A SYSTEMIC FUNCTIONAL LINGUISTIC INVESTIGATION OF INTERPERSONAL MEANINGS IN MALAY HELP-SEEKING AND HELP-PROVIDING TEXTS

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ABSTRACT

The current study is about a Systemic Functional Linguistic analysis of interpersonal meanings in Malay advice columns. Helper-helpee relationships, judgments and attitudes are identified by looking at the system of Mood and Modality in the advice columns. Many studies investigating English advice column has been found (McCabe, 2005; Asera, Bagarukayo, Shuey &Barton, 1997; Locher, 2006; Kistnasamy, 2006; Jackson, 2005; Gies, 2004; Liao & Liao, 2009; Shaidatul, 2012) but the ones grounded in SFL are still few (Wong, 2009; Zeng, 2009) whereas the study of advice column in Malay language using SFL has not been found. This shows that studying interpersonal meanings in advice columns in Malay from the perspective of SFL is relatively new and deserves studies on its own. Therefore, the current study intends to fill the gap by exploring the Mood and Modality system in Malay advice columns which function as help-seeking and help-providing texts. The current study is a qualitative study (Creswell, 2009) with qualitative and quantitative findings (Silverman, 2006) following the tradition of research in SFL. The data consist of 10 help-seeking texts and 10 help-providing texts which are taken from 10 sets of letters featured in the advice columns of a Malay health magazine, 'Rapi'. The study was carried out by integrating Halliday's Mood and Modality theoretical framework (Halliday & Matthiessen, 2004) with Asmah's (2008) model for Modus and Kata Kerja Modalitas. The findings show that both texts are highly declarative while interrogative and imperative mood are used minimally. Help-seekers use mainly the declarative mood to provide background to their problems while help-providers use mainly the declarative mood to be approachable and to create provocation. As for modality, help-providers use more features of modality than help-seekers to compensate for the lack of authoritativeness caused by indirectness when giving advice.

ABSTRAK

Kajian ini merupakan kajian Linguistik Sistemik Fungsional (SFL) terhadap maksud interpersonal dalam ruangan nasihat berbahasa Melayu. Hubungan, tanggapan dan sikap antara pembantu dan yang dibantu adalah dikenalpasti melalui sistem Modus dan Modalitas bagi ruangan nasihat ini. Terdapat sejumlah besar penyelidikan telah dijalankan terhadap ruangan nasihat berbahasa Inggeris (McCabe, 2005; Asera, Bagarukayo, Shuey &Barton, 1997; Locher, 2006; Kistnasamy, 2006; Jackson, 2005; Gies, 2004; Liao & Liao, 2009; Shaidatul, 2012) tetapi hanya beberapa penyelidikan sama dilakukan berpaksikan SFL (Wong, 2009; Zeng, 2009) dan tiada kajian SFL dijalankan terhadap ruangan nasihat berbahasa Melayu. Ini menunjukkan penyelidikan terhadap maksud interpersonal dalam ruangan nasihat berbahasa Melayu dari perspektif SFL masih baru dan perlu. Oleh itu, kajian ini berhasrat merapatkan jurang penyelidikan dengan cara mendalami sistem Modus dan Modalitas dalam ruangan nasihat berbahasa Melayu yang juga berfungsi sebagai teks meminta nasihat dan pemberi nasihat. Kajian ini berbentuk kualitatif (Creswell, 2009) dengan dapatan kualitatif dan kuantitatif (Silverman, 2006) yang merupakan tradisi penyelidikan SFL. Data diambil dari 10 set ruangan nasihat daripada majalah kesihatan berbahasa Melayu, 'Rapi'. Kajian ini dijalankan dengan menggabungkan kerangka teori Mood dan Modality oleh Halliday dan Matthiessen (2004) serta huraian Modus dan Kata Kerja Modalitas oleh Asmah (2008). Dapatan menunjukkan kedua-dua teks cenderung kepada modus deklaratif manakala modus soal dan imperatif digunakan secara minimum. Peminta nasihat menggunakan modus deklaratif untuk memberi latar belakang masalah manakala pemberi nasihat menggunakan modus sama untuk menunjukkan kemesraan dan mecetus provokasi. Bagi modalitas, pemberi nasihat menggunakan lebih banyak unsur-unsur modalitas berbanding peminta nasihat bagi mengembalikan autoriti yang berkurangan disebabkan penggunaan bahasa kiasan semasa memberi nasihat.

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May this journey make me a better person. Insya Allah.

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LIST OF SYMBOLS AND ABBREVIATIONS

For example:

HS	:	Help-seeking
HP	:	Help-providing
C	:	Clause
^	:	Followed by
[ ]	:	Ellipsed Subject

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CHAPTER 1

INTRODUCTION

Entitled "*A Systemic Functional Linguistic Investigation of Interpersonal Meanings in Malay Help-seeking and Help-providing Texts"*, the current study intends to explore how interpersonal meanings are realised in Malay advice columns.

The chapter starts with the background of the current study in which the research area is described and related to the rationale of the study. Then, the chapter is continued with the problem statement explaining how the current study is noteworthy. This is followed by research questions underlining the study, the significance of the study and delimitations.

1.1 Background of The Study

1.1.1   Research Area

The current study is an investigation of Interpersonal meanings in Malay advice columns from the perspective of Halliday's Systemic Functional Linguistics (henceforth SFL). Texts from Malay advice columns taken from a local health magazine, *Rapi,* are investigated.

Following Systemic Functional Linguistics, meanings can be grouped into three types or functions; textual, interpersonal and ideational (Halliday, 1994; Thompson, 1996; Bloor & Bloor, 2004; Eggins, 2004). While the textual metafunction and ideational metafunction are concerned with the use of the clause as message and clause as representation respectively, the interpersonal metafunction deals with the clause as exchange

(Halliday, 1994; Halliday & Matthiessen, 1997; Halliday & Matthiessen, 2004). Through the system of Mood and Modality that are the main sources of clause as exchange, language users are enabled to institute interpersonal relations with one another. Since the Interpersonal metafunction is about reader-writer or speaker-listener relationships, judgment and attitude (Halliday, 1994; Halliday & Matthiessen, 1997; Halliday & Matthiessen, 2004), out of the three metafunctions, Interpersonal metafunction is made the focus of the current study.

Advice columns are the written medium of advice giving session or what is referred to as "helping" in the field of counselling and therapy. Since the element of helping is prominent in these columns, they may be viewed as rich sources for Interpersonal meanings. In this study, letters that are written by the readers to the magazine are called "help-seeking" texts and the replies from the experts are "help-providing" texts. The interaction between the readers and the experts is explored to unearth the way the Interpersonal relationship is built between these interlocutors.

1.2 Statement of Problem

1.2.1 Advice Column As A Form of Helping

"Helping" is the term widely used in counselling and therapy which loosely refers to advice, suggestions and solutions offered by another person (Cormier & Nurius, 2003; Okun & Kantrowitz, 2014). The person who seeks for help in the form of advice is referred to as the "helpee" and the person who offers the advice is referred to as the "helper". In dealing with life challenges, seeking for help from others is a normal occurrence. Concurrent with seeking for help, offering help in the form of advice is also a regular activity in

everyday conversations. Together, both seeking for help and providing for help build a kind of relationship described as helping process.

This process may occur in informal settings between close companions and it may also be in institutional settings with the involvement of professional helpers.

Helping process in the informal setting is what Locher (2006) termed as everyday advising which involves helpees asking for advice and non-professional helpers offering the advice. In her study, intimacy is fundamental in everyday advising in which help-seeking is not necessarily meant to seek advice only but to establish affinity also. Helpers in this setting are normally close friends or acquaintances. Contrary to Locher's (2006) view, Okun and Kantrowitz (2014) describe non-professional helpers as those who are not merely close to the helpees. According to Okun and Kantrowitz (2014), non-professional helpers are those who do not have formal training as helpers but develop their skills through seminars and meetings. These helpers include supervisors, teachers and volunteers.

As for the institutionalized settings, helpers are certified psychological experts, counsellors and those who have received formal training in the field of psychology (Okun & Kantrowitz, 2014). Interestingly, Okun and Kantrowitz add another group that is also regarded as professional helpers called as generalist human services workers. Helpers from this group include probation officers, substance abuse counsellors, youth street workers, hospice workers and psychiatric technicians (Okun & Kantrowitz, 2014).

Aside from these settings, the helping process also occurs in face-to-face and non-face-to-face settings (Locher, 2006). While the face-to-face helping process can generally be understood as having both the help-seeker and help-provider sit together throughout the session, non-face-to-face helping process is the more atypical one where the help-seeker and

help-provider do not meet or see each other. Examples for this are radio advice programs and advice columns in written form.

Much attention has been given to the face-to-face helping process. Such studies include the implementation of the client-centered approach in handling school teenagers' emotional issues (Mohammed, Jamaludin & Zainudin, 2004), the investigation of client resistance in couples counselling (Muntigl, 2013), the study of approaching men-related health issues (Neukrug, Britton & Crews, 2013), the investigation of resilience level among the survivors of hurricanes Katrina and Rita (Lambert & Lawson, 2013), the study of techniques and strategies in multicultural counselling (Hanna & Cardona, 2013) and the study of helpee's account of hope during the early helping session (Larsen & Stege, 2012).

Similarly, past studies focusing on the non-face-to-face helping process, particularly the help-seeking and help-providing in advice columns, have been growing as well.

Despite the growing popularity of careers related to psychology, Locher (2006) stated that many are still reluctant to ask for help in the form of advice from therapist, counsellors or psychiatrist. This situation rings true in many Asian countries too. Thus, to compensate for the dreaded face-to-face helping session, advice columns receive more attention. Besides that, anonymity is maintained in advice columns which puts the helpees at ease in revealing sensitive matters related to health and psychology. This maintenance of anonymity is made possible through the use of pseudonyms either by the helpee or helper or both (Locher, 2006). This can be observed in the column "Lucy Answers" used by Locher (2006) in which the helper is referred to as Lucy and the helpees may use other pseudonyms of their choice to protect their identity.

Another factor that makes advice column a more appealing form of help to people is the public nature of the exchange. Although letters to the advice columns are naturally personal interactions between the helpee and helper, the letters are then published for larger audience (Locher, 2006; Hoffmann & Locher, 2006). The advantage of this is that the other readers can relate to the same problem raised by the helpee without having to reveal any information. This turns the readers to be indirect helpees who also benefit from the help given by the experts. In addition to that, although readers do not make connection with the problem raised, they are still interested to read to know what difficulties others are facing. This is in line with Locher's (2006) claim that people are naturally curious.

As a form of help, advice columns are different than the face-to-face helping process. Since helpees and helpers interact using letters, advice columns are presented in a 'dyadic nature' in which both the helpees and helpers have only one turn of exchange (Locher, 2006). Consequently, this makes advice columns a fuss-free resource for help. In advice columns also, helpees are the one who initiate the helping process which means advice from the helpers is foreseen. The anticipation of advice coming from the helpers makes the helping process a less threatening one (Shaidatul, 2012).

1.2.2   Advice Column As A Form of Media Discourse

The first English advice column was introduced centuries ago by John Dunton in *The Athenian Mercury* newspaper (Kippist, 2010). Since then, numerous research has been carried out on advice columns. The many studies conducted show that for decades, advice columns have been accepted and used as a form of media discourses These studies explore many features of advice columns including the content and issues, construction of roles, transitioning to electronic advice columns and linguistic features.

Among the studies, some have been done to explore the content and issues discussed (McCabe, 2005; Asera, Bagarukayo, Shuey &Barton, 1997), human psychological aspect of advice columns (Kistnasamy, 2006), the construction of sexualities (Jackson, 2005), professionalism and help-seeking processes (Sumpter, 2010; Joyce & Weibelzahl, 2006) as well as the nature and role of legal advice given (Gies, 2004).

Based on the literature, most of the content and issues in advice columns are concerning sexual issues and appearance as well as health concerns. McCabe (2005) explored advice columns in four teenage magazines and found that sexual issues and appearance are the main concerns raised in the columns. Since the audience for these magazines are teenagers, it is assumed that the help-seekers are also teenagers. In her study, McCabe concluded that these issues are common concerns among teenagers since they are transitioning from childhood to adulthood and hence, the concern for sexual issues like protection, menstruation and body image.

The other study by Molnar et.al (1999) found that medical columns in newspapers are possibly hazardous despite the popular assumption that they a good source of health advice. The data were from 50 random medical advice columns catered for the elderly and these were analyzed using a scoring system by five geriatricians. In addition to that, an earlier study by Dibner (1974) reported that newspaper advice columns serve primarily as psychological health resources and also an avenue for the help-seekers to state opinions and shift the blame to others for their problems.

The other feature studied in advice columns is the construction of roles by the advice provider. Gies (2004) did a study on the subject of divorce and the data were obtained from both printed women magazine and online advice column for divorce-related issues. In the study, it was found that the distinction between the experts and the website users is hardly present in online advice column. This is due to the tendency of web users to rely heavily on

another user's experiences of divorce. These help-providers are coined as "DIY lawyers" in cyberspace by Gies (2004). Aside from that, Locher and Hoffmann (2006) also carried out a research using an American online advice column called "Lucy Answers". Interestingly, behind the constructed identity of a fictional advisor, Lucy, there are a group of actual health experts that use seven strategies in offering advice to the readers. Using the pseudonym "Lucy", these health experts respond to the various problems posted by the readers.

Traditionally, advice columns are presented in printed form in newspapers and magazines but along with modernity, electronic advice columns are used extensively also. This led to a few studies on online advice columns done by Gies (2004), Locher (2006) as well as Harvey, Locher and Mullany (2013). As mentioned earlier, Gies (2004) conducted a study comparing the kinds of legal advice in printed advice columns and electronic device columns. It was found that the legal advice provided in advice columns may soon be replaced by online advice experts despite the uncertainty of the effectiveness of advice offered by "DIY lawyers". Meanwhile, Harvey, Locher and Mullany (2013) carried out a study using two internet advice columns concerning the issue of sexual health among youths. In contrast to Gies (2004), the findings of this study show that medical advice from online advice columns are reliable since the columns are run by a group of medical experts. As claimed by Harvey, Locher and Mullany (2013), this has introduced a new means for the new generation who are reluctant to seek professional health in a face-to-face setting.

The other feature investigated in studies on advice columns is the choice of linguistic features either by help-seekers or help-providers or both. These include the use of directives in advice columns (Shaidatul, 2012), the use of different advice moves and modal verbs by advice writers and its implications on the readers (Liao & Liao 2009). Aside from these

studies, there are also studies on advice columns done from the lens of SFL (Wong, 2009; Zeng, 2009).

