok martata*. ‘Si Uccok **laugh**.’

Si Uccok	<b>martata</b>
‘Si Uccok’	<b>‘laugh’</b>
Behaver	<b>Process</b>

(Data PPerBehvPro 1a)

Example of PPerBehvPro 1a data above is patterned **behaver-process**. The constituents consist of: *Si Uccok* ‘si Uccok’ as behaver and *martata* ‘laugh’ as process.

In addition, examples of other data can be stated as follows.

*Bayo i onyamon.* ‘That man **yawn.**’

<i>Bayo i</i>	<b>onyamon</b>
‘That man’	‘ <b>yawn</b> ’
Behaver	<b>Process</b>

(Data PPerBehvPro 2a)

The PPerBehvPro 2a data example above is patterned **behavior-process**. The constituents consist of: *Bayo i* ‘that man’ as behavior and *onyamon* ‘yawn’ as process.

### **b) Process-Behaver**

Associated with examples of data from patterns process-behaver, this can be presented in the following examples.

*Martata si Uccok.* ‘**Laugh** si Ucok.’

<b>Martata</b>	si Uccok
‘ <b>Laugh</b> ’	‘si Uccok’
<b>Process</b>	Behaver

(Data PPerBehvPro 1b)

The PPerBehvPro 1b data example above is patterned **process-behaver**. The constituents consist of: *martata* ‘laugh’ as process and *si Uccok* ‘the Uccok sister’ as behavior. Meanwhile, further data examples can be seen as follows.

*Onyamon bayo i.* ‘**Yawn** that man.’

<b>Onyamon</b>	<i>bayo i</i>
‘ <b>yawn</b> ’	‘that man’
<b>Process</b>	Behaver

(Data PPerBehvPro 2b)

The PPerBehvPro 2b data example above is patterned **process-behaver**. The constituents consist of: *onyamon* ‘yawn’ as process and *bayo i* ‘that man’ as behavior.

### **b. Mental Behavior Process**

The process of mental behavior is a combination of mental processes and matter. Physically this process can be known, but not just physical, including the existence of mental elements; behind the physical process, for example: investigating, studying, checking, researching, serving, and so forth. Participants in this process are behavior, the doer and thinker/senser/who feels this process, and the phenomenon is something that is subject to this process. (Santosa, 2003: 82; Caffarel & Martin, 2004: 102); Martin et al., 2010: 107;

Halliday & Matthiessen, 2014: 301; Thompson, 2014: 109; Wiratno, 2018: 104).

Furthermore, overall data analysis can be seen in the appendix. The process of mental behavior has two patterns, namely: **1) processes-phenomenum-circumumers and 2) processes-phenomena-behaver-circumstance**. Based on data analysis that has been done, the mental behavior process in the Angkola language also contains process constituents, phenomenon, and behavers. In addition, there is also a circumference at the end of the sentence as additional info. Furthermore, some verb markers for the mental behavior process in Angkola language were found including: *manonton* ‘watching’, *manangihon* ‘listening’, *mangaroai* ‘guessing’, *mangalami* ‘experiencing’. However, matters relating to the presentation of the division of mental behavioral processes above will be explained one by one based on data findings from the Angkola language, the order of presentation adapted from (Santosa, 2003) as follows.

### 1) *Behaver-Process-Phenomenon-Circumstance*

The pattern **behavior-process-phenomenon-circumstance** can be seen in the following sample data.

*Uda ni si Maddin manonton na marbal di lopoan.* ‘Uda si Maddin is watching who plays soccer in the shop there.’

Uda ni si Maddin	<b>manonton</b>	na marbal	di lopoan
‘Uda si Maddin’	<b>‘is watching’</b>	‘who plays soccer’	‘in the shop there’
Behaver	<b>Process</b>	Phenomenon	Circumstans: location: place: destination

(Data PPerMen 1a)

The example data PPerMen 1a above has described that the clause pattern is **behavior-process-phenomenon-circumstance**. The constituents consist of: *uda ni si Maddin* ‘Maddin’s uncle’ as behaver, *manonton* ‘watch’ as process, *na marbal* ‘who plays soccer’ as phenomenon, and *di lopoan* ‘in the shop there’ as circumstance: location: place: destination.

Examples of other data, namely:

*Oppung ni si Muluk manangihon kaji di pangajianan.* ‘Muluk’s grandma **listen** lecture at recitation there.’

