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## MODALITY IN MALAY LANGUAGE IN KAMPUNG TUA TANJUNG RIAU BATAM

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**Abstract:** This study aims to describe the types and functions of modality in Malay language used by the people of Kampung Tua Tanjung Riau, Batam, in daily interaction and communication. The approach used is qualitative with descriptive method. The data is in the form of community speech containing modality, obtained through free listening, recording, and note-taking techniques. Data validity was tested through triangulation, and analysis was conducted through data reduction, data presentation, and conclusion drawing. The results show that people use four types of modality, namely intensional, epistemic, deontic, and dynamic. Intentional modality is the most dominant type, especially in the meaning of volitional. In addition, three main functions of modality in community communication were found. This finding indicates that people consciously utilize modality as an important part of interaction. The conclusion of this study states that modality has a central role in the communication system of the community of Kampung Tua Tanjung Riau. Tanjung Riau Malay language has a distinctive and rich modality system, which reflects the culture and way of thinking of its speakers. This research is expected to be a contribution to the preservation and development of regional linguistic studies, as well as a reference for further research in the field of local language and culture.

**Keywords:** *modality; Malay language; morphology; Tanjung Riau; regional linguistics.*

### INTRODUCTION

Human life cannot be separated from language. Language becomes a verbal communication system to voice ideas, thoughts, desires, and wishes from one human to another (Latifah & Safrida, 2025; Omar & Razi, 2022; Taguchi, 2024). Language is a component that is always attached to humans in all activities and movements, throughout human existence as a cultural and social (Fowler, 2022; Heller et al., 2024). Chaer said that in social life, human activities will not be fixed and always changing, so that language will also experience changes, become not fixed or not static (Dewi et al., 2023; Johnston, 2023; Liu et al., 2025). Therefore, language is dynamic. The dynamism of language results in various dialects will continue to emerge and the vocabulary of a language will continue to grow (Humaeroah et al., 2023; Kentmen et al., 2023; Liu et al., 2025). In addition, the development of language use can change and develop by itself slowly because it adapts to the development and changes in the

patterns and systems of life of the speaking community (Markov et al., 2023; Nisa & Abduh, 2022; Yulian & Mandarani, 2023).

In every communication, language plays an important role in efforts to convey ideas, messages, and the speaker's intentions (Amer et al., 2021; Engeness, 2021; Ricca, 2022). According to Chomsky the reason for studying language is the tendency to assume that language is a mirror of the thoughts and intentions of the speaker (Hartono et al., 2021; Mahowald et al., 2024; Mao, 2023). Language is the result of human thinking that functions as a means of communication and conveying intentions (Mubarok et al., 2021; Prastio et al., 2024; Suryandani & Budasi, 2021). This is important because it will indirectly help the process of conveying intentions to speech partners. For the process of conveying the intention itself in Indonesian, the speaker can use modality (Chew & Cerbin, 2021; Gupta, 2019; Solikhah et al., 2022). According to Ngo et al., (2024), modality refers to the attitudes and beliefs contained in a speaker's

speech. The way to express the speech can be in various ways, namely by using nouns, adverbs or modality auxiliaries. This opinion is in line with Киливник & Гикава (2024) & Depreatere et al., (2020), who states that modality is an adverb in a sentence that reflects the speaker's attitude toward the subject being discussed. Similarly, according to Ruytenbeek et al., (2025), modality is a linguistic form used to realize hedging and empathy, and it also functions as a certainty marker to express the writer's intention or desire. It indicates the degree of possibility or truth of propositional content and serves as a marker of commitment. Supporting this, Iskakova et al., (2024) explain that the aesthetic function of language can also be expressed through modality, typically manifested in changes of tone, expressions of attitude, and the conveyance of mood. Morphology, as a branch of linguistics, examines the internal structure of words and their formation processes through the combination of morphemes. According to Wray et al., (2022), morphology studies word forms and structures, including processes such as affixation, reduplication, and abbreviation. In the context of this research, morphological analysis is used to examine the types of modality present in the Malay language of Kampung Tua Tanjung Riau, Batam.