It is mentioned in the previous section that "helpee" is the one who needs advice and "helper" is the one who offers advice. However, since the current study focuses on non-face-to-face helping process, specifically, advice columns, the terms proposed by Wong (2009) are deemed more fitting. Wong (2009) refers to the letters written by the readers as "help-seeking texts" and the replies from the experts or the columnists as "help-providing texts". Therefore, the current study replaces the term helpees and helpers with the terms derived from Wong's (2009) work namely the "help-seeker" referring to readers who write to the advice column and the "help-provider" referring to columnists who write for the advice column.

1.2.3   Interpersonal Meanings in Advice Columns

Wong (2009) has worked with Interpersonal meanings realised in English advice columns and found that there are shared patterns of mood choice and modality realisations that compose help-seeking and help-providing texts while Zeng (2009) conducted her study on English online advice column by looking at the Interpersonal metafunction and its extension which is Appraisal theory. Meanwhile, a study of advice moves and modal verbs has been carried out by Liao & Liao (2009). This study is not grounded in SFL but the modal verbs analyzed are similar to Halliday's modal finites which are the resource of modality realisation in SFL (Droga & Humphrey, 2002, p.73). It was also found in Liao & Liao (2009) that these modal verbs carry interpersonal meaning; a display of writer's attitudes towards their message.

Of all the works mentioned, none was done using the Malay advice column as a genre of media discourse. Therefore, the current study intends to fill the gap by studying Malay linguistic forms in helper-hepee communication. Many studies investigating English advice column have been found but the ones grounded in SFL are still few whereas the study of advice columns in the Malay language using SFL has not been found. Wong's (2009) work is closely related to the proposed study but the data used were in English. This shows that studying interpersonal meanings in advice columns in Malay from the perspective of SFL is relatively new and deserves studies on its own. Therefore, the proposed study will investigate how Interpersonal meanings are realised in Malay help-seeking and help-providing texts by borrowing the same terms used by Wong (2009) but the data are obtained from advice columns written in the Malay language.

1.2.4 SFL in Malay Language

The need to study Malay texts from the perspective of SFL is derived from a few prominent studies investigating meanings in non-English languages. Although SFL has been frequently claimed as English-centred (Banks, 2010), it has started to give attention to studies of other languages since the last few decades. One of the earliest studies is SFL in Tagalog (Martin, 1981) and the trend is continued in Pitjantjatjara (Rose, 2006), Brazilian Portuguese (Vian Jr, 2008), Portuguese (Monteiro, 2008), Japanese (Naganuma, 2008), Spanish (Ignatieva, 2008), French (Banks, 2010), Javanese (Adawi, 2011), Indonesian (Susanto, 2009; Sujatna, 2012) and Malay (Idris, 2000; Idris, 2008). Despite these works, SFL in other languages other than English is still at its infancy especially in Malay. Among the works mentioned, Idris' works in Malay are closely related to the proposed study. In addition, Martin's work on Tagalog (1981) as well as Susanto (2009a, 2009b, 2009c, 2011) and

Sujatna's (2012) studies on Indonesian are also closely related since these two languages are in the same language family (Austronesian) as Malay.

In relation to Interpersonal realisations through modality use in the Malay language, Asmah's (2008, pp.200-216) description of Malay grammar is closely related to Droga and Humphrey's (2002, p. 73) description but Asmah's (2008) proposed modality realisations in Malay or *Kata Kerja Modalitas* are not ranked. This might pose a problem to identify the speakers' power relationships and affective involvement (Eggins, 2004, p 185). Hence, the current study will draw on the findings of Asmah and attempt to outline modality in Malay in terms of degree of probability, usuality, obligation and inclination (Eggins, 2006, p. 173; Droga & Humphrey, 2002, p. 73). Therefore, the noteworthiness of this study is in terms of sorting *Kata Kerja Modalitas* into different ranks (high, median, low) in order to substantiate Asmah's model of mood choice and modality realisations in Malay language. This subsequently, will further support the trend of studying non-English languages from the viewpoint of SFL. Specifically, the current study also establishes more ground for the study of Malay language from the lens of SFL.

1.3 Significance of The study

The significance of the current study is to contribute to the improvement of effective communication between help seeker and help provider through the system of mood and modality in the Malay language. Since an advice column is a form of help-seeking and help-providing process with the absence of non-verbal features, help-providers need to use the appropriate linguistics features to suit the delicate nature of help-seeking and help-providing interaction. Specifically, the findings may be of significance to professionals who are involved in advice seeking and advice providing settings such as teachers, consultants, counsellors and doctors.

1.4 Research Questions

The main purpose of this study is to investigate the way Interpersonal meanings are realized in Malay advice columns manipulating both help-seeking and help-providing texts. The aim of the study is to look into the way the Malay language expresses Interpersonal features namely Mood and Modality. Based on the aim, the following questions are formulated:

Q1   What are the Mood choices realised in the Malay help-seeking and Malay help-providing texts?

Q2   What are the Modality features realised in the Malay help-seeking and Malay help-providing texts?

Q3   How do mood choices and modality features describe interpersonal meanings in the Malay help-seeking and Malay help-providing texts?

1.5 Delimitations

The proposed study draws on data from the section entitled "*Tanya Pakar*" which is labelled as "*Motivasi*" (motivation) out of four themes including "*kecantikan*" (beauty), "*pemakanan*" (diet) and "*apa sahaja*" (general matters). This study uses a small corpus under the theme of motivation. Hence, Modality and the Mood choices that are the sources of Interpersonal meanings might be different from the ones used in the other three themes. Further studies may look at these other themes.

Other than that, the gender factor is not taken into consideration in this study. Since women and men have distinct ways of using linguistic resources (Talbot, 2010),

Interpersonal meanings in the Malay help-seeking and help-providing texts might be realised differently as well. Therefore, future researchers may also look at the role of gender in realizing Interpersonal meanings in advice columns.

1.6 Chapter Summary

The first chapter has given the introduction of the current study. First, the background of the study is presented and this is followed by the rationale of conducting the current study. Then, the chapter also justifies the noteworthiness of the study through problem statement and significance of the study before closing it with delimitations and suggestions for further research.

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

In this chapter, a body of literature is formed by highlighting the earlier works done from the lens of SFL. The chapter starts with a brief introduction of the development to the framework of SFL. Then, the chapter is continued with the application of the framework to various text analyses in various fields and languages. This is followed by a look into past studies using the framework of Mood and Modality across different languages which is related to the current study. Finally, the chapter ends with a chapter summary.

2.1 Halliday's SFL

The history of language studies goes back to as far as the Ancient Greece but it began to be given an academic importance by J. R. Firth (Sampson, 1980). Firth began his works on language with phonetic and phonology and then he started to draw principles on meanings. Subsequently, his principles were applied to syntax by a few of his followers including prominently, Michael Halliday, which was then developed into 'systemic grammar' (Sampson, 1980, p.227).

Throughout the history, there have been two differing perspectives of theories in grammar. One treats language as a set of rules and the other, as a resource (Sampson, 1980). The latter is adopted by Halliday with the introduction of Systemic Functional Grammar in 1985 (Mohammad & Firooz, 2008). According to Halliday and Mathiessen

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(1997), the limitation of traditional grammar is that it considers language as a set of rules, making the sentence as the basic unit and therefore, studied in isolation without taking context into account (Halliday & Matthiessen, 1997). In addition to that, it is rigid and highly influenced by European languages (Halliday & Matthiessen, 1997, p.1). Responding to this issue, the SFL theory was first started on the grammar of Chinese as a response to the need of a theory that is applicable to non-European languages which is then continued to be applied in many fields (Halliday & Matthiessen, 1997, p.3).

The SFL theory focuses on making meaning based on context. It is believed that people are constantly making meanings through the systematic organization of thoughts and ideas. Similarly, Halliday theorizes that there are three kinds of meanings, namely interpersonal, ideational and textual, that occur simultaneously and these meanings are referred to as Interpersonal metafunction, Ideational metafuntion and Textual metafunction respectively (Halliday & Matthiessen, 1997; Halliday & Matthiessen, 2004; Thompson, 2014). To illustrate this relationship, Figure 2.1 and Table 2.1 are shown below:
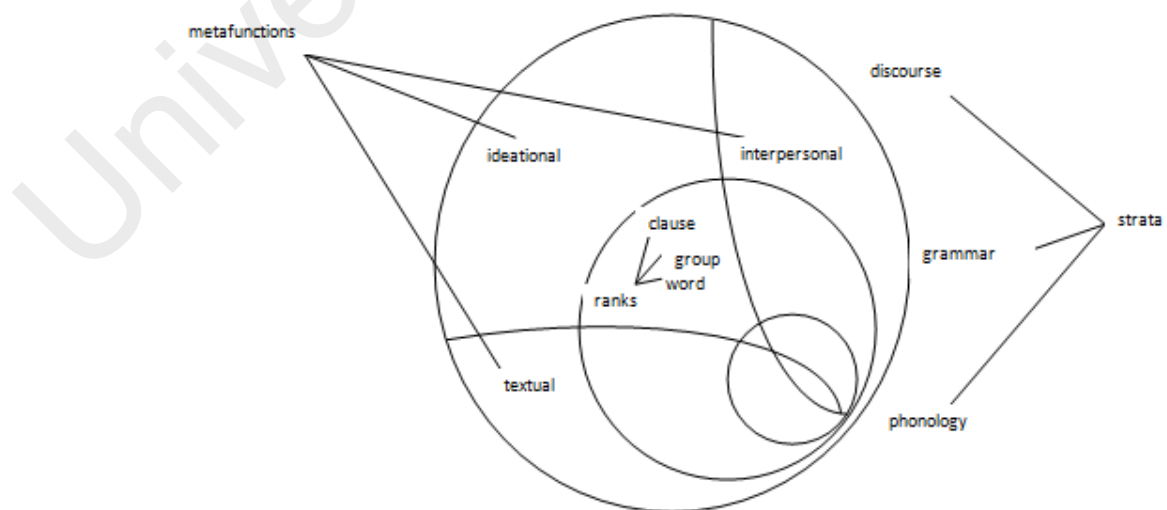
Figure 2.1: Dimension of The SFL Model (Rose, 2006)

Table 2.1: The Kinds of Meanings in A Clause (Thompson, 2014, p.34)

Type of structure	Did	you	take	her calculator	just now
Experiential		Actor	Process	Goal	Circumstance
Interpersonal	Finite	Subject	Predicater	Complement	Adjunct
Textual	Theme		Rheme		

In Figure 2.1, it can be seen that Interpersonal, Ideational and Textual metafunctions occur in a synchronous manner. Therefore, when ideas are formed, they are organized with these three kinds of meanings embedded in them. Table 2.1 shows a further depiction of this phenomenon by using a sample of a clause. It can be seen that one clause elicits three kinds of meaning which are experiential, interpersonal and textual.

Despite the simultaneous occurrence, text analysis can also be conducted to analyze the metafunctions separately. The current study intends to do the same by focusing on the Interpersonal meanings in texts. This is shown in Figure 2.3 below:
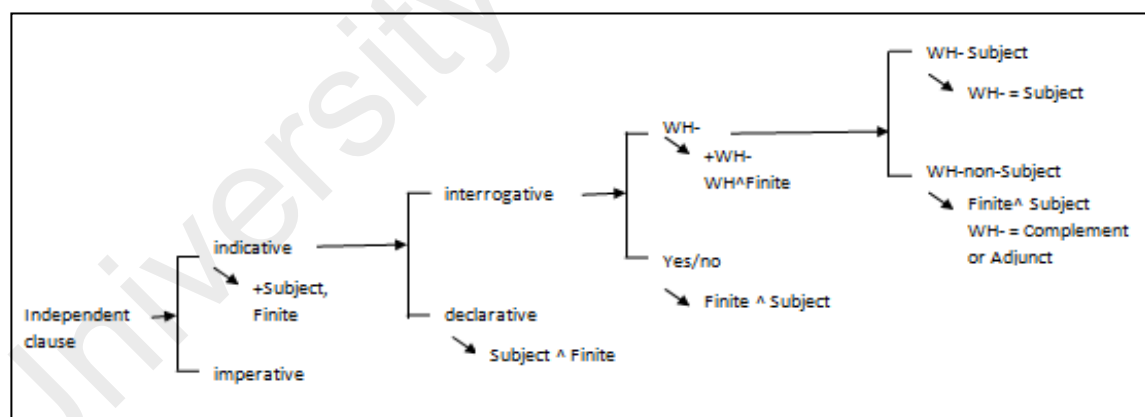
Figure 2.2 A System Network of Mood Choices (Thompson. 2014, p.38)

When the purpose of the analysis is to explore a particular kind of meaning in depth, a clause is looked into independently. In the current study, the analysis focuses on the Interpersonal meaning, following the system network of Mood choice as shown in Figure 2.2. Halliday and Matthiessen (1997) state that Interpersonal analysis is concerned

with the mood choices that uncover the speech functions for individual clauses depending on features shown in Figure 2.2. One of the features, Finite, is a rich element of Interpersonal meaning. "Any Finite is inherently positive or negative in polarity," (Thompson, 2014, p. 68). "However, semantically there are also immediate stages – points between 'yes' and 'no' such as 'maybe' or 'sometimes' or 'supposedly' – that are expressed by modality" (Thompson, 2014, p. 69). The Finite shows polarity in indicating whether a message is positive or negative but there is also a realm between positive and negative which is realised by the Modality. The Modality features that reside this realm are a rich source to uncover the interpersonal meanings in judgment, attitude and interpersonal relationship between interlocutors. Since interpersonal meanings are concurrent in advice giving phenomenon, exploring the Mood and Modality system in help-seeking and help-providing texts has the potential to provide richer understanding of the said phenomenon.

2.1.1 SFL Research in English

Based on the literature, a few studies have been carried out to analyze educational texts. Among the studies is the analysis of Transitivity on a chemistry text to bring out the construction of knowledge in scientific texts through clause complexing (Sriniwass, 2006). The findings show that Paratactic Extension and Hypotactic Enhancement are highly significant in knowledge construction while Finite Hypotactic Elaboration was significant for the element of Elaboration (Sriniwass, 2006). According to Sriniwass (2006) also, understanding the grammatical patterns and strategies in the construction of knowledge is not only

valuable for linguists but also for learners in comprehending the complicated content of chemistry texts.