Oppung ni si Muluk	<b>manangihon</b>	kaji	di pangajianan
‘Muluk’s grandma’	<b>‘listen’</b>	‘lecture’	‘at recitation there’
Behaver	<b>Process</b>	Phenomenon	Circumstans: location: place: destination

(Data PPerMen 2a)

The PPerMen 2a sample data above suggests that the clause pattern is **behavior-process-phenomenon-circumstance**. The constituents consist of: *oppung ni si Muluk* ‘nenek si Muluk’ as behavior, *manangihon* ‘listen’ as process, *kaji* ‘lecture’ as phenomenon, and *di pangajianan* ‘at recitation there’ as circumstance: location: place: destination.

Meanwhile, other examples of data that can be stated can be seen as follows.

*Amangboru ni si Jalil mangaroai parkarejoan ni dongannia nakkin*. ‘Amangboru si Jalil **guessing** his friend’s work just now.’

Amangboru ni si Jalil	<b>mangaroai</b>	parkarejoan ni dongannia	nakkin
‘Amangboru si Jalil’	<b>‘guessing’</b>	‘his friends work’	‘just now’
Behavior	<b>Process</b>	Phenomenon	Circumstans: location: time

(Data PPerMen 3a)

The PPerMen 3a data example above contains a pattern **behavior-process-phenomenon-circumstance**. The constituents consist of: *Amangboru ni si Jalil* ‘Amangboru si Jalil’ as behavior, *mangaroai* ‘guessing’ as process, *parkarejoan ni dongannia* ‘his friend’s work’ as phenomenon, and *nakkin* ‘just now’ as circumstance: location: time.

## 2) Process-Phenomenon-Behavior-Circumstances

The pattern **process-phenomenon-behavior-circumstance** can be seen in the following sample data.

*Manonton na marbal uda ni si Maddin di lopoan*. ‘**Watch** who plays soccer Maddin’s uncle at the stall there.’

<b>Manonton</b>	na marbal	uda ni si Maddin	di lopoan
<b>‘Watch’</b>	‘who plays soccer’	‘Maddin’s uncle’	‘at the stall there’
<b>Process</b>	Phenomenon	Behavior	Circumstans: location: place: destination

(Data PPerMen 1b)

Examples of PPerMen 1b data above are patterned **process-phenomenon-behavior-circumstance**. The constituents consist of: *manonton* ‘watch’ as process, *na marbal* ‘who plays soccer’ as phenomenon, *uda ni si Maddin* ‘Maddin’s uncle’ as behavior and *di lopoan* ‘at the stall there’ as circumstance: location: place: destination.



Furthermore, examples of other data can be seen as follows.

*Manangihon kaji oppung ni si Muluk di pangajianan. ‘Listen lecture grandma’s si Muluk at recitation there.’*

<b>Manangihon</b>	kaji	oppung ni si Muluk	di pangajianan
<b>‘Listen’</b>	‘lecture’	‘grandma’s si Muluk’	‘at recitation there’
<b>Process</b>	Phenomenon	Behaver	Circumstans: location: place: destination

(Data PPerMen 2b)

The PPerMen 2b sample data above suggests that the clause pattern is **process-phenomenon-behaver-circumstance**. The constituents consist of: *manangihon* ‘listen’ as process, *kaji* ‘lecture’ as phenomenon, *oppung ni Muluk* ‘grandma’s si Muluk’ as behaver and *di pangajianan* ‘at recitation there’ as circumstance: location: place: destination.

Examples of other data, namely:

*Mangaroai parkarejoan parkarejoan ni dongannia amangboru ni si Jalil nakkin. ‘To guess his friend’s work amangboru si Jalil just now.’*

<b>Mangaroai</b>	parkarejoan ni dongannia	amangboru ni si Jalil	nakkin
<b>‘to guess’</b>	‘his friend’s work’	‘amangboru si Jalil’	‘just now’
<b>Process</b>	Phenomenon	Behaver	Circumstans: location: time

(Data PPerMen 3b)

The example data PPerMen 3b above is patterned **process-phenomenon-behaver-circumstance**. The constituents consist of: *mangaroai* ‘guessing’ as process, *parkarejoan ni dongannia* ‘his friend’s work’ as phenomenon, *amangboru ni si Jalil* ‘amangboru si Jalil’ as behaver, and *nakkin* ‘just now’ as circumstance: location: time.

