

Forms and Types of Modality used in Ganjar Pranowo's Announcement to Fight against Corona

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A. Introduction

To realize a communication, someone transfers his/her ideas and feelings using a language. The ideas and feelings are manifested into sentences which represent a whole idea. The unity of a sentence is marked by the presence of subject(s) and predicate(s). However, a sentence may also be followed by information functioning to provide extra information or to clarify other elements, such as verbs, adjectives, and numbers. Here is an example how the extra information is used.

<u>Kakak dan adik</u>	<u>bersekolah</u>	<u>di tempat yang sama</u>
Brother and sister	go to school	at the same place

The sentence consists of a subject (*kakak dan adik/brother and sister*), a predicate (*bersekolah/go to school*), and extra information (*di tempat yang sama/ at the same place*). The phrase *di tempat yang sama/ at the same place* is information to the verb *bersekolah/go to school*. This information modifies the verb.

In addition, a sentence may sometimes contain a modality, namely information which serves to exhibit the speaker's/writer's attitude toward the content being discussed, such as action, condition, event, or attitude toward his/her interlocutor (Chaer, 1994: 262). The modality used by the speaker/writer is intended to give a specific effect, such as conformity or a compulsory (Musdholifah, 2018).

In early 2020, the World Health Organization (WHO) declared covid-19 as a pandemic happening in many countries (Amani, 2020). Almost two hundred countries were affected by the virus. The declaration of the pandemic has impacted the behavior of the whole community. The WHO stipulated that social communication and behavior have to change. People have to apply physical against each other (Arnani, 2020).

The application of psychological distancing in Indonesia has significantly affected the community. In relation to this, on March 19, 2019, Kapolri Jendral Polisi Idham Azis declared an announcement called as Maklumat Kapolri Nomor MAK/2/III/2020 Tahun 2020 concerning the obedience upon the Government Policy in Managing the Spread of corona Virus (Covid-19). Similarly, on April 3, 2020, the Governor of central Java, Ganjar Pranowo, issued an announcement about physical distancing. Substantially, both announcements were similar. Yet they had different language style. Kapolri's announcement used formal style, while Ganjar Pranowo's announcement used non formal style which was more familiar and relax. This is one reason why Ganjar Pranowo's announcement (GPA) is more interesting to be analyzed.

This paper discusses the results of analysis of the GPA in relation to the spread of covid-19. The analyses were carried out to identify the forms and types of modality contained in the GPA. Those results will provide general information to the readers or community within the province of Central Java or people in the surrounding areas about the Governor's attitude concerning the covid-19.

A research about the modality used by GP is interesting because, as the Governor, GP is an example for whom the community of Central Java pays attention to his speeches. Another reason for this writing is that his speeches were contained in the announcement relating to the covid-19 pandemic, a pandemic which changes the daily life of the community. Such changes will require guidance, supervision, and policy from the governmental agencies.

Some researches about modality have been carried out. Ahmadi F. [2016] analyzed the modality used by Basuki Cahaya Purnama [Ahok] in Kalijodo's case. His research showed that deontic modality and or command-relational modality were more dominantly used than the other types of modality. In addition to deontic modality, Ahok also used epistemic, dynamic, and intentional modalities.

B. Theory

A sentence contains information expressing the speaker's attitude toward his/her interlocutors. This information is called modality. Halliday Halliday, [1994; 86] said that modality expressed

someone's opinion. It related to the semantic meaning between *yes* and *no*, or comprised a set of words graduating between positive and negative. It was a tool to express language attitude which – according to Lyon- defined as a modality. [Lyons, 1977; Abdurrahman, 2011]. Such an attitudinal expression was realized through spoken utterances. A modality was realized using words which were relevant to one's opinion or attitude. It can therefore be said that a modality is information contained in a sentence to express speaker's attitude towards the specific interlocutors' action, condition, or attitude [Chaer, 1994: 262]. Examples of the attitude are requiring, obliging, doubting etc.

There are different opinions about the modality, yet it should be noticed from those differences that modality has different types and function. In an analysis, the modality of a word can be categorized into certain types of modality. For example, the phrase *bisa saja (it is possible)* in a clause *Bisa saja ia tiba-tiba datang (It is possible he comes)* expresses doubt, uncertainty, and categorized as epistemic modality.