Continuing this trend of analyzing chemistry text from the functional perspective, Ahmad (2013) also carried out a multilayered analysis of interpersonal, ideational and textual metafunctions. The findings of Transitivity investigation show that material processes are used the most in the chemistry text. This is complementary with the "practical" and "technical" features of general scientific texts (Ahmad, 2013). As for the Mood and Modality analysis, the chemistry text is concluded as objective with the slight use of modality expressions, indicating that the text contains less personal judgment (Ahmad, 2013). In addition to that, cohesion devices are used extensively, highlighting the academic nature of the text and making the information more complete (Ahmad, 2013). Another finding worthy of note in Ahmad (2013) is that the dominating number of clauses compared to the number of sentences used in the text shows high grammatical intricacy index. This implies that the information conveyed in the text is more complete due to the high use of clauses (Ahmad, 2013).

Another study in the same field was carried out to analyze Asian EFL (English as a Foreign Language) and ESL (English as a Second Language) students' writings Lu (2013). 60 English essays by 30 Singaporean students with English-speaking background, 17 Singaporean Chinese-speaking background and 30 Republic of China students are analyzed using the SFL framework and prominent features of English writing are observed. The analysis of Mode, Field and Tenor show that the difficulties faced by the students include the inability to integrate formal features of academic essay (Lu, 2013). Lu (2013) has also raised some pedagogical considerations based on SFL framework which include the

teaching of appropriate thematisation, personal pronouns and modality features, nominalization as well as clausal relations.

Aside from educational texts, SFL framework has also been used to analyze narrative texts. One study of such nature was conducted by Kittrell (2013) on four English short stories to draw out the meaning of pronoun "You" as used in the texts. One unique feature of this study is that the texts are written in second-person narrative mode in which the pronoun "you" in the texts is used to refer to the audience of the texts. Consequently, the audience is made as the protagonist of the story. Based on the Transitivity analysis of the narratives, it was found that the pronoun "you" plays several roles including hero, antihero, emotional being, speaker and decider (Kittrell, 2013). It is generally known that readers are made to participate in the storyline of second-person narratives. Therefore, it is believed that Kittrell's (2013) study would yield interesting findings also if Mood and Modality analysis had been carried out since pronouns carry substantial meanings interpersonally.

Interestingly, SFL has also been used to study religious texts. One of the studies found is an investigation of the relationship between text and context in biblical texts, the gospels of Matthew, Mark and Luke (Graber, 2001). In his study, Graber (2001) looks into the three kinds of meanings, namely the Experiential, Interpersonal and Textual meanings, by exploring the realization of grammatical structures in the narrative texts. It was found that the Field of the three texts are different in which Matthew is an explanation as to why Jesus' words are understood and accepted but at times not (Graber, 2001). Whereas, the Field of Mark and Luke is particularly Jesus' teaching and instruction which in turn, requires for further teaching (Graber, 2001). As for the Tenor, Mark is the least formal with the highest

degree of contact, lessening the social distance between the evangelist and the audience (Graber, 2001). This is followed by Matthew and lastly Luke (Graber, 2001). As for the Mode, the variations are related to the Tenor. It was found that Luke's text is the most compact and the least interactive of the three while Matthew's text is the median and Mark's is the most interactive text with more spoken characteristics (Graber, 2001).

Aside from Christianity, an SFL analysis for Hindu narrative text has also been carried out. The analysis on two retold versions of Mahabharata by Sriniwass (2014) was conducted ideationally and it results in rich and intricate findings. From the analysis, Sriniwass (2014) found that ideationally, meanings are presented congruently and metaphorically. Lexicogrammatically, catenative verbs are deployed in presenting a series of events, whereas mood and comment adjuncts are used in the text bring out the appraisal and judgment meanings (Sriniwass, 2014). In addition to that, textual adjuncts are used for coherence while circumstantial adjuncts of time, place and manner amplify the meanings realized by process types and participants (Sriniwass, 2014). Another notable finding from the analysis is that certain actions result in symbolic meanings through which cultural, religious and spiritual ideologies are understood.

In addition to religious texts, there is also a study done on political texts. This study is a Transitivity investigation on two magazine editorials from different publications (Ruddick, 2008). Both political texts are addressed to the prominent politicians of higher power status at the time the texts were published. The two texts are analyzed in the aspects of process types, Actor and Participants (Ruddick, 2008). The noteworthiness of this research is that it shows the Transitivity framework as an effective tool to draw out the writers' strategies in either

manipulating or convincing the readers to their ideology. In addition to that, the analysis of process types uncovers the way the readers are driven to take either a positive or a negative outlook of the ideas conveyed by the writers (Ruddick, 2008).

2.1.2 SFL Research in European Languages

A few studies have been found using SFL framework on French and Spanish. Among the earliest studies conducted using the SFL framework on French is by Caffarel in 2004 (Banks, 2010). Caffarel attempts to carry out a metafunctional analysis to French and the results show that textual and ideational metafunctions are existent in French but Interpersonal metafunction is not observable. In her later works, she introduces an approach to analyze the interpersonal meanings in French with the Negotiator and Remainder framework (Caffarel, 2007 as found in Banks, 2010). Although this varies from the usual Subject and Finite framework used in English, her method of exploring Interpersonal meanings in French is in line with Matthiessen and Halliday's (2009, p.13) account that is "...no system is functionally similar enough to suggest that it should be called by the same name."

Responding to Caffarel's works, Banks (2010) conducted an analysis using the Negotiator and Reminder framework on French. According to Banks (2010), this framework contradicts the Subject and Finite framework because Caffarel (2007) suggests that Negotiator is made of Subject, Finite and Residue. In English interpersonal analysis, there are two elements in a clause that are Mood Block, that contains Subject and Finite, and Residue that houses the other elements in the clause that are not Subject and Finite (Thompson, 2014). Despite this contradiction, Banks (2010) found that both frameworks are applicable to English

and French interchangeably. This conclusion is essential to the current study since Banks' (2010) analysis has encouraged a new prospect of looking at Interpersonal metafunction in non-English languages.

As for Spanish, a metafunctional study has been carried out by Ignatieva (2008). The study was done on two sets of texts of question-answer (QA) and essay genres written in Spanish by two Spanish college students to uncover the functional components of the two genres (Ignatieva, 2008). Based on the SFL analysis, Ignatieva (2008) found that the QA texts were produced with structural simplicity with very minimal use of complex Themes. This genre also employs the impersonal style with the scarcity of Interpersonal meanings. As for the process type, this genre dominantly employs Verbal Processes which results in the colloquial style of writing. Meanwhile, the opposite is observed in the essay genre. The frequent use of interpersonal resources, complex Themes, multiple Themes, grammatical metaphors and Relational Processes indicate a more complex style of writing in Spanish. This genre also has a more interactive tone, elaborate and abstract style compared to the QA genre (Ignatieva, 2008).

Substantiating her earlier findings, Ignatieva (2012) carried out another SFL analysis on Spanish to classify academic texts according to three groups namely poor, good and these two types of texts are compared with the model texts. Similar to her earlier findings, the results from the analysis show that successful academic texts have the high tendency of using complex Themes and grammatical metaphors as well as high lexical density (Ignatieva, 2008). Her findings for both analyses are important to be weighed in developing pedagogical considerations.

2.1.3 SFL Research in Asian Languages

As for Asian languages text, research on Japanese and Indonesian has been found. For the application of SFL framework on Japanese, a study has been conducted on an English narrative text and the Japanese translated version (Naganuma, 2008). Aiming to emphasize the similarities and differences of the language for the source text and the target text, Naganuma (2008) focuses this study on the translation of personal pronouns. According to her, literal translation of Japanese pronouns might be feasible to be carried out but this becomes a problem later due to the differences in context. Based on her findings, it can be concluded that Japanese textual resources for reference of participants do not depend highly on personal pronouns (Naganuma, 2008). In her analysis, there is a considerable amount of pronouns reduction due to ellipsis. This shows that even with the similar grammatical resources in the source text as well as the target text, both English and Japanese have distinct way of employing these resources (Naganuma, 2008).

A few studies have been done to study the functional aspects of Indonesian. Among the studies found, Susanto (2009) has provided a description of verbal groups in Indonesian based on the three metafunctions. According to Susanto (2009), the experiential and logical structures exist in Indonesian verbal groups but the interpersonal structure is non-existent due to the absence of Finite element. He added that with the absence of Finite concept, clause as exchange cannot be applied in the Indonesian verbal group. Since Indonesian in the same language family with Malay, it is expected that these two languages share grammatical elements. However, this description of Indonesian verbal group is different than Asmah's (2008) description of Malay grammar. In Asmah (2008), Interpersonal metafunction

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is still applicable on Malay language since Mood type are determined by the position of Subject and Predicator, unlike Subject and Finite in English as well as Indonesian.

Another attempt of applying the three metafunctions on Indonesian was done by Sujatna (2012). According to her, only clause as message and clause as representation are applicable to Indonesian. Sujatna's (2008) claim here with the justification that there is an absence of Finiteness in Indonesian resonates Susanto (2009). To substantiate Susanto (2009), Sujatna adds that the word "there" in English has similar function as "*ada*" in Indonesian. Both words have no representational meaning but they are used due to the need of a subject in a clause. Interestingly, this concept is also similar to Malay word "ada" which is positioned as subject but without semantic content (Asmah, 2008).

2.2 Research into The Mood and Modality

2.2.1 Analysis of English Text

A considerable amount of literature has been found, indicating that conducting text analysis in English from the lens of Interpersonal metafunction is an established practice. Kristianto and Wulandari (2014) studied the realization of modality and its influence on power relation in several English Indonesian editorials. This media discourse analysis produces numerous findings. Based on the findings, the common use of low and medium obligation by the editors in insisting demands to the ruling political bodies shows the different power status between the editors and the ruling government (Kristianto & Wulandari, 2014). According to the

researchers, suggestions are still made firm by using low and medium obligation, even without using high modality resources (Kristianto & Wulandari, 2014). As for the commoners, the most obvious modality resources used are of high probability and obligation which suggest that the editors' propositions have a considerable amount of truth and higher authority compared to the commoners (Kristianto & Wulandari, 2014). These two ways indicate the deployment of different modality resources for the audience of differing power status.

In addition to that, another study of linguistic choices on media discourse has also been found. Utilising a multidisciplinary approach, Sindoni (2014) used the English translated blog posts belonging to the Nobel Prize winner, Malala Yousafzai as her data. Although Sindoni (2014) researches the linguistic and multimodal choices of the texts, this review however, only focuses on the Modality realisations of her analysis. Sindoni (2014) found that the posts have low modulation and modalization. High modal finite "must" and "should" only once whereas "would" and "will" are used most but as temporal operator, not showing median value of modal finite. The use of low modality markers indicates that the blogger is inclined to provide information and narrate a sequence of events without attempting to manipulate the content (Sindoni, 2014). Sindoni also added that the pattern of low modulation and modalization indicates the speech of a child. This can be compared to the current study in which the interactants are adults and teenagers.

Another use of Mood and Modality text analysis is in the realm of politic that is exhibited by Ye (2010) who carried out an Interpersonal investigation of a presidential speech. There are three notable findings based on the analysis of Mood choices and Modality realisations. Firstly, Ye (2010) claimed that there is a frequent

use of declarative clauses of positive polarity when the purpose is to deliver information and to be convincing. Secondly, the high use modal finites like "will" and "must" show determination and to exert authority (Ye, 2010). Thirdly, pronouns "we" and "you" are used in a specific pattern to establish an intimate dialogic interaction and to increase persuasiveness through the inclusivity of the speaker (Ye, 2010). This makes the president more appealing to the audience. It is expected that the same findings are yielded for the current study, considering power exertion, persuasiveness and intimacy are important elements in advice giving.

The next study is done on the interpersonal meanings through the Mood and Modality system in two English translated texts of Sun Tzu's The Art of War (Fang, Song & Wu (2008). This comparative analysis focuses on the effect of translator's cultural background and purpose of translating the texts. Following the framework of Halliday and Matthiessen (2004), the results show that there is a huge difference in the mood type and modality expressions used in both texts. The lexicogrammatical choices in the two texts also show the intentions of the translation; one is to be more appealing to the readers and the other one is to be as close as possible to the source text (Fang, Song & Wu, 2008). However, Fang, Song and Wu (2008) concluded that this difference in choices should be the determinant of the quality of translation.

In the educational field, a study has been carried out by Meiristiani (2011) to explore the tenor in spoken texts in an English Textbook used in Indonesian schools. Concerned with the appropriateness of model texts used in developing the students' communicative competence, Meiristiani (2011) conducted a Mood and Modality investigation on the spoken texts to explore the tenor of the interactants in the textbook. Employing the descriptive qualitative method, the results yielded

show that there is a variety of equal and unequal power status between the interactants. The varied social distances are also indicated by frequency of contacts, affective involvement as well as the language formality (Meiristiani, 2011). Another finding worth mentioning is the evidence of inappropriate interpersonal realization in the analyzed texts. According to Meristiani (2011), the discovery of the inappropriate tenor is observed through the analysis of mood choice and lexical items used which are not suitable considering the formality and affective involvement between the interactants.

2.2.2 Analysis of European Languages Text

Based on the literature stockpiled, not many studies have been found for European languages. One of the two studies is the analysis of Mood in Portuguese translated e-mails between customers and the staff of a mould company (Monteiro, 2008). In the company, e-mails containing instructions of product corrections by customers in English are translated in Portuguese for the company staff but this has resulted in some idiosyncrasies due to the changes in mood type (Monteiro, 2008). The e-mails which have been translated in Portuguese were analyzed to investigate the interpersonal communication between the interactants and the role of the mediator who is responsible for the translation and to what extent it influences the demand of goods and services. From the findings, although the target texts contain more commands compared to the source text, the target texts actually use less imperative mood type and more polite forms compared to the source texts (Monteiro, 2008). It shows that the mediator is assumed to take the role of the customers with more politeness but at the same time, the mediator exerts his or her power, assuming the role of a superior by indicating more commands than

originally done by the customers (Monteiro, 2008). It is notable that power is established regardless of the amount of politeness used.

Another study is found on the extension of Interpersonal metafunction that is the Appraisal theory in Brazilian Portuguese (Vian Jr, 2008). Focusing on the resources of Graduation, Vian Jr (2008) uses a narrative text in Brazilian Portuguese to explore the evaluative stances in the language through lexicogrammatical items. He concludes the findings by proposing an Appraisal System which is based on the interrelation of several elements which are Subject, Context, Appraised Item and Other (Vian Jr, 2008). In comparison to the Appraisal theory proposed by Martin and White (2005), Vian Jr (2008) claims that all categories of the theory are applicable to Brazilian Portuguese with some addition of lexical aspects and inflections that are not observed in English.

