



## Modality in *Satua Erucuk Kuning*: Systemic Functional Linguistics Perspective

Ni Nyoman Supadmi  
Doctoral Student of Universitas Udayana  
Denpasar, Indonesia  
[nyomansupadmi5@gmail.com](mailto:nyomansupadmi5@gmail.com)

I Ketut Darma Laksana  
Denpasar, Indonesia  
[darmalaksana27@yahoo.com](mailto:darmalaksana27@yahoo.com)

### Article info

*Received Date:* 25 November 2020

*Accepted Date:* 4 December 2020

*Published Date:* 31 January 2021

**Keywords:** \* *I Bawang, I Kasuna, proposal, proposition, and clause.*

### Abstract\*

*Text of I Crucuk Kuning is a Balinese narrative text which contains very important moral value for our lives. The text involves two main figures, namely; I Bawang and I Kasuna. I Bawang serves antagonist while I Kasuna serves protagonist. The text presents dialog as social interaction medium in which employ modalities expressed within speech functions. This paper analyzes the application of modality express by the participants. The theory used to analyze the text is the theory of modality as part of interpersonal meaning from systemic functional linguistics proposed by Halliday. The data were obtained from Satua Bali I Crucuk Kuning written by Tinggen (2011). The data were analyzed from both syntactic and semantic aspects and then described descriptively. The result of the research suggests that I Kasuna is has good character and never complain to do any given job. Meanwhile, I Bawang has bad character by slandering and underestimating I Kasuna. The text persuade us to do good behavior by filling promise which is made to others.*

### 1. Introduction

*Satua* “narrative text’ *Crucuk Kuning* is one of narrative stories held by Balinese people. This story was given by school teachers for the students in schools. The story was presented in Balinese literature lesson. However, the story was comprehended until in the semantic discourse in which focused on how the clauses were employed within the text. The social context including the ideology could not be comprehended since the school students did not have ability to understand the hidden message of the text. The message is brought through the abstraction of the text (Danesi, 2004:142).

---

In present time, the school students are not given many narrative stories especially Balinese narrative story in the school lesson. This is caused by certain reason hence many students do not know about Balinese stories in which employ certain moral value. In big city like Denpasar, school students tend to speak Indonesian language instead of Balinese. The reason is that Denpasar is occupied by persons from various regions who bring own culture including own languages. This phenomenon causes the student find difficulty speaking Balinese. In addition, Bali is known as tourism destination, many tourists come to Bali and stay in Bali for certain length of time. That phenomenon is viewed that Bali serves as the center of job vacancy which needs English speaking persons. The phenomenon contributes that school students tend to study English since the parents prefer giving English to giving Balinese for their children.

School curriculum changes play an important role to decrease school students' interest of learning Balinese. School curriculum must give additional Balinese literature lesson which present Balinese narrative story. The existence of Balinese story is needed too much since the texts provide very important moral value which can guide the students to do good behavior since the early age.

As mentioned above, the text of *Crucuk Kuning* was very popular in the school age since the text was presented in Balinese literature lesson. Now, not many students know the text. Because of that phenomenon, this research attends to raise the text up in academic writing in order the readers know that the text has been a live since years ago. The text embeds message how to perform good behavior without underestimating, insulting other. The text involves two main figures, namely *I bawang* and *I Kesuna*. *I Bawang* serves bad behavior, but she pretends doing good behavior in her mother by slandering *I Kasuna* serving as her older sister. Meanwhile, *I Kasuna* does all of jobs given by their mother well without any complain.

The text involves social interaction between *I Bawang*, *I Kasuna*, and the mother in the form of dialog. In the process of the dialog, modalities are employed by the participants. Every participant uses certain modalities in their utterance. Therefore, the paper investigates the application of modality spoken by the participant. The theory used to analyze the modalities is the theory of modality as part of interpersonal meaning from Systemic functional Linguistic (SFL) proposed by Halliday (2014). The text has not been researched yet by other researcher from Systemic Functional Linguistics hence this research is categorized as a new research.

## 2. Research Methods

The theory used to analyze the data was the theory of modality from systemic functional linguistics. The theory was chosen because the theory does not only analyze about class of the modality, but it also concerns to semantics. The semantics analysis indicates the characteristic of participant in the text. The data were obtained from *Satwa Crucuk Kuning* (Tinggen, 2011). The data were obtained from clauses using modalities, such as modality itself, modality adjunct, and verbs containing modality meaning. In addition, clauses containing modality meaning were analyzed based on the congruent modality. Each of the data was classified both syntactic and semantic then every datum was analyzed with the theory. The clauses used as samples of analysis are written in two languages, Balinese language is used as source language, while the English clauses are used as the translation. The translation is made by free translation.