Modality in Indonesian Language is grouped into intentional modality, epistemic modality, deontic modality, and dynamic modality [Alwi,1992:26, Chaer, 1994: 262]. [1] Intentional modality is a modality which expresses will, hopes, requests, and invitations. [2] Epistemic modality is a modality which expresses possibility, certainty, and compulsory [3] Deontic modality is a modality which expresses permission. [4] Dynamic modality is a modality which expresses ability.

C. Method

Data collection method and data analyses method were applied to prepare this piece of writing. The methods were expected to facilitate the writer in collecting and analyzing the data. The absence of such methods would hinder the completion of this writing. The use of methods was therefore intended to produce conclusion to solve problems. The conclusions are reliable because they are resulted from a scientific analysis.

A qualitative descriptive method was applied. The method was selected because it was suitable to analyze reality or deepened and detailed phenomenon. The analyzed phenomenon or reality provided a whole evaluation [Nurdiani, 2020: 132]. The results were then described for publication. Researches applying the qualitative descriptive method generally used purposive sampling for collecting the data [Santosa, 2017:31].

Sources of data for this writing were Ganjar Pranowo's Announcement (GPA) which had been issued in related to physical distance due to covid-19 pandemic. The data were the sentences in which there had been words categorized as modality. The Announcement was issued on Friday April 3, 2020. It was then published in Central Java Province web and several online mass. It was specially copied in online newspaper Solopos.com, namely <https://www.solopos.com/maklumat-ganjar-pranowo-soal-corona-jangan-takut-kelaparan>.

The data were classified using the ethnography method. As suggested by Spradley [1980: 92-128], the classification included four types of analyses, namely domain analysis, taxonomy analysis, componential analysis, and cultural value analysis. After being classified, the data were analyzed using the Distribution Method [Sudaryanto, 1993: 15] with direct element technique (BUL Technique) [Sudaryanto, 1993: 31]. The technique was used to determine elements comprising modality within the sentences.

D. Results and Discussion

Results

Based on the analyses implemented to the sentences in GPA texts, a number of 35 modalities were collected. They are listed in Table 1.

Table 1 : Modalities in Ganjar Pranowo's Announcements (GPA)

Type	Function		Realization
intentional	will	1	.. saya ingin (want to) mengingatkan
	hope	-	-
	request	2	Tolong (Please) berpesan pada keluarga
		3	Tolong (Please) bilang

			agar tidak usah pulang
	invitation	-	-
epistemic	possibility	4	kalau perlu (if necessary...) ...
		5	kalau ada (if there are) yang ngeyel...
		6	kalau perlu (if necessary) sediakan rumah karantina darurat
	certainty	7	situasi ini pasti (certainly) membuat bapak ibu cemas....
		8	... bakal mati kelaparan (may die for hunger)
		9	...saya yakin (sure) ada
		10	... pastikan (make sure) sudah periksa ke puskesmas
		11	... pastikan make sure) sudah memakai masker
		12	... akan memenangkan pertempuran (will win the battle)
		13	Iya (yes) , seluruh dunia susah
		14	Akan (will) mengucurkan paket bantuan
		15	... akan berkoordinasi (will coordinate)
		16	... akan kita openi (we will take care) .
		17	... akan ditulungi (will be supported)
		18	... akan ikut urunan
	must	19	... pimpinan wilayah harus (must) menjaga setiap perbatasan
		20	... kemudian wajib (are obliged) isolasi mandiri 14 hari
		21	... harus (must) tegas diperingatkan
		22	... kita semua harus (must) mau repot

			bersama-sama
	predictability	-	-
deodentic	permission	23	... tidak usah (no need to) pulang
		24	Boleh (could be) uang
		25	Boleh (could be) bahan makanan.
	order	26	satukan (unite) kekuatan
		27	Bantu (help) mereka
		28	Jadikan (build) balai desa
		29	Bagi (distribute) makanan setiap hari
		30	Sekarang (Now) 24 jam
		31	Bergantian (take turn)
		32	Bergiliran (take turn)
dynamic	ability	33	... kekuatan sosial kita yang bisa (can) menjadi senjata ampuh
		34	susah? (difficult?)
		35	repot? (troubled?)
	Σ	35	

In his announcements, GP used most modalities found in the Indonesian Language. Each modality contained words which expressed his attitude. The following discusses each type of modality with the GPA.

Intentional Modality

The table shows that GP used two functions of intentional modality: will and request. He did not use the other two types: hope and invitation.

The intentional modality functioning as 'will' was found in the sentence *saya ingin mengingatkan....[1] (I want to remind ...)*.