2.2.3 Analysis of Asian and Middle Eastern Languages Text

In a couple of decades, there has been an increasing amount considerable amount of literature on Interpersonal meanings in Indonesian. Among the works found, Priyanto (2008) conducted an analysis of the tenor maintenance in a translated presidential speech. The study used the script of President Obama's speech which was delivered orally at Cairo University as the source text and its translation in Indonesian which was uploaded on the website of United State Embassy as the target text. In his study, Priyanto focused on the three resources of appraisal namely affect, judgment and appreciation. It was found in the study that there are shifts in lexicogrammar but these shifts do not affect the maintenance of tenor (Priyanto, 2008). Drawing a finding from the affect resource, the attributive relational process used in the source text is shifted to mental process in the target

text (Priyanto, 2008). However, this shift is considered minor and does not significantly influence the tenor since the shift is due to the grammar of Indonesian that does not signify the difference in processes in certain clauses (Priyanto, 2008).

Another minor shift in Priyanto (2008) which is the omission of modalities in the translated text was also noted but interestingly, the omission does very little change to the tenor. This investigation is noteworthy since it explores the effect of different mood and modality realization in translation. Although the current study does not use translated text, Priyanto's (2008) work is still highly related since the mood and modality resources in Indonesia are close to the ones in Malay. Nonetheless, his work does not indicate whether the different cultural background of the audience of the two speeches would result in different tenor.

Another work that uses the Mood and Modality framework is the one done by Ranny (2012) which resembles Priyanto (2008). This descriptive-qualitative study used an English movie text as the source text and its translated version as the target text. In this study, modulation and modalization in both the source and the target texts are explored and subsequently, compared. The findings show that modality expressions of the modulation category are used the most in both texts but the number of modality occurrences is not similar. In addition to that, modality expressions in the Indonesian texts are of the same type but with varying degrees. Similar to Priyanto (2008), a shift was also found in Ranny (2012) in which some of the modality expressions in the English texts are omitted in the Indonesian texts.

Another work on Asian language is Adawi's (2011) description of Mood and Modality in Javanese which is another language used in Indonesia. According to Adawi (2011), Javanese has a more extensive mood system which is different than English and Malay which have three mood types only. In Javanese, there are six

mood types namely *Indikatif*, *Subjungtif*, *Optatif*, *Imperatif*, *Infinitif* and *Partisip* (loosely translated as indicative, subjunctive, optative, imperative, infinitive and participative respectively). As for modality, there are three aspects of modality realization in Javanese which are intentional, deontic and dynamic (Adawi, 2011). Rabiah based her description of modality on earlier works on Javanese grammar including Alwi (1992) and Kridalaksana (1993). Furthermore, Adawi (2011) also includes several lexical items that are used to express modality but there is no categorisation of modulation and modalization in her description of modality system. Just like Asmah's (2008) description of modality system in Malay, Adawi's (2011) modality expressions are not ranked.

In Malay, the Modality use in a Malay pronunciation guide book was looked into by Idris (2000) to explore the degree of affinity in the text. His findings show that modality "*hendaklah*", loosely translated as "should", is highly used to indicate the writer's demand for the Malay words to be pronounced in a certain way. This high modal is used with the intention that the readers would comply to the demand (Idris 2000). Interestingly, the particle "*-lah*" is used together with modality "*hendak*" which consequently, softens the demand (Idris 2000). A subsequent study by Idris (2008) was conducted to explore the relations between Modality meanings and power attainment. The manifesto texts of Barisan Nasional, the Malaysian governing political party at the time, was analyzed that the results show that active clauses were used predominantly and modality that shows time contribute to the winning factors of the party (Idris, 2008). It is expected that Idris' findings in both analyses would be related to the current study.

Moving on to Middle Eastern languages, an analysis of the expression of modulation expressions in the Persian advertising and press texts was found.

According to Mohammad and Zahra (2013), the persuasiveness of language that is vital in advertising can be observed through the Interpersonal analysis. They added that it is so since the analysis of modality realizations offers the exploration of massive language functions, not only the persuasiveness of texts (Mohammad & Zahra, 2013). This is demonstrated through their investigation of the modulation expressions in the Persian advertising and press texts. Although the study focuses on only one aspect of modality, the study yields noteworthy findings inclusive of the sources of modulation in Persian. To name a few, the sources are the modal verbs, lexical verbs as well as adverbs indicating obligation and inclination (Mohammad & Zahra, 2013). Another significant finding is that modulation elevates politeness in proposals, offering the right of making decision to the readers which is actually a form of subtle manipulation (Mohammad & Zahra, 2013). This is how persuasiveness is forced on the readers. In comparison to the current study, Mohammad and Zahra (2013) is a reference of how a study investigating interpersonal meanings using printed media as discourse is done.

2.3 Chapter Summary

The second chapter has reviewed research done in the past and highlighted the practicality of applying the SFL and specifically the Mood and Modality framework to text analysis. Therefore, it can be said that the literature supports the feasibility of using the Mood and Modality framework on other non-English languages. Thus, the current study attempts to continue the growing trend which is still relatively new in Malay language.

CHAPTER 3

METHODOLOGY

3.0 Introduction

Chapter three includes the elaboration of theoretical framework, research methodology, data description, research design and report of sample analysis.

The chapter starts by explaining the theoretical framework of the study which is based on Halliday's model of Mood and Modality investigation (Halliday & Matthiessen, 2004) under the section 3.1. Subsequently, the chapter is continued by rationalizing the utilization of qualitative method with qualitative and quantitative findings under the section 3.2. The report of sample analysis from the pilot study using the integrated framework is reported in the section 3.3 and the chapter ends with conclusion in the section 3.4.

3.1 Theoretical Framework

The current study is based on Halliday and Matthiessen's (2004) model of the Mood and Modality in English which is explained under the sub-section 3.1.1. This study also utilizes Asmah's descriptions of Mood and Modality in the Malay language (Asmah, 2008) which can be found under the sub-section 3.1.2. Next, the elaboration of the integrated framework drawn on the work of Halliday and Matthiessen (2004) and Asmah's (2008) descriptions can be found under sub-heading 3.1.3.

3.1.1   Mood and Modality - English

Out of the three metafunctions, the study focuses on Interpersonal metafunction which is concerned with negotiation, establishment and assumption of social relationships by language users (Halliday & Matthiessen, 2004).

Under the Interpersonal strand, Halliday and Matthiessen (2004, p.107) categorise interactions into four basic speech roles; giving information, demanding information, giving goods and services as well as demanding goods and services as shown in Table 3.1:

Table 3.1 Four Basic Speech Roles (2004, p. 107)

Role in exchange	Commodity exchanged	
	(a) goods & services	(b) information
(i) Giving	**Offer** Would you like this teapot?	**Statement** He's giving her the teapot
(ii) Demanding	**Command** Give me that teapot!	**Question** What is he giving her?

Each speech role differs in meaning and addresser-addressee relationship depending on the context. Such relationship and meaning can be studied by looking at the system of mood and modality under Interpersonal metafunction. Therefore, employing this investigation suits the intention of this paper that is to explore how the help-seeker and help-provider position themselves to take up roles in communication.

3.1.1.1 Elements in Clause Structure - SFPCA

In Systemic Functional Linguistics, statements and questions are expressed using a certain grammatical variation that extends to only a part of the clause while the rest of the clause is unaffected (Halliday & Matthiessen, 2004). This one part is made of Subject and Finite operator which form the Mood element. As for the unaffected part, it is called Residue.

Subject is the nominal group whereas Finite is the verbal operator expressing tense or modality. As an illustration Example 3.1 is given below:

Example 3.1: Mood and Residue (Halliday and Matthiessen, 2004, p. 115)

The duke	has	given that teapot away
Subject	Finite	Residue
Mood		

In other situations, Finite might also be 'fused' into a single word when the verb is expressed in simple present tense or simple past tense and positive polarity (Halliday & Matthiessen, 2004). Drawing from the same example, this can be seen in Example 3.2 below:

Example 3.2: Mood and Residue with Fused Finite (Halliday and Matthiessen, 2004, p. 115)

The duke	gave	that teapot away
Subject	Finite	Residue
Mood		

As for the remaining parts, the structure of Residue is made of three functional elements namely Predicator, Complement and Adjunct (Halliday & Matthiessen, 2004). Predicator is fused with Finite when the verb is in simple present tense or simple past tense and positive polarity. Otherwise, Predicator is the remaining of the verbal group. Besides Predicator, the other part that is treated as Residue is Complement which is any nominal group that does not function as Subject. Another

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element is Adjunct which is realized by either an adverbial phrase or prepositional phrase (Halliday & Matthiessen, 2004). A full analysis of the whole structure can be seen in Example 3.3 below:

Example 3.3: Full SFPCA Analysis (2004, p. 115)

The duke	has	given	that teapot	away
Subject	Finite	Predicator	Complement	Adjunct
Mood		Residue		

As for the fused Finite and Predicator, the analysis is as shown in Example 3.4 below:

Example 3.4: Analysis of Fused Finite (Halliday and Matthiessen, 2004, p. 115)

The duke	gave		that teapot	away
Subject	Finite	Predicator	Complement	Adjunct
Mood		Residue		

3.1.1.2 Mood Type Identification

In SFL, mood type generally consists of Indicative Mood and Imperative Mood. Indicative Mood type is used for exchanging information whereas Imperative Mood type is for exchanging goods and services. Under the indicative category, there are Declarative which carries the expression of a statement and Interrogative which carries the expression of a question (Halliday & Matthiessen, 2004). The general mood type in SFL can be illustrated as below:
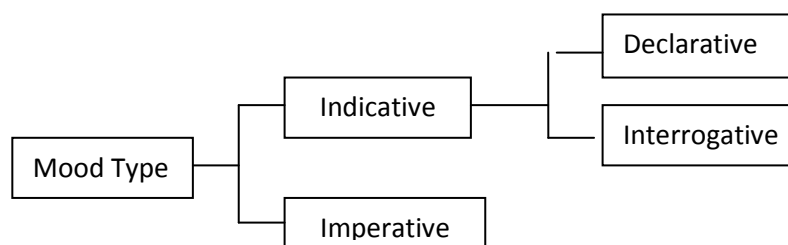
Figure 3.1: Mood Type in SFL(Halliday and Matthiessen, 2004, p. 23)

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The identification of Mood type is based on the positioning of Subject and Finite for Indicative and the absence of Finite for Imperative. When the Subject is precedes the Finite, the Mood type of the clause is Declarative and when the Finite precedes the Subject, the Mood type of the clause is Interrogative. If there is an absence of Finite, the Mood type of the clause is determined as Imperative. This is shown in Table 3.2 below:

Table 3.2: Mood Identification (Halliday and Matthiessen 2004, p. 115)

No	Clause			Grammatical feature	Mood type
1	The duke	gives	the teapot away	Subject ^ Finite	Declarative
	Subject	Finite	Residue		
2	Does	The Duke	give the teapot away	Finite ^ Subject	Interrogative
	Finite	Subject	Residue		
3	X	Give the teapot away		Absence of Finite	Imperative
	Finite	Residue			

Key: "^" stands for "followed by"

3.1.1.3 Modality Identification

In Halliday and Matthiessen (2004), modality is realised by three means which are modal finites, mood adjuncts and metaphors of modality. The English modality system can be illustrated in the Figure 3.2:
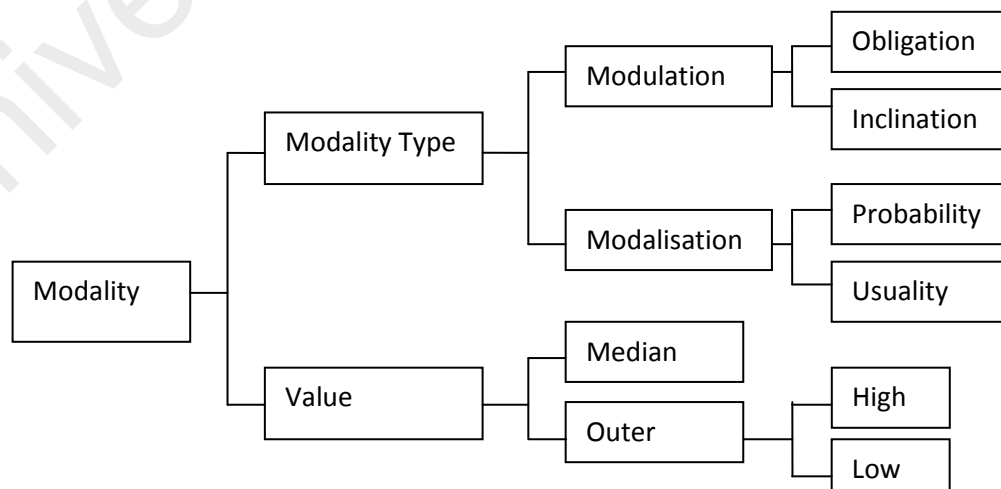
Figure 3.2: System Network of Modality (Halliday and Matthiessen, 2004, p. 150)

Figure 3.2 shows that there are two types of Modality namely Modulation and Modalisation. The former refers to Proposal or an utterance in which the commodity being exchanged is goods and services whereas the latter refers to Proposition or an Utterance in which the commodity being exchanged is information. The Modality for Proposal is associated with the degree of Obligation on the addressee to carry out the command and the degree of Inclination on the addresser to fulfill the offer. Meanwhile, Proposition is associated with the Probability that is the degree of likeliness of the information to be true and Usuality that is the frequency of the truth in the information. Listed below are the examples for each of the four which are drawn from Halliday and Matthiessen (2004):

1. [obligation] The roads <u>should</u> pay for themselves, like the railways

2. [inclination] Voters <u>won't</u> pay taxes any more

3. [probability] There <u>can't</u> be many candlestick-makers left

4. [usuality] It'<u>ll</u> change right there in front of your eyes

In investigating modality realisations in English, the focus is on the degrees of certainty, probability, or obligation in modal operators respectively. They are called values, and these can be classified into high, median, and low values, as shown in the following table of modal operators.

Table 3.3: Modal Operators According to Ranks (Halliday and Matthiessen, 2004, p. 116)

High value	must, should, ought to, need to, has to, is to
Median value	will, would, shall
Low value	may, might, can, could

In brief, modality is another source of interpersonal meaning which expresses the intermediate degree between yes and no or between positive polarity and negative polarity.