Based on the explanation above, it can be stated that the behavioral process in the Angkola language then and now is not much different. The novelty of this research results in the finding that the process of verbal behavior and mental behavior in Angkola language has the following formulation of patterns and sentence pattern variants.

Table 1. Patterns and Variants of Behavioral Processes in Angkola Language

No.	Behavioral Process	Pattern	Pattern Variant
1.	Verbal Behavior Process	<b>Pattern 1:</b> Verbal Behavior Process with Receiver-Verbiage	<b>Pattern variant 1a:</b> behavior-process-receiver- circumstance-verbiage

	(PPerVerbRV)	<b>Pattern variant 1b:</b> process-receiver-behaver-circumstance-verbiage
	<b>Pattern 2:</b> Verbal Behavior Process with Verbiage (PPerVerbV)	<b>Pattern variant 1a:</b> behavior-process-verbiage
	<b>Pattern 3:</b> Verbal Behavior Process with which has one direction (PPerBehvPro)	<b>Pattern variant 1b:</b> process-behaver-verbiage
2.	Mental Behavior Process	<b>Pattern 1:</b> PPerMen
		<b>Pattern variant 1a:</b> behavior-process-phenomenon-circumstance
		<b>Pattern variant 1b:</b> process-phenomenon-behaver-circumstance

Based on table 1 above, it can be explained that the process of verbal behavior has three main patterns and each pattern has two variants of the pattern. The first pattern variant is the behavior at the beginning of the sentence while the second pattern variant is the process at the beginning of the sentence. This is also seen in the process of mental behavior, it's just that the mental behavior process has only one pattern with two variants of patterns such as the tendency of traits in the previous verbal behavior process.

Furthermore, to see the diversity of behavior process patterns in the Angkola language can reflect the regularity in expressing language in the Angkola community. This can be seen in table 2 below.

Table 2. The Occurrence of the Pattern of Behavioral Process Patterns in the Angkola Language

Process Type	Process	Participant	Process	Participant	Circumstances	Participant	Participant	Circumstances
Behavioral Process								
a. Verbal Behavior Process								
1) Verbal Behavior Process	Pro-	Behaver Receiver	Process	Receiver Behaver	Circumstances	Circumstances	Verbiage	Verbi-

with Receiver Verbiage (PPerVerb RV)	cess		tans	age	
2) Verbal Behavior Process with Verbi-age (PPerVerb V)		Behaver	Pro-cess	Verbiage	
			Pro-cess	Behaver	Verbi-age
3) Verbal Behavioral Process that has one direction (PPerBehv Pro)		Behaver	Pro-cess		
	Pro-cess	Behaver			
b. Mental Behavior Process		Behaver	Pro-cess	Pheno-menon	Circums-tans
			Pro-cess	Pheno-menon	Beha-ver
					Circums-tans

In accordance with table 2 above, it can be described that the tendency of the location of the behavior process patterns in the Angkola language is considered steady for the type of hasomalon language. This is evident from the patterns that appear repeatedly in the sample research data. Although the tendency of occurrence between those preceded by behavers and those preceded by the same process, but in use in everyday life it is more common to use the process at the beginning of the sentence for the type of hasomalon language.

### ***Differentiate between Behavioral Process and Mental Process***

Efforts to distinguish between behavioral processes and mental processes according to Santosa (2003) can be done in four ways that can be seen as follows.

		<b>Behavioral</b>		<b>Mental</b>
<b>1</b>	<b>Aspect</b>	<i>doppak</i>	<b>Can</b>	<b>Can't</b>
	<b>'sedang'</b>			
		<i>'Si Uccok <b>doppak</b> marsiajar matimatika.</i>	<i>'Si Ucok <b>is</b> Ucok <b>like</b> math.'</i>	<i>Si Uccok <b>giot</b> matimatika. 'Si Uccok <b>giot</b> matimatika.</i>

studying mathematics.’

