

The construction of modalities in Indonesian and English folktales

Ribut Surjowati^{1*}, Beki Wirawati¹, Siti Kusnowati¹, Wiemphy Wijaya¹, Bintang Yusma Dian Syahputra¹

¹Universitas Wijaya Kusuma Surabaya, Indonesia

*Corresponding Author. Email: ributsurjowati_fbs@uwks.ac.id

Abstract

This paper aims to describe the types of modality expressions in English and Indonesian folktales and to examine the extent to which these two groups of writers express modality differently. This study was conducted as descriptive qualitative research, focusing on the use of modalities in Indonesian and English folktales. A total of 30 folktales were collected from the United States, Britain, and Indonesia as the data sources. The data were analyzed based on the theories of Nuyts (2002) and Bybee (1994). The results show that native English writers tend to express deontic modality primarily through modal auxiliaries such as *shall*, *should*, *can*, *could*, *must*, and *may*. However, epistemic meanings are conveyed not only through modal auxiliaries but also through adjectives, adverbs, and lexical verbs, with lexical verbs being the most frequently used. In contrast, non-native writers used fewer varieties of modality expressions, including modal auxiliaries, adjectives, adverbs, lexical verbs, and multi-word units, often relying on the same types of expressions across the folktales. Unlike deontic modality, the folktales are rich in epistemic modality, as the writers used a wider range of expressions to convey these meanings.

Article History

Received:

21 December 2023

Accepted:

4 October 2024

Available online:

9 November 2024

Keywords

modality expression;
epistemic modality;
deontic modality;
folktales

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Citation (APA Style): Surjowati, R., Wirawati, B., Kusnowati, S., Wijaya, W., & Syahputra, B. Y. D. (2024). The construction of modalities in Indonesian and English folktales. *LingTera*, 11(2), 133–144. <https://doi.org/10.21831/lt.v11i2.69564>

INTRODUCTION

Folktales are considered as short stories shared in small communities. they are told traditionally from mouth to ear to people (Dorson, 1963 in Lwin, 2015). Fables which are tales consisting moral lesson and animals as the characters, fairy tales which are tales with feature magic and enchantments, myths which are sacred tales, are all subtypes of folktales (Taylor, 2000). People are familiar with Folktales as it carries wishes, desires, hopes and benefits that people can learn. Therefore, folktale is closer to language than literature (Propp, 1968). They are alive and always adapt to the condition of society and culture.

This kind of stories are considered good media for introducing cultures as they tell people history, they describe where people live, their value of life, and what their values are and ultimately who they are (Ragan, 2009; Mantra, 2017). Group of people from different community can learn others' culture from the folktales they read as these stories reflect their culture (Cubitt; 2006, Mphasha; 2017). Furthermore, folktales make people aware the rich culture people have in this world. Every nation has their own distinctive features in the folktales as they are the reflection of those nations' culture. Through mood and modalities, every people from different cultural background have its own way of expressing values, culture and dream, ideology including the degree

of dominance (Nursanti, 2022), therefore it is not wondering when these differences are embedded in the language the users use. As there is a wide range of modality expressions variant, every language has different way of expressing modality (Halliday, 1994; Fasold, 2006).

Modality is the grammatical category concerned with "the expression of obligation, permission, prohibition, necessity, possibility and ability" (Trask, 2007). Saeed (2009) and Halliday (1994), furthermore, add modality is a linguistic device operating at the sentence level. A speaker expresses his/her belief in different level by using modality expression both in a proposition and proposal. Through modality, people's commitment to the truth of the sentences they say, and their wants can be expressed in various degree (Nuyts, 2006). Some linguists such as Lyons (1977), Palmer (1986), Fintel (2006) classified modality into different types; alethic, epistemic, deontic, bouletic, circumstantial, and teleological. Nuyts (2006) divides modality into three types which are deontic, epistemic and dynamic modality.

Epistemic which is used by speakers to communicate their consideration about the factual status of the sentence. It is as a system of formulating speakers' choices to express degrees of certainty related to the contents of their utterances. It refers to how people express their certainty or uncertainty (their modes of knowing). Therefore, when language users want to convey a set of beliefs, they use epistemic modality expression (Palmer, 1986). Deontic modality is related to the necessity or possibility of morally responsible agents in doing something, for example; obligation and permission (Lyons, 1977, Kratzer, 1981a, Palmer, 1986, 1990 in Papafragou, 2000). Deontic modality indicates whether a command is obligatory, advisable, or permissible according to law, morality, convention, etc. While Dynamic modality, according to Palmer (1986), is related to subjects' ability and volition.