3.1.2   Mood and Modality – Malay

3.1.2.1 Subject-Predicate (*Subjek-Predikat*) Identification

In this study, Malay *help-seeking* and *help-providing* texts are studied by breaking them into the smallest unit of text analysis which is a clause. In Malay language, Subject and Predicate are the basic elements where their absence or existence determines the *Modus* (Mood) of a clause (Asmah, 2008). A sample of a sentence broken into two clauses with Subject and Predicate is shown in Example 3.5 below:

Example 3.5: The Subject and Predicate of A Sentence *(*Asmah, 2008, p. 183)

Original clause:
Gaya bahasanya sederhana dan penyampaiannya jelas.
(His language style is moderate and his delivery is clear).

No	**Subject**	Predicate
1	*Gaya bahasanya* **(his language style)**	*sederhana* (moderate)
2	*Penyampaiannya* **(His delivery)**	*jelas* (clear)

In the Malay language, Subject can be understood as a constituent of a proposition that is being described by the other part of the proposition (Asmah, 2008). It is a constituent that is made of either a word or a string of words that function as a phrasal noun. This means that any words or phrases that do not function as a noun phrase cannot be categorised as Subject. A few examples are taken from Nik, Farid, Hashim & Abdul (2008, p.342) as stated in Table 3.4 below:

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Table 3.4 Phrases That Do Not Function As A Subject *(*Nik, Farid, Hashim & Abdul, 2008, p.342*)*

No	Subject	Predicate
1	*Gemuk* **(Fat)**	*sekali pergi ke sekolah* (very go to school)
	Adjectival phrase	Ungrammatical phrase
2	*Tertidur* **(Fall asleep)**	*menjadi kegemarannya* (become his favourite)
	Verbal phrase	Ungrammatical phrase

As for Predicate, any words in the same proposition that carry information of the Subject are a Predicate (Asmah, 2008). A Predicate can be formed of a verbal phrase, a noun phrase, an adjectival phrase and a prepositional phrase. This can be seen in the table 3.5 below which is taken from Nik, Farid, Hashim & Abdul (2008, p.342):

Table 3.5: Predicate formed by A Verbal Phrase, Noun Phrase, Adjectival Phrase and Prepositional Phrase *(*Nik, Farid, Hashim & Abdul, 2008, p.345*)*

No	Subject	Predicate
1	*Ali* (Ali)	*Guru* **(teacher)**
	Noun phrase	**Noun phrase**
2	*Adikku* (My brother)	*sedang tidur* **(is sleeping)**
	Noun phrase	**Verbal phrase**
3	*Pegawai itu* (That officer)	*amat rajin* **(very hardworking)**
	Noun phrase	**Adjectival phrase**
4	*Rumahnya* (His house)	*di Kampung Sungai Penchala* **(at Kampung Sungai Penchala)**
	Noun phrase	**Prepositional phrase**

3.1.2.2 Mood Type (*Modus*) Identification

In relation to Interpersonal realisations in Malay language, Asmah (2008, pp.200-216) classified mood choice based on Subject and Predicate which is different than Halliday's Mood Block analysis as shown previously. In Halliday's model, the order of Subject and Finite determines its mood type whereas in Asmah's model, the Subject-Predicate arrangement and the addition of the interrogative adverb determine the mood type. The analysis below is taken from the preliminary study using Asmah's model:

Example 3.6: Subject-Predicate Analysis

No	Clause			Grammatical feature	Mood type
1	*Anda* (You)	*pergi bersama kawan-kawan* (go with your friends)		Subject ^ Predicate	Declarative
	Subject	Predicate			
2	*Adakah* (Do)	*anda* (you)	*pergi bersama kawan-kawan* (go with your friends)	Interrogative adverb "*Adakah*"	Interrogative
	Interrogative adverb "*Adakah*"	Subject	Predicate		
3	*Pergi bersama kawan-kawan* (go with your friends)			Absence of Subject	Imperative
	Predicate				

Key: "^" stands for "followed by"

3.1.2.3 Modality (*Kata Kerja Modalitas*) Identification

In Malay, *Kata Kerja Modalitas* serve as the element that carries "purpose" or "intention" (Asmah, 2008, p.127). These *Kata Kerja Modalitas* are grouped into several subsystems which can be seen in the Table 3.6 below:

Table 3.6: The Subsystems of *Kata Kerja Modalitas (*Asmah, 2008, pp. 127-131)

No	Subsystems	*Kata Kerja Modalitas*
1	*Kehendak* (Want)	*Mahu, mau, hendak, nak, akan, ingin*
2	*Keupayaan* (Ability)	*Boleh, dapat*
3	*Keizinan* (consent)	*Boleh*
4	*Kemestian* (Obligation)	*Mesti, wajib, harus, kena, hendaklah*
5	*Kemungkinan* (Probability)	*Mungkin, boleh jadi, barangkali*
6	*Kepastian* (Certainty)	*Pasti, tentu*
7	*Keperluan* (Must)	*Perlu*
8	*Kepatutan* (Should)	*Patut*
9	*Kengganan* (Refusal)	*Enggan*

On top of that, most if not all of modality realisations in Malay or *Kata Kerja Modalitas* listed in Table 3.6 resemble modal finites provided in Droga and Humphrey (2002, p. 73) which is closely associated with Halliday and Matthiessen's (2004) framework. The current study attempts to determine whether or not these *Kata Kerja Modalitas* and modal finites are equivalent in terms of functions. In addition to that, the subsystems of *Kata Kerja Modalitas* are not ranked as compared to Halliday's Modality realisations in which modality can be placed into different ranks namely high, median and low.

3.1.3   Adaptation of Halliday and Matthiessen's (2004) and Asmah's (2008) Models

Halliday and Matthiessen's (2004) and Asmah's (2008) description of Mood and Modality are used to study Interpersonal meanings in Malay advice columns. The integration of the two models is necessary to allow Interpersonal features in Malay texts to be analyzed using SFL framework which is for English. Adaptation of SFL model to the current study of the Malay linguistic features can be seen in two parts; Mood Block analysis and modality analysis.

3.1.3.1 Mood Type Identification

In order to identify the mood type of the clauses in Malay, Subject-Predicate analysis is utilized instead of SFPCA (Subject, Finite, Predicator, Complement and Adjunct) analysis. In this adapted framework, Mood type is identified by the position of Subject and Predicate of the clause. This process is further described in heading 3.2.2.

Table 3.7 shows the adaptation of Halliday and Matthiessen's (2004) mood type analysis to the Malay language using Asmah's (2008) description of *Modus* (mood). Table 3.7 is shown below:

Table 3.7: Mood Type Based on Subject-Predicate Analysis

Sequence	Clause Code	Sample of Clause	Mood Type	Grammatical Feature(s)
1	HP1C1	*anda ^ mengekalkan keperibadian positif ini,* (*anda* = you; *mengekalkan* = maintain; *keperibadian* = character; *positif* = positive; *ini* = this) you ^ maintain this positive character	Declarative	Subject^Predicate
2	HP1C1i	*anda ^ mesti memiliki kekuatan dalaman* (*anda* = you; *mesti* = must; *memiliki* = own; *kekuatan dalaman* = internal strength) you ^ must have internal strength	Declarative	Subject^Predicate
3	HP1C1ii	[*anda*] ^ *menepis godaan-godaan* (*anda* = you; *menepis* = deter; *godaan-godaan* = temptations) [you]^ deter temptations	Declarative	Subject^Predicate
4	HP1C1iii	[*anda*] ^ *melakukan perkara-perkara negatif* (*anda* = you; *melakukan* = do; *perkara-perkara* = things; *negatif* = negative) [you] ^ do negative things	Declarative	Subject^Predicate
5	HP1C2i	[*Ia*] ^ *Adalah lebih baik* (*ia* = it; *adalah* = is; *lebih baik* = better) [It] ^ is better	Declarative	Subject^Predicate
6	HP1C2ii	*anda ^ menambahkan ilmu agama yang anda miliki* (*anda* = you; *menambahkan* = add; *ilmu* = knowledge; *agama* = religion; *yang* = that; *anda* = you; *miliki* = own) you ^ increase religious knowledge that you have	Declarative	Subject^Predicate
7	HP1C2iii	*iman anda ^ bertambah kuat* (*iman* = faith; *anda* = you; *bertambah* = become more; *kuat* = strong) your faith ^ gets stronger	Declarative	Subject^Predicate
8	HP1C3	*Kembangkan pergaulan sosial anda dengan orang-orang selain kelompok asal anda* (*kembangkan* = widen; *pergaulan* = socializing; *sosial* = social; *anda* = you; *dengan* = with; *orang-orang* = people; *selain* = other than; *kelompok* = group; *asal* = original; *anda* = you) Widen your social circle with people other than those who are already in the circle	Imperative	Absence of Subject

Table 3.7: Continued

Sequence	Clause Code	Sample of Clause	Mood Type	Grammatical Feature(s)
9	HP1C4i	*godaan ^ datang* (*godaan* = temptation; *datang* = come) Temptations ^ come	Declarative	Subject^Predicate
10	HP1C4ii	*anda ^ bersama kawan-kawan* (*anda* = you; *bersama* = with; *kawan-kawan* = friends) you ^ are with your friends	Declarative	Subject^Predicate
11	HP1C5i	*anda ^ memiliki kelompok kawan-kawan baru yang juga berpersonaliti positif,* (*anda* = you; *memiliki* = own; *kelompok* = group; *kawan-kawan* = friends; *baru* = new; *yang* = that; *juga* = also; *berpersonaliti* = with personality; *positif* = positive) you ^ have a new circle of friends who are also positive	Declarative	Subject^Predicate
12	HP1C5ii	*anda ^ akan berusaha dengan lebih baik untuk mengekalkan personaliti positif* (*anda* = you; *akan* = will; *berusaha* = to put effort; *dengan* = with; *lebih baik* = better; *untuk* = for; *mengekalkan* = maintain; *personaliti* = character; *positif* = positive) you ^ will try harder to maintain positive character	Declarative	Subject^Predicate
13	HP1C5iii	anda ^ pilih ini (*anda* = you; *pilih* = choose; *ini* = this) you ^ choose this	Declarative	Subject^Predicate
14	HP1C6	*Kelompok sosial yang baru juga ^ akan menghilangkan perasaan "rindu" anda kepada aktiviti-aktiviti negatif yang terpaksa anda tinggalkan* (*kelompok* = group; *sosial* = social; *yang* = that; *baru* = new; *juga* = also; *akan* = will; *menghilangkan* = dissolve; *perasaan* = feeling; *rindu* = yearn; *anda* = you; *kepada* = for; *aktiviti-aktiviti* = activities; *negatif* = negative; *yang* = that; *terpaksa* = forced; *anda* = you; *tinggalkan* = leave) The new circle of friends will also dissolve the yearning for negative activities that you have to leave	Declarative	Subject^Predicate
15	HP1C7i	[*Ia*] ^ *Adalah lebih baik* (*ia* = it; *adalah* = is; *lebih baik* = better) [it] ^ is better	Declarative	Subject^Predicate
16	HP1C7ii	*anda ^ memiliki seseorang yang positif sebagai mentor atau teman anda* (*anda* = you; *memiliki* = own; *seseorang* = someone; *yang* = that; *positif* = positive; *sebagai* = as; *mentor* = mentor; *atau* = or; *teman* = friend; *anda*= you)) you ^ have a positive person as your mentor or friend	Declarative	Subject^Predicate

Table 3.7: Continued

Sequence	Clause Code	Sample of Clause	Mood Type	Grammatical Feature(s)
17	HP1C7iii	[*anda*] ^ *bercerita* (*anda* = you; *bercerita* = tell stories) [you] ^ talk to	Declarative	Subject^Predicate
18	HP1C7iv	[*anda*] ^ *melepaskan tekanan apabila perlu* (*anda* = you; *melepaskan* = release; *tekanan* = stress; *apabila* = when; *perlu* = necessary) [you] ^ release stress when necessary	Declarative	Subject^Predicate
Total	Declarative	17		
	Interrogative	0		
	Imperative	1		

Key: "^" stands for "followed by"

3.1.3.2 Modality Identification

Modality in Malay texts is identified through three features namely Modal Finites, Mood Adjuncts and Metaphors of Modality.

A framework for the analysis of Malay Modality features is provided in Table 3.8. The table draws on the framework for Malay Modality provided by Asmah in her work (Asmah, 2008, pp.127-131). In this framework, the ranks for *Kata Kerja Modalitas* are determined by comparing the functions of Kata Kerja Modalitas with Halliday and Mathhiessen's (2004, p.116) table of modal operators. Correspondences between Halliday and Mathhiessen's (2004, p.116) framework and Asmah's (2008, pp.127 – 131) are provided below.

Kata Kerja Modalitas Rendah consist of Asmah's (2008) subsytems of *Keizinan* (consent) as well as *Keupayaan* (ability) while *Kata Kerja Modalitas Sederhana* consist of the subsystem of *Kehendak* (want) and *Kata Kerja Modalitas Tinggi* consist of the subsystem of *Kemestian* (obligation), *Keperluan* (must) as well as *Kepatutan* (should). As for the Mood Adjuncts, Asmah's other subsystems are categorized into several types based on Halliday and Matthiessen's (2004) types of

Mood Adjuncts. If there are other Mood Adjuncts that do not fit into Halliday and Matthiessen's (2004) model, the adjuncts are categorized by the meanings they imply. This framework also includes the other feature of Malay modality which is the Metaphors of Modality.

Since this adapted framework is constructed as an attempt to analyze Malay modality features and to rank Asmah's *Kata Kerja Modalitas* based on Halliday and Matthiessen's (2004) model for English text analysis, it is expected that there will be other instances that do not fit the adapted framework.