Examples of the use of modality in the Malay language by the people of Kampung Tua Tanjung Riau Batam appear in various forms of daily communication, as in the following interactions: Munik: *ee... bile mike tibe?* Yanik: *Last night* Munik: *mestinye mike kasi kaba nak come* Yanik: *tak pe la, later mike susa pulak get ready.* The utterance reflects communication between friends or family that contains elements of modality. Epistemic modality in the form of "must" appears in the phrase "*mestinye mike kasi kaba nak datang,*" which shows the speaker's attitude towards a proposition. This modality functions as a mood revealer in the form of an indicative function, namely when the speaker expresses hope or admonition in a subtle way. In this case, the speaker emphasizes the attitude of the statement which shows the expectation of the speech partner's action. This interaction is part of the natural communication of a homogeneous community, which consists of families and neighborhoods of one tribe, so the use of Malay is still maintained in everyday life. However, the daily presence of tourists raises concerns about interference with local wisdom, including language.

Language is not only used as a means of communication, but can be a cultural characteristic

of each region. Culture is a form of local wisdom, each region that has moral values, knowledge, and as a source of contextual knowledge (Abbas et al., 2022; Moeis et al., 2022; Sakti et al., 2024). The Indonesian language which was absorbed from the Malay language is proof that Malay culture has created national cultural values. The noble values of Malay culture blend with other local cultural values from various regions in Indonesia. The Malay cultural values include: (1) religious values, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) national spirit, (11) love for the country, (12) respect for achievement, (13) friendly/communicative, (14) peace-loving, (15) fond of reading, (16) environmental care, (17) social care, (18) responsibility value, (19) hospitality, (20) politeness, (21) politeness, (22) justice, (23) openness. Malay people who prioritize integrity values (honesty, consistency, courage) by teaching and socializing others through traditional Malay cultural methods, namely language and daily behavior in family, community, and organizational life are diminishing (Muhaimin Wahyudi et al., 2024).

The Riau Islands Malay language is used as a daily communication tool in various contexts, such as in families, communities, and traditional ceremonies (Afandi et al., 2023; Al Husaini, 2024). This language is also a cultural identity and a tool to convey traditional values that exist in the Malay community of Tanjung Riau Old Village. In addition, Malay also plays a role in maintaining local wisdom through oral literature, such as rhymes, poems, and folklore that are passed on orally from generation to generation. This language is a means to convey the values of culture, history, and wisdom that exist in the local wisdom of the Kampung Tua Tanjung Riau Community. Malay language of Riau Islands has an important role in maintaining and improving local wisdom in Batam City. Therefore, there is a need for efforts to preserve and promote the use of Riau Islands Malay in daily life, education, and local culture.

Local wisdom, or more specifically local knowledge, is often misunderstood. Ideally, local knowledge refers to the rediscovery or continuation of tradition (Gómez-Baggethun, 2022; Palladino, 2020). This concept can be understood through the notion of "invented traditions," which are sets of practices often characterized by rituals, symbolic meaning, or explicitly and implicitly accepted rules intended to instill certain values and norms of behavior

through repetition, thereby creating a sense of continuity with the past. In this context, what is important is how local knowledge can promote local culture by providing long-term benefits to the broadest possible community. One form and manifestation of local wisdom is the oral speech culture, which serves as a unifying force in the nation. This form of local wisdom has been passed down by our ancestors and the founding fathers as one of the norms, customs, and guiding principles to foster calmness, peace, cohesion, and harmony in both societal and national life (Arsal et al., 2023; Putri et al., 2022; Sakti et al., 2024).

Local wisdom is one of the potentials owned by an area, which is utilized and processed properly through local wisdom in the surrounding environment (Asrial et al., 2021; Wahyu Titisari et al., 2018). Local wisdom is the value and nature of wisdom or good value that is embedded and followed by the community in a particular location or environment. Local wisdom is reflected in the culture of the community which consists of seven elements, namely 1) living equipment / human needs such as housing, clothing, household tools, 2) livelihoods, agriculture, fisheries and economic production systems, 3) community systems such as social organization, kinship, politics, and law, 4) language and literature systems either orally or in writing, 5) arts such as fine arts, sound arts, and movement arts, 6) knowledge systems consisting of human experiences that have links to empirical facts, and 7) religious systems, namely human experiences related to subjectivity, beliefs, and beliefs (Arifiani et al., 2019). Local wisdom is also built from social values upheld in the social structure of the community itself and has a function as a guide, controller, and signpost for behavior in various dimensions of life both when dealing with others and with nature (Anggraeni et al., 2023; Mulyani et al., 2024; Yunika Puspasari, 2020).

