Process Type of Angkola Language Transitivity

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Abstract: Angkola language is one of the Batak language subgroups in South Tapanuli, North Sumatera, in Indonesia. This article aims to know the process type of Angkola language transitivity. It is a part of experiential meaning in Systemic Functional Linguistics (SFL). The objectives are to find out the forms and the idiosyncratic in it. The research methodology uses Spradely method based on spoken data that is *Parhuta-huta* Film because this film can present language in society daily life. The finding shows that the Angkola language has six process types, namely: material process, mental process, verbal process, behavioral process, relational process, and existential process. Besides, the idiosyncratic found some unique formation clauses called in Angkola language clause. Moreover, there are some different process positioning types in each Angkola language. Some of the process is located at the beginning of the clause and that looks like a cultural habit in the society.The different process positioning shows that the Angkola people have a direct conversation culture therefore the research like this must be explored more to complete the literature in similar study.

1 INTRODUCTION

Angkola is one of Batak subgroups in South Tapanuli Regency, North Sumatera Province, Indonesia as Batak language is divided into six types, namely: Angkola, Karo, Mandailing, Pakpak, Simalungun, and Toba (Hasibuan 1972) Angkola is one of the languages of the Southern Tapanuli region, which is used daily by the people of Marancar, Angkola, Sipirok, Padangbolak/Padanglawas, Barumun-Sosa, and can be understood by residents of Mandailing Natal district only since it has different or accent compare to other types (Tinggibarani 2008). Thus, Angkola language is a language that still has active speakers and studying its linguistics system is crucial to preserve and document the language as it is one of the cultural heritages of the archipelago, Indonesia.

1.1 History of Angkola

Based on history, Angkola Tribe is a tribe of Indonesia who inhabit Angkola region in South Tapanuli regency, North Sumatra Province. The name Angkola comes from the name of the river in Angkola, which is the river (stem) of Angkola. According to the story, the river named by Rajendra Kola (Chola) I, ruler of the Chola Kingdom (1014-1044M) in South India when it entered through Padang Lawas. The area to the south of Batang Angkola called Angkola Jae (downstream) and the north named Angkola Julu (upstream). Then the people of the Chola kingdom left Angkola at the time of the epidemic. Oppu Jolak Maribu with Dalimunthe clan is the next Angkola figure that emerged after the reign of Rajendra Chola I. Then for the first time he founded huta (village) Sitamiang. Next, Pargarutan means to sharpen the sword. Tanggal is where to take off the day/place calendar batak, and others. Then enter the other tribes from all directions to the region of Angkola. The clans that inhabit Angkola in general are Dalimunthe, Harahap, Siregar, Ritonga, Daulay, and others. Angkola gained Islamic influence from Tuanku Lelo who spread Islam in the Padri mission (1821) from Minangkabau (Lubis 2011).

1.2 Location of Angkola

Angkola region is located in South Tapanuli District. This district was originally a very large district and capitalized in Padangsidimpuan. The areas that have been split from South Tapanuli Regency are Mandailing Natal, Padangsidimpuan City, Padang Lawas Utara, and Padang Lawas Selatan. After the expansion, the district's capital moved to Sipirok (Affairs 2015). However, in this case, Padangsidimpuan will remain included in the Angkola region that still uses Angkola language and was formerly the Capital of South Tapanuli District. The map of Angkola as follows.

Figure 1: Map of South Tapanuli District (Angkola Region)

South Tapanuli Regency has boundaries consisting of: regency of Tapanuli Utara and regency of Tapanuli Tengah in the north. Regency of Mandailing Natal in the south. West by the Indian Ocean. The east is bordered by Riau Province and Labuhan Batu Regency. Then, the city of Padangsidimpuan where is entirely surrounded by this district. The total area 6.030,47 km2, total population 299.911 people in Permendagri No.39 Tahun 2015 (Affairs 2015).