Sentence [1] is completely as follows:

[1] ... *saya ingin mengingatkan sekaligus menggerakkan lagi satu kekuatan yang sebenarnya sudah menjadi budaya dalam kehidupan bermasyarakat kita. [1] (I want to remind as well as to encourage one power which has actually been a part of our social life).*

In that sentence GP tries to remind the community about a culture that the people of Central Java/Indonesia has already had. The use of *will* is meant to strengthen the sentence GP has spoken was a positive issue.

Under the intentional modality, the word *please* is categorized as a request. However, within the sentence, the word *please* is used to downgrade a command tone. It is visible from the context of the sentence.

[2] ... *Tolong berpesan pada keluarga. [2] (...Please tell you families.)*

Based on the context of the above-mentioned sentence [2], GP was trying to command or require the community to tell it to their families. Such a description is also found in sentence [3].

Modalitas Epistemik

Three functions of epistemic modality used by GP are possibility, certainty, and compulsory. The predictability epistemic was not found. There were 3 possibility epistemic modalities, 12 certainty epistemic modalities, and 4 compulsory epistemic modalities.

Under the possibility epistemic modalities, GP used the words *kalau* + [*perlu/ada*] (*if+necessary/there is*), as mentioned in the following examples:

[3] ...*kalau perlu lumbung pangan dibuat di setiap RW*. [4] (... *if necessary we will build food barn in every RW*)

[4] ... *kalau ada yang ngeyel...* [5] (... *if there are people grumbling...*)

The use of adverbial *if* negotiates ongoing possibilities. In sentence [3], the possibility is emphasized with the expression to build food barn in every RW. The emphasis was given because there is a word *ngeyel/grumble* (difficult to advise, always make the same mistakes.).

GP also frequently used certainty epistemic. Totally 12 certainties were found. Different words were used to express the certainty *pasti/certainly* 6 words, , *akan/will* 3 words, *bakal/may* 1 word, , *yakin/sure* 1 word, and *iya/yes* 1 word. The certainty expressed using the word *pasti/certainly* is easily understood because it realizes certainty. The word *yakin/sure* also realizes absolute trust and certainly true. The word *bakal/may* is commonly used spoken conversation. It is used in a formal situation as well. The word implies something is going to happen. [Tim Penyusun, 2008: 121]. The word *iya/yes* implies an agreement upon something. Relating the word into the other elements within a sentence clarifies that the word *iya/yes* is an epistemic modality: certainty.

Here are sample of clauses containing the epistemic modality: certainty.

[6] ... *situasi ini pasti membuat bapak ibu cemas...*[7] ...*this situation will certainly make you worried...*

[7] ... *keluarganya bakal mati kelaparan* [8] ... *the family may die for hunger....*

[8]*saya yakin ada* [9] ... *I am sure there is ...*

[9] ... *Iya, seluruh dunia susah* [13] ... *Yes, the whole world is troubled*

[10] ...*kita akan memenangkan pertempuran* [14] .. *we will win the battle*

GP also used compulsory epistemic modality. There are totally four words expressing the modality. The words *harus/must* and *wajib/obliged* realized GP' strict stititude to face the condition. Sentence [11] is an example about the use of this modality.

[11] *pimpinan wilayah harus menjaga setiap perbatasan* [19] ... *local leaders must keep tight the boundaries*

[12] ... *kemudian wajib isolasi mandiri 14 hari* [20] then, they are obliged to implement self isolation for 14 days.

The words *harus/must* and *wajib/obliged* represent the meaning of *a must* and *an obligatory to do something*. A *harus/must* expresses something should be done or should not be done, while the word *wajib/obliged* represents *a must* in a higher level. The word implies something must be done. When it is not done, a sanction or punishment would be given.

Deontic Modality

This modality relates to permission and order/ command. This can permit/ order or prohibit someone to do or not to do something. GP used this modality 10 times in his announcement. He used *the phrases don't need* and *may/can be*. Examples:

[13] ... *tidak usah pulang sekarang* [23] ... *don't need to go home now*

[14] *Boleh uang* [24] ... *may/can be money*

The phrase *tidak usah/no need* is categorized as deontic modality intending to prohibit someone not to do something. In sentence [13], the word *may/can be* may be used as a sign to be allowed/permitted to do something.