Since all language users have various and different ways in expressing modalities, people did some researches on modality expressions to find out the uniqueness and differences of those language users in expressing what they have in mind such as how modality expressions used in the language learners' writing (Surjowati; 2016, Nhat and Minh; 2020, Shiro; 2004, Khamkhien; 2021). People are also interested in disclosing the correlation between modality expressions and ideology and culture. It was mentioned that some types of modality expressions implicitly the language users' desires and wants such as the modalities expressed in adjectives, multi word units, adverbs, lexical verbs and modal auxiliaries (Surjowati, 2016). Research done by Sunardi (2013) found out how two speakers from different cultural background realized their commitments towards the truth of their exchanges in the conversation. It reveals that non-native speaker preferred using subjective orientation which means that he was more unsure towards the truth of the propositions he exchanged in the conversation, meanwhile native speakers preferred giving judgement towards something on behalf of others. Different research about the use of modality expressing permission by Vietnamese and English speakers reveals that vietnamese tends to use direct strategies while English speakers preferred indirect strategies such as *Can I, Could I*. Unlike English speakers who employed polite markers for all their partners, Vietnamese speakers only employed polite strategies when they communicate with the elders (Tran, 2022). Knowing and understanding the various types of modalities help language realize that modalities are not only expressed by using modal auxiliaries but there are some other forms of modalities which language users used to communicate their wants.

The current research focused on different point of view as it tried to reveal the fact that language is related closely to culture. Language researchers, theorists, linguists, educational psychologists, and thousands of scholars have agreed for centuries that language and culture are closely related and affect each other in many ways (Krasniqi, 2019). It tried to uncover that the way native and nonnative speakers express modality expression in different ways. As it is assumed that the differences in the use of modality expression between native and non-native speakers are likely to occur as they grow up within different culture. Language users express the same thing in different ways because of different cultures they have and the use of modalities which are the grammar rules of a language. Folktales have been used in introducing culture, values, history, and beliefs of the nations where the folktales were written, in the classroom, and used as linguistic resources the students can learn (Mantra and Kumara; 2018, Ryspayeva, Ismagulova, Zhukonova and Nemchenk; 2018). It is assumed that native and non-native speakers have differences in the use of modality

expression as they are from different countries with different language such as found in the research done by, He and Wang in 2013. They investigated the use of Epistemic Modality Markers in Chinese articles and found that culture affects the frequency use of Epistemic Modality Markers significantly.

The fact the correlation between culture and language encourages the writer carried out research about the use of modality in expressing cultures to folktales. What makes this current research different from the previous ones is that this research does not only reveal the types of modalities the folktales use but also modalities differences found in those two different allotments of folktales. It is assumed that different folktales will be written and told in different ways, both from the component of the language, the writers speak and the original country the folktales are from. Finally, this research deals with the study of modalities especially epistemic and deontic modality in Indonesian which represent non-native folktales and English representing native folktales. It will discuss about the types of modality expressions in those two different and to what extend do these two groups of writer express modality expressions differently. The result of the research is expected to give contribution to the development of theory of sociolinguistics, furthermore, this research also provides information for the scholars about the types of modality expressions found in two different allotments of folktales. It will give information that Indonesia folktales writers have different way from the native writers in expression modality meaning.

RESEARCH METHOD

This research was designed as descriptive qualitative research which studied the use of modalities in Indonesian and English Folktales. The data were collected through documentation techniques which were taken from the collections of English translated Indonesian Folktales and English Folktales. There were 30 folktales collected which come from USA, British and Indonesians as source of data. The reason for choosing folktales from those countries were that USA and British are speaking English countries in which their people's first language, consequently, their folktales were not the result of translation from certain language to English. As translation is a synthetical product of history, society and culture, it is assumed that the product of translation is influenced by those three factors. The researcher, therefore, wanted to compare the modalities used by native speakers of English and non-native speakers of English which is Indonesian. Random sampling was carried out because the source of data is considered as the representation of folktales in those countries. The data are taken from those 30 folktales. Some modality expressions will be identified from those folktales. There will be different numbers of modality expressions which will be classified according to the concept of modality proposed by Bybee's, et al (1994) and Frawley's (1992).