1.3 Types of Angkola Language

Angkola language usage is adapted to the situation and the time. Based on this statement, Angkola is in nine types as follows: (1) Language Hasomalon is a language used in everyday life. (2) Adat Language is the language used in traditional ceremonies. (3) Andung language is the language used when crying. (4) Bura/Jampolak is the language used when angry. (5) Language Perkapur is the language used when in the jungle. (6) Language Turi-turian is a language used when marturi or tell a legend. (7) Language Aling-alingan is a language used to convey something implied by using words of comparison or words that tell something so that those who hear the word immediately understand the purpose/purpose of the words delivered. Users of this language are young adolescents or adat figures. (8) Language Kulum-kuluman is a language that uses objects such as betel or other objects that hands over to a person or a crowd and those who receive the object can understand what the intention is to convey. (9) Marhata Balik is a language commonly used by young teenagers by flipping through the usual words and then pronounced it. This language requires dexterity to analyze what it wants to convey so it can answer directly in the same way (Tinggibarani 2008).

Thus, when viewed in terms of literature, Angkola is a language that has a high culture. The statements can be from the application of these types of Angkola language in the life of people of South Tapanuli Regency every day. Unfortunately, the Angkola language has limited written language documentation because it only passed down orally from generation to generation.

1.4 Livelihood of Angkola Society

Angkola society is the people who still practice Angkola culture in everyday life and use the language of Angkola as his mother tongue. Generally, Angkola society is farmers and planters. The famous produce agricultural is coffee, rice, salak, rubber, cocoa, coconut, cinnamon, pecan, chilli, onion, leek, and vegetables (Hasibuan 1972).

Nevertheless, Angkola people have a high spirit in sending their children to get a better life. Therefore, Angkola society also has been familiar with the culture of wander. His generation is motivated to wander both to gain knowledge and for a career aimed at generating life experiences that can mature his soul and mind. Moreover, its generation is not narrow minded, humble, and appreciate each other's advantages. As a result, when the generations return to their hometown, they will do *martabe (marsipature huta na be)* in the other words, building their own village or re-build the village.

1.5 Angkola Topography

Residents of Angkola live in all parts of South Tapanuli Regency. The topography of the region is valleys and hills that are still rich in natural

resources. Similarly, rare flora and fauna can still be found. The beautiful natural panorama and the cool air become one of the attractions of this region. Communities of the Angkola tribe generally live from agriculture and plantation sectors namely production of rice, vegetables, salak, coffee, cocoa, rubber, coconut, and cinnamon. Other activities are raising livestock such as chickens, ducks, geese and buffaloes or cows (Hutahaean 2013).

1.6 Social System of Angkola Society

Sociologically, the social structure of Batak society consists of three groups called Dalihan na Tolu 'three stoves'. The three furnace poles considered to be fairly steady and strong, to lay a pot or other cooking utensils on it. That is, according to Ompunta Narobian (the ancestors) to build the life it needs three groups to support each other such: kahanggi, anakboru, and mora. Kahanggi is one of a group of descendants or a family. If there is a different clan, this is because pareban and pamere put into called the group kahanggi pareban. Anakboru is another group of clans who take our daughters, and so on. It is also called anakboru are all families of parties who take boru from our side. Mora is another group of clans that given to our party sekahanggi, or the brother of parumaen (son-in-law), wife and mother. Obviously, the mora is the one who gives the boru to our side (Managor 1995).

1.7 The Development of Angkola Language

The development of Angkola language is indeed overlapping with the Mandailing language. Some say that Angkola-Mandailing is one language and others say it separated Angkola and Mandailing language itself. There is also a name in the language of Batak Angkola. Which is the correct language name? This does not happen to escape from the state of the development of its territory. Initially, the area of Angkola and Mandailing united is in the South Tapanuli district, so the mention of the local language often called Angkola-Mandailing. Although in fact, some vocabulary, dialect and accent have differences. Then, the issuance of the Law of the Republic of Indonesia Number 12 of 1998 passed on 23 November 1998 on the establishment of Mandailing Natal Regency in South Tapanuli Regency. The area divides into two districts, namely Mandailing Natal District (Panyabungan Capital) with the administrative area of eight districts and regencies of Tapanuli Selatan (the capital of Padangsidimpuan) with the

administrative number of sixteen sub-districts. Up to 2011, South Tapanuli Regency has been expanded into one city (Padangsidimpuan) and three districts (Mandailing Natal, and most recently with Law No. 37/2007 and Law 38/3007 on Formation of Padang Lawas Utara and Padang Lawas Regency) (District Goverment of Tapanuli Selatan 2011).