## Literature Review

Clause of exchange as known as a clause of interpersonal meaning is a clause which is used to do social interaction between the speaker and the listener. The aims of social interaction through this meaning are (i) to state information (ii) to question information, (iii) to offer goods and service, and (iv) to command goods or service. The ways to utter the social interaction is released with clauses such as mayor minor clause with the polarities. However, the social interaction focuses on syntagmatic and paradigmatic. It means that the form of the clause does not become the main focus of analysis, but context of situation becomes main concerns. Context of situation plays an important role in the social interaction since the context brings text meaning. A clause will have different meaning from the semantic or original meaning, but the meaning of text is resulted from social interaction.

The process of exchange between the speaker and the listener is released with verbal and nonverbal languages. Spoken text needs both verbal and nonverbal language, they work together to create the meaning of the text. Meanwhile, context in written text is brought through set of clauses in introduction. Clauses used in spoken and written text have structures which contain two elements, mood and residue. Mood is occupied by Subject and finite, while Residue is occupied by others components of clause.

Modality as a part of units constructing clause becomes center of meaning of text. Modality functions as identification of participant in a text since modality in language represent the characteristic of participant whether the participant is bossy, selfish, arrogant, or others. Such characteristics are released with the modality usage within clauses. Halliday (2014) states that modality is categorized into two meanings, namely proposal and proposition.

Proposal in modality is related to obligation and offer. This modality involves the polarity with the scale. The two meaning of the modality is called modalisation. Obligations are released with modality itself, for example, *must*, *have to*, and *ought to*. Those modalities will be very clear if they are used in clauses, for examples, *she must study well*, *she has to pay her debt as soon as possible*, *she ought to buy that book*. In addition, the obligations are released with causative verbs such as; *make*, *order*, *order*, *ask*, *tell*, *require*, *obligate*, and others. Those verbs are related to verbal process (Halliday, 2014:302). Some clauses are interpreted as variant of obligation, such as; *it important*, *it is urgent*, *it is obligation*, and many others. Those variants are called grammatical metaphor in modality.

Offer in modality is related to willing of the speaker to listeners. It means that the speaker offer something to the listener. There are three ways which are used to express offer such as (i) modality itself, for example, *can (opportunity)* and *may (allow)*, (ii) released with verbs such as; existential process (provide), verbal process (promise, offer, threat), (iii) released with clauses like, *it is good chance*, *it is good time*, *we have opportunity*, *it is the time*, an others.

Proposition is either of modality, proposition is related to two semantic aspects, namely (i) degree of probability and (ii) degree of usality. Degree of probability starts from the lowest until the highest scale. The probability can be used in modality like *must* (certainty), *can* (opportunity), *may* (possible), and *will* (possible). Those modalities can be released with clauses such as *I think*, *I view*, *I state*, and others. Those clauses are interpreted as probability from subjective concern. In addition, probability in subjective concerns is released with circumstance of projections like, *according to me*, *in my opinion*, *based on my knowledge*, and others. The probability can be released with verbs such as; *make sure*, *enable*, *confirm*, *state*, *declare*, and others. This kind of modality is often used in clause complex especially in hypotactic enhancement in if clause, for example, *if it rains tomorrow, I will not come*. The clause is interpreted as probability clause

since the clause indicates future reality which the reality indicates “uncertainty” whether or not it will rain tomorrow.

Degree of usuality is concerned to the degree from the lowest until the highest scale with the polarity. The degree of usuality is circumstance of time frequency, such as, *never, seldom, sometime, often, usually, still*, and others. Semantically, the modality is associated with clauses which suggest ability since ability indicates that something is done in high frequency, for example, *she does her work professionally*. The clause suggested the actor does the work frequently hence the work is done professional. In contrast, clause *he cannot manage the problem well* indicates that the actor has never solve kind of such problem hence the problem cannot be solved well.

### 3. Discussions

Based on the research, there are some kinds of modality applied in the text. The modalities found based on the structure of the text are described as below.

