

CHAPTER II

LITERATURE REVIEW

2.1 Literature Review

2.1.1 Modal and Modality

In simple terms, modals can be defined as modality markers that are frequently used by speakers to express their attitudes toward propositions (Dalimunte, 2014). According to Palmer (1986: 15, 1990:2), modality is concerned with the opinion and attitude of the speaker. The meaning of the opinion and attitude of the speaker to the propositions are expressed by modal verbs. In his book, entitled *Modality and the English Modals*, Palmer (2013) classified modality into three kinds: epistemic modality, deontic modality, and dynamic modality.

According to Palmer (1986) as cited in Dalimunte (2014) the study of modality considers not only the ways speakers express their attitudes and opinions, but also how others may report their expression of them. Lyon's (1977) notion, as quoted in Palmer (2013), that modality is concerned with the speaker's "opinion and attitude" appears to be a very useful starting definition. According to Declerck (2011: 23) who refers to Leech's theory in *Glossary of English Grammar reads* stated that "modals is a member of a small class of verbs that have meanings relating to modality, that is to such concept as possibility or permission (*can, may*), obligation, necessity or likelihood (*must, should*), prediction, intention or hypothesis (*will, would*)."

As stated by Hermeren (1981: 360), in his research on modality in English semantic perspective, he structured the English modalities into three scales of modal meanings, known as the internal, external, and neutral modalities. The first four categories are determination, intention, willingness, and ability. The second category includes necessity, suggestion, appropriateness, want, hope, and permission. The third section comprises the epistemic senses of modals: certainty, prediction, probability, and two types of possibility.

In the Fourth Edition (2008) of the *Linguistic Dictionary*, Kridalaksana describes three meanings of modality. Firstly, modality refers to the categorization of propositions based on whether they deny or affirm possibility or necessity. Secondly, modality pertains to the way a person expresses their attitude towards a situation in interpersonal communication. Lastly, modality refers to the meaning of possibility, necessity, reality, or other related ideas

that are expressed in a sentence. In English, modalities are often conveyed through lexical elements such as "can," "should," and "will."

According to Kearns (2002: 52-53) "there are modals verb used in English, *shall*, *should*, *can*, *could*, *may*, *might*, *would*, *must*, and sometimes *will* is expressed by using possibly, may be, perhaps, and necessarily". Added by Salkie (2009: 9) modals have a significant role in expressing ideas in both spoken and written language, speakers use them to express their level of commitment to a proposition. Speakers' use of modals generally depends on: the type of knowledge they have, or do not have, regarding the situation posed to the modal-judgment, and also depends on the type of knowledge the hearer is assumed to have or not have.

As discussed by Shan (2021), modal verbs are a type of auxiliary verb that is mainly used to express moods or attitudes, according to Ivanovska (2014), Palmer (1990), and Sinclair (1990). Modal verbs, as pointed out by Imre (2017), can express a variety of meanings including possibility, necessity, and politeness.

According to Ivanovska (2014), modal verbs convey different meanings such as "probability, permission, volition, and obligation" (p. 1093). For example, the modal verb "can" in the sentence "*It can be good*" indicates agreement. Additionally, modal verbs can produce a specific effect, such as giving an instruction or making a request (Sinclair, 1990). For instance, the sentence "*You can park the car here*" functions as an instruction.

Shan (2021) added that, there are two types of modal verbs: pure modal verbs and semi-modal verbs. Pure modals, also known as central or core modals have a single form that applies to all persons and numbers, regardless of the time reference. This means that they do not follow the rule of "concord" between the subject and predicate. Examples of central modals include can, could, may, might, must, shall, should, will, and would. Semi-modal verbs, also referred to as marginal, peripheral, and quasi-modals, are similar to pure modals but require the use of the infinitive form instead of the bare infinitive. Examples of semi-modal verbs include *dare*, *ought to*, *used to*, and *have to*.

According to Azar (1950), the types of modal verbs can be divided into two kinds, namely:

- a) Modal auxiliary verbs that consist of different meaning such as: can, could, had better, may, might, must, ought to, shall, should, will and would.

- b) Modals auxiliary verbs with SEOM (similar expression of modals), such as: be able to, be going to, be supposed to, be allowed to, have/has to, have got to, used to.

Modal and similar modals can be grouped into three major categories according to their main meaning, such as:

- a) Permission/possibility/ability: can, could, may, might
- b) Obligation/necessity: must, should, had better, have/has to, need to, ought to, be supposed to.
- c) Volition/prediction: will, would, shall, be going to.

Kress (1979: 122) as written in Dalimunte (2014: 5) discusses the modal function in perspective of ambiguity of the proposition that one sentence sometimes gives more than one meaning, e.g., *she can talk* means either *she is able to talk* (responding to the speaker's knowledge about her capacities) or *She is allowed to talk* (indicating the speaker's permission). Likewise, *she must talk* indicates the speaker's prediction or an expression of forcefulness; *she may talk* gives permission or indicates a possibility. It is certainly depending on the context and generally determines the level of authority of an utterance. Modal auxiliaries (*may, must, can, etc.*) perform this function, however, they contain systematic ambiguity about the nature of authority, whether it is based knowledge or power.

Furthermore, the modality is linked to the factual and nonfactual world, as stated by Declerck 2011: 27. The concept of the factual and nonfactual world points to the situation of how the speech is delivered and drives the fact of the speech, however, it should be emphasized that what is meant by 'nonfactual world' is not a world that is always different from the factual world, but a possible world that is not represented or interpreted as the factual world. The closest example that can be used is when the speaker says *John may be here*, which means the nonfactual world in which *John's being here* is actualized and which may or may not be the same as the factual world.

Although the term "modality" has a broad definition, it's clear that modal words allow us to discuss hypothetical situations by referencing worlds other than the actual one. However, the actual world can still be one of the accessible worlds in some cases, which happens if the accessibility relation (which determines the set of worlds being quantified over) is reflexive. An accessibility relation connects a world of evaluation (the actual world in an unembedded or matrix context) to a set of accessible worlds where certain propositions

are true. When the accessibility relation is reflexive, the world of evaluation is included in the set of accessible worlds. (Haquard, 2006).

Alwi (1992) then added that, Maingueneau (1976:112) distinguishes between two types of modality: modality of mind (*modalité logique*) and appreciative modality (*modalité appréciative*). Modality of mind refers to the speaker's attitude towards truth (*la vérité*), probability (*la probabilité*), and certainty (*la certitude*). On the other hand, appreciative modality describes the speaker's feelings of joy (*heureux*) and sadness (*triste*). The speaker's attitude is not only based on intellectual judgment (*jugement intellectuel*) and emotional judgment (*jugement affectif*), but also on their desires (*volonté*). Bally (1942:3) defines modality as "a form of language that expresses the reasoned judgment, the felt judgment, or the desire of the speaker in connection with their perception or expression of their soul."