The data source of this research are Indonesian translated and English folktales. Regarding to the role of the researcher herself as the main instrument in the research, automatically, the researcher is acted as the data collector. Hence, after deciding the source of the data and collected all the data, they then were documented. After the data were collected, they were classified based on the types of modalities dan displayed to make the analysis easier and coded. The modal verbs used were coded following the formation of source text (codeNf and Nnf), types of modal (codeD and E), data number (codeDn), and reference number (codeRef.). In this research, the key instrument is the researcher herself because in qualitative studies, the human investigator is the primary instrument for the gathering and analyzing of datum (Ary, D, et al, 2009: 425).

The stages that the researcher did in data analysis were reducing the data in which the data collected were sorted on the basis of the focus of the study, as Miles and Huberman say that data reduction is the process of selecting, focusing and simplifying, abstracting and transforming the data that appear in written-up field notes or transcription (1994: 10). After the data were collected and reduced, they were classified, and analyzed. The followings are the steps of analysis:

1. The source of data was separated into two; non-native folktales and native folktales
2. Each of the allotment was classified into the Epistemic and deontic modality
3. Each of the modality meaning was divided into several aspect based on the linguistic expressions such as modal adjectives, modality adverbs, verbs, nouns, modal auxiliaries, and multi word units.

4. Data were displayed and coded. It was done to help the readers understand what was happening and to do something. This is the process of organizing, compressing assembly of information that permits conclusion and actions (Miles and Huberman, 1995: 13).
5. The data from the English Folktales were analyzed based on the types of modalities used by the folktale’s writers.
6. The same thing was done to non-native Folktales.
7. Data were displayed. It was done to help the readers understand what was happening and to do something. This is the process of organizing, compressing assembly of information that permits conclusion and actions (Miles and Huberman, 1995: 13).
8. The data from the English Folktales were analyzed based on the types of modalities used by the folktale’s writers.
9. The same thing was done to English translated Indonesian Folktales.
10. After the types of modalities were identified from those two different allotments of folktales, the next step was identifying the differences of the modalities found in those folktales. In the discussion session, the differences found were analyzed by relating them to the culture where the folktales originally come from

FINDINGS AND DISCUSSION

Table 1 representing the use of deontic modalities in Nf reveals how the native writers express the degree of moral desirability of the state of affairs from the characters’ described in folktales. Those various expressions are in the form of modal auxiliaries, modal adjectives and verbs. Among those three types of expression, modal auxiliaries were mostly used by the writer with various types such as seen in the table.

Table 1. Deontic modality expressions used in native folktales (Nf)

No	Modal Auxiliaries	Modal Adjectives	Modal Adverbs	Lexical Verbs
1	Shall	be able to		had to
2	Should			
3	Can			
4	Could			
5	Must			
6	May			

Each of modal auxiliaries in the data were employed in the Nf to represent the writers’ aim to express the characters’ attitude to the degree of obligation and permission attaching to the performance of certain actions. As it can be seen, for example, in data no 1, 7 and no 8, they are expressing obligation however, the use of *shall* in datum 1 is considered as more lenient than the use of *must*. In this case when *shall* is used, there is tolerant in it. On the other hand, when *must* is used, as in datum 8, the character had no choice that he must go home so that he was sure that there was nothing wrong with his wife.

- (1) What *shall* we do, what *shall* we do?” said the window, wringing her hands (Nf/D/D10/Ref15)
- (2) *Could* you please be so kind as to give some breakfast.” (Nf/D/D13/Ref11)
- (3), for Sir Torre had been wounded in his first battle, and *could* not go to the tournament.(Nf/D/D22/Ref2).
- (4)that the prize *should* be sent to so gallant a victor (Nf/D/D12/Ref11)
- (5) Before I go, I *must* thank the Lily Maid, and reward her for all she has done for me (Nf/D/D21/Ref3)
- (6) I *must* go to cool Rigel spring and see if my wife are safe (Nf/D/D10/Ref15)
- (7) “You *may* have won, but I am master of the farm yard” (Nf/D/D26/Ref2)

Meanwhile the semantic category of permission was expressed in modal auxiliary *could* and *may*. Though those three modal auxiliaries have the same meaning, they carry different purposes as in datum 1 and 2, they implicitly reveal the distance relationship among the speakers, meanwhile modal *may* reveals the unfriendly situation between the speakers in which the sentence above means the absolute winner was determined by the Red Rooster as the master of the Farm Yard.