Table 3.8: The Coding of Features to Be Analyzed

NO	GRAMMATICAL MARKERS	SAMPLE SENTENCE HAVING THE GRAMMATICAL MARKERS	CODING
1	Modal Finite – Low *Kata Kerja Modalitas-Rendah*	*Bagaimana saya **dapat** mengekalkan keperibadian yang positif dalam diri saya?* (*bagaimana* = how; *saya* = I; *dapat* = can; mengekalkan = maintain; *keperibadian* = character; *yang* = that; *positif* = positive; *dalam* = inside; *diri* = self; *saya* = I) How can I maintain positive character in me?	MF-L
		*Adakah ia **boleh** mendatangkan kecederaan atau kesakitan pada tubuh?* (*adakah* = does/is; *ia* = it; *boleh* = can; *mendatangkan* = cause; *kecederaan* = injury; *atau* = or; *kesakitan* = pain; *pada* = to; *tubuh* = body) Could it cause injury or pain to the body?	
2	Modal Finite – Median *Kata Kerja Modalitas-Sederhana*	*anda **akan** berusaha dengan lebih baik untuk mengekalkan personaliti positif* (*anda* = you; *akan* = will; *berusaha* = put effort; *dengan* = with; *lebih baik* = better; *untuk* = for; *mengekalkan* = maintain; *personaliti* = personality; *positif* = positive) You will work harder to maintain positivity	MF-M
3	Modal Finite – High *Kata Kerja Modalitas-Tinggi*	*anda **mesti** memiliki kekuatan dalaman* (*anda* = you; *mesti* = must; *memiliki* = own; *kekuatan dalaman* = inner strength) you must have inner strength	MF-H
		*Anda **perlu** berlatih dan berbicara dengan penuh kematangan dan berkeyakinan* (*anda* = you; *perlu* = need to; *berlatih* = practise; *dan* = and; *berbicara* = talk; *dengan* = with; *penuh* = full; *kematangan* = maturity; *dan* = and; *berkeyakinan* = confident) You need to practise and speak with maturity and confidence	
4	Mood Adjuncts – Intensity *Kata Kerja Modalitas - Kedalaman*	*Saya ingin menjadi individu yang bukan **sahaja** cemerlang dalam dunia kerjaya tetapi juga cemerlang sebagai seorang muslim* (*saya*= I; *ingin* = want; *menjadi* = become; *individu* = individual; *yang* = that; *bukan* = not; *sahaja* = only; *cemerlang* = successful; *dalam* = in; *dunia* = world; *kerjaya* = career; *tetapi* = but; *juga* = also; *cemerlang* = successful; *sebagai* = as; *seorang* = a person; *muslim* = muslim) I want to be an individual who is not only successful man but also successful as a Muslim	MA-Int
	Mood Adjuncts – Usuality *Kata Kerja Modalitas – Kekerapan*	*Masalah saya ialah **kadang-kadang** pergaulan dengan rakan-rakan menyebabkan saya hampir kembali "tersesat"* (*masalah* = problem; *saya* = I; *ialah* = is; *kadang-kadang* = sometimes; *pergaulan* = socializing; *dengan* = with; *rakan-rakan* = friends; *menyebabkan* = cause; *saya* = I; *hampir* = almost; *kembali* = return; *tersesat* = lost) My problem is that sometimes going out with my friends almost makes me "lost"	MA-Usu

NO	GRAMMATICAL MARKERS	SAMPLE SENTENCE HAVING THE GRAMMATICAL MARKERS	CODING
	Mood Adjuncts – Degree *Kata Kerja Modalitas – Darjah*	*Masalah saya ialah kadang-kadang pergaulan dengan rakan-rakan menyebabkan saya **hampir** kembali "tersesat"* (*masalah* = problem; *saya* = I; *ialah* = is; *kadang-kadang* = sometimes; *pergaulan* = socializing; *dengan* = with; *rakan-rakan* = friends; *menyebabkan* = cause; *saya* = I; *hampir* = almost; *kembali* = return; *tersesat* = lost) My problem is that sometimes going out with my friends almost makes me "lost"	MA-Deg
	Mood Adjuncts – Probability *Kata Kerja Modalitas – Kemungkinan*	*Rasa tidak selesa ketika berlari **mungkin** disebabkan parut dalaman* (*rasa* = feeling; *tidak* = not; *selesa* = comfortable; *ketika* = while; *berlari* = run; *mungkin* = probably; *disebabkan* = caused by; *parut* = scar; *dalaman* = internal) Discomfort while running is probably caused by internal scar	MA-Pro
	Mood Adjuncts – Time *Kata Kerja Modalitas – Tempoh Masa*	*Ibu **masih** melebihkan kasih sayangnya kepada abang dan juga kakak* (*ibu* = mother; *masih* = still; *melebihkan* = set aside more; *kasih sayangnya* = her love; *kepada* = to; *abang* = older brother; *dan* = and; *juga* = also; *kakak* = older sister) My mother still showers her love to my older brother and sister more	MA-Tim
5	Metaphors of Modality *Metafora Kata Kerja Modalitas*	*[Ia]**Adalah lebih baik** [jika] anda menambahkan ilmu agama yang anda miliki* (*ia* = it; *adalah* = is; *lebih baik* = better; *jika* = if; *anda* = you; *menambahkan* = increase; *ilmu* = knowledge; *agama* = religion; *yang* = that; *anda* = you; *miliki* = own) [it] is better [if] you increase religious knowledge that you have	MetMod
		Pada pengalaman saya, *sebahagian kecil pesakit akan merasa ngilu terutama waktu sejuk pada bahagian tulang yang terlibat* (*pada* = at; *pengalaman* = experience; *saya* = I; *sebahagian* = part; *kecil* = small; *pesakit* = patient; *akan* = will; *merasa* = feel; *ngilu* = pain; *terutama* = especially; *waktu* = time; *sejuk* = cold; *pada* = at; *bahagian* = area; *tulang* = bone; *yang* = that; *terlibat* = involved) Based on my experience, some patients will feel pain, especially when it is cold, around the affected bone area	
		Umum mengetahui *kanak-kanak gemar mencuba makanan orang dewasa* (*umum* = general; *mengetahui* = know; *kanak-kanak* = children; *gemar* = like; *mencuba* = try; *makanan* = food; *orang* = people; *dewasa* = adult) It is generally known that children like to try adults' food	

Table 3.8: Continued

NO	GRAMMATICAL MARKERS	SAMPLE SENTENCE HAVING THE GRAMMATICAL MARKERS	CODING
		Saya pasti *adik seorang yang tabah hati dan yakin pada diri sendiri* (*saya*= I; *pasti* = sure; *adik* = younger brother/sister; *seorang* = someone; *yang*= that; *tabah hati* = strong; *dan*= and; *yakin* = confident; *pada* = at; *diri sendiri* = oneself) I am sure that you are a strong person and you believe in yourself	
		Tak salah kalau disebut di sini*, cair juga si lelaki nanti* (*tak* = not; *salah* = wrong; *kalau* = if; *disebut*= mentioned; *di* = at; *sini* = here; *cair* = persuaded; *juga* = also; *si lelaki* = the guy; *nanti* = soon) It can be said here that he might also be persuaded soon	

3.2 Research Methodology

Sub-heading 3.2.1 provides the description of the data used which are the Malay advice columns taken from a local Malay health magazine entitled *Rapi*. The next sub-heading, 3.2.2, further describes the research by detailing the codification of data and the three stages of data analysis which include the coding stage, mood analysis stage and modality analysis stage.

3.2.1   Data Description

The data for the study were obtained from 10 advice columns in six issues of *Rapi* from January to April 2012. Each contains one *help-seeking* and one *help-providing* text, making it 20 texts altogether. Advice columns are also chosen due to the emphasis on establishment of *helper-helpee* relationship (Liao & Liao, 2009), power and authority (Cormier & Nurius, 2003) and effective communication (Wong, 2009). Hence, analysis of data will be conducted under the strand of Interpersonal metafunction which centers around these emphases. In selecting the data based on the pilot study, only *help-seeking* texts with at least 7 clauses and *help-providing* texts with at least 18 clauses are used to strengthen reliability of the analysis later.

The advice columns were chosen from *Rapi* which is a local health magazine in Malay language with the target audience of teenagers and adults due to a few considerations. This includes the recognition that the advice or *help-providing* texts come from certified experts whose expertise is inclusive of psychology, paediatrics, dietetics as well as obstetrics and gynaecology. As for the *help-seeking* texts, the writers are readers who write to the magazine. With two issues published every month, this magazine is also recognized by Audit Bureau of Circulations (2011) to be the only local health magazine with a high number of sales. Furthermore, the use of Malay language is the main reason

of data selection. In this magazine, there are four advice columns in each issue as listed in Table 3.9 below:

Table 3.9: Advice Columns According to Themes and Experts

No	Advice Column	Theme	Expert
1	*Soal Jawab Kecantikan* (Beauty Q&A)	Beauty	Beautician
2	*Soal Jawab Diet* (Diet Q&A)	Diet	Dietitian
3	*Tanya Pakar* (Ask Experts)	Motivation	Psychologist
4	*Tanya Apa Sahaja* (Ask Anything)	Health	Medical Practitioner

Advice column *Soal Jawab Kecantikan* (Beauty Q&A) is for those who are seeking for skincare and make-up advice. Meanwhile, *Soal Jawab Diet* (Diet Q&A) is for help-seekers who have concerns regarding diet and weight management. Moving on to the third advice column, *Tanya Pakar* (Ask Experts), the help sought after is regarding motivation and self-improvement. As for the fourth one, *Tanya Apa Sahaja* (Ask Anything), this column is open for any concerns that do not fit the other three themes.

Out of these four columns, only *Tanya Pakar* (Ask Experts) and *Tanya Apa Sahaja* (Ask Anything) are used for this study. This is because the *help-seeking* and *help-providing* texts from the other columns with the other themes – beauty and diet – have shorter interactions between help-provider and help-seeker. In terms of length, they are deemed unsuitable for the analysis of Mood and Modality later. The texts from these columns also do not comply with the minimum number of clauses as mentioned earlier.

3.2.2 Research Design

Figure 3.3 illustrates the processes involved in the research design of the current study.

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┌─────────────────────────────────────────────┐
│                                             │
│         STEP 1: CODING OF DATA              │
│                                             │
└─────────────────────────────────────────────┘
                      ⬇
┌─────────────────────────────────────────────┐
│                                             │
│    STEP 2: ANALYSIS OF SUBJECT-PREDICATE    │
│                                             │
└─────────────────────────────────────────────┘
                      ⬇
┌─────────────────────────────────────────────┐
│                                             │
│       STEP 3: ANALYSIS OF MOOD TYPE         │
│                                             │
└─────────────────────────────────────────────┘
                      ⬇
┌─────────────────────────────────────────────┐
│                                             │
│       STEP 4: ANALYSIS OF MODALITY          │
│              REALISATIONS                   │
│                                             │
└─────────────────────────────────────────────┘
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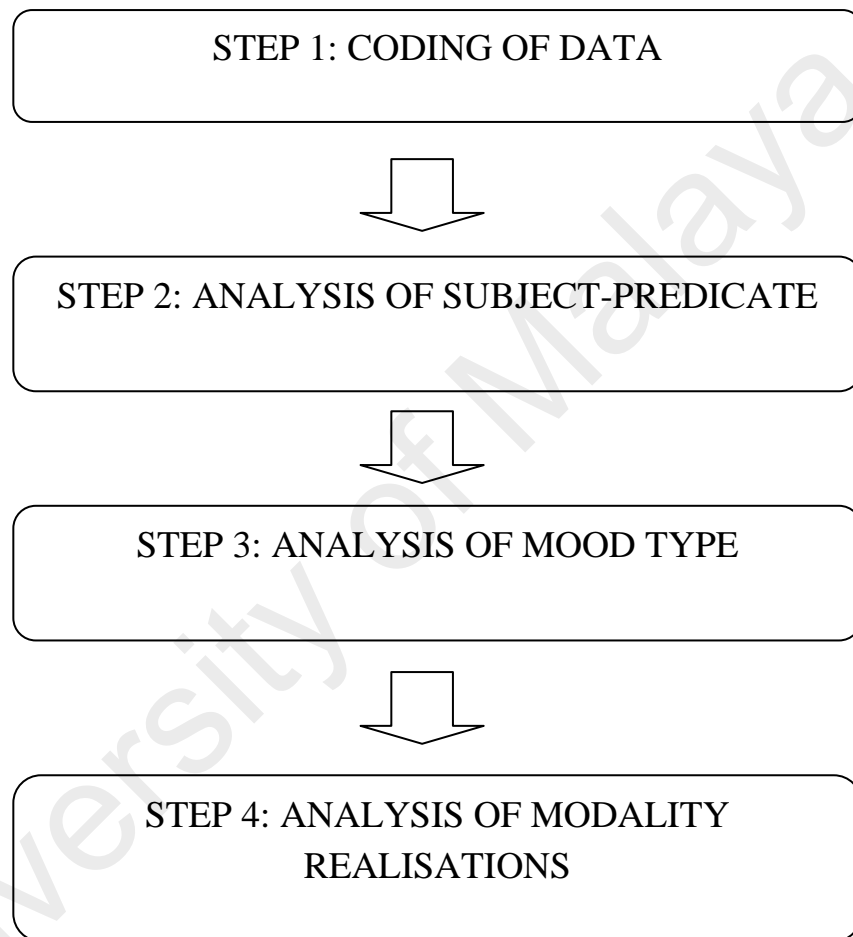
Figure 3.3: Processes in The Research Design

3.2.2.1 Coding of Data

The data were first electronically transcribed to be prepared for analysis by breaking the sentences in both *help-providing* texts and *help-seeking* texts into clauses. This is necessary since the main unit of text analysis in SFL is the clause (Bloor & Bloor, 2004, p. 8; Asmah, 2008, p. 182) and in one sentence, there could be more than one clause. Labelled as Coding Sheet 1, these clauses are then given specific codes for easier identification during the analysis stage. For the first *help-seeking* text, all clauses were coded as "HS1C1, HS1C2, HS1C3..." for "*Help-seeking* 1 Clause 1, *Help-seeking* 1 Clause 2, *Help-seeking* 1 Clause 3...". If one sentence contained more than one clause, roman numeral was used. To illustrate this, sample data from the preliminary study is shown in Example 3.7 below:

Example 3.7: Coding of Data for Help-Seeking Text

Original text: *Dahulu saya seorang lelaki yang gemar bersosial. Kelab-kelab hiburan menjadi tempat untuk saya melepaskan tekanan bersama rakan-rakan.*

No	Code	Clause
1	HS1C1	*Dahulu saya seorang lelaki yang gemar bersosial* (*Dahulu*=back then; *saya*= I; *seorang lelaki* = a guy; *yang* = that; *gemar* = love; *bersosial* = socialize) Back then I used to be a party guy.
2	HS1C2i	*Kelab-kelab hiburan menjadi tempat* (*kelab-kelab hiburan* = night clubs; *menjadi* = become; *tempat* = place) Night clubs became the places
3	HS1C2ii	*untuk saya melepaskan tekanan bersama rakan-rakan* (*untuk* = for; *saya* = I; *melepaskan* = release; tekanan = tension; *bersama* = with; *rakan-rakan* = friends) for me to release tension with friends.