However, the language of Angkola also relates to Toba language (Mualita 2015). Thus, this time the researcher will take a stand on the usage of the name of the language used. Researchers chose to use the term Angkola because in 1995 the Center for Development and Language Development of the Ministry of Education and Culture Jakarta has issued the Indonesia-Angkola Dictionary (Lubis, Syahron 1995). Based on this, the researcher will refer to the name of Angkola language as it done by the Center for Development and Language Development.

In general, the review of previous Linguistic Systemic Functional (SFL) research is still concerned with transitivity analysis. It describes certain texts or specific discourses of genres and the registers (Santosa 2003); (Putu Sutama, I Gusti Made Sutjaja, Aron Meko Mbete n.d.); (Muhartoyo 2012); (T. Ledua Alifereti 2013); (Hermawan, Zenereshynta & Ardhernas 2014); (Budiasa 2007); (Bello 2014); (Lima-lopes 2004); (Koussouhon 2015); (Behnam & Zamanian 2015); (Khristianto 2015); (Chen 2016); (Basori & Wiranegara 2016); (Valipour, Aidinlu & Asl 2017); (Muksin 2016); (Kavalir 2016); (Maulina 2015); and (Evangeline & Fomukong 2017). However, in previous studies the transitivity of meaning holistically has not been addressed and a complete of experimental process does not get much attention since the focus of conducted analysis merely certain texts or discourses. Furthermore, the previous studies focus on material processes, mental processes, verbal processes, behavioral processes, relational processes, and existential processes, whereas an analysis related to one circle consisting of fifteen species specifically not disclosed.

Specifically, the semiotic and LSF research related to Angkola itself is still in the same state as the previous explanation. Research on Angkola language is also still focus on one of custom text only (Rosmawaty 2011); (Ikawati 2014); (Lubis 2015); and (Lubis 2017). The results of these studies reveal the interpersonal meaning, meaning the context of the situation, cultural context, function, and values of local wisdom but discussion on transitivity in Angkola particularly is rarely found. If there is transitivity related to Angkola it is a transitivity variation of the translational text of Mangupa from Mandailing to

English (Nasution 2009). However, there is no research about exposure of transitivity investigated in a holistic way.

Meanwhile, if the Angkola language predication was analyzed by using the Linguistic Systemic Functional Approach, transitivity is not just a predication but it is a complete transitivity analysis obtained. Since the clause as the embodiment of experience (ideational meaning: experiential) is essentially composed of three constituents, namely: (1) process or event, (2) participants, and (3) circumstantial. Then, the three constituents have the realization and form of a certain group of words, such as the process and events realized into the predator in the grammatical function and in the form of a verb group. Meanwhile, the participants realized are in the form of the subject and the complement in the form of a noun. Furthermore, circumstance realized in the form of adjunct in the form of noun or preposition and adverb phrases. So that, there are six experimental processes in Indonesian language, namely: material, mental, verbal, behavioral, relational, and existential. The circumference consists of eight types: angle, extent, location, manner, cause, accompaniment, problem, and role (Santosa 2003). Next, this theory will apply to Angkola language to exposure how the process type in it.

This statement is similar to Halliday (Halliday & Matthiessen 2014) states the system of transitivity provides the lexicogrammatical resources for construing a quantum of change in the flow of theories as a figure - as a configuration of the elements of a process. Process construed into a manageable set of process types.

In addition, Thompson claims that the term transitivity will probably be familiar as a way of distinguishing between verbs according to wether they have an Object or not (Thompson 2013). In addition, studies that emphasize on metafungsional which includes analysis of transitivity in it (Alice Caffarel 2004) and her friends have been done in French, German, Japanese, Tagalog, China, Vietnam, Telugu, and Pitjantjatjara. All of these languages discussed in the language typology viewed in a perspective functionand Angkola language is excluded. Then, the SFL application on the Indonesian clause (Sujatna 2012) still analyzes the clause as a message and clause as a representation. This research can be a reference also for Angkola language research.

Based on the above review, researchers still have room to analyze transitivity in terms of the experimental process in Angkola since previous researchers are still researching transitivity in other languages so that the Angkola language still has a chance to analyze further. Even if there is already research, still at the stage of identifying and classifying it, the results of his research has not reached the stage of finding patterns of cultural themes and interpretations. Thus, the research gap this time is the spoken data. The people practice the language in daily communication. Therefore, this study aims to find the type of process in the transitivity of Angkola language and the idiosyncratic symptoms in spoken one.