Hermeren (1981:360) as cited in Dalimunte (2014) states that modality is divided into three scales of modal meanings, namely internal, external, and neutral modalities. The first scale consists of determination, intention, willingness, and ability. The second includes necessity, suggestion, appropriateness, want, hope, and permission. The third contains the epistemic sense of modals, namely certainly, prediction, probability, and possibility.

In line with Kiefer (2012) modality is a term that refers to the field of linguistics and logical literature—which has been restricted to expressions of possibility and necessity, and in some cases is used as a term that includes expressions of the speaker's attitude. He added that it may be identified with the expression of a propositional attitude in one sentence, as well as by using this concept to encompass the meaning of those categories of linguistic definable elements. Modality can be identified with the expression of a propositional attitude in a sentence and can also be used to encompass the meaning of a class of linguistically definable elements (modal auxiliaries, modal adverbs, modal practices, parenthetical verbs, etc.).

According to Hacquard (2000: 11) "modality allows us to talk about events that may not have happened, but are desired and required". He went on to say that modal words play a part in enabling us to talk about possibilities and needs. Some sources added that the meaning of modal expressions is able to direct the ability to uncover facts that are not directly obtained by using the notion of 'possible worlds', example: you can talk about the ways the world *should* be, were there peace on Earth, how it *might* have been, *would* Christopher Columbus not have landed in America, etc. (Kripke 1963, Lewis 1973, Kratzer 1981).

In addition, Hacquard (2000:12) also states that logical thinking for modal auxiliaries can be seen through 'quantify' on different world-sets, the way quantifiers some or any quantify on individual sets, which emphasizes the possibility and necessity of sentences, allowing us to talk about non-actual but possible situations by invoking worlds other than the actual world. The actual world can of course be one of the accessible worlds: this happens when the accessibility relation (i.e., the selection function that determines which world is being quantified) is reflexive. The accessibility relation connects an evaluation world (the actual world in a non-embedded context - or matrix) with a set of (accessible) worlds in which there are certain propositions. With the reflexive accessibility relation, the evaluation world is one of the accessible worlds.

In line with Givon (1993: 169) as written in Dalimunthe (2014) logically, modality is expressed in terms of possible worlds (certainly and probability) and has been extended to imply obligation/permission (deontic logic), and knowledge/belief (epistemic logic), these logics are used to indicate the features of modality. Moreover, Halliday (2004:147) in his idea states that modality is an expression of the speaker's opinion such as: *that will be John (that's John I think) whereas in a question it is request for the listener's opinion: will that be John? (Is that John do you think?).*

Reinforced by Downing and Locke (2002: 382) who state that modality should be understood as a semantic category that includes notions such as possibility, probability, necessity, will, obligation, permission. Added by Kreidler (1998: 239-241), he explains that when someone talks about the possibility of truth and not, something that may happen or not, and what should happen or not, this is an illustration of the use of modality. Kearns (2000) also discusses modality, stating that modality expresses necessity, possibility.

In addition, it is a modality of the speaker or writer's attitude toward the world as defined by Cambridge Dictionaries 2023. Using modal phrases and expressions, a speaker or writer is able to express certainty, possibility, willingness, obligation, need as well as capability. There are frequent differences of opinion on the subject among speakers. The same thing is being looked at by these speakers.

Based on the explanation above, it can be seen that modality refers to both attitude of the speaker and grammatical meanings, in which the form of disclosure/opinion may be in the form of ability, necessity, permission, possibility, request, obligation, suggestion, and offer,

which is functioned through modal verbs and is intended to help the speaker or writer interpret the meaning of the utterances to the interlocutor (to the status of proposition).

2.1.2 An Analytical Modality

Modality encompasses both semantic and grammatical ideas. It can be represented in several ways, the most common being verb inflection (mood), modal verbs, and particles. Furthermore, Halliday's (2004:620) theory states that the usage of modal and non-modal (lexical) operators determines the degree of modality value in propositions. The modality value associated with the modal judgment is high, median, and low. Halliday's concept depicts the level of modality as shown in the following table:

Table 1 Three Values of English Modality

	Probably	Usuality	Obligation	Inclination
High	certain	always	required	determined
Median	probable	usually	supposed	keen
Low	possible	sometimes	allowed	willing

Additionally, Halliday divides the modal operators into three categories: high (ought to, require, has/have to, and is to), median (will, would, shall, should), and low (may, would, can, and could). Language users utilize modal operator categories to describe their attitudes toward propositions. The table below will help you better grasp how modal operators represent the value of modality:

Table 2 Modal Operators Represent the Value of Modality

	Type				Value
	Probability		Obligation		
No	Proposition positive (that is John)	Proposition negative (that isn't John)	Proposal positive (do that)	Proposal negative (don't do that)	High
1.	That must be John	That can't be John	You must do that	You can't do that	 Median Low
2.	That	That	You're	You're required	

	certainly is John	certainly isn't John	required to do that	not to do that	
3.	That will be John	It isn't possible that is John	You should do that	You're not allowed to do that	
4.	That probably is John	That won't be John	You're supposed to do that	You shouldn't do that	
5.	That may be John	That probably isn't John	You can do that	You're supposed not to do that	
6.	That possibly John	That needn't be John	You're allowed to do that	You're not supposed to do that	
7.		That possibly isn't John		You needn't do that	
8.		It isn't certain John		You're allowed not to do that	
9.				You're not required to do that	

2.1.3 The Meaning of Modal Verbs: Semantic & Pragmatic

According to Boicu (2013) numerous interpretations of the meaning system of modal verbs assume semantic indeterminacy or even ambiguity and polysemy. As Cristea (102) states, modal auxiliaries are polyvalent, meaning they can express several modal values depending on the context. In some cases, they can even be read several times.

Palmer (2001:7) establishes two binary distinctions. The first distinction separates 'non-modal' from 'modal' and is related to the conceptual contrast between 'factual' and 'non-factual' or 'real' and 'unreal'. However, a more satisfactory terminology has been adopted in recent years: 'realis' and 'irrealis'. Modality falls into the 'irrealis' category, along with certain

tenses and moods. The second distinction Palmer makes classifies modal verbs into two main semantic categories: epistemic and deontic.

In his Systemic Grammar, Halliday (1970) distinguishes between two systems he calls "modality" and "modulation". Modality refers to the way in which the speaker subjectively qualifies their involvement in the truth value of the proposition conveyed. This system is associated with semantic categories such as "probable", "possible", "virtually certain", and "certain". According to Halliday, this system derives from what he considers to be the interpersonal metafunction of language.