Kampung Tua Tanjung Riau in Batam City, Riau Islands, is a historic settlement that represents the original identity of the Malay community before the massive development of Batam began in 1970. With its strategic location on the coast and direct access to Singapore and Malaysia, the area not only has marine tourism potential, but is also rich in local architectural and cultural heritage. The Batam City Government designated it as a Cultural Heritage Area through Local Regulation No. 2 Year 2014, in order to protect the customs, environment and history of the indigenous people of Batam. In this context, research on modality in Tanjung Riau Malay dialect becomes significant. Compared to Standard Indonesian which tends to

be formal and standardized, the use of modality in Riau Malay dialect contains social nuances, local wisdom, and distinctive cultural structures. This comparison opens up space to reveal the dynamics of language as a representation of community values and identity, while supporting the preservation of regional languages that are vulnerable to being eroded by the flow of migration and modernization

Based on the descriptions above, this research uses the study of morphology. Morphology is a branch of science that studies the linguistic aspects of words and their parts. In other words, morphology discusses word formation. This morphology study is to find out the ins and outs of word construction or word formation, especially Malay vocabulary in the speech of the people of Kampung Tua Tanjung Riau Batam. Meanwhile, semantics is one of the branches of linguistics that discusses and analyzes language at the level of meaning. This semantic study is to explore the meaning contained in the Malay vocabulary in the speech of the people of Kampung Tua Tanjung Riau Batam. Through this research, it is known the type of modality and the function of modality in Malay speech in the community of Kampung Tua Tanjung Riau Batam. The combination of type and function of modality will show the modality in Malay speech in daily interaction conducted by the people of Kampung Tua Tanjung Riau Batam.

Research on modality in Malay language in Kampung Tua Tanjung Riau, Batam, is important because this area holds a unique and relatively unexplored linguistic wealth. Thus, this study aims to describe the use of morphemes on the type of modality in Malay language in daily interaction in Kampung Tua Tanjung Riau, Batam, and describe the function of Malay language modality in Kampung Tua Tanjung Riau, Batam.

## METHOD

This study is a qualitative research employing a descriptive analysis method to examine the modality speech forms used by the local community in Kampung Tua Tanjung Riau. The descriptive method was chosen to portray the natural linguistic behavior of the speakers, emphasizing the use of local knowledge and cultural context as it authentically occurs in daily communication. The primary instrument in this study is the researcher herself, who acts as both observer and analyst during the data collection and interpretation process.

Data collection was conducted using the *simak bebas libat cakap* technique, which allows the

researcher to observe naturally occurring conversations without direct participation. Audio recordings were collected from spontaneous interactions in public and semi-public spaces within Kampung Tua Tanjung Riau. A total of 6 hours of audio recordings were gathered over a period of two weeks, covering various settings such as markets, gatherings, and households. Informants were selected purposively to represent a range of demographic backgrounds, including gender (3 male and 3 female speakers), age (ranging from 25 to 65 years), and educational level (elementary to tertiary education). Ethical considerations were addressed by obtaining verbal consent from all participants, ensuring anonymity, and informing them about the purpose of the study.

The transcribed data underwent several stages of processing: (1) full transcription of all audio recordings; (2) careful reading and sorting of utterances relevant to modality; (3) alignment of the data with the theoretical framework of modality speech acts as outlined by Alwi, which includes epistemic, deontic, dynamic, and boulomaic modalities; (4) categorization and coding of data based on source and type of modality; and (5) marking and organizing the data according to function and context.

Data analysis involved four main stages: identification, classification, interpretation, and conclusion. In the identification stage, utterances containing modality were selected. The classification stage grouped these utterances according to modality type and function. During the interpretation stage, each instance was analyzed in relation to its semantic and morphological characteristics, taking care to maintain a clear distinction between the two. Coding reliability was enhanced through intra-rater consistency checks and validation by a second coder to ensure objectivity and minimize bias. The final stage involved synthesizing the findings to draw conclusions about the patterns of modality in the local dialect of Kampung Tua Tanjung Riau.

## **RESULT AND DISCUSSION**

*Morphemes used to express different types of modality in Malay in Kampung Tua Tanjung Riau, Batam.*

Based on the data analysis, several types of modality used by the community in daily interaction and communication were found. These types can be divided into several categories, such as intensional, deontic, dynamic and epistemic. The following are the categories found in the analyzed speech:

Speech:

*"Nak pegila"*

*"want to go"*

Modality: Intensional

Morpheme Form:

*"Nak"* ← free morpheme

In the above speech, there is a form of intensional modality which expresses the speaker's desire or willingness to perform an action, namely going. In this speech, the word "Nak" functions as a free morpheme that shows intent or desire. This word comes from the basic form of *hendak* which is shortened to "nak" in Tanjung Riau Malay. The free morpheme "nak" as a marker of intentional modality which includes levels of willingness and intention. That is, the speaker clearly states the intention to perform an action, namely going. Thus, the intensional modality in this speech expresses the speaker's desire or will expressed through free morphemes.