This research uses descriptive qualitative method. The design used is ethnography model from (Spradely 1980). Then, data source was taken from spoken data (in this case dialogue in film with the title Parhuta-huta as this film represents the daily spoken language of Angkola society.

Figure 2: Parhuta-huta's Film

The data are utterances that contain Angkola language transitivity from the actors and actress in Parhuta-huta's Film. The data collection is from observation technique followed by observation and field note then it is analyzed under SFL perspective.

2 PROCESS TYPE

Process type contains experience. Experiences consist of a flow of events or goings-on. Realizations of each process type contained in different models or schemes then in interpreting the domain of a particular experience as a figure of a certain kind - a model as illustrated above to interpret meaning: Token (usually) + Process (means) + Value (mostly); and for the purpose of wanting to shower: [Senser:] I + [Process:] do not want + [Phenomenon:] bath and shower: [Actor:] I + [Process:] has + [Time:] yesterday (Halliday & Matthiessen 2014). Based on the statement above, this article attempts to adapt the Halliday's theory (Halliday & Matthiessen 2014). Therefore, when formula of transitivity is implicated in Angkola language, there are six process types, as follows.

2.1 Material Process

The material process is a pure physical process with no mental or behavioral elements. This material

process consists of two kinds of doing (doing something) and happening (incident). In Angkola language, there are four parts of the material process namely: happening, doing, range, and passive clauses. The constituents used for doing are actors-process-goals, while the constituents used for happening are actors-processes (Santosa 2003).

From the two types material process, doing relates to transitive verb, but in Angkola language, it is also found in imperative verb. These are the model for this type.

Table 1: Material Process: Doing: Creative

Na momo tu 'too easy'	na mangalehen 'who give'	epengi i 'the money'
Circumstance: way: quality	Process: material: doing creative	Goal
'Too easy to give money.'		

Based on the table 1 can be described that *na mangalehen* 'who give' is the process. It says a *material* because it uses hand as a part of human body. It called *doing* because a transitive verb. The last, it named *creative* because it has a goal. Therefore, this model is process: material: doing: creative even though form of the actor is ellipsis. Because of that, the original formula is *process + goal*. Then, if we want to know where the position of the actor in this formula, we must use the ellipsis in this analysis to find the full formula, that is *actor + process + goal*. It is just because of this oral speech should be seen in context when to know who the actor is meant by the data.

Table 2: Material Process: Doing: Dispositive

Lehen tong 'give first'	parsigaret na 'his cigarettes'	jolo 'first'
Process: material:	Goal	Circumstance: location: time
'Give first cigarettes first.'		

The model in the table 2 above, it is seen clearly that the process is *lehen tong* 'give first'. The process is *lehen* 'give' and *tong* is a particle in Angkola language but it calls with *first*. *Lehen* 'give' is an imperative verb because it does not use prefix. Then, the position of process is in front of the clause. *Lehen* 'give' is a material because its verb uses a hand to do this process. Then, this process called *doing* because have an object, so this model can be included in transitive verb too. Last, *lehen* 'give' named dispositive because the object does not exist yet. Next, the original formula is *process + goal*. Then, if we want to know the location of the actor in this process, it can be analyzed from the ellipsis actor in this data according to the context. Therefore, the formula is *process + actor (ø) + goal*.

Table 3: Material Process: Happening: Range

Naron doma 'later'	ro da 'come yes'	abis Isya 'after Isya'	tu bagas 'to the
Cir: loc: time	Process: material: happening	Range	Cir: loc: place
'Later come out Isya to home.'			

Model from table 3 above can be explained that *ro da* 'come yes' is the process. *Ro* 'come' is the verb and *da* 'yes' is the particle. Next, *ro* 'come' is material because use feet. Then, it called *happening* because it's intransitive verb. Next, its name is *range* because after *ro da* followed by *abis Isya* 'after Isya' which is indicates time duration. Usually, the time is above eight o'clock. Therefore, the formula is *process + range*.