As stated by Boicu (2013), modulation refers to how language is used to convey different attitudes or perspectives toward the content. It encompasses different types such as permission, obligation, ability, and desire. One can get confused because the systems used to express these attitudes are semantically similar. They both use the same group of modal verbs, which can cause ambiguity.

In a paper written by Boicu in 2013, the logical system underlying modality is discussed, specifically an analysis of Leech's work from 1983. Leech observes that there are semantic relationships between the modal verbs can, may, must, and have to. He represents these relationships graphically as follows: Permission is represented by MAY, Possibility by CAN, Obligation by MUST, and Necessity by HAVE.

There is a unique contrast in meaning between the words 'permission' versus 'obligation', and 'possibility' versus 'necessity'. This contrast is called 'inverness', and can be thought of as two sides of the same coin. Essentially, 'permission' is the opposite of 'obligation', and 'possibility' is the opposite of 'necessity'.

When it comes to deontic modals, based on the Boicu theory (2013), the author considers an additional aspect that involves the involvement of the speakers in the statement. As a result, in the inverse relationship between 'permission' and 'obligation', the difference between MAY and CAN in expressing 'permission' and between MUST and HAVE TO on 'obligation' can be explained through the additional distinction on deontic sources, whether it is from the speaker or another person/institution.

Modal verbs can be challenging to account for because they have both a logical and practical element to their meaning. Although we can talk about them in terms of concepts like permission and necessity, we also need to consider how these notions can be altered by the

psychological pressures that arise in everyday communication between people. Factors like condescension, politeness, tact, and irony can all play a role in shaping the practical use of modal verbs. This insight comes from Leech's work in 1983, which highlights the nuanced nature of these words.

Last but not least, Boicu (2013) added that, there are different ways to understand the meaning of modal verbs such as *can*, *may*, *must*, and *should*. Some linguists, including Perkins (1983), Walton (1988), and Groefsema (1991), propose mono-semantic approaches to these meanings. These approaches assume that the meaning of modal verbs is not fixed, but is determined by the context in which they are used. Specifically, these modal verbs are said to express the potential existence or occurrence of events, acts, or circumstances in the present stage of the actual world. The same type of potentiality can be expressed in the past tense using different modal verbs. This semantic foundation can help explain the role of modal verbs in interpreting sentences.

2.1.4 Classification of Modality

2.1.4.1 Epistemic modality

The epistemic modality is determined by the speaker's judgment on a proposition (matter), as described in Dalimunte (2014). It is, in other words, very relevant to the language of generality and to the assumption of the possibility of truth and statement by the speaker. According to Coates (1983: 18) as written in Dalimunte (2014) epistemic indicates the speaker's confidence (or lack of confidence) in the truth of the proposition expressed.

Further, as Palmer (2013) points out, the epistemic modality provides an indication of a proposition's status in terms of its respondents' level of commitment. Cook says, epistemic modality changes a sentence and deals with the truth value of that sentence, such as permission, obligation and ability (Cook, 1978: 6). In line with Bybee *et.al.* (1995: 6), which stated that epistemic, are clausal-clause indicators of a speaker's commitment to the truth of proposition.

In addition, it can be pointed out that epistemic modality shows and evidence of utterances and it measures the confidence or knowledge of speaker on his utterances. The words expressed in the modal used in the proposition may be high, low, or negligible.

According to Dalimunte (2014) the epistemic modality has two basic degrees in its usage namely: possibility and necessity. They are marked by *may* and *must*. The function of

epistemic modals is to make judgment about the possibility and necessity, as in the following example: (1) *Adris must be in Bali by now*. Based in this example, there are some assumptions towards it, such as: what time he left home, the time now, and the state of public transport, that *Adris is now in Bali*. This interpretation denotes that epistemic *must* involves the speaker in logical conclusion. It also can be interpreted as meaning that the speaker was confident about what he/she was saying.

It considers the degree of commitment by the speaker to his or her words, as Palmer (1986) explains in explaining that evidentiality is part of a modal system. In knowing the possible truth of speakers' utterances, Palmer denotes there are at least 4 different ways in which a speaker may indicate that he is not presenting what she is said as a fact, but rather:

1. *That he is speculating about it*
2. *Presenting deduction*
3. *That he has been told about it*
4. *That he is a matter only of appearances, based on the evidence of possible senses*

According to Palmer's thought, type (a) denotes purely epistemic modality, while (b, c, and d) deal with evidentiality, namely conclusions, rumours, and sensory evidence. (Palmer, 1968: 51).

Further, the epistemic modality is characterised by two basic degrees of use: possibility and necessity. They're marked by *may* and *must*. The function of epistemic modals is supposed to make judgments about the possibility and necessity, etc.

a. Epistemic possibility (*may* and *can*)

An epistemic possibility is founded on the speaker's point of view and attitude towards a proposition. Coates (1983: 14) points out that the phrases *may* and *can* indicate the possibility, ability, permission, and potential are the essential meanings of *can* as referenced in Dalimunte (2014). Meanwhile, *may* primarily means permission and possibility.

The modal verb *may* is typically used to express possibility, especially in formal settings. *May* is often used to express uncertainty regarding the truth of a statement (proposition).

E.g.: (1) Adris: Have you got a pen?

Ana: I may have one. (It's possible that I have one). (Dalimunte, 2014).

According to some experts (Coates, Huddleston, and Pullum, 2002: 180) as cited in Dalimunte (2014), the definition of can is commonly divided into three categories: permission, possibility, and ability. The word 'can' can express different levels of possibility and restriction. It can refer to the most restrictive situation, where human laws and norms apply, to the least restrictive situation, where everything is permissible except what violates natural laws.

These are some examples of 'can' that illustrate the word, permission and possibility, in the opinion of (Lyons, 1977: 28):

E.g.: (2) *You can take your salary now.* (Personal authority).

(3) *You can't drive your car because you haven't got a driver license.* (Law).

(4) *We can't expect him to leave his customers.* (Reasonableness)

(5) *How, then can I help the man who always makes me disappointed.* (Ethical/ moral)

(6) *Sugar can easily be separated from the solid residue by dissolving them.* (Natural law).

On the other hand, *can* also has other functions as referring to 'ability'. As the following example:

E.g.: (7) *I can cook fried rice from my mom recipe.*

(8) *I can only buy a simple gift for my mom's birthday.*

Further, *can* as possibility is about seeing the circumstances of the possible events, as written in the following example:

E.g.: (9) *Do you need me? I can be your partner to speak up.* (Strong possibility).