Deontic modality is also expressed in verbs as well, such as *had to*. This expression represents the meaning of obligation such as seen in the snow and ice sparkled so brightly that the Inuit had to shade their eyes.

Table 2. Epistemic modalities expressed in native folktales (Nf)

No	Modal Auxiliaries	Modal Adjectives	Modal Adverbs	Lexical Verbs
1	Must	be true	surely	think
2	Will	be possible	really	want
3	Would	be impossible		realize
4	Might be	be sure		felt
5	Could be			seemed
6	May			believed
7				claimed
8				knew

Epistemic modality is one type of modality expressing the degree of probability of the state of affairs (Nuyts, 2006; Huddleston, 1984). In other words, epistemic modality is related to the possibility, probability or impossibility of a certain proposition (Kreidler, 1998). As seen in table 2 above, the writers of Nf express varying degree of beliefs in the form of modal auxiliaries, adjectives, adverbs and lexical verbs.

Modal auxiliaries are the common expression to represent the feeling of confidence or lack of confidence in the truth of a proposition expressed. The following examples express the state of affairs in different way.

- (1) You *must* have thought it was the wailing of children, the laughing of the gougourgahgah you heard, and thought it the laughter of women and mine *must* have been the voice as of men that you heard (Nf/E/Dn5/Ref14)
- (2) Alicia’s brother turned my way and squinted very hard, as if he *might be* able to make out my outline if he stared hard enough (Nf/E/Dn11/Ref13)
- (3) He could think only of nobleness and beauty of the great king’s face, and wish that his fair sister Elaine *might* see him to (Nf/E/Dn12/Ref14)
- (4) If you *will* not take my dogs over, your foolish daens, you *will* die like tis.....(Nf/E/Dn10/Ref14)
- (5) “You *will* just stay where you are put, like stone does under the water, and grow, as it does to be part of the earth”. (Nf/E/Dn7/Ref3)
- (6) “Now you cowardly daens, you would not do that what I, Bahloo, asked you to do, and so forever you have lost the chance of rising again after you die” (Nf/E/Dn21/Ref14)
- (7)and am going to let it go and then follow it to its nest, that I *may* get honey (Nf/E/Dn24/Ref15)

As it can be seen in datum 1 in which to express the strong confidence/ belief, the writer used modal auxiliary *must* in order to show to the readers that what the character you were not wrong, meanwhile, the opposite degree of confidence is seen in datum 4 and 7 which indicate the writer want to show that the characters were not having high confidence. In *He could think only of nobleness and beauty of the great king’s face, and wish that his fair sister Elaine might see him to*, the writer wants to tell that there was a great expectation that his sister and the handsome king will look at each other however since it is between the ordinary people and the King who had different social level, it is impossible to happen, the writer implicitly tells that it is impossible for the King to look at Elaine.

Similar meaning is also found in datum 7 that he is not sure to be able to get honey or not or in other words, the possibility of getting honey is small. Data number 1 and 2 are used in the story tend to express obligation rather than permission as they were expressed in the story when the characters give some reasons for doing something such as in datum 5 and 6 *will* and *would* implicitly carry the meaning that Bahloo wants daens not to move otherwise Bahloo killed them.

The degree of possibility in Nf folktales were expressed in the form of adjectives such as *be true*, *be sure*, *be possible* and *impossible*, as seen in the following datum.

- (1) I stopped and rubbed my eyes. That was *impossible*.....and there was a little dead cat lying on it.(Nf/E/D13/Ref14)
- (2) Could it be *possible*? In my heart, I already believed him (nf/E/D9/Ref7)
- (3) “It is *true*,” they said,” that which they told us” (Nf/E/D26/Ref10)
- (4) Suddenly, a ball of light appeared in the window. I blinked in surprise; I *was sure* Alec had said the house was abandoned(Nf/E/D3/Ref13)

Be im/possible in datum 1 and 2 carry a meaning of the character’s state of affair which was in doubt. This is supported by the writer’s description about the character’s attitude such as stopping, and rubbing his eyes. Meanwhile in the second datum, the character in the story was described as having doubt by describing his feeling: at first, he believed his friend then his friend betrayed his, therefore he said, could it be *possible*? Which means it is impossible. The last datum in conversation: “It is *true*,” they said,” that which they told us” reveals the condition that the characters were very sure about what they said. Undoubtedly, they make a statement that the water they tasted was salt because they had tasted it.