Table 4: Material Process: Happening: Scope

Sugari 'if only'	pasuo ma 'meet'	rap Bang Bargot 'with brother Bargot'	di dalan-dalan on ate da 'in these streets, right.
Conj	process: material: happening:	Goal	Range (process Scope)
'Supposing I meet with brother Bargot on these			

Table 4 shows that *pasuo ma* 'meet' is the process. The process is *pasuo* 'meet' and *ma* is a particle. *Pasuo* 'meet' is a material because use the body to do this activity. It called *happening* because *pasuo* 'meet' is intransitive verb. Then, it includes to *scope* because it followed *di dalan-dalan on ate da* 'in these streets, right'. It means that the streets are limited. Then, the original formula is *process + goal + range*. However, to know the position of actor we can elicits based on data context is *process + actor (ø) + goal + range*.

According to the four models above, it explains that the material process in Angkola language, have the same formula, they are: *process + goal; process + goal; process + range;* and *process + goal + range*. These four formulas have the same pattern that always preceded by the process in the clause. About the participant in Angkola language, sometimes found ellipsis form. Associated with the circumstantial position in the clause can be

anywhere. It happens because the data is spoken, real speech, not formal style.

2.2 Mental Process

The mental process is a process of thinking, sensing, and feeling. This process can have a classification into three types, namely mental processes: cognitive, perceptive, and affective. Then, in this process, there are only two participants, senser and phenomenon (Santosa 2003).

About mental process in Angkola language, can described as follows.

Table 5: Perception

Ligin bo 'take a look'	na dua 'the two'	indin 'there'
Process: mental: perception	Phenomenon: micro	Sir: loc: place
'Look at the two there.'		

Model in table 5 shows that process is ligin bo 'take a look'. Ligin is process and bo is a particle. Ligin 'take a look' is mental because the process use the one of the five senses (perception) which is using the eyes. Although, it process use the imperative verb, the original formula is process + phenomenon. Then, if we want to know the position of senser in this clause it can be senser (ø) + process + phenomenon.

Table 6: Cognition

Napola pikir-pikironkon 'don't need to think'	-mu '-you'	I 'that (matter)'
Process: mental: cognition	-senser	Phenomenon : micro
'No need to think about it.'		

About model in table 6 above, it indicates that *napola pikir-pikironkon* 'don't need to think' is a process. The basic verb is *pikir* 'think' that is cognition because there is in mind unseen. However, the interesting thing is in senser, that is –*mu* 'you' that is attached to process. However, it can be like inflection, process added with senser. Therefore, the formula is *process + -senser + phenomenon.*

Table 7: Affection

Bope soni 'even though'	lek sak do 'remain worried'	Rohakku 'my heart'
Conj.	Process: mental:	Senser
'Though so worried my heart.'		

Model in table 7 is *lek sak do* 'remain worried' is process. The basic verb is *sak* 'worry' that is experiencing ellipsis from *marsak* 'worried'. Then, *sak* 'worried' is a mental because unseen and called afection because associated with feelings. Sometimes, Angkola language have inversion clause. Therefore, the formula is *process + senser*.

2.3 Verbal Process

The verbal process is a pure word process, no element of behavior. The Indonesian word is very limited. Usually, using the word say and ask for the process. Furthermore, participant in this process includes sayer, verbiage, and receiver. Sayer is someone to say, verbiage is something to say, and the receiver is the one receiving the verbiage (Santosa 2003).

About verbal process in this clause described as follows.

Table 8: Verbal

Ulang dokkon ''don't say'	soni 'like that'	da mang 'ok son'
Process	verbiage	receiver
'Do not say it like that ok boy.'		

Model in table 8 above has *ulang dokkon* 'don't say' as a process. The basic verb is *dokkon* 'say'. It is the verbal process because this verb is say something directly. Actually, the original formula is *process + verbiage + receiver,* but if we want to know the position of sayer in this clause is *pro- + sayer (ø) + -cess + verbiage + receiver.* Generally, the verbal process has the same pattern with the material process, that is, process first in the clause.

2.4 Behavioral Process

The behavioral process consists of two types, namely: the process of verbal behavior and the process of mental behavior. On the one hand, the process of verbal behavior is a process of conduct that verbally performs actions, such as suggesting, claiming, discussing, explaining, make fun of, spurning, and so on. Participants of this process are behaver, verbiage, and receiver (Santosa 2003).

Behavioral process in Angkola language can described as follows.