(10) *I don't want to put my bag in the basket, because it can be stolen.* (Weak possibility).

b. Epistemic necessity (certainty)

When someone uses the phrase "epistemic necessity," they will typically begin with the word "must." This word indicates that the speaker believes what they are saying is true, based on a logical process of inference from facts that they know (whether or not they have stated those facts explicitly). The example is as follows:

E.g.: (11) *I must study English.*

(12) *There must be some mistake.*

(13) *You must be feeling tired.*

According to Quirk *et.al.* (1985:24) *must* in (11), (12), (13) have meaning of epistemic necessity because it denotes the speaker's judgment on his preposition.

c. Epistemic Obligation

This section covers the use of "must" and "need" to convey obligation or necessity. According to Dalimunte (2014) "Epistemic obligation is stated as non-inferential epistemic. The obligation can be distinguished from command. The sentence '*he must go*' is an obligation meaning, it is stated in intransitive, but when we use the modal *must* in transitive sentence as '*you must mail this letter*', it has command meaning".

In the modal *need*, we can see it from two different perspective, that is root meaning and epistemic meaning, example:

E.g.: (14) "I'm very grateful to you".

"You needn't be. I told you, I'm glad to do it". (Coates, 1983: 50).

(Paraphrase of it is: 'it isn't necessary for you to be grateful.

(15) There is a lot to be done internally before they *need* do the external part.

(Paraphrase of it is: before it's necessary for them to do the external part).

The example of epistemic meaning can be seen as following example (16):

A: Oh gosh! Getting married is an awfully complicated business (other speakers argue).

B: Actually, it needn't be, it can be very straight forward. (Paraphrase: it isn't necessarily the case that it is awfully. (Coates, 2983: 50).

2.1.4.2 Deontic modality

As stated by Lyons (2977: 452), the epistemic modality represents the speaker's opinion or attitude towards a proposition related to beliefs. On the other hand, the deontic modality deals with the necessity or possibility of actions taken by a morally responsible agent. According to Halliday (1983), cited in Dalimunte (2014), deontic modality helps to calibrate the meaning between "yes" or "no," or "do it" or "don't do it." It specifies what is essential, permitted, or obligatory in a given body of legislation or system of moral principles.

a. Deontic Necessity

Deontic necessity is expressed in English by modal verbs such as *must*, *should*, *ought to*, and *has to*. These modal verbs indicate that the speaker is in a position of authority to impose an obligation. Deontic modality of command shows the speaker's attitude toward the actualization of command. Modal *must* as a deontic modality has command sense. In this case, the speaker is a deontic source who gives command. As stated by Coates in this example:

E.g.: (17) *You must go home now.*

The expression of command can be stated without modal auxiliary, for instance, *get out from this house*. The sense of this sentence denotes the speaker's angeriness to the addressee. The other way of creating command sentence, it also can be made by using modal *can*, modal auxiliary is used to express an impolite kind of command. Example:

E.g.: (18) *You can go away from this house and never come back.*

The example above is similar to what Palmer said that *can* is often used to convey a command, often of a brusque or somewhat impolite clear kind as:

E.g.: (19) *Oh, you can leave me out, thank you very much.* (Palmer: 1990: 71).

Modal *may*, on the other hand, is used to indicate deontic modality, which is utilized to denote a command.

E.g.: (20) *You may take it from me*

Dalimunte (2014) suggests that "*may*" is a broader term for authorization and can also indicate the speaker's desire for an action to be taken. In example (20), the speaker wants the listener to take something from him. However, the use of "*can*" in (19) and "*may*" in (20) do not carry the same weight as the modal "*must*" which implies authority or the ability to impose authority, as in the following example:

E.g.: (21) *You must tell me how to get to it*

(22) *You must play this ten times over.* (Coates, 1993:34)

The example from 22 can be paraphrased as *I order you to play this ten times over*; this is also called subjective necessity. The other modal used in deontic necessity is *shall*, with *shall* a speaker gives guarantees that the event will take place. In a sense, *shall* is *obligation*, however strong but actually guarantees that the action will occur, we can thus say as below:

E.g.: (23) *She shall be there by three*

(24) *You shall have it tomorrow*

b. Deontic Obligation

It consists of the modal *must*. Deontic *must* has default interpretation in which the speaker is identified as the deontic sources, as the following examples:

E.g.: (23) *If you're on Holiday in Bali you must visit Kutai Beach.*

(24) *In Indonesia, people agreed that Pancasila must be the way of life.*

From the example number 23, there is no necessary connection between subjectivity and the use of *must*. Nevertheless, in the example number 24 *must* is

objective, with the source of the obligation external to the speaker. According to Lyons (1977: 832-833) subjective deontic *must* as *you must open the door*- compare the example in (25) that can be used performatively by the speaker (imposing a directive). However, despite the strong compulsion expressed by *must* in (25), there is not the same degree of directness as will be conveyed by its imperative sentence (stop doing that), where the speaker requires immediate action.

E.g.: (25) *She said, oh you must stop doing that.*

To clarify, the use of "must" with a second-person subject does not fit well with the concept of performativity. Subjective deontic "must" is often used in situations where the speaker cannot or does not want to enforce the action, such as in examples (26) and (27).

E.g.: (26) *You must only do it with your teacher, because you can so easily get into the wrong.* (Collins, 2009: 35)

(27) *You must let me photograph your baby for my magazine.* (Collins, 2009: 35)

Based on the preceding examples (26, 27), it may be stated that the most obvious situations of subjective deontic *must* occur when the topic is you. According to Gajewski (2005:149), the term "speech act" is highlighted in modal *must* when used literally in a root declarative clause that asserts anything from both parties. Palmer (1986:102) refers to this type of deontic modal as "subjective."

There is also a deontic idea, which is understood as the objective with the third person subject, like in the example below:

E.g.: (28) *Every student in this institution must follow the rules that we have established in order to maintain a positive vibes in our surroundings.*

Further, it's important to note that "should" is a modal verb that expresses deontic duty, meaning it's used to indicate what ought to be done. In terms of strength, "should" is considered a moderately strong modal. It's not as forceful as "must" but it's stronger than "may". Here are some examples of "should" being used more strongly. To be more specific, please take a look at this following example:

E.g.: (29) *You should quit.* (Collins, 2009: 45)

(30) *You should never talk about something you don't know.*
(Collins, 2009: 45)

(31) *Sara seems to be a perfect girl but she should not say bad things to her mother.*

The speaker's intention is clear in each of the following statements: in (29) a strong proposal is made, in (30) a widely recognized prohibition is announced in categorical terms, and in (31) a strong suggestion is put forth, evident from the implied gravity of the consequences of non-compliance. There are no spelling, grammar, or punctuation errors in the original text.

