

## Modalities in Riau Malay Dialect of East Kampar

Hilda Safitri<sup>1</sup>, Hasnah Faizah<sup>2</sup>, Charlina<sup>3</sup>

*Departement of Indonesian Language and Literature Education, Riau University, Indonesia*

**ABSTRACT :** Humans as social activities communicate in everyday life. Language plays an important role in communicating and interacting. The language spoken by a person cannot be separated from behavior and beliefs. The behaviors and beliefs that a person speaks in interactions are known as modalities. Indonesian has various elements that can be used to describe modalities. Indonesia as a multilingual country has a variety of regional languages. One of the regional languages in Indonesia is Malay. Malay plays an important role in Indonesian because of the variety of languages. This study aims to discuss and describe the types and functions of modalities in the Riau Malay dialect of East Kampar. The results of this study indicate that the Riau Malay dialect of Kampar contains 4 types of modalities which include intentional, epistemic, deontic and dynamic modalities. The results also show that the Riau Malay dialect of Kampar contains 3 modalities functions, namely expressive, directive and informational functions.

**KEYWORDS :** *modalities, function, riau malay language, dialect, east kampar*

### I. INTRODUCTION

Language has an important role in everyday life to communicate and interact. The language spoken by a person cannot be separated from behavior and beliefs. The behavior and beliefs spoken by a person are known as modalities (Wijana, 2015). There are four types of modalities, namely intentional, epistemic, deontic and dynamic modalities (Chaer, 2012). Indonesian has a variety of elements that can be used by someone to say modalities. Indonesia as a multilingual country is rich in various regional languages. Every language in Indonesia has a high position and function so that regional languages need to be given the right to live to continue to develop in the current global era.

The existence of regional languages has a strong guarantee nationally and internationally. Research conducted on regional languages is a form of preserving regional languages. Language differences between regions can be seen in the dialect used by each region. Dialect is a variety of languages used by a group of people in one place (Safitri, 2016). One of the regional languages in Indonesia is Malay. Malay has an important role in the development of Indonesian which enriches the variety of languages. Malay also has a variety of different dialects, but the dialects that are often used are the Riau Islands and Bengkalis dialects. One type of Malay dialect that is quite different is Riau Malay with the Kampar dialect.

This study discusses the modalities of the Riau Malay dialect of East Kampar, in Kampar Regency. The interactions and agreements that are agreed upon are in the form of words. The important study in this research is the response to the conversation carried out by the speaker and the interlocutor in daily communication. This research is based on the differences between the Riau Malay dialect of Kampar and the Riau Malay dialect that exist in other areas in general. Kampar East District was chosen as the object of research because the local community always uses the Riau Malay regional language with the Kampar dialect in everyday life. This study aimed to describe the types and functions of modalities in the Riau Malay dialect of East Kampar, Kampar Regency.

### II. LITERATURE REVIEW

#### 2.1 Modalities

Modalities in Indonesian is lingual reality as a form of language reality used in a person (Surani, 1995). Modalities is also defined as a speaker's attitude based on the principles of rational, social and natural laws (Gustianingsih, 2008). Another opinion defines modalities as a social semiotic approach regarding the question of a truth related to ideas (Darmawan, 2018). Thus, it can be said that modalities is a form of words used to express one's thoughts and self in an event against the interlocutor. Modalities has an independent position and affects a meaning, this makes it an important modalities to be considered in communicating. Modalities are grouped into four types, namely intentional, epistemic, deontic and dynamic modalities (Alwi, 2011).

1. *Intentional modalities*, is a modalities that has disclosure and meaning about a desire consisting of levels of keinginan, maksud, keaknaan, harapan, ajakan pemberian dan permintaan (Faradi, 2015).
2. *Epistemic modalities*, is a modalities that reveals and its meaning about somethingkemungkinan, keteramalan, kepastian dan sebuah keharusan.
3. *Deontic modalities*, is a disclosing modalities and its meaning is related to things izin dan perintah.
4. *Dynamic Modalities*, is a disclosing modalities and its meaning ability like a modalities revealedapat, bisa, mampu dan sanggup.