(HS1= Help Seeking text 1, C1= Clause 1, roman numerics= used if one sentence has more than one clause)

As for the first *help-providing* text, all clauses were coded as "HP1C1, HP1C2, HP1C3..." for "*Help-providing* 1 Clause 1, *Help-providing* 1 Clause 2, *Help-providing* 1 Clause 3...". Just like the *help-seeking* texts, if one sentence contained more than one clause, roman numeral was used as shown in Example 3.8:

Example 3.8: Coding of Data for Help-Providing Text

Original text: *Untuk memastikan anda mengekalkan keperibadian positif ini, anda mesti memiliki*

kekuatan dalaman untuk [anda]menepis godaan-godaan.

No	Code	Clause
1	HP1C1i	*Untuk memastikan anda mengekalkan keperibadian positif ini,* (*untuk* = for; *memastikan* = ensure; *anda* = you; *mengekalkan* = maintain; *keperibadian* = character; *positif* = positive; *ini* = this) To ensure that you maintain this positive character
2	HP1C1ii	*anda mesti memiliki kekuatan dalaman* (*anda* = you; *mesti* = must; *memiliki* = own; *kekuatan dalaman* = internal strength) You must have internal strength
3	HP1C1iii	*untuk [anda]menepis godaan-godaan* (*untuk* = for; *anda* = you; *menepis* = deter; *godaan-godaan* = temptations) to stay away from temptations

(HP1= Help Providing text 1, C1= Clause 1, roman numerics= used if one sentence has more than

one clause)

3.2.2.2 Data Analysis

Data analysis includes a few stages of analysis:

i)   Stage 1: Analysis of Subject-Predicate

The first stage was labelled as Coding Sheet 2 and this stage was done to analyse the

Mood system of the clauses. As mentioned in Chapter 2, establishing Mood system in

English using Halliday's model is done by determining the order of Subject and

Finite. Since this study is integrating Asmah's (2008) model, Mood analysis in Malay

clauses is done by determining the order of Subject and Predicate. After the data were

broken into separate clauses as in Coding Sheet 1, Subject-Predicate analysis (Asmah,

2008) was completed and labelled as Coding Sheet 2 as shown below in Example 3.9:

Example 3.9: Coding Sheet 2

HS1C1 *Dahulu, saya seorang lelaki yang gemar bersosial*

Dahulu (*dahulu* = back then) Back then	*saya* (*saya* = I) I	*seorang lelaki yang gemar bersosial.* (*seorang*= a person; *lelaki* = guy; *yang* = that; *gemar* = like; *bersosial* = socialize) used to be a party guy
X	Subject	Predicate

HS1C2i *Kelab-kelab hiburan menjadi tempat*

Kelab-kelab hiburan (*kelab-kelab hiburan* =night clubs) Night clubs	*menjadi tempat* (*menjadi* = become; *tempat* = place) were the places
Subject	Predicate

HS1C2ii *untuk saya melepaskan tekanan bersama rakan-rakan*

Untuk (*untuk* = for) Untuk	*saya* (*saya* = I) saya	*melepaskan tekanan bersama rakan-rakan.* (*melepaskan* = release; *tekanan* = tension; *bersama* = with; *rakan-rakan* = friends) to release tension with friends
X	Subject	Predicate

ii)   Stage 2: Analysis of Mood

Then, the analysis was continued by preparing Coding Sheet 3 to determine the mood choice of the clauses which answers Research Question 1. According to Asmah (2008, pp. 200-215), there are two main mood choices in Malay which are indicative (inclusive of interrogative and declarative) and imperative. Drawing examples from the sample analysis, this is as shown below in Example 3.10:

Example 3.10: Coding Sheet 3

No	Clause Code	Order of *Subject* and *Predicate*	Mood Type	Grammatical Feature(s)
1	HS1C1	*saya* ^ *seorang lelaki yang gemar bersosial* (*seorang*= a person; *lelaki* = guy; *yang* = that; *gemar* = like; *bersosial* = socialize) I ^ used to be a party guy	**Declarative**	Subject^ Predicate
2	HS1C2i	*Kelab-kelab hiburan* ^ *menjadi tempat* (*kelab-kelab hiburan* =night clubs; *menjadi* = become; *tempat* = place) Night clubs ^ are the places	**Declarative**	Subject^ Predicate
7	HS1C6	**Bagaimana** ^ *saya* ^*dapat mengekalkan keperibadian yang positif dalam diri saya?* (*bagaimana* = how; *saya* = I; *dapat* = can; mengekalkan = maintain; *keperibadian* = character; *yang* = that; *positif* = positive; *dalam* = inside; *diri* = self; *saya* = I) How ^ can i maintain the positive character in me?	**Interrogative**	Interrogative adverb "*Bagaimana*" (How)
8	HS1C7	*Bantulah saya* (*bantulah* = help; *saya* = I) Help me	**Imperative**	Absence of Subject

Key: "^" stands for "followed by"

Once Coding Sheet 1, Coding Sheet 2 and Coding Sheet 3 were done, results for the

Mood choices were tabulated and quantified.

iii)   **Stage 3: Analysis of Modality Realisations**

Another analysis to answer Research Question 2 was also carried out to identify

modality realisations in Malay language which are coined as *Kata Kerja Modalitas*

(Asmah, 2008). Based on Droga and Humphrey (2002, p. 73), modality realisations

can be seen through three properties; modal finites, modal adjuncts and metaphors

of modality. In this study, all usage of modality is identified and bolded to

determine whether or not modality in Malay language is realised in the same

manner. The data are presented in a table as shown in table 3.10 below:

Table 3.10: Modality Realisations Analysis

Clause		Modality	Type of Realisation
HP1C1i	*Untuk memastikan anda mengekalkan keperibadian positif ini,* (*untuk* = for; *memastikan* = ensure; *anda* = you; *mengekalkan* = maintain; *keperibadian* = character; *positif* = positive; *ini* = this) to ensure that you maintain this positive character		
HP1C1ii	*anda **mesti** memiliki kekuatan dalaman* (*anda* = you; *mesti* = must; *memiliki* = own; *kekuatan dalaman* = internal strength) you must have internal strength	1) **mesti** (must)	1)Modal Finite
HP1C1iii	*untuk [anda]menepis godaan-godaan* (*untuk* = for; *anda* = you; *menepis* = deter; *godaan-godaan* = temptations)for [you] to resist temptations		
HP1C1iv	*untuk [anda]melakukan perkara-perkara negatif* (*untuk* = for; *anda* = you; *melakukan* = do; *perkara-perkara* = things; *negatif* = negative) for [you] to do negative things		
HP1C2i	*[Ia]**Adalah lebih baik*** (*ia* = it; *adalah* = is; *lebih baik* = better) [It] is better	2) **Adalah lebih baik** (is better)	1)Metaphors of Modality
HP1C2ii	*[jika] anda menambahkan ilmu agama yang anda miliki* (*jika* = if; *anda* = you; *menambahkan* = add; *ilmu* = knowledge; *agama* = religion; *yang* = that; *anda* = you; *miliki* = own) [if] you increase the amount of religious knowledge that you have		
HP1C2iii	*supaya iman anda bertambah kuat* (*supaya* = so that; *iman* = faith; *anda* = you; *bertambah* = become more; *kuat* = strong) so that your faith is strengthened		
Total	**2 uses of modality**		

Finally, to answer Research Question 3, the results for all samples were compared to investigate how mood choice and modality in the data contribute to the Interpersonal meanings in Malay *help-seeking* as well as *help-providing* texts.

3.3 Sample Analysis

A preliminary analysis related to the qualitative approach was carried out earlier to see the feasibility of the research and the suitability of the data. One advice column from *Tanya Pakar* (Ask Experts) which is under the theme of Motivation was used for the preliminary study. From this, one *help-seeking* and one *help-providing* text were studied and the original texts are as shown below.

Original *help-seeking* text

Dahulu saya seorang lelaki yang gemar bersosial. Kelab-kelab hiburan menjadi tempat untuk saya melepaskan tekanan bersama rakan-rakan. Namun sejak akhir-akhir ini saya mula kembali ke pangkal jalan. Saya ingin menjadi individu yang bukan sahaja cemerlang dalam dunia kerjaya tetapi juga cemerlang sebagai seorang Muslim. Masalah saya ialah kadang-kadang pergaulan dengan rakan-rakan menyebabkan saya hampir kembali "tersesat". Bagaimana saya dapat mengekalkan keperibadian yang positif dalam diri saya? Bantulah saya.

(Back then, i used to be a party guy. Night clubs were the places for me to release tension with my friends. However, lately I want to go back to the right path. I want to be a person who is not only successful in career but also a successful Muslim. My problem is that sometimes, my relationship with my friends makes me almost "lost". How can I maintain the positive personality in me? Help me.)

Original *help-providing* text

Untuk memastikan anda mengekalkan keperibadian positif ini, anda mesti memiliki kekuatan dalaman untuk menepis godaan-godaan untuk melakukan perkara-perkara negatif. Adalah lebih baik anda menambahkan ilmu agama yang anda miliki supaya iman anda bertambah kuat. Kembangkan pergaulan sosial anda dengan orang-orang selain kelompok asal anda. Ini kerana godaan dating apabila anda bersama kawan-kawan. Sekiranya anda memiliki kelompok kawan-kawan baru yang juga berpersonaliti positif anda akan berusaha dengan lebih baik untuk mengekalkan personaliti positif yang anda pilih ini. Kelompok sosial yang baru juga akan menghilangkan perasaan "rindu" anda kepada aktiviti-aktiviti negatif yang terpaksa anda tinggalkan. Adalah lebih baik sekiranya anda memiliki seseorang yang positif sebagai mentor atau teman anda untuk bercerita dan melepaskan tekanan apabila perlu.

(To ensure you maintain this positive personality, you must have internal strength to resist temptations to do negative things. It is better that you increase the religious knowledge that your faith is strengthened. Widen your social circle with people other than the ones in your original circle. This is because temptations come when you are with your friends. If you have a new circle of friends who also have positive personality, you will do better to maintain this positive personality that you have chosen. The new social circle will also erase the "longing" for negative things that you have left. It is better if you have someone positive as your mentor or companion to talk and release tension at times in need.)

The results show that there are two kinds of findings – quantitative and qualitative. Based on the sample analysis, it is found that the mood choice for *help-seeking* text is highly declarative (about 78% of the clauses are declarative, 11% are interrogative and 11% are imperative). As for *help-providing*, out of 18 clauses, 94 % are declarative and only 6 percent is imperative. In terms of modality, one use of modal finite "*dapat*" that shows ability (Asmah, 2008, p. 127) was found in the *help-seeking* text which implies that the help-seeker acknowledges his or her ability to take action but he or she is unsure of the way to do it. This is shown in Example 3.10:

Example 3.10: Modal Finite That Shows Ability

Sequence	Code	Order of *Subject* and *Predicate*	Mood Type	Modality
7	HS1C6	***Bagaimana** ^ saya ^dapat mengekalkan keperibadian yang positif dalam diri saya?* (How ^ **can** i maintain the positive personality in me?)	Interrogative	"**dapat**" (**can**)
			Grammatical feature: Interrogative adverb "*Bagaimana*" (How)	Type of realisation: modal finite

Key: "^" stands for "followed by"

There are also modality features realized by Mood Adjuncts which are not mentioned by Asmah (2008) found in the data; "*sahaja*" (only), "*kadang-kadang*" (sometimes) and "*hampir*" (almost). In reference to Halliday (1994), these fall under category of intensity ("*sahaja*"), usuality ("*kadang-kadang*") and degree ("*hampir*"). This unique finding substantiates Asmah's (2008) description of *Kata Kerja Modalitas*.

As for *help-providing* text, out of 18 clauses, 94 % are declarative and only 6 percent is imperative. This may be used as a strategy to lower the helper's authority and sound approachable (Wong, 2009). The high use of the Declarative Mood also shows the role of help-providers as experts who provide information to assist the help-seekers to take

actions. In addition, there are 5 uses of modality and they are realized using modal finites and metaphors of modality. The use of modal finite "*mesti*" (must) which is of high rank (Halliday, 1994, as cited in Droga & Humphrey, 2002, p. 73) urges the help-seeker to take action as suggested and this modality helps to balance out the help-provider's authority in advice giving. This is shown in Example 3.11:

Example 3.11: Modal Finite of High Rank

Sequence	Code	Clause	Mood Type	Modality
2	HP1 C1i	*anda ^ **mesti** memiliki kekuatan dalaman* (you ^ **must** have internal strength)	Declarative (Grammatical Feature: Subject^Predicate)	"***mesti***" (**must**) (type of realisation: modal finite)

Keys: "^" stands for "followed by"

Based on the results of the preliminary study, it is concluded that the data of such nature can be used for the current study.

3.4 Chapter Summary

In brief, the research is under qualitative strand and the unique feature of this study is that it includes quantitative findings to supplement the qualitative findings. The data used are advice columns from a local Malay health magazine and the data analysis was verified by an inter-rater. This chapter is inclusive of the report from an earlier preliminary study, the three stages of data analysis, description of the data used for the study as well as the qualitative research methodology employed.

CHAPTER 4

DATA ANALYSIS AND DISCUSSION

4.0 Introduction

This study is carried out to answer the three Research Questions presented in Chapter 1. In this chapter, the data analysis and the discussions of the findings are presented in response to the research questions.

The chapter starts with Section 4.1 where the distribution of Mood in Help-Seeking texts and Help-Providing texts are presented and discussed. This section will answer the first Research Question which is "What mood choices are realised in the Malay help-seeking and Malay help-providing texts?" The chapter is continued with Section 4.2 where the distribution of Modality features in both texts are presented and discussed. This answers the second Research Question that is "What modality features are realised in the Malay help-seeking and Malay help-providing texts?" Subsequently, the chapter is resumed with Section 4.3 in which the mood choices and modality features in both texts are further discussed to answer Research Question 3 that is "How do mood choices and modality features describe interpersonal meanings in the Malay help-seeking and Malay help-providing texts?" Finally, the chapter ends with Section 4.4 where a summary of the findings is provided.

4.1 Data Analysis and Dicsussion on Mood Choices

4.1.1 Mood Choice in Help-Seeking Texts

This section answers Research Question 1 that is "What mood choices are realised in the Malay help-seeking and Malay help-providing texts?"