According to Huddleston (2002) there are other illustration of *should* that are gained in the following sentences:

E.g.: (32) *One should always tell the truth.*

Further, Huddleston (2002: 186) declares that the necessity in 32 is subjective because it indicates what the speaker considers morally right. There are a huge different between *should* and *ought to*, as stated by Declerk (1991: 337) when someone using modals *ought to*, it relates to some sort of necessity or obligation, as in following example:

E.g.: (33) *You ought to congratulate her.*

According to (Declerk, 1991: 377), the phrase "aims" in example (33) implies an obligation. In addition, example (32) suggests that the speaker believes it is crucial to always tell the truth. Similarly, example (33) conveys a discourse-internal necessity, where the speaker thinks it is essential for the addressee to fulfil their moral obligations (i.e., "congratulate her"). The key difference between (32) and (33) is that the former conveys a general value that the speaker believes in, while the latter refers to a specific action that a particular subject must perform. However, the source of the necessity is the same in both examples, which indicates the speaker's moral stance. Deparactere and Hey Viet argue that the phrase "ought to" is more objective than "should". Examples containing "should" and "ought to" are primarily subjective. However, the internal sources in examples with "should" and "ought to" are considerably different (Deparactere, 2013: 216).

c. Deontic Permission

As cited in Dalimunte (2014) the modal operators that used in deontic permission is explained by Leech (2003: 232:234) which he notes that epistemic *may* has increased in frequency in recent decades, there has been a marked decline in the frequency of deontic *may* (mainly in speech). Deontic *may* is used for permission, it tends to be subjective with the speaker as deontic source as in 34 or the addressee in question as in 35 below.

E.g.: (34) *You may use my desk*

(35) *Oh who is he meeting there may I ask?*

It's important to understand how permission can be conveyed in different ways. One way is by using the word *can*. According to Vanparys in Verschueren (1987: 229-238), the difference between *may* and *can* when it comes to permission is that *may* is subjective, while *can* is objective. In other words, *may* is used to grant permission, while *can* is used to indicate that someone already has permission. Duffley et al. (1981: 161) also analyzed the use of *can* and *may*. They explained that *may* can be seen as a virtual granting of permission, which involves some external permitter, while *can* is inherently owned by the permittee.

Bolinger (1989: 7) makes a distinction between *can* and *may* in terms of intrinsic and extrinsic possibility. Essentially, *can* refers to what a person, thing, or situation is naturally or legally capable of doing. *May*, on the other hand, refers to what is allowed or permitted by external circumstances. In other words, *can* refers to what is inherent or immanent, while *may* refers to what exists outside of the entity or circumstance.

Dalimunte (2014) proposes that the deontic source can be based on societal rules (social norms). By using "can" as a "license," a distinction can be made between the regulation as a deontic source in (36) and personal authority in (37):

E.g.: (36) *He can join the class (he can join the class because he has paid the school fee)*

(37) *You can take the one of the tickets for the concert*

The concept of personal authorship can be divided into two types based on the deontic sources. The first type is personal authorship from the speaker's

viewpoint. According to Alwi (1976: 390-391), as cited in Dalimunte (2014), the speaker has access to inside information due to their position. In sentence (38), the use of "can" indicates that the speaker may be a doctor or nurse who possesses inside information about the propositions they are stating.

E.g.: (38) *The patient in room four can get dressed now.*

May or *can*, may indicate consent, unless there are obvious exceptions. As an example:

E.g.: (39) *You may go*

"If someone in a position of authority gives an example to someone with much less authority, it is likely that it won't be understood as a command. This is because each case has unique conditions. If the same person had given a command instead of an example, it would be understood as one." of an example, it would be understood as one."

E.g.: (40) *You may smoke*

As per Dalimunte's research, the term "*may*" is often interpreted as a grant of permission rather than an order. According to Dalimunte (2014), "*may*" has a similar meaning to "*can*", but with some differences. Both terms have similar meanings, but they differ in the limitations they impose on potential values. "*Can*" is generally associated with natural or social laws (dynamic and deontic modality), while "*may*" is usually associated with rational and social laws (epistemic and deontic modality).

2.1.4.3 Dynamic Modality

Dynamic modality in linguistics refers to the expression of the speaker's attitude or the degree of necessity, possibility, or probability of an event or action in a dynamic and context-dependent manner. It involves the use of modal verbs, adverbs, or other linguistic devices to convey the speaker's perspective on the likelihood or necessity of a situation. Unlike static modality, which deals with inherent qualities or characteristics, dynamic modality focuses on the dynamic and situational nature of events. Dynamic modality is often conveyed through modal verbs, adverbs, or other linguistic devices. Here are some common examples:

1. Modal Verbs: Modal verbs are words like can, could, will, would, shall, should, may, might, and must. They express different degrees of possibility, necessity, or ability.
E.g.: (41) *She can swim.* (ability)
(42) *You must finish your homework.* (necessity)
2. Adverbs: Adverbs can also convey dynamic modality. For instance:
E.g.: (43) *He will probably arrive late.* (probability)
(44) *She is certainly coming.* (certainty)
3. Phrases and Clauses: Modal meaning can also be conveyed through phrases or clauses:
E.g.: (45) *It's possible that she forgot.* (possibility)
(46) *If you study, you will pass.* (Conditional expressing possibility)
4. Context-dependent expressions:
Linguistic elements such as tone, intonation, and context play a crucial role in conveying dynamic modality. For instance, a rising intonation at the end of a sentence can signal a question or uncertainty.
Example:
E.g.: (47) *You're coming to the meeting?* (Rising intonation indicates a question.)
5. Epistemic vs. Dynamic Modality: It's essential to distinguish between epistemic modality and dynamic modality. Epistemic modality concerns the speaker's certainty or belief about the truth of a proposition, while dynamic modality relates to the ability, willingness, or necessity of an action.
E.g.: (47) *He must be at home.* (Epistemic modality - strong belief)
(48) *He must finish his homework.* (Dynamic modality - necessity)

Dynamic modality allows speakers to convey shades of meaning, reflecting their attitude, confidence, or uncertainty about the information being conveyed. It plays a vital role in effective communication by providing additional context to statements and influencing how listeners interpret the speaker's intentions.

a. Dynamic Possibility

Dynamic possibility in linguistics refers to the expression of the likelihood or feasibility of an event or action in a dynamic and context-dependent manner. It involves the use of linguistic elements, such as modal verbs, adverbs, or other expressions, to convey the speaker's perspective on the possibility of a situation. Dynamic possibility is closely related to dynamic modality, which encompasses various attitudes and degrees of necessity, permission, probability, and so forth.