## 2.2 Language Function

Language is defined as an arbitrary sound symbol system and is commonly used by groups of social members in working together, communicating, and identifying themselves (Kridalaksana, 2011). Language has an important function in communicative terms. Language functions are grouped into seven, namely Expressive, Directive, Informational, Metalingual, Interactional, Contextual, Contextual and Poetic functions (Vestergaard and Schorder, 2004).

## 2.3 Related Research

This research was conducted based on references from several previous related studies. The relevant studies that become the reference in this research are as follows. *First*, research by Siti Nur Aisyah in the Indonesian Language and Literature Study Program, University of Muhammadiyah Jember in 2019 with the title "Modalitas Bahasa Indonesia dalam Talk Show Mata Najwa di Trans 7". In this study, the focus of the study was on the Mata Najwa Talk Show, while in this study the researchers conducted a study in the East Kampar District, Kampar Regency. This research takes the same aspect as that research, which is to examine the types of modalities and the function of modalities in a language.

*Second*, research by Henda Lutviani Japanese Literature Study Program, Diponegoro University, Semarang in 2017 with the title "Modalitas Beki dan Nakerebanaranai dalam Kalimat Bahasa Jepang". In this study, the focus of the study was on sentence structure and sentence meaning in modalities *beki da* dan *nakerebanarai* in Japanese sentences with the object of research in the form of comics, while in this study the researchers conducted the object of study in the East Kampar District, Kampar Regency. Between this research and the research conducted, both examine modalities.

*Third*, research by Edi Cahyanto, Indonesian Language, Literature and Regional Studies Program at the University of Mataram in 2016 with the title "Modalitas dalam Bahasa Jawa". The research focuses on the object of study in the online newspaper Solo Pos, while the author focuses on the object of study in the Kampar East District in daily life in interacting and communicating. This research and this research have similar studies in terms of the types and functions of modalities in a language.

*Fourth*, research by Adi Setiawan, Indonesian Language and Literature Education Study Program, University of Muhammadiyah Jember in 2021 with the title "Modalitas dalam Tajuk Rencana Surat Kabar Jawa Pos". This research focuses on the study of editorials with the object of the Jawa Pos newspaper, while the author focuses on the object of study in the East Kampar District in daily life in interacting and communicating. This research and this research have similar studies in terms of the types and functions of modalities in a language.

*Fifth*, research by Asmi Nurmala published in the Journal of Language, Literature, Learning Volume 2, Number 1 in 2019 with the title "Aspek Modalitas dalam Novel 'Ayat-Ayat Cinta' dan Novel 'Dalam Mihrab Cinta' ". The research focuses on the object of study in the Novel Ayat-Ayat Cinta and Novel Mihrab Cinta, while the author focuses on the object of study in Kampar East District in daily life in interacting and communicating. Between this research and the research conducted, both examine the modalities aspect. Based on related studies that have been carried out previously, it shows that between previous research and research conducted by the author there are differences and similarities in terms of studies, objects and data sources.

## 2.4 The Thinking Framework

The thinking framework in this research is Modalities in Riau Malay Dialect of East Kampar, Kampar Regency which are produced in daily interactions between one another. People who use Riau Malay dialect of East Kampar as a communication tool in everyday life have the intention to communicate comfortably in communicating and interacting. the existence of communication in daily life using Riau Malay dialect of East Kampar can be seen the modalities and function of the modalities in Riau Malay dialect of East Kampar, Kampar Regency. The framework of this research can be seen through Figure 1 below.