The form of adverbs is used in these stories as all the datum show that they were used to express the character’s beliefs about one state of affairs.

- (1) “*Surely* this is Sir Lancelot himself.” But when he saw the lady’s favour on the knight’s helmet, he said, ‘ No, it cannot be Sir Lancelot (Nf/E/D21/Ref2)
- (2) Not that I *really* believed the cats had spoken. It was all a strange, waking dream brought on by too much work (Nf/E/D19/Ref14)

Another form of epistemic modality found in some Nf is adverb namely *surely* and *really*. Those two expressions have the same meaning as the ones in the form of adjectives which is to measure the degree of certainty. *Surely* in the above datum indicates how the character believed with what he saw at first, therefore, comparing to the use of modal auxiliary *cannot* which still have low degree of certainty, when someone use, *surely*, in his statement, it means he doesn’t doubt about something. Furthermore, the combination of adverb and verb is also found in a sentence *not that I really believed the cats had spoken. It was all a strange, waking dream brought on by too much work.* *Really* is used to strengthen the verb *believed* in this character’s statement as the folktale’s writer wants to convinced the readers that what the character saw was totally correct.

The last form of epistemic modality is expressed in verbs. In this case, the Nf’s writer, seem to employ more varieties of epistemic in verbs, as seen in table 2 that those verbs are *think*, *want*, *realize*, *felt*, *seemed*, *believed*, *claimed*, *very* and *know*. Below is the realization of those expressions in a sentence found in the folktales.

- (1) “ I *think* the best way to civilize that yellow serpent is to let daylight into his heart”(Nf/E/D10/Ref24)
- (2) “How can I tell you? I *know* of no people; I live alone” (Nf/E/D8/Ref5)
- (3) They *seemed* to have sprung up overnight, and they were *very* beautiful (NF/E/D5/Ref7)
- (4) Almost as he spoke came a sound as of a thinder-clap, but the sound *seemed* to come from the ears of the girls.(Nf/E/D11/Ref12)
- (5) In my heart, I already *believed* him (Nf/E/D15/Ref 9)

- (6) When Weedah came back from hunting they told him what their mother has said, how they had been pledged to Beereun, who now *claimed* them (Nf/E/D26/Ref11)
- (7) That was the moment I *realized* I had been bewitched (Nf/E/D4/Ref2)

All the sentences above reveals how the writer’s view of the truth of the statement which they expressed through the stories they wrote. For example, in data 3 and 7 in which *seemed* and *realized* are used. When he wrote: they seemed to have sprung up overnight, and they were very beautiful, it implicitly means that there is doubt that the girl came up in a night, no information telling whether the girls definitely come every night or not. Similar to that the linguistic feature *realized* also means that the writer just woke up from sleep so that did not know for sure if he was bewitched (datum 7).

Table 3. Deontic Modality expressed in non-native folktales (Nnf)

No	Modal Auxiliaries	Modal Adjectives	Modal Adverbs	Lexical Verbs	Multi-word Units
1	Will	be unable	successfully	have to	asked the fiancée permission
2	May	be able	hopefully	want	be allowed to
3	Can			be un/willing	
4				decide	
5				urged	

It can be seen that the non-native writers used various expressions which are modal auxiliaries, adjectives, adverbs, verbs and multi word units. Nnf writers used less varieties of modal auxiliaries to express obligation and permission.

- (1) Besides that, I’m afraid our enemies were still there.” Well, some people also wanted to go back home. “I *will* join you. I miss my hometown” (Nnf/D/D1/Ref5)
- (2) There was a promise that *must* be agree (Nnf/D/D7/Ref3)
- (3)that they *should* not talk about the origin of a fish princess.(Nnf/D/D11/Ref10)
- (4) She said that if he did not trust her anymore, he *may* kill her and throw her body into the river.(Nnf/D/D2/Ref15)
- (5) The boy come closer and saw a stick stuck in the ground.....Everybody tried, but nobody succeeded. “Can I try?” asked the little boy (Nnf/D/D3/Ref11)

The first modal auxiliary which is classified as deontic modality expression is *will*. As it is seen in data 1, the character is described as someone who feels that he should go home. There was a condition that push him to go home namely his feeling of homesickness. The use of will indicate his strong will to go home. The second type of modal auxiliary used by the writer is *should*. It clearly means commitment for not telling the truth of the origin of a fish princess. This is said as a promise that must be agreed. The last data which was revealing the use of modal auxiliary to ask permission. The little boy asked permission to everybody to pull out the stick after nobody could not do that. Furthermore, the highest frequency, the writers used in expressing deontic modality is the use of verbs, as seen in the following data.