The modal *can* in dynamic possibility can be categorized into two parts, as modals it is *can* and semi modal *be able to*, however, the distinction between neutral and subject-oriented possibility is not directly related to the difference in the uses of those terms. Although many English grammar books refer to "ability", which is essentially a subject-oriented possibility. The usage of "can" in a neutral possibility sense indicates that an event may occur, as in the following example:

E.g.: (49) *Patience is the only thing you can do*

(50) *Who knows, I can do either way*

In sentence 49, the phrase "patience can be done" suggests that being patient is the only option, but the second sentence mentions a possible alternative in the future. These examples show how likely an action is to happen, which is known as "dynamic possibility." Ehrman believed that *can* means there is no obstacle preventing the action of the main verb (Ehrman, 1966:12). When a speaker uses *can* in a positive sentence, it means they strongly believe in the proposition, and it's their personal opinion.

Additionally, the word "may" can have a subtle implication, but it can also have a significant one. It can express two types of dynamic possibilities. The first is known as "theoretical possibility," which refers to the capability of an action that exists in the external context. When referring to this context, "may" is typically used in more formal situations than "can." For instance:

E.g.: (51) *It is a duty for a teacher to direct the learning activity in the class so it may find the most efficient activity and time at the exact time.*

The term 'dynamic implication' was coined by Palmer in 1990 and refers to the potential for action that underlies an implied command speech act. It goes beyond theoretical possibility, as it requires an expansion of the semantic framework into pragmatics. For example, the word *may* has a dynamic meaning in the following sentence, but a more appropriate interpretation requires an understanding of its directive illocutionary power:

E.g.: (52) you may say that she is ugly but for me she is the most genuine person I've ever met in my entire life.

a. Dynamic Ability

When examining the concept of modal *can*, it's helpful to consider Palmer's viewpoint, which differentiates between dynamic and deontic modality based on who controls the event. According to Palmer, deontic modality involves external circumstances controlling the event, while dynamic modality involves the subject itself being in control.

Palmer (1990) provides insights into the distinction between deontic *can* and dynamic *can*. Deontic *can* implies that the ability to perform an action is granted by external permission, whereas dynamic *can* suggests that the ability is derived from the individual's own internal capability. This concept aligns with Huddleston and Pullum's definition, and underscores the notion of control. Palmer further notes that the subject is the catalyst for the event, signifying a force dynamic idea. To gain a deeper comprehension of modal *can*, consider the following example:

E.g.: (53) *She can easily beat everyone else in the club (dynamic)*

(54) *They can run very fast (dynamic)*

b. Dynamic Necessity

In the previous section, the use of 'must' has been discussed in terms of deontic modality (discourse-oriented). The following examples show how 'must' can indicate necessity in positive, negative, and interrogative sentences:

E.g.: (55) *I must ask for that Sunday off*

(56) *I think we must not worry about this too much*

(57) *Why we must consider that mental health issue is important?*

In addition, the modal *need* in English has two functions. It can be main verb or modal. The following examples denote the different use of need.

E.g.: (58) *I may need to say a couple nights before I can find transport for the last 60 miles or so (need as main verb). (Palmer, 1990: 127).*

(59) *Although she is obviously highly qualified, her field is not one that I think we need go for (need as modal). (Palmer, 1990: 127).*

The word "need" signifies necessity, no doubt about it. For instance, when someone says "I may need to stay a couple of nights," it indicates the speaker's judgment of necessity.

Furthermore, the principle of communication in Islam emphasizes the essential manners through speech and courtesy which the Qur'an and the Prophet Muhammad SAW have provided us guidance on speaking with kindness and consideration for the context. This is mentioned in the holy Qur'an, (Qur'an Surah An-Nahl [16]:125) where Allah SWT advises to speak with gracious words that are suitable for the situation. (Kemenag, 2019):

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (النحل/16: 125)

Which means:

"Invite (all) to the way of the Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: For the lord knows the best, who have strayed from his path, and who receive guidance". (An-Nahl/16:125).

Additionally, Prophet Muhammad SAW emphasized the importance of speaking appropriately, considering the audience and setting. He advised against exaggeration and speaks politely to prevent offensive speech. This is reflected in the narration of Abu Hurairah

Radhiyallahu Anhu, in The Book of the Prohibited Actions (Riyqdhush Shalihin), within the number of hadith 1511, as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمتْ . [البُخَارِيُّ رَوَاهُ] [وَمُسْلِمٌ] ،

Which means:

"Abu Hurairah Radhiyallahu Anhu reported, in which the Messenger of Allah SAW said: Whoever believes in Allah and the Day of Judgement must either speak good or remain silent." (Narrated by Bukhari & Muslim).

2.1.5 EFL (English Foreign Language) Learners

English is a mandatory subject in the Indonesian education curriculum, taught from elementary school to university level. Despite this, many Indonesian students still struggle with learning English because it is considered a foreign language to them. The written and spoken forms of English differ, which adds to the difficulty of the language. For this reason, Indonesian students are referred to as EFL (English as a Foreign Language) students. Yuliantini (2021) has discussed this issue in detail.

According to Morell (2007), non-native speakers can be categorized into two groups: English as a Second Language (ESL) students, who are L2 speakers residing in an English-speaking community, and English as a Foreign Language (EFL) students, who are L2 speakers living in places where English is not commonly used.

In line with Si (2019), Stern (1983) in his book 'Fundamental Concepts of Language Teaching' highlighted the differences between "foreign language" and "second language" with regards to language functions, learning objectives, language environment, and learning methods. He explained that foreign language means learning a language for purposes such as tourism, communication with native speakers, reading foreign journals, etc., while second language refers to a language that holds the same importance as one's mother tongue.

Furthermore, Shu Dingfang (1994) made a distinction between "foreign language" and "second language" based on various factors such as language environment, language input, and affective factors that impact the learning process. EFL refers to learning English in non-English speaking countries, while ESL refers to English as a second language, which holds the same or even more important status as the mother tongue.

According to Si (2019), Yoko Iwai (2011) defined EFL as individuals who learn English in non-English speaking countries. For instance, Japanese people who learn English in their country are considered EFL learners. On the other hand, ESL refers to individuals who learn English in countries where English is used as a tool for communication and is formally spoken. For example, Hispanic people who are learning English are considered ESL learners.

Nordquist (2020) states English as a Foreign Language is linked to the Expanding Circle theory of language. This theory categorizes the use of English into three concentric circles: the inner, outer, and expanding circles. The inner circle consists of native English-speaking countries, the outer circle includes countries where English is used as a second language, and the expanding circle comprises countries where English is used but not widely spoken. According to this theory, English is classified as a native, second, or foreign language. As English spreads globally, more countries are added to these circles.