Speech:

*"Iih tak kuase beli lagi badan tegak, puase ini bole masak aku masak, tak suke aku e, makan makan barang oghang, biak aku masak sendiri, senang aku."*

*"Tidak sanggup badan masih sehat, puasa ini jika bisa aku masak, aku masak. Aku tidak suka makan makanan orang lain, biar aku masak sendiri, aku sukalah."*

Modality: Intentional (combination of epistemic and Intentional).

Morpheme Form:

*"Bole"* ← free morpheme

*"Biak"* ← free morpheme

In the above speech, there is a combination of intentional and epistemic modalities which express the speaker's willingness, ability, and belief in an action. Epistemic modality is realized through the word "bole", as a free morpheme. The word "bole" comes from the root word *boleh* which expresses the possibility or ability to perform a certain action. In the context of this speech, "bole" shows that the speaker feels able to cook by himself even though he is fasting. This expression also contains the meaning of belief that he can still perform the action.

Furthermore, the intentional modality is characterized by the word "biak" (from *let*), which also functions as a free morpheme. "biak" expresses the willingness or intention to perform certain actions independently. In this speech, the

speaker expresses his desire to cook his own food rather than eating other people's food. The use of "breed" emphasizes the speaker's willingness to act independently without depending on others. Thus, this speech contains a combination of epistemic and intentional modalities through the use of free morphemes such as "bole" and "biak".

Speech:

"Pause la pasti bun"

"Pasti fasting bun"

Modality: Epistemic

Morpheme Form:

"Pasti" ← free morpheme

In the above speech, there is epistemic modality which expresses the speaker's belief or certainty about the fasting action that will be carried out. In this speech, epistemic modality is characterized by the word "pasti", as a free morpheme. "pasti" is a base word that can stand alone and means 'certainly' or 'sure to happen'. As a free morpheme, "definitely" expresses the speaker's belief in the fasting action that will be performed by the interlocutor. By using "pasti", the speaker conveys the certainty that fasting will be done, without leaving any doubt. Thus, this speech displays the structure of epistemic modality through the use of the free morpheme "pasti", to emphasize the speaker's certainty regarding the fasting action.

Speech:

"Betol, itu bagos oghang mendoakan."

"Benar, bagus banyak orang mendoakan."

Modality: Intensional

Morphological Form:

"Mendoakan" ← bound morpheme

In the above speech, there is an intensional modality which expresses the intention or good intention of the act of praying. In this speech, the intentional modality is characterized by the bound morpheme form "mendoakan". In the context of this speech, the act of praying is associated with good intentions, so the intensional modality is reflected through the use of the bound morpheme "-kan", which indicates action for someone. Thus, this utterance shows a combination of intensional modality and intentionality aspect reinforced by the use of the bound morpheme "-kan" in the word "mendoakan".

Speech

"Bang emi sampai bepesan, meninggal aku mike jangan tak yasinan e, tak bace kan e!"

"Bang Emi meninggalkan pesan, saat meninggal jangan sampai tidak mengadakan yasinan, bacakan ya!"

Modality: Deontic (command).

Morphological Forms:

"Jangan" ← free morpheme

In the above speech, there is a deontic modality that expresses an order or prohibition conveyed by the speaker. The deontic modality in this speech is characterized by the word "don't", as a free morpheme. The word "don't" is a form of prohibition or warning used to prevent someone from doing an action. In this context, "don't" is used to emphasize the command not to leave the yasinan ritual when Bang Emi passed away. Thus, this speech contains deontic modality in the form of prohibition "do not" through the use of free morphemes.

Speech:

"Kalau adek die tu macem oghang bunian kak, tak bole jumpe oghang."

"Seperti orang bunian adik itu, tidak boleh ketemu orang lain."