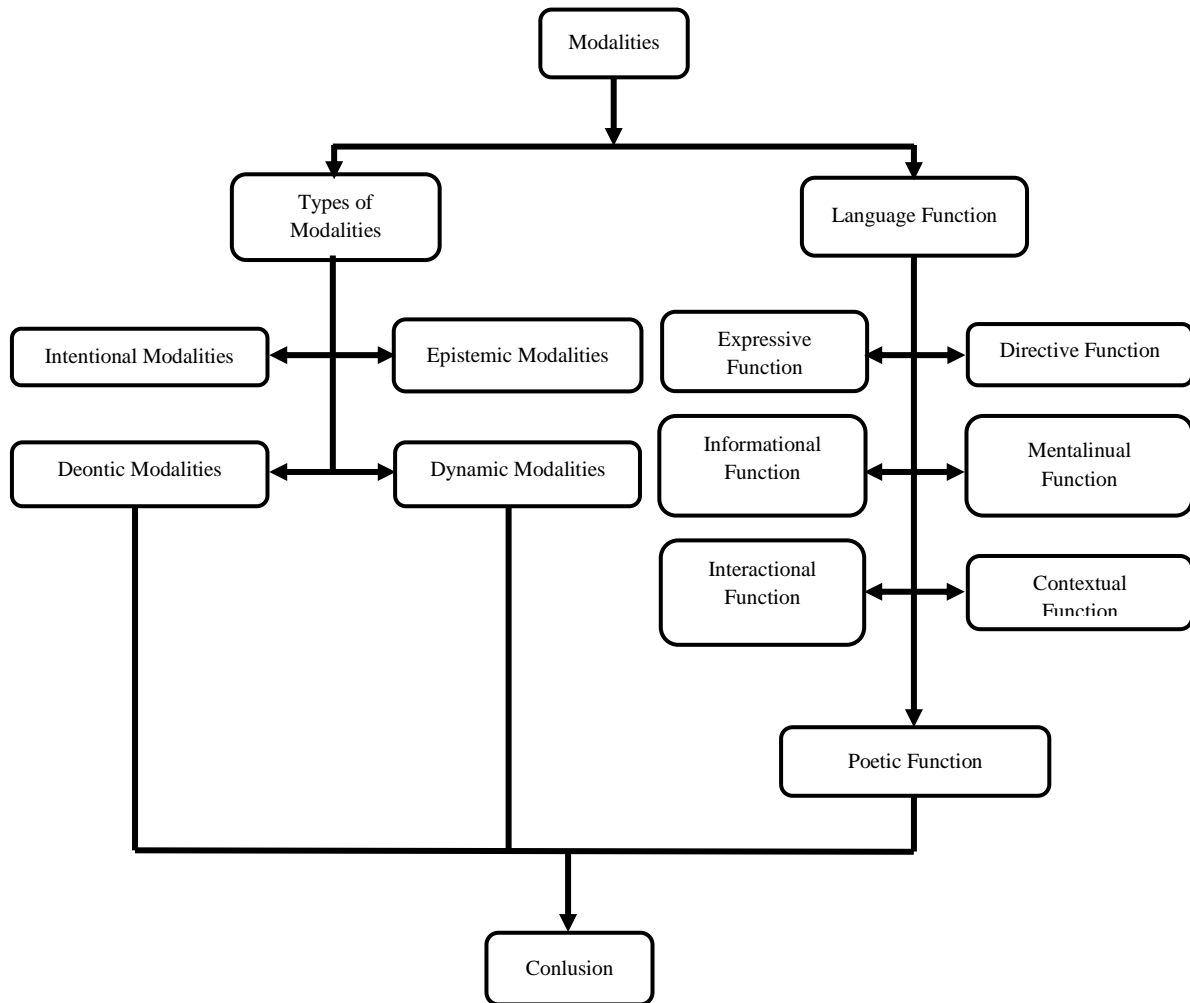


Figure 1. The Thinking Framework of Research

**III. METHOD**

This research method uses qualitative research methods, so it is focused on data quality. The type of research used in this research is field research. The implementation of qualitative procedures is flexible according to needs and situations and conditions in the field, analyzes data, formulates study results and makes decision recommendations (Danim & Darwis, 2003). In this study, the authors examine daily interactions and communication using listening, recording and note-taking techniques. Then the writer continues to identify and analyze the types of modalities in Riau Malay dialect of East Kampar and modalities functions. This research took place for six months starting from December 2021 to May 2022.