- (1) They *had to* leave their places. They *had to* flee to find a safe place (Nnf/D/D20/Ref12)
- (2) “Give me your money! You *have to* pay the tax!” said the soldier. (Nnf/D/D13/Ref11)
- (3) “Joko Seger, remember your promise. I *want* you to bring one of your children to the crater of Bromo Mountain. Nnf/D/D7/Ref7)
- (4) Then he *decided* to follow the lesson of Sunan Kali Jaga. To follow the lesson of Sunan Kalijaga, the chief had to leave everything behind. Nnf/D/D12/Ref9)
- (5) “What’s in it for me?” thought Purbasari. But she *was willing* to oblige. (Nnf/D/D20/Ref7)

Had to or *have* the meaning of less obligation which is not as strong as the modal auxiliary *must*. However, this verb carries the meaning of having no choice anymore and there is a consequence when not doing it, such as in datum 2 when the tax was not paid, the soldier surely will do something to Kelana Sakti’s father. Other verbs which indicate strong obligation are *want* and *decide*, and *be willing*. When someone use these verbs, it means that this concerns the degree of willingness of a speaker to do something. Such as in datum 3 is related to God’s order to Joko Seger to bring one of your children to the crater of Bromo Mountain while in datum 4 is related to the chief of the village’s willingness to do what Sunan Kalijaga’s advise.

The obligation found in this research is also expressed in multi word unit, namely *ask one permission* and *be allowed to*. These two units are also identified to cover obligation and permission and are realized in passive as seen in the following sentence: *Aji Saka got combat for seven days with seven-night watchman forest devil because Aji Saka refused slaves made by the devil watchman for ten years before the forest was allowed to pass*, and active form in sentence: *Sangkuriang asked his fianche’s permission to hunt. When Dayang Sumbi straightened Sangkuriang’s hair he saw a scar.....*

Table 4. Epistemic Modality expressed in non-native folktales (Nnf)

No	Modal Auxiliaries	Modal Adjectives	Modal Adverbs	Lexical Verbs	Multi-word Units
1	must be	impossible	definitely	planned	one thing for sure
2	should be	very	extremely	knew	it is supposed to be
3	could be		actually	trust	be very sure
4	can		accidently	thought	
5	would		apparently	believed	
6			unlikely	want	
7			undoubtedly	promise	

Epistemic modality is defined as the speaker’s opinion or judgment on the content and speech function of the clause. Unlike deontic modality which is the necessity of a person to do or not to do in a certain way and shows the speaker’s desire for the proposition expressed by the utterance, epistemic modality deals with the possibility, probability or impossibility of a certain proposition (Kreidler, 1998). The finding of these epistemic modality expressions in Nf and Nnf is different especially in the types they were used by the writers. Nnf writers tend to use verbs more than other types of modality expressions. The first type of epistemic modality expression is modal auxiliary, as seen in the following data.

- (1) With the power of the keris he has, Raden Nina *can* defeat all the guards (Nnf/E/D5/Ref1)
- (2) “My wife, please forgive all my mistakes. I *cannot* live any longer”.(Nnf/E/D6/Ref1)
- (3) This *could be* a disgrace to the kingdom (Nnf/E/D9/Ref1)
- (4) Jaka Tarub and Nawangsih felt that when they were in trouble, help *would* suddently come (Nnf/E/D6/Ref8)
- (5) But there was a promise that *must be* agreed, that they *should not* talk about the origin of a fish Princess (Nnf/E/D13/Ref8)
- (6) “Please remember, if there is a flood, you *must* save yourselves. (Nnf/E/D15/Ref8)

Can and *could* in data 1, 2, and 3 express the degree of certainty which are reflected in describing the plot of the stories. Those modal auxiliaries have different meaning from the one in deontic modality expression which covers the meaning of permission, these modal auxiliaries uncover the writers’ belief to the success of some actions did by some characters in the story. The stronger meaning of certainty such as *must* and *should* also found in the stories. Using these

expressions, the writers implicitly want to tell that it was a promise, that they have no choice to deny it, they would do as it was agreed (datum 5 and 6). Therefore, those modal auxiliaries are used to make an implicit attribution of stance to the writers.