According to Barber (2000), the distinction between a second language and a foreign language is not clear-cut, and there are situations where it is debatable, such as in Indonesia. Additionally, the roles played by second languages vary widely, for example in education, discourse, and the dispensation of authority or influence. In India, English was the medium of instruction in schools until Independence, after which the regional languages were adopted. This was followed by a gradual process of Indianization of universities, which were previously English-medium.

The classification of English in Indonesia is a matter of debate among experts, as it is unclear whether it should be considered a foreign language or a second language in this Asian country. This uncertainty arises from the way English was introduced and how it is predominantly used. The shift towards English as a foreign language started after Indonesia's independence, and currently, English is the primary foreign language being taught and learned in the country. (Nordquist, 2020).

EFL and ESL cater to different groups of people. EFL is primarily for individuals who do not have English as their first or official language, such as those from Indonesia, China, Japan, and South Korea. In these countries, English is not essential for everyday communication. On the other hand, ESL has two target audiences. One is for those who have migrated to English-speaking countries, while the other is for countries that were previously colonized by English-speaking countries, including some African and Southeast Asian nations. In these countries, people's English proficiency is a critical factor that affects their survival.

In conclusion, EFL learners are individuals who reside in a country where English is not the primary or secondary language spoken. These learners have various reasons for learning English, ranging from tourism, scholarships, communication, career advancement, and content requirements. Due to the lack of formal English education in non-English speaking countries, such as Indonesia, EFL learners may find it challenging to understand English lessons taught in schools. Factors such as outdated teaching methods and difficulty finding a speaking partner can also hinder their learning progress. Therefore, EFL learners need to put in extra effort to learn and acquire knowledge of the English language.

2.1.6 Classroom Activities

In accordance with Gari & Vidyalayam's (2020) research, activities in a foreign language classroom offer a fun and effective way to develop essential language skills. These activities encourage learners to engage with others, communicate effectively, and apply the language in meaningful ways. They also help to reduce anxiety and create a relaxed and enjoyable atmosphere for learning. Overall, incorporating activities in a foreign language classroom can greatly enhance the learning experience for students. "These activities created a chance for students to improve their speaking skill, such as":

1. Conversation
2. Dialogues
3. Role play
4. Compering
5. News reporting
6. Announcements
7. Debate, and
8. Games (Gari & Vidyalayam, 2020).

They also added that, incorporating activities into language learning can enhance students' ability to acquire the language. Activities also serve as a source of motivation for

students to participate, as they are eager to complete the task. Through these activities, learners not only have fun, but they also learn. They attempt to use the new language they are learning and begin to comprehend the importance of using proper expressions to ensure that others can understand them.

Moreover, activities have been shown to improve learners' test scores and overall achievement. Therefore, instead of relying on traditional teacher-centered methods, unconventional teaching strategies like activity-based methods should be implemented in the EFL classroom to grab the attention of the students and increase their desire to learn.

Furthermore, activities in a classroom encourage learners to interact with each other. This interaction helps to foster a positive attitude, collaboration, and team spirit among students, like: Pair or group work is an essential way to promote teamwork. Many activities can be played in pairs or small groups, providing an opportunity for learners to develop their negotiation skills, such as respectfully disagreeing or asking for assistance. By participating in classroom activities, learners are ready to share ideas, communicate, and discuss topics with their peers and think creatively about how to use foreign languages to achieve their goals. These activities give students an excellent opportunity to work together and interact effectively with each other. (Gari & Vidyalayam, 2020).

As previously stated, there are several methods that can be employed in a language classroom to support effective teaching and learning for students who are learning English as a second language. These include individual activities, pair activities, and group activities (Gari & Vidyalayam, 2020).

As per Mattarima and Hamdan's (2011: 241) research, learning outcomes can vary based on individual learning characteristics. Hannell (2008) pointed out that while some students may learn quickly; others may face difficulties and require special attention. Their unique traits, such as their level of curiosity, tendency to give up easily or be persistent, willingness to take risks, etc., can impact their ability to learn independently. The degree of independence can significantly impact the quality of their learning. Although the focus is on encouraging student independence, teacher involvement is essential to ensure an interesting and sustainable learning environment. To help students achieve maximum autonomy in their learning, teachers should identify individual differences early on and choose appropriate

classroom and individual instruction. One such difference among students is their language learning strategies, which should be understood to help promote autonomy in learning.

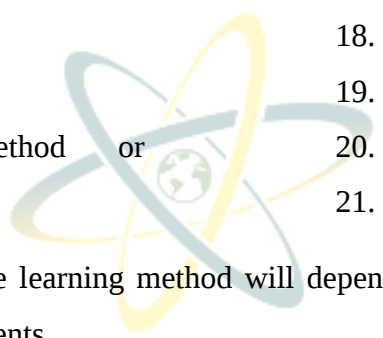
Reinforced by Abarca (2004: 2), when planning a language lesson, teachers should consider the methodology, techniques, and activities they will use to cover a topic. For instance, a teacher might choose the Total Physical Response Method by James Asher (1982) to teach commands such as standing up, sitting down, opening the door, and closing the door. The method is based on listening and physical responding of students. After selecting the method, the teacher needs to introduce one command at a time, have students listen and observe the teacher, and later have them perform the commands. Finally, the teacher can give different commands to be performed by the students.

Abarca (2004:3) added that, interaction plays a crucial role in the process of learning English as a Foreign Language (EFL) or English as a Second Language (ESL) in the classroom. Simply assigning students to groups is not enough. To meet instructional objectives, student interaction must be structured appropriately. In the ESL/EFL classroom, the primary goals of instruction include developing proficiency in reading, writing, listening, and speaking the target language, along with gaining an understanding of the culture. Furthermore, student interaction must be organized in such a way that the peer-interactive approach can offer several benefits (Ilola, Matsumoto & Jacobs, 1989, pag. 12).

Literature can be used as a tool to create engaging classroom activities. It exposes students to descriptive language and interesting characters within meaningful contexts. Unlike informational texts, literary texts present a dynamic and fluid reality. They offer a wide range of vocabulary, dialogues, and prose that can be utilized in the language classroom to create student-centered activities. (Yeasmin, Azad, Ferdoush, 2011: 285).

As per the Cambridge Curriculum (2022: 40), it is important for teachers to use various teaching methods in the classroom. These methods may include well-planned individual learning tasks, group work, and teaching the whole class. The crucial factor is how much the learners are engaged and how much feedback is provided to them by the teacher in order to guide their next steps towards learning. Whole class instruction can be a highly effective approach if it incorporates discussions and allows learners to participate and contribute.