Table 9: Verbal behavioral

Ulang pabua 'Don't tell'	au 'i'	dison 'here'	da mak 'mom'
Process: behavioral: verbal	Behaver	receiver	verbiage
'Don't tell me here mom.'			

Model in table 9 above explains that *ulang pabua* 'don't tell' is process. The basic verb is *pabua* 'tell' whereas *ulang* 'don't' is negation. So, *pabua* 'tell' is behavioral because it shows that the behavior of conveying something to others. Therefore, *pabua* 'tell' including in verbal. Next, the formula becomes *process + behaver + receiver + verbiage.*

Table 10: Mental behavioral

O..hara na ni i 'o..therefore	Ima 'it's'	selama na on 'all this time'	na jungada dihargai 'never appreciat	Ho 'you'	au te 'me, ok'
Conj.	Behaver	receiver	verbiage		
'Don't tell me here mom.'					

The model in table 10 above indicates that *na jungada dihargai* 'never appreciated' is process. *Na jungada* 'never' is negation and *dihargai* 'appreciated' is process. *Dihargai* 'appreciated' is a behavior that shows an attitude that comes from feelings. So, *dihargai* 'appreciated' is mental because unseen but can be felt and seen his expression. Therefore, the formula is *-haver + process + be- + phenomenon.*

2.5 Relational Process

The relational process is the process of associating between one participant and another participant. The association may attribute or assign value to the first participant. Based on this, then this process consists of two types, namely: relational attributive process and relational identification process. Attributive relational process is the process of associating between participants who one with other participants by providing attributes. Participants of this process are the carrier and the attribute. Then, the attributive identification process is the process of associating between one participant and another by assigning value to the participant. Participants in this process consist of tokens and values (Santosa 2003).

Relational process in Angkola language can described in model as follows

Table 11: Attribute

Tapi 'But'	ma get 'already want to be'	parumaenmu do 'your daughter in law'
Conj.	Process: relational: attributive	Attributive
'But already want to be your daughter-in-law.'		

Process in table 11 is ma get 'already want to be'. Ma 'already' experiencing the ellipsis from madung and get 'want to be' is the process. Get 'want to be' is relational which is attributive. The formula is process + attribute. Because, get 'want to be' connect between forms as carrier (ø) with form attribut (parumaenmu do 'your daughter in law'). Therefore, carrier appearance here based on data context, so, the formula is carrier + process + attribut.

Table 12: Identification

Ho 'you'	do 'is'	na gait i 'that flirtatious'
Token	Process: relational: identification	value
'You are the flirty.'		

The model in table 12 above has *do* 'is' as a process. Because *do* 'is' connect between *ho* 'you' with *na gait i 'that flirtatious'.*So, *do* 'is' process: relational: identification. Therefore, the formula is *token + process + value.*

2.6 Existential Process

Existential process is a process that indicates the existence of something. In Indonesian, this process indicates a clause structure that starts with "There is ...." or "There are ...." or an "Appear" verb. This process has one participant ie exsisten that is something that raised (Santosa 2003).

The model of existential process in Angkola language explained as follows.

Table 13: Existential

Adong dope 'There are more'	nakkin dison 'was here'	goreng 'fried bananas'
Process: existential	Cir:loc:time identification	existen
'There's more here fried bananas.'		

Based on the model in table 13 above, the process is adong dope 'there are more'. The point is adong 'there are' shows the existence of something, that is goreng 'fried bananas'. Then, the formula is process + existen.

After the exposure of the models above is generally based on the spoken data from the Parhuta-huta's film, it can be generalized some formulas of process type in Angkola language transitivity are material process, mental process, verbal process, behavioral process, relational process, and existential process. Habitually, process type in Angkola language transitivity his position is in front of the participants. It indicates that raises the cultural theme that the Angkola community more focus on the process in all its activities. The tendency for the use of processes in starting clauses (though not in all clauses) is to interpret the culture of a straightforward, brave, and open society in communicating.

3 IDIOSYNCRATIC

Idiosyncratic is a symptom of strangeness found in linguistic analysis. There are some idiosyncratic in Angkola language transitivity, from inflection, ergative, morpheme zero, to inversion.