The second most types of modality expressions are adverbs. In the stories, the writers used the verbs unlikely, definitely, extremely and undoubtedly. The following examples taken from the stories which represent the writers' modalisation of certainty.

- (1) "Malin is married to the daughter of a noble, Mom. He's *unlikely* to come back." Explained the son of Mrs. Malin's friend who had just returned from the other side of the city. "No, Malin will *definitely* come back." (Nnf/E/D19/Ref4)
- (2) And the couple finally had 25 children. They were *extremely* happy (Nnf/E/D7/Ref8)
- (3)Because, if the area is not occupied by a mountain, Java Island will *undoubtedly* be titled even more. (Nnf/E/D18/2)

As it can be seen from datum 1 *unlikely* carries the meaning of low certainty, it shows the writer's lack of knowledge about the character's plan to be back to his hometown. This is different from what are seen in the next data which mention the use of *definitely*, *extremely* and *undoubtedly*. They were used to mark the writer's possibility. In other words, when those three types of adverbs were used, the writers tend to show to the readers that the characters had were certain for what they had felt. The most frequent and various types of modality expressions are verbs. There are nine types of verbs found in the stories. The following are examples of those various verbs used.

- (1) They *planned* to attack them. However, they *knew* that those three kingdoms were very strong (Nnf/E/D13/Ref3)
- (2) The king continued, "Panglima Badau, I *trust* the kingdom to you" (Nnf/E/D14/Ref3)
- (3) He *thought* no one could win the competition (Nnf/E/D15/Ref3)
- (4) They really *believed* that Lembusura would revenge to the kingdom (Nnf/E/D21/Ref15)
- (5) The thief also *wanted* to run away but he cannot move his legs (Nnf/E/D22/Ref11)
- (6) Raden Nuna was very angry and he *promised* to meet his father no matter what (Nnf/E/D24/Ref3)
- (7) Patih Sidopekso *believed* more in the king than her wife (Nnf/E/D23/Ref15)
- (8)When Dayang Sumbi straightened Sangkuriang's hair, he saw a scar on his forehead and immediately *realized* that he was about to marry his own son. (Nnf/E/D4/Ref14)

Believed, *trust*, and *promised* are the top degree of certainty expressing in verbs, as those verbs implicitly mark the writers' strong commitment about state of affair they represent in the character of the stories. Such commitment is identified in datum 6 for example, he wrote Raden Nuna was very angry and he promised to meet his father no matter what. The lexical word choice represents the character's strong willingness to see his father as there was something that he wanted to talk about which made him angry. Therefore, when someone use this word, promise, it is expected that he can convince the addressee. Similar meaning can be found in datum 7 which the lexical verb, believed was used to describe the character. The last type of epistemic modality expression is the form of multi word units. There are only three types which the writer used such as it's supposed to be me, is very sure, and one thing for sure.

- (1) He does not agree his sister was appointed to replace their father. "You cannot ask her to be the queen, Father. I am older than she is. *It's supposed to be me*, not her!" (Nnf/E/D16/Ref3)
- (2) So, the princess goes to see her mother and father and tell them about her plan. She *is very sure* they will not say no (Nnf/E/D17/Ref3)
- (3) *One thing for sure* lots of soldiers were ready to attack the three kingdoms. (Nnf/E/D18/Ref3)

Data 2 convey the meaning that there are strong volitions of the character to meet her parents while in data 3 also carry a meaning of the character's knowledge about the attack in the kingdom. He convinced that the soldiers were ready for fighting. These two attributions provide the stronger

degree of possibility compared to the one found in data 1, this attribution it's supposed to be me implicitly means an expectation and carry the sense of lacking which is associated with a compelling force emanating from within the thing.