#### Introduction of text

In introduction of the text, there are three participants doing social interaction in the conversation, namely; *I Bawang, I Kasuna*, and the mother. The mother has two daughters, *I Kasuna* is the first child, and *I Bawang* is the second child. The daughters are asked to do the mother order while the mother is going to the market for some family necessary. The command is released with clause as below,

*Cening-ceninjg Bawang Kasuna, meme lakar meme lakar ka peken. Nyanan tu unang mên padinê, tebuk mên ajak dadua, lant asung, kênê sing ngelah baas lakar jakan jani.*

‘Both of you, Bawang and Kasuna. Take the rice from the storage then peel it ready, today, we do not have some rice for food’.

The way to order the daughters is by imperative clauses, the mother needs the rice ready for cooking. The mother uses *cening-cening* Bawang Kesuna as minor clause function as “call” (Halliday, 2014). The minor clause is used to catch the daughter’ attention in order the mother needs them to run the request. The clauses do not use modality implicitly, but explicitly, the clauses contain proposal meaning in which the mother needs “service’ in order the daughters prepare the rice ready for cooking. The meaning of proposal will be more obvious if the clauses are uttered with tone.

#### Complication

The conflict stars from the realization of what the mother order. The social interaction involves two persons, namely *I Bawang* and *I Kasuna*. The clauses applied by the participants in the text use modality.

#### *I Kasuna*

*I Kasuna* uses minor clause “called” released with *Bawang-Bawang*. The clause functions to remind *I Bawang* in order the work which she promises to do must be done. *I Kasuna* uses modal adjunct released with *dong mai* ‘let do’, for example, *Bawang-Bawang, nê suba di betên padinê. Dong mai ja getepin padinê*. The adjunct used in that clause indicates that *I Kasuna* remind *I Bawang* to do her promise. *I Kasuna* reminds *I Bawang* in with minor clause in many times in the different tasks since *I Bawang* always often promises to do the following job. Every job which she promises to do is never done by *I Bawang*. So that is the reason why *I Kasuna* uses Adjunct *dong mai*. The adjunct serves as proposal because *I Bawang* is hoped to fill the obligation which she promises.

I Kasuna always does the job given by I Bawang well. After doing the job addressed to him, I Kasuna states that the given job is done well. One of the clauses is *Bawang-bawang nê suba telah dekdek padinê dong mai taoinin* ‘Bawang-banwang, the rice has been peeled, let separate the skin and put the rice into jar’. The statement indicates that I Kasuna talks about fact that I Kasuna always give in with I Bawang and never complains with what is commanded to her. Based on the fact, I Kasuna uses clauses containing proposition related to fact (Halliday, 2014:177).

I Bawang.

I Bawang uses proposal modality in many time or when I Kasuna reminds her to do her promise. . Clause *getepin-getepin ja malu, nyanan okê ja nyemuh* ‘cut it first, after that I dry it’ is a clause function to refuse what she already promise to do before. *Getepin-getepin* is verb categorized as material process in which get reduplication in whole (Katamba, 1993). The reduplication functions to give authority to I Kasuna to do some work which must be done by I Bawang. Adjunct *ja malu* ‘first’ means that I Bawang changes her job with I Kasuna’s Job. The adjunct indicates that I Bawang will be ready to do next job. The clause *nyanan okê ja nyemuh* is categorized as promise. I Bawang promises to I Kasuna that the following job will be done. Because of that promise, I Kasuna accepts the offer well.

However, what I Bawang promises is never filled. She always avoids filling the promise by changing job. It indicates that I Bawang does not belong to faithful woman of what she already decides. The modality used in that clause belongs to proposal but the reality never comes true.

After all of the jobs are done well, I Kasuna goes to take a bath outside. In that time, I Bawang polishes herself with the dust which is resulted from the work. She looks to be diligent woman with the appearance. That is nonverbal language used by I Bawang. The language indicates what I Bawang does or behaves does not match reality. She uses proposition related to subjectivity (Portner, 2009).

Climax

Seeing I Bawang appearance makes the mother get angry to I Kasuna. The gets angrier when she is told that I Kasuna never helps I Bawang to do the job. Here are the clauses used in social interaction.

I Bawang : *Mêmê-mêmê I Kasuna aêng ja lengitnê. Tusing pesan ia nyak ajak Icing magarapan, Paragat busan-busan mandus gegaênê. Kekênê icang moot-oot pedidian nebuk ngelesung, ia begbeg ngresekin iba dogên maborêh, mapupur, batak tunden icang ngabaang caratan pesuan ia tusing nyak.* ‘Mother-mother, I Kasuna is very lazy, she does not want to involve in this work. She takes a bath for herself in many times. I am full of dust because of doing this work. She keeps washing herself, using beauty lotion, I asked her to take cattle of water for me, and she did not want to do’.