Modality: Deontic

Morphological Form:

"Tak bole" ← free morpheme

In the above speech, there is a deontic modality which expresses the prohibition or impermissibility for someone to perform an action, namely meeting other people. The deontic modality in this speech is characterized by the phrase "tak bole", which consists of two free morphemes. Thus, this speech contains deontic modality in the form of prohibition expressed through the free morpheme "tak bole".

Speech

"Kami rase ini anak bunian ni tak bole nengok oghang ni budak bunian."

"Saya rasa anak orang bunian ini tidak boleh melihat orang."

Modality: Deontic

Morpheme Form

"Tak bole" ← free morpheme

"Kami rase" ← free morpheme

In the above speech, there is a combination of deontic and epistemic modalities which express the speaker's prohibition and conjecture about certain conditions. Epistemic modality is seen through the use of the phrase "kami rase". The word "kami" functions as a free morpheme that refers to the speaker as the subject. Meanwhile, the word "rase"

is also a free morpheme that means “feeling” or “opinion”. The combination of “*kami rase*” conveys the speaker's conjecture, opinion, or perception of something, in this case the condition of bunian children who are not allowed to see other people.

Thus, “*tak bole*” is a marker of prohibition or the inability to perform an action, namely seeing other people. In the context of this speech, the prohibition is associated with the condition of bunian children who are considered to have certain limitations to interact with others. The free morpheme form “*kami rase*” expresses the speaker's perception or opinion, and “*tak bole*” as a prohibition marker in the context of deontic modality expressed through free morphemes.

Speech:

*"Die nak ape, nak menyusu?"*

*"Dia mau apa? mau menyusu?"*

Modality: Intensional content (desire).

Morpheme Form

“*Nak*” ← free morpheme

In the above speech, there is a form of intensional modality which expresses the speaker's desire or willingness to perform an action, namely leaving. In this speech, the word “*nak*” functions as a free morpheme that shows intent or desire. This word comes from the basic form of *hendak* which is shortened to “*nak*” in Tanjung Riau Malay.

The free morpheme “*nak*” as a marker of intentional modality which includes levels of will and intention. That is, the speaker clearly states the intention to perform an action. Thus, the intensional modality expresses the speaker's desire or will expressed through the free morpheme “*nak*”.

Speech

*"Die belum tido juge tu, bawe die tido."*

*"Dia belum tidur, ajak dia tidur."*

Modality: intensional

Morpheme Form

“*Bawe*” ← free morpheme

In the above speech, there is an intensional modality which expresses the speaker's desire to invite someone to perform an action, namely sleep. The intentional modality in this speech is characterized by the word “*bawe*”, as a free morpheme. The word “*bawe*” comes from the basic form of *bawa*, which in this context is used to express an invitation or request for someone to bring or invite someone else to sleep. Thus, the use

of the word “*bawe*” emphasizes the speaker's desire for the invitation to be carried out by the interlocutor expressed through the free morpheme “*bawe*”.

Speech

*"Ci nak es cendol tak ci?"*

*"Ci mau es cendol atau tidak?"*

Modality: intensional (desire, offer).

Morpheme Form

“*Nak*” ← free morpheme

In the above speech, there is an intentional modality which expresses a desire or offer to the interlocutor. Intentional modality is characterized by the word “*nak*”, as a free morpheme. The word “*nak*” is a short form of *want* which means “*want*” or “*want*”. In the context of this speech, “*nak*” functions as a marker of desire to offer something to the interlocutor (*es cendol*). Thus, the use of the word “*nak*” as a marker of intentional modality is expressed through the free morpheme “*nak*”.

Speech

*"Mak ndak?"*

*"Mak mau?"*

Modality: intensional (desire).

Morpheme Form

“*ndak*” ← free morpheme

In the above speech, there is an intentional modality which expresses the desire or willingness of the interlocutor. The intentional modality in this speech is characterized by the word “*ndak*” as a free morpheme. As a free morpheme, “*ndak*” can stand alone to express one's desire or will. Thus, “*ndak*” is a marker of intensional modality expressed through free morphemes.

Speech

*"Cobe tanye tanye dulu"*

*"Coba tanya-tanya dulu"*

Modality: intensional (suggestive request)

Morpheme Form

“*Cobe*” ← free morpheme

In the above speech, there is an intensional modality which functions as a request in the form of a suggestion. The intentional modality in this speech is characterized by the word “*cobe*”, as a free morpheme. As a free morpheme, “*cobe*” expresses a request or suggestion for the interlocutor to perform a certain action, namely asking for something.