*Doppak marsiajar matimatika Giot si Uccok matimatika. ‘Want si Uccok ‘Learning math si si Ucok math.’ Uccok.’*

In the first difference above, it can be found that in the behavior process *doppak* ‘-ing’ can be used after behavior or before behavior. Meanwhile, mental processes are less common when used in the second group of sentences, that is: *Giot si Uccok matimatika. ‘Wants si Ucok math.’*

2	Direction	One direction	two-way direction
		<i>Si Uccok martata. ‘Si Ucok laughed.’</i>	<i>Si Uccok porcaya tu sia. ‘Si Ucok believes at him.’</i>

*Ia mayakinkon si Uccok. ‘He convincing si Ucok.’*

	<i>Martata si Uccok. ‘Laughed si Uccok.’</i>	<i>*Porcaya si Uccok tusia. ‘Believe si Ucok at him.’</i>
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*\*Mayakinkon si Uccok he. ‘Convincing si Ucok he.’*

In the second difference above, it can be described that the behavior process only applies in one direction only, while in the mental process applies two directions. However, for sentences that was preceded by a process of not accepting mental processes in the Angkola language.

3	Fenomenality	Cannot be meta phenomenon	OK
		<i>*Si Uccok doppak marsiajar matimatika i payah. ‘Si Ucok is learning that math is difficult.’</i>	<i>Si Uccok manomuhon bahaso matimatika i payah. ‘Si Ucok found that mathematics was difficult.’</i>

In the third difference above, it can be seen that the behavioral process cannot use meta phenomenon and is not acceptable in Angkola. Meanwhile, in mental processes, the use of meta phenomena is acceptable and commonly found in Angkola.

4	The question ‘what are you doing’	Can	Can’t
		<i>Au doppak marsiajar matimatika. ‘I’m studying mathematics.’</i>	<i>*Au giot matimatika. ‘I like math.’</i>

	<i>Doppak marsiajar matimatika au ‘Learning math I.’</i>	<i>*Giot au matimatika. ‘Want I math.’</i>
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In the behavioral process in the Angkola language, the question 'what do you do?' Can apply to the medium aspect while in the mental process this question does not apply, is unusual, and is not acceptable in the Angkola language.

<b>Direction</b>	<i>Au martata.</i> 'I laugh.'	<i>*Au porcaya tu sia.</i> 'I believe in him.'
		<i>*Ia mayakinkon au.</i> 'He convinced me.'
	<i>Martata au.</i> 'Laugh me.'	<i>*Porcaya au tusia.</i> 'Trust me in him.'
		<i>*Mayakinkon au ia.</i> 'Convince me he is.'

In the behavior process in the Angkola language, the question 'what are you doing?' Can apply in one direction while in the mental process this question does not apply, is unusual, and is not acceptable in the Angkola language.

<b>Fenomenality</b>	<i>*Si Uccok doppelganger mamparsiajari bahaso matimatika i payah.</i> 'Si Ucoc learning that math is bad.'	<i>*Si Uccok manomuhon bahaso matimatika i payah.</i> 'Si Ucoc found math difficult.'
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In the behavior process in the Angkola language, the question 'what do you do?' Can apply to the phenomenality while in the mental process this question does not apply, is unusual, and is not acceptable in the Angkola language.

## CONCLUSION

The novelty of this study is that there are more stable patterns and variants in the verbal behavior process than the steady patterns and variants in the mental behavior process. The comparison is three patterns compared to one pattern. This shows that basically humans are three times more active using verbal rather than mental use. That is, the process of verbal behavior is more influential than the process of mental behavior. Because the process of verbal behavior is expressed with verbal intangible words that are realized or not realized can stimulate the interlocutor to react to the verbal that has been conveyed. Meanwhile, if the mental behavior process is more or less detectable because it is in the mind, senses, and feelings of a person. The process of mental behavior can only be seen from the mental attitude that is expressed so as to demand high sensitivity from the interlocutor.

The novelty of this study is that there are more stable patterns and variants in the verbal behavior process than the steady patterns and variants in the mental behavior process. The comparison is three patterns compared to one pattern. This shows that basically humans are three times more active using verbal rather than mental use. That is, the process of verbal behavior is more influential than the process of mental behavior. Because the process of verbal behavior is expressed with verbal intangible words that are realized or not realized can stimulate the interlocutor to react to the verbal that has been conveyed. Meanwhile, if the mental behavior process is more or less detectable because it is in the mind, senses, and feelings of a person. The process of mental behavior can only be seen from the mental attitude that is expressed so as to demand high sensitivity from the interlocutor.

Thus, the behavior process in the Angkola language can be an additional insight into the theoretical framework in an effort to understand the languages of the other archipelago in the context of preserving the cultural wealth of the archipelago. Hopefully this study can still be developed further in terms of other aspects related to the behavior of the Angkola language such as from other types of languages or from its analysis approach.

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