*Mêmê-mêmê* ‘mother-mother’ is minor clause functioning as ‘call’ (Halliday, 2014). The clause is used to get the mother’s attention since there is important information will be told to the mother. The meaning of the clause will be augmented by the tone. The existence of the clause triggers the mother to believe the information.

The clauses uttered by I Bawang above indicate that clauses contain modality proposition because the clauses state justification from I Bawang. The justification is supported by the clause released with *Tusing pesan ia nyak ajak Icing magarapan, Paragat busan-busan mandus gegaênê* ‘she does not want to involve in this work. She takes a bath for herself in many times’.

Those clauses suggest that what I Bawang speaks does not match with what she behaves. She uses proposition modality clauses to influence her mother by making appearance.

The essence of those clauses above is *I Kasuna aêng ja lengitnê* ‘I Kasuna is very lazy’. That clause gets expansions such as elaboration and extension. The two type of expansion make the justification made by I Bawang successful to influence the mother. The phenomenon makes the mother angry to I Kasuna.

The mother : *Dija jani I Kasuna?* ‘where is I Kasuna now’?

The clause spoken by the mother above indicates that the mother has been influenced by I Bawang. The clause contains proposition because she wants to get information about the existence of I Kasuna. The clause has meaning proposition locution since the information which will be obtained will be actualized with certain actions.

I Bawang : *Jani ia mandus, mara busan suud mandus, jani buin mandus. Yên ia teka tigtig tendasnê nah apanga ia kapok.* Now, she is taking a bath, she has just taken a bath, now she takes a bath again. If she comes, strike her please in order she does not do the same thing anymore.

The clause *Jani ia mandus* ‘now she is taking a bath’ is factual clause since the clause states the activity is being done by I Kasuna. The adjunct used in that clause is *jani* stating the reality done by I Kasuna. However, the clause *mara busan suud mandus, jani buin mandus* ‘she has just taken a bath, now she takes a bath again’ does not match with what I Kasuna did before. The clauses contain modality proposition which the clauses state frequency of taking bath which is done more than once. In fact, she takes a bath only once happening when the mother asks.

To prove the justification, I Bawang requires realization by giving punishment. She proposes her mother to strike I Kasuna. Syntactically, the clause *yên ia teka tigtig tendasnê nah* ‘If she comes, strike her please’ is hypotactic clause, if clause. The clause complex is in imperative clause with adjunct *nah* ‘please’. The adjunct functions to command to the mother to punish I Kasuna. Therefore, semantically, it is categorized as proposal clause since the clause contains expectation to give punishment for I Kasuna.

The Mother : *Dong nyai Kasuna, kênê dogen pangatian siganê pragat ngresikin iba dogên gegaênê. Tusing pisan siga medalam adi. Apa siga ngelah sutanê ah cicing. Pawakan dogên siga jelma, pangantian siganê aêngan tekên ubuan. Kema gediang ibane sigan ubuhan. Da siga mulih-mulih.* ‘You, Kasuna, dam, here is your deed so far. You never care your younger sister what happens to her, you just wash yourself, you do not have mind, your thought is less than animal thought. You just have human body but the way of thought is like animal thought. Now, You go away from home, don’t come again’.

The peak of complication happens when the mother gives respond to I Kasuna after getting complaint from I Bawang. The clauses employed by the mother to dam I Kasuna involve modality such as modal adjunct, tone adjunct.

Modal adjunct released with *kênê dogên pengantian siganê* ‘ here is your deed so far’ is congruent with proposition of usuality since the adjunct has meaning “often”. I Kasuna is interpreted that he always does the same thing in each day. The clause *Tusing pisan siga medalam adi* ‘You never care your younger sister what happens to her’ uses modal adjunct

released with *tusing posan* ‘never’. The adjunct indicates that I Kasuna does not involve what I Bawang does at all.

The clause *pangantian siganê aêngan tekên ubuan* is comparative clause. I Kasuna is compared with animal. Semantically, I Kasuna is worse than animal, it is related to quality that proposed by the mother. It is only assumption hence the clause is categorized as proposition modality. The interpretation rises from the mother point of view hence it is subjective justification (Portner, 2009).