Speech

"Kau bilang nak rekam ci? nanti meranyah-ranyah ci a"

"Kata kamu mau merekam ci? Nanti ke mana-mana ci"

Modality: intensional (desire)

Morpheme Form

"Nak" ← free morpheme

In the above speech, there is an intentional modality which expresses a desire or offer to the interlocutor. Intentional modality is characterized by the word "nak", as a free morpheme. Thus, the use of the word "nak" as a marker of intentional modality expressed through the free morpheme "nak".

Speech

"Tak boleh jauh memang bahaya kiteee"

"Tidak boleh jauh, kita bahaya"

Modality: deontic (command)

Morpheme Form :

"Tak boleh" ← free morpheme

In the above speech, there is a deontic modality which expresses the prohibition or impermissibility for someone to perform an action, namely meeting other people. The deontic modality in this speech is characterized by the word "tak boleh", which consists of two free morphemes. Thus, this speech contains deontic modality in the form of prohibition expressed through the free morpheme "tak boleh".

Speech

"Itu munik cobe pulak beli beras bude"

"Munik coba beli beras bude"

Modality: intentional

Morpheme Form :

"Cobe" ← free morpheme

In the above speech, there is an intentional modality which functions as a request in the form of a suggestion. The intentional modality in this speech is characterized by the word "cobe", as a free morpheme. As a free morpheme, "cobe" expresses a request or suggestion for the interlocutor to perform a certain action, namely asking something.

Speech:

"Agaknye macem-macem jenes"

"Agaknya berbagai macam jenis"

Modality: Epistemic

Morpheme Form

"Agaknye" ← bound morpheme

In the above speech, there is epistemic modality which expresses the speaker's predictability or conjecture about a condition. The epistemic modality in this speech is characterized by the word "agaknye" as a bound morpheme. Thus, the word "agaknye" as a marker of epistemic modality which expresses the speaker's conjecture or prediction of the condition of a particular object is expressed through a bound morpheme.

Speech

"Ha itu aku cobe masak tu, belum ade yang makan tu"

"Itu aku coba masak, belum ada yang makan"

Modality: intensional

Morpheme Form :

"Cobe" ← free morpheme

In the above speech, there is an intensional modality which functions as a request in the form of a suggestion. The intentional modality in this speech is characterized by the word "cobe", as a free morpheme. As a free morpheme, "cobe" expresses a request or suggestion for the interlocutor to perform a certain action, namely asking something.

Speech

"A beras bulog pule konon bagos"

"Konon beras bulog lebih bagos"

Modality: Epistemic

Morpheme Form

"Konon" ← free morpheme

In the above speech, there is epistemic modality which expresses the speaker's conjecture or predictability about the quality of bulog rice. The epistemic modality in this speech is characterized by the word "konon" as a free morpheme. The word "konon" means "he said" or "based on information heard". As a free morpheme, "konon" can stand alone to convey information that is speculative or cannot be confirmed.

Speech

"Kata munik biak aje la aku beli"

"Kata Munik biarlah aku saja yang membeli"

Modality: intentional

Morpheme Form

"Biak" ← free morpheme

In the above speech, there is an intentional

modality which expresses omission or permission to perform an action. Intentional modality is characterized by the word “*biak*”, as a free morpheme. As a free morpheme, “*biak*” can stand alone and functions to convey permission or omission of an action.

Speech

*"Beli die tadi mesti di sungai harapan"*

*"Dia pasti beli di Sungai Harapan"*

Modality: Epistemic (certainty)

Morpheme Form:

“*Mesti*” ← free morpheme

In the above speech, there is epistemic modality which expresses the speaker's certainty about an event. The epistemic modality in this speech is characterized by the word “*mesti*”, as a free morpheme. The word “*mesti*” means “definitely” or “must” and can stand alone to express the speaker's belief in an event or action. In the context of this speech, “*mesti*” is used to express certainty that the act of buying is done in Sungai Harapan. Thus, the morphological structure of “*mesti*” is a marker of epistemic modality that expresses certainty or belief in an action.

Speech

*"Coba masak tu tak campur"*

*"Coba masaknya tidak dicampur"*

Modality: intensional (suggestion request)

Morpheme form :

“*Coba*” ← free morpheme

In the above speech, there is an intentional modality which functions as a request in the form of a suggestion. The intentional modality in this speech is characterized by the word “*coba*” as a free morpheme. As a free morpheme, “*coba*” expresses a request or suggestion for the interlocutor to perform a certain action, namely asking for something.