3.1 Inflection and Derivation

Derivation is a morpheme process that produces a new lexeme, whereas inflection is a morpheme process that produces different word forms from the same lexemes (Bauer 2003). Inflection in Angkola language often found in the clauses. For example: mangalehen 'give', pasuo 'meet', pikir-pikironkon 'to think', pabua 'tell', and dihargai 'appreciated'. The explanation of this inflection described as follows.

Lehen 'give' is the basic verb have inflection mangalehen 'to give' because this form does not change the word class and can be predicted. If the verb lehen 'give' got prefix manga- (active verb marker in Angkola language) as process in transitivity, then this verb must be followed by minimal two constituent. Then, verbs dihargai 'appreciated' have the basic verb that is harga 'price'. This verb also experienced inflection with addition of confix di- + v + -i. It means that this verb is pasive and followed by minimal two constituent too.

Pasuo 'meet' and pabua 'tell' are derivation forms with addition pa- in the basic verb. These verbs are not change the class word, but just change the functional become imperative clause.

Then, pikir-pikironkon 'to think' is reduplication, but when we translate to English become to think. Actually, the other interpretation of pikir-pikironkon is alot of things in mind. This is the uniqeness too, because in Angkola language is a reduplication but in English is not so.

3.2 Morpheme Zero

Morpheme zero (ø) often found in spoken language, not least in Angkola language. Morpheme zero (ø) is one of the ruler-limited constructs when the setting component used as the basis of consideration (Sudaryanto 1983).

Morpheme zero (ø) experienced also by Angkola in oral speech. However, the use of morpheme zero in the clause must determine to the current context. The goal is avoid misinterpretation in communication. Morpheme zero (ø) also serves as a form of effectiveness in everyday communication. Morpheme zero (ø) interpreted from constituents before or after.

The example of the clause morpheme zero (ø) described as follows. From a clause, Sugari pasuo ma (ø) rap Bang Bargot di dalan-dalan on ate da. It means 'Supposing meet with brother Bargot on these streets, right.' In the clause is not found who the participant is because of its shape in morpheme zero. However, if adjusted to the context of the data, then the participants can raised to me. Thus, the position of the morpheme zero is after the process so it becomes Sugari pasuo ma au rap Bang Bargot di dalan-dalan on ate da. It means 'Supposing I meet with brother Bargot on these streets, right.' Therefore, after the addition of the morpheme zero then the meaning of that clause becomes easily to understand by the reader.

3.3 Inversion

The inverse sentence is a reversed sentence. The general terms are subject that is not definite. Even farther, the inversion sentence is different from the permutation sentence. The inversion sentence requires the order of Subject-Predicate, whereas the permutation sentence is only one of the styles that selected from the standard sequence (Hasan 2003). Related to this, the Angkola language uses both in daily communication as follows.

However, for this time the model is *bope soni lek sak do rohakku* 'Though so worried' (see in table 7). The formula is *process + senser*. It indicates that the *process* first than the *senser*, this is inversion. The other model, there is something very interesting,

that is on the clause *napola pikir- pikironkonmu i*. It means *no need to think about it* (see in table 6). Actually, *pikir-pikironkon* 'to think', it is a process and it stands alone. Then, *-mu* 'you' is a participant tied to *pikir-pikironkon* 'to think'. Therefore, it proves that even this model has inversion like *process + senser*.

3.4 Ellipsis

The ellipsis is part of the passage that refers to the omission of a word or other unit whose original form can be predicted from the outside context of the language (Setiawan 2014).

One example of ellipsis can found in the following model bope soni lek sak do rohakku 'though so worried my heart' (see in table 7). The elliptical constituent is sak from marsak 'worry'.

4 CONCLUSION

In general, this study produced two parts, namely process type and idiosyncratic. Process type in Angkola language transitivity taken from Parhuta-huta's film is six types. There are material process, mental process, verbal process, behavioral process, relational process, and existential process. Generally, that the formula in Angkola language transitivity starting from process then followed by participants.

About the idiosyncratic, Angkola language transitivity experiencing some of the things it is inflection and derivation, zero morpheme, inversion, and ellipsis. Actually, this study explores a small part of Angkola language and it requires further research to extract more findings from the Angkola language. Therefore, it is expected that this research will be useful and stepping stone for Angkola language research from the perspective of the next Systemic Functional Linguistics.

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