The data taken in this study is daily interaction and communication in East Kampar District, Kampar Regency which shows the modalities and functions of modalities in the Riau Malay dialect of East Kampar. While the source of data in this study comes from modalities and community speech in the Riau Malay dialect of East Kampar, Kampar Regency. The informants selected in this study were determined under several conditions, namely domiciled in the East Kampar District, the speaker is a native speaker of the Riau Malay dialect of East Kampar, the informant is in good health and has no abnormalities in the senses of the listener or speaker, and the informant is conscious, physically and mentally healthy and thoughts

The research instrument used in this study was the researcher himself, this is because this study used qualitative research methods. Therefore, researchers as research instruments must be "validated" the level of readiness in conducting research directly in the field. This validation includes an understanding of qualitative methods, and mastery of insight into the field of research both academically and logistically. The other supporting instruments used in this study were recording devices in the form of a tape recorder and a mobile phone. Recording equipment is used as a medium for storing research data in the form of visuals and audio-visuals. The steps taken in the process of data analysis in this study include data reduction, data presentation and drawing conclusions.

This research uses the triangulation technique in the process of data validity. The triangulation in this study is in the form of triangulation of sources with validators. The validator in this study is Mr. Fauzi Datuk Maharajo Pasukuan Kampai who works as a traditional leader at the research site. In addition, the researchers also held discussions with research supervisors at the Indonesian Language and Literature Education Study Program, Riau University. The validity of the data was also carried out by researchers through discussions with colleagues to share suggestions and opinions.

In general, this research procedure goes through three stages including the preparation stage, the implementation stage and the reporting stage.

#### 1. Preparation

In this stage, it begins with the preparation of a proposal containing a research design. Researchers are guided by supervisors to get approval before being developed by researchers according to the theory and research methods used.

#### 2. Implementation

In this stage, in-depth data mining is carried out from related parties to collect data. If the data has been obtained, then proceed with data analysis.

#### 3. Reporting

In this stage the researcher carried out data triangulation activities to check the data obtained in order to obtain the validity of data. It aims to check the correctness of the information obtained. Then the researchers compiled a report on the results obtained from data collection, in this case in the form of community conversations in the East Kampar District.

## IV. RESULT AND DISCUSSION

This section describes the results of the analysis of the types and functions of modalities in the Riau East Kampar Malay dialect. The researcher found that there were 85 data containing intentional modalities consisting of 41 meanings of probability level, 5 meanings of expectation level, 29 meanings of invitation and omission levels and 10 meanings of request level; 72 data contain epistemic modalities which consist of 27 levels of probability meaning, 14 meanings of predictability level, 17 meanings of necessity level and 14 meanings of certainty level; 21 data contain deontic modalities which consists of 2 meanings of permission level and 19 meanings of command level; and 4 data contains dynamic modalities.

### 4.1 The Result of Research

Based on the research conducted, the modalities in the Riau Malay dialect of East Kampar contain four types of modalities consisting of intentional, epistemic, deontic and dynamic modalities.

#### 4.1.1 Types of Modalities of Riau Malay Dialect of East Kampar

##### 1. Intentional Modalities in Riau Malay Dialect of East Kampar

Based on the results of the study, it was found that the use of intentional modalities in the Riau Malay dialect of East Kampar contains the meaning of 'keinginan', 'kemauan', 'maksud', 'harapan', 'ajakan', 'pembiaran' dan 'permintaan'. Level of meaning 'keinginan' in Riau Malay the East Kampar dialect is realized lexically using the word *cinan* (ingin). Level of meaning 'harapan' in Riau Malay the East Kampar dialect is realized using the words *baharap* (berharap), *samoga* (semoga), *bado'a* (berdo'a), *harap* (harap) and *mudah-mudahan* (mudah-mudahan). Level of meaning 'ajakan dan pembiaran' in Riau Malay the East Kampar dialect is realized using the words *mola* (ayolah), *la* (ayo), *mo* (ayo), *mai* (mari), *maila* (marilah), *maimbau* (menghimbau), *maajak* (mengajak). Level of meaning 'permintaan' in Riau Malay the East Kampar dialect is realized using the words *cubo* (coba), *cecuboan* (coba), *tolong* and *dan mintak* (saya minta). The following is one of the data from the conversations spoken by the informants at the time of the study :