Speech

*"Sekarang nak sugho Mak Unah cakap macam mane ni?"*

*"Sekarang mau suruh Mak Unah berbicara seperti apa?"*

Modality: intensional (intention/command)

Morpheme Form

“*Nak*” ← free morpheme

In the above speech, there is an intentional modality which expresses a desire or offer to the interlocutor. Intentional modality is characterized by the word “*nak*”, as a free morpheme. Thus, the

use of the word “*nak*” as a marker of intentional modality expressed through the free morpheme “*nak*”.

Speech

*"Kami mintak cakap je biasa"*

*"saya minta berbicara biasa saja"*

Modality: intensional (request)

Morpheme Form

“*Mintak*” ← free morpheme

In the above speech, there is an intensional modality which expresses the speaker's request to the interlocutor to speak in a certain way. The intentional modality in this speech is characterized by the word “*mintak*”, as a free morpheme. As a free morpheme, “*mintak*” can stand alone and functions to express requests directly. Thus, the morphological structure of “*mintak*” as a marker of intentional modality conveys a straightforward but still subtle request.

Speech

*"Kite cakap macam biasa bukan ditentu tentukan"*

*"Kita berbicara seperti biasa, tidak ditentukan"*

Modality: Deontic (freedom of action)

Morpheme form :

“*macam*” ← free morpheme

In the above speech, there is a deontic modality which expresses freedom of action or the absence of binding rules in how to speak. The deontic modality in this speech is characterized by the word “*macam*”, as a free morpheme. As a free morpheme, “*macam*” can stand alone and functions to express similarity or resemblance to something. Thus, the morphological structure of “*macam*” is a marker of deontic modality that expresses freedom or the absence of rules in the act of speaking.

Speech

*"Die nak tido ngantok"*

*"Dia ngantuk mau tidur"*

Modality: Intensional

Morpheme form

“*Nak*” ← free morpheme

In the above speech, there is an intensional modality which expresses a desire or offer to the interlocutor. Intensional modality is characterized by the word “*nak*”, as a free morpheme. Thus, the use of the word “*nak*” as a marker of intentional modality expressed through the free morpheme “*nak*”.

Speech

"Dapat 10 kotak"

"Dapat 10 kotak"

Modality: dynamic

Morpheme form

"Dapat" ← free morpheme

In the above speech, there is a dynamic modality which expresses the ability or result of an action. The dynamic modality in this speech is characterized by the word "dapat", as a free morpheme. As a free morpheme, "dapat" can stand alone and express one's ability or success in obtaining something. Thus, the morphological structure of "dapat" is a marker of dynamic modality that expresses the ability or success of obtaining something.

Speech

"Ni aku jage nanti ni, kite besok nak pause, aku nak pegi suntik vitamin"

"Aku juga nanti akan suntik vitamin, karena besok kita mau puasa"

Modality: Intensional

Morpheme form

"Nak" ← free morpheme

In the above speech, there is an intensional modality which expresses a desire or offer to the interlocutor. Intensional modality is characterized by the word "nak", as a free morpheme. Thus, the use of the word "nak" as a marker of intensional modality expressed through the free morpheme "nak".

Speech

"Itula ka agaknye lumayan enak"

"Itulah kak, agaknya lumayan badan enak"

Modality: Intensional

Morpheme form

"Agaknye" ← bound morpheme

In the above speech, there is epistemic modality which expresses the speaker's predictability or conjecture about a condition. The epistemic modality in this speech is characterized by the word "agaknye", as a bound morpheme. Thus, the word "agaknye" as a marker of epistemic modality which expresses the speaker's conjecture or prediction of the condition of a particular object is expressed through a bound morpheme.

Speech

"Siapa lagi nak dianu diuma"

"Siapa lagi yang mau dibantu di rumah"

Modality: Intensional

Morpheme form

"Nak" ← free morpheme

In the above speech, there is an intensional modality which expresses a desire or offer to the interlocutor. Intensional modality is characterized by the word "nak", as a free morpheme. Thus, the use of the word "nak" as a marker of intensional modality expressed through the free morpheme "nak".

Speech

"Panas terik gini tak sanggup ah nak kelua"

"Tidak sanggup mau keluar saat panas terik seperti ini"

Modality: Intensional

Morpheme form

"Nak" ← free morpheme

In the above speech, there is an intensional modality which expresses a desire or offer to the interlocutor. Intensional modality is characterized by the word "nak", as a free morpheme. Thus, the use of the word "nak" as a marker of intensional modality expressed through the free morpheme "nak".