Supporting the statement that language and culture is related to each other including in expressing modality, Halliday (1994) and Fasold (2006) say that every language has different way of expressing modality, there is a wide range and various expressions in modality. It means that linguistically, people will express the same thing in different way because of different cultural and national background. Language and nationality were claimed to be two important factors which are affecting people to use modality markers in their discourse (Letica, 2009 in Khoshsima, et al, 2016). As in this current research, the finding reveals that in general Nf and Nnf writers produced similar epistemic and deontic modality expressions. The differences lie on the various attribution in each type. As mentioned by Kramsch (1998), speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. In other words, language symbolize cultural identity, in case of the use of modality their use can be greatly influenced by their mother tongue (Hinkel, 2002). Differences found is representation of their differences in their culture and nations where they are originally from.

The native writers who were represented by the American and English writers expressed deontic modality mostly in modal auxiliaries. The other type of modality identified are modal adjective and modal verbs, even then they are only one namely *be able to* and *had to* (see table 1) Meanwhile, Nnf writers who were represented by Indonesia writers employed more various types of modality expressions such as modal auxiliaries, modal adverbs, modal adjectives, lexical verbs and multi word units (see table 3). Among those types of expressions, lexical verbs are most frequently used with more various attributions compared to the ones used by the Nf writers. Orta in her study (2010) found that there were differences between native English writers and non-native Spanish writers in their making use of modal verbs. The Nf and Nnf writers have no different in using modality expression, but they are different in the variety uses of those expressions.

Similar to the variety use of deontic modality, in the investigation of epistemic modality, the researcher finds that Nf writers tend to use both modal auxiliaries and lexical verbs in higher frequency than modal adjectives and modal adverbs as epistemic stance markers (see table 2). On the other way around, the Nnf writers preferred using various modal adverbs and lexical verbs more frequently to using various modal auxiliaries and multi word units (see table 4). The different modal auxiliaries and lexical verbs which were used by these two different writers strengthen some previous research findings that cultural values affected the way some writers express epistemic modality markers. (He and Wang, 2013). Bahasa and English have differences in rules and when it comes to different rules, consequently, it will influence Indonesians' way of thinking linguistically. It is realized in the way how they express their express degrees of certainty and the necessity or possibility. In accordance with Stockwell, Bowen, and Martin's (1965) express their opinions that L1 and L2 differences can lead L2 learners to interpose three dissimilar forms of transfer. Therefore, Indonesian writers who had to transfer from Bahasa to English may sometimes be influenced by their L1 when they have to express modality expressions. Unlike English which has various modal auxiliaries, Bahasa does not have it, therefore Bahasa speakers tend to express modal meanings in other forms of meanings such as in lexical verbs or adverbs both when they want to express possibility, certainty, permission, or obligation.

CONCLUSION

The findings reveal that there are some differences between the use of epistemic modality and deontic modality expressions used in native and non-native folktales. The differences lie on the number of modality expressions and the various types of modality expression in every allotment. these differences surely are related to the cultural background these writers have. In the point of deontic modality, the native writers tend to use modal auxiliaries such as *shall*, *should*, *can*, *could*, *must*, *may*. There is only one type of adjective and lexical verb as the expression of deontic modal meaning. Furthermore, the epistemic meaning is realized through modal auxiliaries, adjectives, adverbs and lexical verbs. Among those types of expressions, lexical verbs were mostly used in the stories,

however, modal auxiliaries were used repeatedly, it has less varieties than modal auxiliaries. Non-native writers, on the other hand, have employed deontic modality expressions differently from the native writers. The non-native writers employed few varieties in modal auxiliaries, adjectives, adverbs, lexical verbs and multi word units. It means that the varieties of each type are only few. They tend to use the same types of expressions in the folktales. Unlike the modal meaning of deontic, the folktales are rich of epistemic meaning as the writers used many more types of modality expressions with many varieties such as there are 8 varieties of lexical verbs, and 7 varieties of adverbs. These deviants use of epistemic sense reflect the writers' writing convention in their culture and their differences manner in perceiving concepts or express thoughts.

The various uses of modality expressions are different from native and nonnative speakers, as these writers have different cultural and language background which influence their richness of expressing degree of certainty, possibility, and necessity. Speakers from different culture are sometimes lack of information about the different concept modality or their different language background may influence the frequency in using certain modality expressions such as using epistemic or deontic modality. Since this study is limited on the different various uses of modality expressions in English folktales written by native and nonnative writers, further research is recommended to focus on the construction of modality in Bahasa and English in order to show more about the different construction of modality in different languages. This is expected to enrich information about different linguistic features expressing modality in Bahasa and English.

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