Data 10 *Cubo*

Text : *Cuboubek lu limo ayi*

“*Coba diberi obat selama lima hari*”

The data 10 above contains intentional modalities because in the Riau Malay dialect of East Kampar there is the word 'cubo' which has the same meaning as the word 'coba' in Indonesian by indicating the intent of the request. Based on Alwi's theory that the intentional modalities of demand is marked by the words *sudilah*, *sukalah*, *saya minta*, *saya mohon*, *silahkan*, *coba*, *tolong* and *mohon*. Therefore, the conversational sentences above are classified in the speech data of the intentional modalities of the meaning of the request.

## 2. Epistemic Modalities in Riau Malay Dialect of East Kampar

The results of the research conducted indicate that the epistemic modalities in Riau Malay dialect of East Kampar contains levels of meaning 'kemungkinan', 'keharusan' and 'kepastian'. Level of meaning 'kemungkinan' realized using words *dapek* (dapat), *bulio* (boleh), *bulio jie nye* (boleh saja), *obe* (bisa), *bisa*, *bisa juo* (bisa jadi, bisa saja) and *ntah-ntah* (bisa jadi). Level of meaning 'keteramalan' in Riau Malay the East Kampar dialect is realized in the form of words, phrases and clauses through words *so dek kan* (saya rasa), *nampaknya* (nampaknya), *kabarye* (kabarnya), *asonyo* (rasanya), *raso* (rasanya), *agaknyo* (agaknya), *condotu* (sepertinya), *raso-raso* (rasa-rasanya), *dan sangko* (saya pikir), *samacam* (kelihatannya), *macam* (saya kira), *raso dek dan* (saya rasa), *supo tu* (sepertinya). Level of meaning 'keharusan' realized lexically in the form of words, phrases and clauses using words *parolu* (perlu), *ancaknyo* (seharusnya), *saharusnyo* (seharusnya), *sepatutnya* (sepatutnya), *sebanouye* (sebenarnya), *nan anak* (sebaiknya), *anc-ancak* (sebaiknya), *lebih anak* (lebih baik), *sadio* (sebaiknya) and *sebanounyo ye* (sebaiknya). Level of meaning 'kepastian' in Riau Malay the East Kampar dialect is realized using the words *pasti* (pasti), *yoking* (yakin), *dan yakin* (saya yakin), *tontu* (tentu), *ontu* (tentu) and *picayo dan* (percaya saya). The following is one of the data from the conversations spoken by the informants at the time of the study :

### Data 23 *Bulio*

Text : Lai *bulio* dan solang motor kau nye?  
 "Boleh saya pinjam mobil kamu?"

The data 23 above contains an epistemic modalities because in Riau Malay dialect of East Kampar there is the word '*bulio*' which has the same meaning as the word 'boleh' in Indonesian with 'kemungkinan'. Alwi's theory that epistemic modalities is determined by words *dapat*, *bisa*, *boleh*,  *mungkin*, *barangkali*, *dapat saja*, *bisa saja*, *boleh saja*, *bisa jadi* and *boleh jadi*. Therefore, the conversational sentences above are classified in the speech data of the epistemic modalities of possible meaning.

## 3. Deontic Modalities in Riau Malay Dialect of East Kampar

The deontic modalities in Riau Malay dialect of East Kampar is realized in two types of meanings, namely 'izin' and 'perintah'. Level of meaning 'izin' in Riau Malay the East Kampar dialect is realized in lexical form *izin* (diizinkan, izinkan), while the level of meaning 'perintah' realized using words *jan* (jangan), *totang* (melarang), *toga* (dilarang, melarang-larang), *ndak bulio* (tidak boleh). The following is one of the data from the conversations spoken by the informants at the time of the study :

### Data 1 *Jan*

Text : *jan* main siko!  
 "Jangan main disini!"