*The function of modality in Malay language in Kampung Tua Tanjung Riau, Batam*

Based on the analysis of 30 utterances in Malay language of Kampung Tua Tanjung Riau Batam community, it is found that the function of modality in the utterances includes two main functions, namely the function of expressing attitude and the function of revealing mood. Modality not only functions to express the basic meaning in an utterance, but also functions to change the tone of the sentence, express the speaker's attitude, and reveal the mood (Asnawi et al., 2023; Puspitasari et al., 2021; Siregar et al., 2021).

*The function of expressing attitude*

The function of modality as a marker of the speaker's attitude is to express the speaker's views or opinions regarding an action or situation. This can be observed in the speech of the people of Kampung Tua Tanjung Riau. In the speech of the people of Kampung Tua Tanjung Riau. For example, in the utterance "Kami rase engkau ni belebeh", the word 'rase' functions to express the speaker's attitude towards the interlocutor. The modality of 'rase' here functions as a marker of disapproval or assessment of the actions of the interlocutor. In addition, in the utterance "Kami kire tak akan terjadi", the word 'kire' also functions

to express the speaker's doubt or uncertainty about an event. Another form of attitude modality can be seen in the use of the word 'yaken' in the utterance “*Kami yaken die orang pasti baik baik saja*”. The modality 'yaken' here shows the speaker's belief in a certain condition.

**Mood-Revealing Function.** The function of modality as a mood-revealer includes four categories: indicative, interrogative, imperative, and optative.

**Indicative.** Indicative is a modality function that states factual statements or information. This function is found in 57 utterances. For example, in the utterance “*Bule masak aku masak*”, the word 'bule' is used to state the factual ability of the speaker in cooking. In the utterance “*Die dapat nilai yang tinggi*”, the word 'can' functions to state the fact or result of the action.

**Interrogative.** The interrogative function is used to express questions or doubts. This function is found in 8 utterances. For example, in the utterance “*Ci nak es cendol tak ci?*”, the word 'nak' functions to ask about the wishes of the interlocutor. In the utterance “*Die nak ape?*”, the word 'nak' is also used to ask the subject's intention or desire.

**Imperative.** The imperative function functions to express an order or invitation. This function is found in 4 utterances. For example, in the utterance “*Bace kan yasinan*”, the word 'kan' functions to soften the command. In the utterance “*Bawe die tido*”, the word 'bawe' functions to express an invitation indirectly.

**Optative.** Optative is a modality function that expresses the speaker's hope or desire. This function was found in 22 utterances. For example, in the utterance “*Semoge mika diberi kesabaran*”, the word 'semoge' functions to express the speaker's hope. In the utterance “*Kami mohon same mak die*” (Data 86), the word 'mohon' functions to express the speaker's request or hope.

In conclusion, the function of modality in Malay speech in Kampung Melayu in Tanjung Riau Batam is dominated by the function of revealing mood. This shows that the people of Kampung Tua Tanjung Riau tend to use modality to express factual conditions and expectations in their context of daily communication.

## CONCLUSION

Based on the results and discussion, this study identified four types of modality used in the Malay language of Kampung Tua Tanjung Riau: intensional, epistemic, deontic, and dynamic. Among these, the intensional modality type was

the most frequently used. In terms of function, only two of the three commonly recognized modality functions were found namely, expressing attitude and revealing mood with the latter, particularly the indicative form, appearing most dominantly in daily communication.

This study contributes to understanding how local speakers of Malay in Tanjung Riau utilize modality to convey intention and emotional tone, reflecting the community's unique sociocultural identity. Although the study focuses on morphological and semantic dimensions, its findings offer a foundation for further exploration of syntactic or pragmatic aspects of modality. Future research could also integrate sociolinguistic variables such as age, gender, and social status to better understand language variation and use.

Importantly, this research highlights the rich expressive capacity of the local Malay dialect, which remains underrepresented in linguistic scholarship. The documentation and analysis presented here not only fill a gap in studies of Malay modality but also serve as a step toward the preservation of regional languages. The insights can inform language policy, particularly in designing culturally responsive education programs that incorporate local dialects in formal or informal learning contexts, thereby supporting intergenerational transmission and long-term language vitality.

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*Modality in Malay language in Kampung Tua Tanjung Riau Batam*