*Kema gediang ibane sigan ubuhan. Da siga mulih-mulih* ‘You go away from home, don’t come again’ is a clause complex which contains proposal meaning since the clause states that the mother commands I Kasuna to leave this house. The second clause functions to elaborate the first clause. The second clause simplifies what the mother commands to I Kasuna. Semantically, the clause has proposal modality.

### Resolution

After being expelled by the mother, I Kasuna leaves the house then find *Crucuk Kuning* ‘a bird with full of yellow color’. The *crucuk kuning* and I Kasuna converse about the I Kasuna’s intention. I Kasuna gets frustration in her life because of being expelled by the mother. She needs the *Crucuk Kuning* to end her life. In the talk, I Kasuna uses proposal meaning clauses. She asks the *Crucuk Kuning* to peck her neck. When the neck is pecked by the *Crucuk Kuning*, in that time, gold necklace is released from the mouth of the *Crucuk Kuning*. Her ears are pecked, gold earrings come. The fingers are pecked, gold ring comes, and others. The more a part of body are pecked the more gold are obtained.

I Bawang imitates what I Kasuna experience because I Bawang wants to get gold as what I Kasuna gets. However, what I Bawang hopes does not come. Every part of body whis is pecked the *Crucuk Kuning* becomes wound. The more part of body is pecked, the more part of body gets wound.

### 4. Novelities

I Kasuna is a person who never complain to whatever I Bawang asks to do. He accepts the work given by I Bawang. The job is considered as his obligation hence he does it well. I Bawang always try to be right person in front of the mother by showing the appearance as if she were diligent person. She uses proposition clause to slander I Kasuna.

The use of modality for the text leads moral value, namely: (i) We are not allowed to be a person who gives promise without realization since such person will have difficulty in the life. In other word, a person who always avoid getting job cannot do job well hence it will bring bad impact for the her/his life (ii) Person, who is underestimated or slandered because of certain reason, will get some advantages in the life.

### 5. Conclusion

Based on the modality applied in the text, modality can be used to identify the characteristics of the participants. I Bawang has bad character because she always give promises to do the following job, but the promise is never actualized with fact. In addition, I Bawang lies her mother to get attention from the mother by doing bad behavior such as slandering and underestimating I Kasuna in front of the mother. I Kasuna has good character, he never complain what he is given to do. I Kasuna is slandered by I Bawang by giving subjective proposition clauses. Both of the participants have different fortune in the life. I Kasuna gets some advantages,

whereas I Bawang gets difficulty in the life. Ideologically, the text suggests doing good behavior in community to achieve advantages in the life.

### References:

- Danesi, Marcel. 2004. *Message, Signs, and Meanings: A Book Textbook in Semiotics and Communication Theory Third Edition*. Toronto: Canadian Scholar Press. Inc.
- Halliday, M.A.K 2014. *Halliday's Introduction to Functional Grammar*. London: Rothledge.
- Katamba, Francis. 1993. *Modern Linguistics Morphology*. New York: St Martin's Press.
- Portner, Paul. 2009. *Modality*. New York: Oxford University Press.
- Suardana, I Ketut. 2020. *Expansion Clause in Pan Balang Tamak*.  
**e-Journal of Linguistics**, [S.l.], v. 14, n. 1, p. 151-163, feb. 2020. ISSN 2442-7586. Available at:  
<https://ojs.unud.ac.id/index.php/eol/article/view/57210>>. Date accessed: 14 Nov. 2020.  
 doi: <https://doi.org/10.24843/e-jl.2020.v14.i01.p15>.
- Tinggen, I Nengah. 2011. *Satua-satua Bali*. Denpasar: Departement Pendidikan Nasional.

### Biography of Authors

	<p>Ni Nyoman Supadmi, S.S., M.Pd. was born in Pesedahan Karangasem on April 14<sup>th</sup> 1972. She is a teacher in SMKS Widya Wisata Graha Amlapura. She graduated with her bachelor's degree in faculty of letter English Department Warmadewa University in 2006. She finished her master's degree in the postgraduate program, magister program Ganesha University in 2011. She continued her study in Doctoral Degree in 2017. Currently, she is completing her dissertation at Udayana University.</p> <p>Email: <a href="mailto:nyomansupadmi5@gmail.com">nyomansupadmi5@gmail.com</a></p>
	<p>Prof. Dr. I Ketut Darma Laksana, M.Hum. is Profesor in Udayana University, Faculty of Art, Denpasar, Indonesia.</p> <p>Email: <a href="mailto:darmalaksana27@yahoo.com">darmalaksana27@yahoo.com</a></p>