The data 1 above contains deontic modalities because in Riau Malay dialect of East Kampar there is the word '*jan*' which has the same meaning as the word 'jangan' in Indonesian by indicating the intent of the command. Based on Alwi's theory that the deontic modalities of demand is marked by the word *wajib*, *mesti*, *harus*, *haruskan*, *mengharuskan*, *diharuskan*, *perintahkan*, *memerintahkannya*, *diperintahkan*, *larang*, *melarang*, *dilarang*, *tidak boleh* and *andjangan*. Therefore, the conversational sentences above are classified in the speech data of the deontic modalities of command meaning.

## 4. Dynamic Modalities in Riau Malay Dialect of East Kampar

Dynamic modalities in Riau Malay dialect of East Kampar contain levels of meaning 'kemampuan'. Level of meaning 'kemampuan' in Riau Malay the East Kampar dialect is realized using the word *tolok* yang memiliki ketersamaan arti dengan kata *sanggup* dalam Bahasa Indonesia. The following is one of the data from the conversations spoken by the informants at the time of the study :

### Data 4 *Tolok*

Text : *Tolok* juo dek kau bok kek ughang banyak  
 "Sanggup juga kamu memakainya di depan orang ramai"

The data 4 above contains dynamic modalities because in Riau Malay dialect of East Kampar there is the word '*tolok*' which has the same meaning as the word 'sanggup' in Indonesian by indicating the meaning of ability. Based on Alwi's theory that the deontic modalities of demand is marked by the word *dapat*, *bisa*, *mampu* and *sanggup*. Therefore, the conversational sentences above are classified in the speech data of dynamic modalities meaning ability.

#### 4.1.2 The Modalities Function

Based on the research conducted, the modalities in the Riau Malay dialect of East Kampar contains three modalities which include expressive, directive and informational functions.

##### 1. Expressive Functions

In this study, it was found that 8 data contained expressive functions in the Riau Malay dialect of East Kampar. The expressive functions found are related to conveying messages such as 'memohon', 'meminta maaf' and 'memberi maaf'. The following is one of the data from the conversations spoken by the informants at the time of the study:

Data 3 *Cinan*

Text : Dan cinanjo tarompa du.  
"Saya ingin sandal itu"

The data 3 above contains expressive function modalities. The utterance has the meaning of wanting to have sandals.

##### 2. Directive Function

In this study, 37 data were obtained containing directive functions in the Riau Malay dialect of East Kampar. The found directive function is related to giving 'keterangan', 'mengundang', 'memesan', 'menyarankan', 'mengajak', 'melarang' and 'mengingatkan'. The following is one of the data from the conversations spoken by the informants at the time of the study:

Data 13 *Maila*

Text : Mailamakan!  
"Marilah makan!"

The data 13 above contains the modalities of the inviting directive function. The utterance has the meaning of an invitation to eat.

##### 3. Informational Function

In this study, 39 data were found containing informational functions in the Riau Malay dialect of East Kampar. The informational function found is related to meaning 'melaporkan', 'menginformasikan', 'mendefinisikan' and 'menjelaskan'. The following is one of the data from the conversations spoken by the informants at the time of the study:

Data 14 *Baniek*

Text : Baniek bonau ughang nak nyakolahkan anak dan go ha sampai-sampai  
"Berniat sekali orang mau menyekolahkan anak saya ini sampai selesai"

The data 14 above contains the modalities of the informational function to explain. The utterance has an explanatory meaning in the form of wanting to send children to school until they are finished.

#### 4.2 Discussion of Research

Based on the results of the research conducted, it was found that there were 182 modalities in the Riau Malay dialect of East Kampar dialect. The types of modalities contained in Riau Malay of East Kampar dialect were in accordance with Alwi's theory which consisted of 4 types of modalities, these include intentional, epistemic, deontic modalities. and dynamic. In addition, the Riau Malay dialect of East Kampar also contains 3 modalities functions which include expressive, directive and informational functions. Determination of the type and function of the modalities in this study was done by observing and paying attention to the expressions and intonations spoken by the informants.