When designing classroom activities, it is important to choose the right approach. According to Keyser (2021: 2), Bonwell and Eison define active learning as anything that involves students in doing things and thinking about what they are doing. There are many techniques to engage students, such as

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- | | |
|--------------------------------------|---------------------------------|
| 9. Group work/presentation | 15. Role-playing |
| 10. Class discussions | 16. Peer teaching |
| 11. Problem-solving exercises | 17. Fieldwork |
| 12. Writing tasks | 18. Independent study |
| 13. Speaking activities | 19. Library assignments |
| 14. Case study method or simulations | 20. Computer-aided instruction, |
| | 21. Homework. |

The choice of active learning method will depend on the situation being taught and the level of the students.

2.2 Related Study

1. Dalimunte (2014) has conducted a study entitled “Introduction to English Modality”. The result of this study is a book that concern with field of semantics. The aim of this book is to explain how English modals give meaning in both written and spoken language, the different types of modality in English, the importance of English modality in communication, and how modals are used to express modality. Modals express modality, which is the speaker's attitude towards propositions. The book also explains how English modals function in sentences during conversational interactions, which helps English language learners master the rules of English modals.
2. Hasan Alwi (1992) has conducted a study entitled “Modalitas Dalam Bahasa Indonesia”. The result of this study is a book that concern with the field of forms of Indonesian language that used to discusses how one's attitude towards the content of their speech can be expressed in the form of propositions or events. Chapters II-V covers different modality expressers related to intentional modality, epistemic modality, deontic modality, and dynamic modality. It can be observed that in Indonesian, the speaker's attitude towards the proposition or event is expressed through words rather than grammar. The only grammatical way to

express this attitude is through the use of the imperative construction, which is realized in the construction of the imperative sentence.

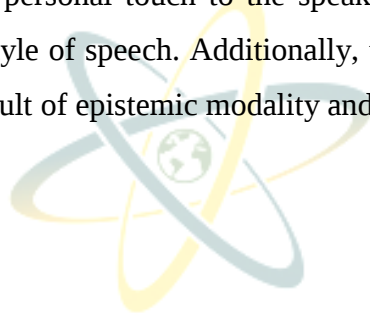
3. Yimin Shan (2021) has conducted study entitled “Analysis of Grammatical Category in English Modals Verbs”. The article aims to introduce modal verbs, analyze the difficulties in teaching, and provide instructional implications for teaching modals from three aspects, namely, syntax, semantics, and pragmatics. In particular, this article uses can to demonstrate the problems in teaching. Importantly, the instructional implications for grammar teaching are presented which are organized around the concept of form, meaning, and function. It is suggested that teaching modals could balance students’ ability to identify the meaning and function of modals appropriately and use them properly.
4. Ruxandra Boicu (2007), has conducted a study entitled “Modal Verbs and Politeness Strategies in Political Discourse”. This research analyzes one of Ashley Mote's political speeches from the perspective of the speaker's use of modal verbs that contribute to the mitigation or aggravation of the illocutionary forces released by the speech acts they belong to. The analysis focuses on the two main semantic values of modal verbs in English - the epistemic and the deontic. Mote's discursive strategies are mainly characterized by directive speech acts due to their "competitive" nature (Leech 1983), while "convivial" acts (commissive and expressive) are not evident in his speech.
5. Maria Theresia Priyastuti (2020) has conducted a study entitled “Penggunaan Modal verbs Bahasa Inggris Dalam Keterampilan Berbicara”. By using descriptive qualitative with equal pragmatic methods, the researcher discovered the form and meaning of modality in the process of learning English using the role-play method. The objective was to describe the form of modality and to provide an explanation for its meaning. The form of modality that is used in speaking is the deontic modality, which employs modal verbs such as "must, has to or have to, should, can/could". The meanings of modality that were uncovered are order/necessity modality and permission modality.
6. Najmeh Torabiardakani, Laleh Khojasteh, Nasrin Shokrpour Ronny Boograart, Egbert Fortuin (2015), have conducted a study entitled “Modal Auxiliaries and Their Semantic Functions Used by Advanced EFL Learners”. By using Wordsmith Tool and analyzing through computerized data, researchers investigated the semantic functions of modals for advanced adult EFL learners. They discovered

that some meanings such as the "ability" meaning of "can" were overly used, while others like the "possibility" meanings of "can" and "could" were not used as much by the learners. The researchers also provided some pedagogical suggestions to improve this situation.

7. Lexi Xiaodou Li (2022), has conducted a study entitled “Developmental Patterns of English Modal Verbs in the Writings of Chinese Learners of English: A Corpus-Based Approach”. The main focus of this study is on the modal verbs can, could, will, would, must, and should. The aim of this study is to evaluate the developmental patterns of modal verbs in terms of their completeness, robustness, and proximity to the target language. The analysis of misuse focuses on both semantic and pragmatic errors. The results suggest that there are significant variations in the form-function connections of the six modal verbs at the initial and subsequent stages. The factors that influence this process include L1 transfer, the influence of textbooks, L2 complexity, universal learning mechanisms, and teachers’ instructions.
8. Eryon (2011), has conducted a research entitled “Satu Tinjauan Diskripsi Tentang Modalitas Bahasa Inggris dan Bahasa Indonesia”. Eryon has pointed out that modality is a concept of universal semantic that can be found in all languages. This means that every subcategory of modality in one language, such as English, must also exist in another language, such as Indonesian. While there may be differences and similarities in how modality is expressed between these languages, the concept of modality allows us to consider the possibilities, truths, and assessments of both events and propositions. To achieve this, we can rely on Perkins' set of principles that correspond with the specific proposition or event that is being described.
9. Raphael Salkie (1988), conducted a study about “F.R. Palmer, Mood and Modality”. The book defines modality as the grammaticalization of subjective attitudes and opinions of speakers. However, the author acknowledges that there are some phenomena that do not fit comfortably under this definition, such as the use of "can" to express the ability to sense and the use of "must" to report an obligation rather than impose it. It is difficult to avoid this problem without defining modality as anything that can be expressed using an English modal verb or any item in any language that belongs to a grammatical system that can be regarded as a translation equivalent for English modal verbs. That said, the author

does not define the notion of mood at all. Instead, the author notes that the term "mood" is traditionally restricted to a category expressed in verbal morphology.

10. Patrice Larroque (2013), has conducted a study entitled "The Representation of Modality in Non-Standard English". This study analyzes the informal use of certain expressions in speech, including ever, kind/sort of, like, and happen. These expressions are considered modal forms that show the speaker's attitude towards a statement and indicate their personal involvement in the conversation. Moreover, these features add a personal touch to the speaker's language use and may vary depending on their style of speech. Additionally, the paper explores double modal constructions as a result of epistemic modality and root modality.



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