There are totally seven (7) order deontic modalities. The words used in this modality comprise fragments or inserts contained in one sentence. The inserts may be categorized as order deontic modality because they reflect a speaker who is ordering someone else to do something. The phrase *satukan kekuatan/unite the power* in the sentence *Bapak, Ibu, satukan kekuatan* (We have to unite the power) was considered as a modality. The other data comprised segments indicating GP was giving order to the Central Java people to do something. In this GPA, the generally found modality was ordering in the form of verb.

There was one word, however, with which GP ordered without using verb. Instead, the modality was deontic with time order as follows:

[15] *Jika dulu ronda hanya malam, sekarang 24 jam* [30] / *We used to do the patrol only at night, now the patrol is 24 hours.*

In sentence [15], the clause ... *sekarang 24 jam/ now 24 hours* can be classified as an order. In that sentence, GP was not pointing at time/ duration. He was ordering the community in order to do the patrol for 24 hours a day. The order was given because many regions were suffering from disaster.

Dynamic Modality

Speaker ability can be determined from this dynamic modality. GP used this modality for three times. Once he used deontic marker which expressed ability, and twice he used words that were categorized as ability deontic modality. The words are listed in examples [16-18].

[16] ...*kekuatan sosial kita yang bisa menjadi senjata ampuh* [33] / ... our social strength that can be used as a potential weapon.

[17] *Susah?* [34] *Difficult?*

[18] *Repot?* [35] *Troubled?*

In example [16] GP used the dynamic modality marker with the word *bisa/ can*. He exposed communal work as strength. He showed to the community that the people of Central Java can fight against Covid-19 using the culture of communal work.

Examples [17] and [18] can be categorized as deontic modality: negative ability or have no ability. The inability was supported by the use of these words: *iya, seluruh dunia sedang susah.... Yes, the whole world is having a trouble.*

E. Discussion

As previously exposed, modality in the GPA is dominated by epistemic modality: certainty, and deontic modality: order, in which the former modality outnumbers the latter. The number of used epistemic modality: certainty is twice as much as than that of deontic modality, in a ratio of 14:7. The ratio represents a sense of responsibility performed by GP as the Governor of Central Java.

The announcement was issued during the covid-19 pandemic. Rule of physical distancing declared by the WHO was spread all over the world. This rule results in a change of behavior. For example, the way people go shopping, wear clothes, and communicate during the pandemic is completely different from those before the pandemic. Therefore, as a leader, it is reasonable if GP took the responsibility to solve the problem by encouraging his people. The use of the *pasti/certainly* and *yakin/sure* showed his convincement/ certainty to comfort his people, including those who lived in regions outside of Central Java. Although he used the word *akan/will*, which represents an uncertainty, it already had shown GP's efforts.

If compared with the use of epistemic modality: certainty in Ahok's Kalijodo case, the use of that in GPA showed similarity. Both figures exposed modality: certainty. They were sure that they did the right efforts. Ahok assumed that his policy was legally right. GP was cure that his policy would protect his people during the covid-19 pandemic.

The second commonly used modality is deontic: order. This modality indicates that as a leader, GP has a full control. The used of order categorized words emerged GP's authority. His authority to manage was included in it.

This modality was also commonly used by Ahok. This dominant use comprised the position or the power of the speaker so that he was authorized to give order. Compared with the words used by Ahok in his deontic modality: order, GP used softer words. For example, GP used the *tolong/please* although he was giving order his people to do something. This word downgraded the tone of ordering/commanding.

Another commonly used modality is the epistemic modality: compulsory. There are totally four words expressing a compulsory contained in the GPA. The use of the words *harus/must* and *wajib/obliged* represented GP's strictness in controlling his people. He showed the subtlety of his heart using the diction *tidak usah/ no need* on prohibiting his people to go back to their villages. His democratic value was manifested using the phrases *boleh uang/ can be money, boleh bahan makanan/can be food*. This, at the same time, showed his tolerance to the community. He made policies by concerning to the community's ability.

F. Conclusions

This paper presents the modalities used by Ganjar Pranowo, the Governor of Central Java, as contained in his announcement on April 3, 2020. He used almost all types of modality. Epistemic modality was dominated by certainty function, deontic modality by order function, epistemic modality by compulsory function. Those three modalities realized Ganjar Pranowo's strictness as a leader. Other findings, for example the intentional modality; request can be used to express GP's humbleness. Epistemic modality: possibility can illustrate his readiness for giving solutions when there are problems during the implementation. Dynamic modality: ability indicated his attitude to encourage his people to face the pandemic. Ganjar Pranowo used various approaches to comfort and reassure his people although he was actually giving order/command.

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