The intentional modalities of the Riau Malay dialect of East Kampar has 4 levels of meaning in form of desire, hope, invitation and omission and request. The meaning of desire, the level of meaning of will is marked with the word *nak*, *amuo* and *nio* has the same modal meaning as the word *mauin* Indonesian. In its use, the word *son* has the function of reporting, offering and asking while the word *amuo* and *nio* have the same function in the form of 'penawaran'. The meaning of desire, the level of the meaning of the invitation is marked with the word *la* and *moha* has the same modal meaning as the word *ayo* in Indonesian. The meaning of desire level of meaning 'pembayaran' marked with a unit word in the form of *biala*, *a cala* and *lopen jelahas* the same modal meaning as the word *biarlah* in Indonesia.

The modalities study conducted in this study regarding Modalities in the Riau Malay dialect of East Kampar can have implications for learning Indonesian, especially improving communication skills. This is influenced by understanding one's speech so as to create sharpness in linguistic analysis and avoid misinterpretation. With the practice of speaking students are expected to be communicative so as to increase student performance in communicating.

## V. CONCLUSION

Based on the research that has been done regarding modalities in the Riau Malay dialect of East Kampar, it can be concluded that the modalities in the Riau Malay dialect of East Kampar contains 4 types of modalities and 3 modalities functions. The types of modalities found in the Riau Malay dialect of East Kampar consist of (1) intentional modalities which include the meaning of levels 'keinginan', 'harapan', 'ajakan and pembiaran' and 'permintaan'. (2) Epistemic modalities include the meaning of levels 'kemungkinan', 'keteramalan', 'keharusan' and 'kepastian'. (3) deontic modalities include the meaning of levels 'izin' and 'perintah'. (4) dynamic modalities include the meaning of levels 'kemampuan'. Based on these types of modalities, three modalities functions are found in the Riau Malay dialect of the East Kampar dialect, namely expressive functions, directive functions and informational functions.

## VI. SUGGESTION

Some suggestions that the author can recommend for further related research progress are as follows :

1. Future research is expected to be able to examine modalities with different regional languages from the Riau Malay dialect of East Kampar
2. The author recommends conducting further research on modalities with different problems and can be studied more sharply

## REFERENCES

### Journal Papers:

- [1] Darmawan, Ferry. (2018). "Modalitas Visual Komunikasi Politik Iklan Pilkada Kota Bandung 2018." *Jurnal Komunikasi* Vol 11, No. 1. <https://pdfs.semanticscholar.org/73cf/ab01bfa703076d5345df2307315b0101a1c4.pdf>
- [2] Faradi, Abdul Azis. (2015). "Kajian Modalitas Linguistik Fungsional Sistemik pada Text Debat Capres-Cawapres pada PILPRES 2014-2019 dan Relevansinya dengan Pembelajaran Wacana di Sekolah". *Jurnal Ilmu Bahasa* Vol 1, No. 2.
- [3] Gustianingsih. (2008). "Modalitas dan Evidensialitas Bahasa Jawa". *Jurnal Ilmiah Bahasa dan Sastra* Vol 4, No. 1
- [4] Safitri, A., Auzar, A., & Faizah, H. (2016). "Infleksi Bahasa Melayu Riau Dialek Kuantan Singingi Kecamatan Gunung Toar." *Jurnal Online Mahasiswa Fakultas Keguruan dan Ilmu Pendidikan Universitas Riau* Vol 3, No 2. <https://media.neliti.com/media/publications/201398-infleksi-bahasa-melayuriau-dialek-kuant.pdf>

### Books:

- [5] Alwi, H. (1992). *Modalitas Bahasa Indonesia*. Yogyakarta: Kanisius.
- [6] Chaer, A. (2012). *Linguistik Umum*. Jakarta: PT Rineka Cipta.
- [7] Danim, Sudarwan dan Darwis. (2003). *Metode Penelitian Kebidanan : Prosedur, Kebijakan, dan Etik*. Jakarta: Penerbit Buku Kedokteran EGC
- [8] Kridalaksana, H. (2011). *Kamus Linguistik*. Jakarta: Gramedia Pustaka
- [9] Surani, S. (1995). *Modalitas dalam Bahasa Indonesia*. Jember: Lemlit UNEJ
- [10] Wijana, I Dewa Putu. (2015). *Pengantar Semantik Bahasa Indonesia*. Yogyakarta: Pustaka Pelajar