Ten help-seeking texts have been analysed by determining the Subject and Predicate elements in each clause in order to determine the mood types used by the help-seekers. Percentage of each mood type in each help-seeking text was determined by the formula shown below:

$$\frac{A}{B} \times 100 = C\ \%$$

A = *Total of mood type in a text*
B = *Total of clause in a text*
C = *Percentage*

Figure 4.1 shows the distribution of these mood types in percentages:

	HS1	HS2	HS3	HS4	HS5	HS6	HS7	HS8	HS9	HS10
Declarative	91.7	81.8	81.8	80	87.5	75	90.9	91.7	88.9	87.5
Interrogative	8.3	9.1	18.2	10	12.5	25	9.1	8.3	11.1	12.5
Imperative	0	0	0	10	0	0	0	0	0	0
Moodless	0	9.1	0	0	0	0	0	0	0	0
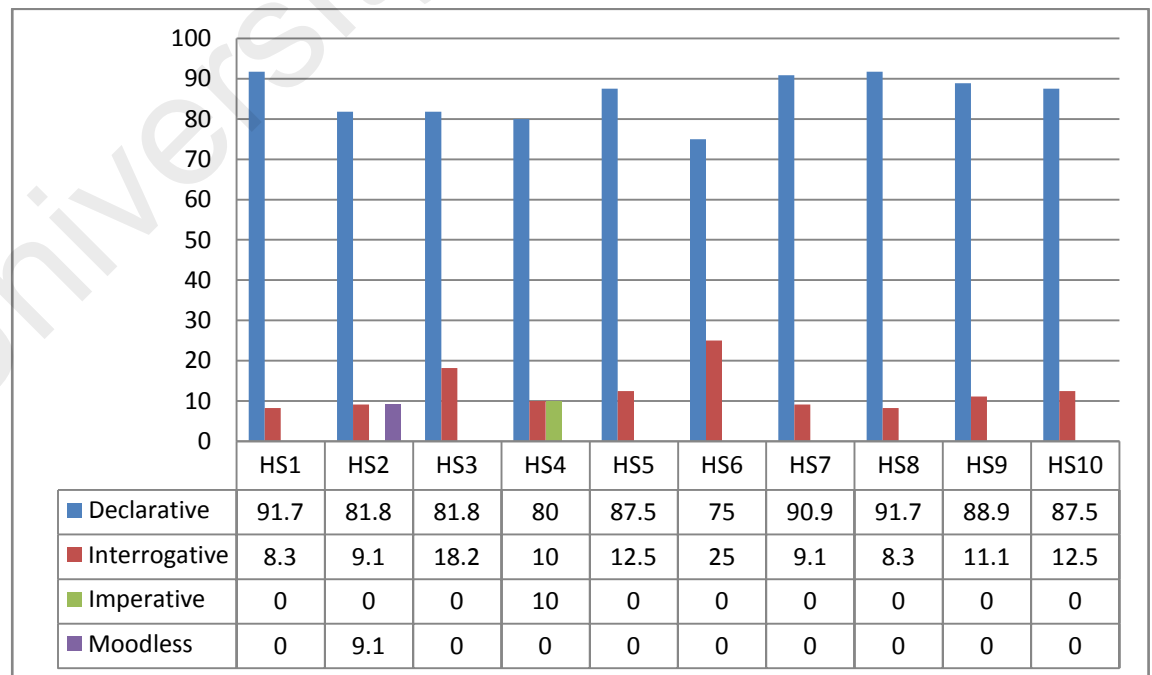
Figure 4.1 Percentages of Mood Types in Help-Seeking Texts

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Based on Figure 4.1, it can be seen that clauses in the Declarative mood take the highest percentage in all ten help-seeking texts, ranging from 75% to 91.7%. It can be said that Declarative clauses have been used the most in the process of asking for help. Meanwhile, clauses in the Interrogative mood take the second highest in all help-seeking texts, ranging from 8.3% to 18.3%. Although clauses in the Interrogative mood are the second most used mood type in these texts, the percentage is still very low compared to clauses in the Declarative mood. As for the Imperative mood type, the percentage is also very low which is 10% and this mood type is only present in one help-seeking text that is HS4. Aside from the three mood types, it can be seen that there is one instance of moodless clause (9.1%) which is used in HS2 only. This clause is marked as such since it is a minimal clause that does not contain any Subject or Predicate (Asmah, 2008).

4.1.1.1 Declarative

It is shown in Figure 4.1 that the help-seeking texts are highly declarative which means that the commodity exchanged is information. The high frequency of Declarative mood used in all ten help-seeking texts is mainly because of the nature of a help seeker to bring in the conflict faced and to provide further understanding of the conflict. This is probably done to ensure that the help-provider is provided with sufficient information before giving help to the help-seekers. Example 4.1 provides three samples of Declarative clauses across the data.

Example 4.1 Declarative Clause to Indicate Conflict

Code	Clause	Grammatical Feature	Mood Type
HS3C6	*Sejak akhir-akhirnya ini ^ saya ^ dapati hubungan kami semakin hambar.* (*sejak* = since; *akhir-akhirnya* = lately; *ini* = this; *saya* = I; *dapati* = find; *hubungan* = relationship; *kami* = us; *semakin* = more and more; *hambar* = cold) Lately, I found that our relationship is getting colder	Predicate ^ Subject ^ Predicate	Declarative
HS5C2i	*saya ^ selalu merasa rendah diri* (*saya* = I; *selalu* = always; *merasa* = feel; *rendah diri* = humble) I always feel small	Subject ^ Predicate	Declarative
HS7C3i	*Keadaan ini ^ menimbulkan ketegangan kepada diri saya* (*keadaan* = situation; *ini* = this; *menimbulkan* = cause; *ketegangan* = tightness; *kepada* = to; *diri* = self; *saya* = I) This situation ^ makes me tensed	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

In HS3C6, the help-seeker discloses that her relationship with her husband is losing its warmth. In HS5C2i, the help-seeker is having a problem with self-esteem and in HS7C3i, the help-seeker reveals that she feels tensed with her son. These three Declarative clauses show that the help-seekers are taking the role of the one needing help by bringing up the problems that they have to encounter. Besides indicating the conflict that the help-seekers are facing, the other function of the Declarative clauses is to give further elaboration of the conflict that the help-seekers are facing. Example 4.2 below shows this function:

Example 4.2 Declarative Clause to Provide Background to Conflict

Code	Clause	Grammatical Feature	Mood Type
HS3C5	*Sebenarnya sudah dua tahun ^ kami ^ hidup berjauhan* (*sebenarnya* = actually; *sudah* = already; *dua tahun* = two years; *kami* = we; *hidup* = live; *berjauhan* = apart) Actually, it has been two years we are far from each other	Predicate ^ Subject ^ Predicate	Declarative
HS5C2 iii	*saya ^ hanyalah seorang suri rumah*. (*saya* = I; *hanyalah* = only; *seorang* = one person; *suri rumah* = housewife) I am only a housewife	Subject ^ Predicate	Declarative
HS7C4	*Saya ^ selalu tidak berpuas hati dengan pencapaian dirinya.* (*Saya* = I; *selalu* = always; *tidak berpuas hati* = not satisfied; *dengan* = with; *pencapaian* =performance; *dirinya* = his self) I ^ am always dissatisfied with his performance	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

In HS3C5, the help-seeker substantiates the conflict faced by supplying background information of the state of the physical and emotional distance that the help-seeker and her husband are going through. By providing this information, the help-seeker implies that she is in need of help and expects the help-provider to give advice which is appropriate to her problem. In HS5C2, the help-seeker uses the Declarative mood to explain that the reason for her low self-esteem is her position as merely a housewife, compared to her peers. The help-seeker puts herself in a low social position, reflecting her inability to deal with the conflict faced. As for HS7C4, the help-seeker uses Declarative mood in this clause to state the reason for the tensed state of emotional instability is her dissatisfaction with her son's performance.

Through this clarification which is also a disclosure of discontent, the help-seeker indirectly shows her readiness to face the risk of being evaluated not only by the help-provider but also by the other readers. This is in line with Locher (2006), Hoffmann and Locher (2006) a well as Locher (2010) who stated that letters to the advice columns are not only a form of personal interactions between the help-seekers and the help-providers but also an indirect interaction with a larger audience.

4.1.1.2 Interrogative

Besides the Declarative mood, the Interrogative mood is also used in all help-seeking texts although the percentage is much lower. When an Interrogative clause is used, it is an act of asking for information in the form of an answer. In Malay, the Interrogative mood can be divided into two subsystems; open and close (Asmah, 2008). Example 4.3 is drawn to show a sample of clauses of the first subsystem which is the Open Interrogative mood:

Example 4.3 Open Interrogative Clause

Code	Clause	Grammatical Feature	Mood Type
HS7C5i	*Apakah yang perlu saya lakukan* (*Apakah* = what; *yang* = that; *perlu* = need; *saya* = I; *lakukan* = do) What do I need to do	Interrogative marker "*Apakah*"	Interrogative
HS3C9i	*apakah yang menjadi penyebab hubungan kami menjadi hambar* (*apakah*= what; *yang* = that; *menjadi* = become; *penyebab* = reason; *hubungan* = relationship; *kami* = us; *menjadi* = become; *hambar* = cold) What is the reason for our cold relationship	Interrogative marker "*Apakah*"	Interrogative

Code	Clause	Grammatical Feature	Mood Type
HS5C3i	*Bagaimana ^ untuk saya mengembalikan keyakinan diri* (*bagaimana* = how; *untuk* = to; *saya* = I; *mengembalikan* = return; *keyakinan diri* = self-confidence) How I get back my self-confidence	Interrogative Adverb "*Bagaimana*"	Interrogative

The use of Interrogative marker "***Apakah***" and "***Bagaimanakah***" signifies that the kind of information to be received should not be restricted to the realm of "yes" and "no" (Asmah, 2008). By using this subsystem of Interrogative mood, the help-seeker shows his difficulty to determine the kind of action that should be taken to approach his situation. The help-seeker also submissively lowers his position as the one who is facing uncertainty and needing guidance.

As for the second subsystem which is the Close Interrogative mood, there is only one instance found across the data. Example 4.4 is provided below to show how this mood is used:

Example 4.4 Close Interrogative Clause

Code	Clause	Grammatical Feature	Mood Type
HS6C4i	*Adakah sikap ini keterlaluan* (*adakah* = is it; *sikap* = attitude; *ini*= this; *keterlaluan* = too much) Is this attitude too much	Interrogative marker "*Adakah*"	Interrogative

Unlike the Open Interrogative mood, the second subsystem used by the help-seeker has the effect of offering the help-provider with two kinds of answer, either "yes" or "no". This can be seen by the usage of the interrogative marker "*Adakah*", loosely translated as "is it?". When the help-seeker asks a question in such manner, the kind of information that is required is either confirmation or denial (Asmah,

2008). This means that the help-seeker has already formed an understanding of his situation in which he acknowledges that his dissatisfaction of his career performance is unwarranted. This clause shows that the help-seeker is seeking assurance that he needs to stop being dissatisfied with himself and he is also asking for opinions to solve the conflict. The Open and Close Interrogative clauses which are placed at the end of the text change the overall purpose of the text from giving information to requesting for help.

4.1.1.3 Imperative

The other mood type that is analyzed is the Imperative. This mood type is used to instigate the speech function of proposals that is to demand goods and information. Through the use of the Imperative clauses, the addresser insinuates a command and assigns the addressee with the responsibility of performing the proposed act (Halliday & Matthiessen, 2004). However, it is found that in Help-Seeking Text 4 (refer Appendix 9C), the Imperative mood is used to perform a request for help. Example 4.5 shows the Imperative clause:

Example 4.5 Imperative Clause Performing A Request

Code	Clause	Grammatical Feature
HS4C6	***Bantulah saya untuk menghangatkan kembali hubungan saya dengan ahli keluarga*** (*bantulah* = help; *saya* = I; *untuk* = for; *menghangatkan* = warm; *kembali* = back; *hubungan* = relationship; *saya* = I; *dengan* = with; *ahli keluarga* = family members) Help me to reinstate my relationship with the family members	Absence of Subject

The verb used in this instance is "***bantulah***", a combination of the base verb "*bantu*" to mean "help" and particle "*lah*" that carries the function of toning down instructions. When this particle is placed at the end of a verb requesting for help, it softens the command (Asmah, 2008). This is in line with Idris (2000) who stated that when this particle is used together with a modality feature, it has the effect of softening demands. Since they are used together, the verb "***bantulah***" indicates that the help-seeker is in a desperate position and this also puts the help-seeker in a position of lower status than the help-provider. Consequently, it brings down the authoritativeness of the addresser as the one insinuating a command, shifting the power to the help-provider as the one with the ability to offer help instead (Eggins, 2004). Similar to the Interrogative mood, the overall purpose of the text is changed from providing information to requesting for help by the use of the Imperative mood which is used at the end of the help-seeking text.

4.1.1.4 Moodless

There is also the use of one instance (9.1%) of Moodless clause in Help-Seeking Text 2 (HP2). This clause is classified as Moodless due to the presence of neither Subject nor Predicate, the components that determine Mood type in Malay (Asmah, 2008). In HP2, this clause is used to express gratitude in advance for the help that the help-provider is going to receive. It means that the help-provider is expected to offer help which the help-seeker is ready to accept. Example 4.6 is drawn to show this type of clause:

Example 4.6 Moodless Clause

Code	Clause	Grammatical Features	Mood Type
HS2C6	*Terima kasih*. (*terima kasih* = thank you) Thank you	-	-

Overall, the help-seeking texts are highly Declarative with the slight use of Interrogative and Imperative. It is also evident that all help-seeking texts use Indicative mood most of the time but rarely employ Imperative mood. A pattern is seen in the texts in which when asking for help, help-seeker provides adequate information first and the exact intention is made obvious towards the end of the text through the use of the Interrogative and the Imperative mood. The use of the Interrogative and the Imperative clauses at the end of the text illuminates the purpose of the text that is to request for help with the expectation that the request will be fulfilled, not merely providing information. Although they are used slightly, the Interrogative and Imperative clauses are significant in acknowledging help-providers as the experts and the ones with higher capability and authority. The use of Interrogative mood and Imperative mood also acknowledges the help-seeker's readiness to accept instructions from the help-provider. Interpersonal relationship is represented through the role establishment maintained by this acknowledgement.

4.1.2 Mood Choice in Help-Providing Texts

In this section, the mood distribution in all ten Help-Providing texts is presented. Percentage of each mood type in each help-seeking text was determined by the formula shown below:

$$\frac{A}{B} \times 100 = C \%$$

A = Total of mood type in a text
B = Total of clause in a text
C = Percentage

Figure 4.3 shows the distribution of mood types in all ten Help-Providing texts in percentages:

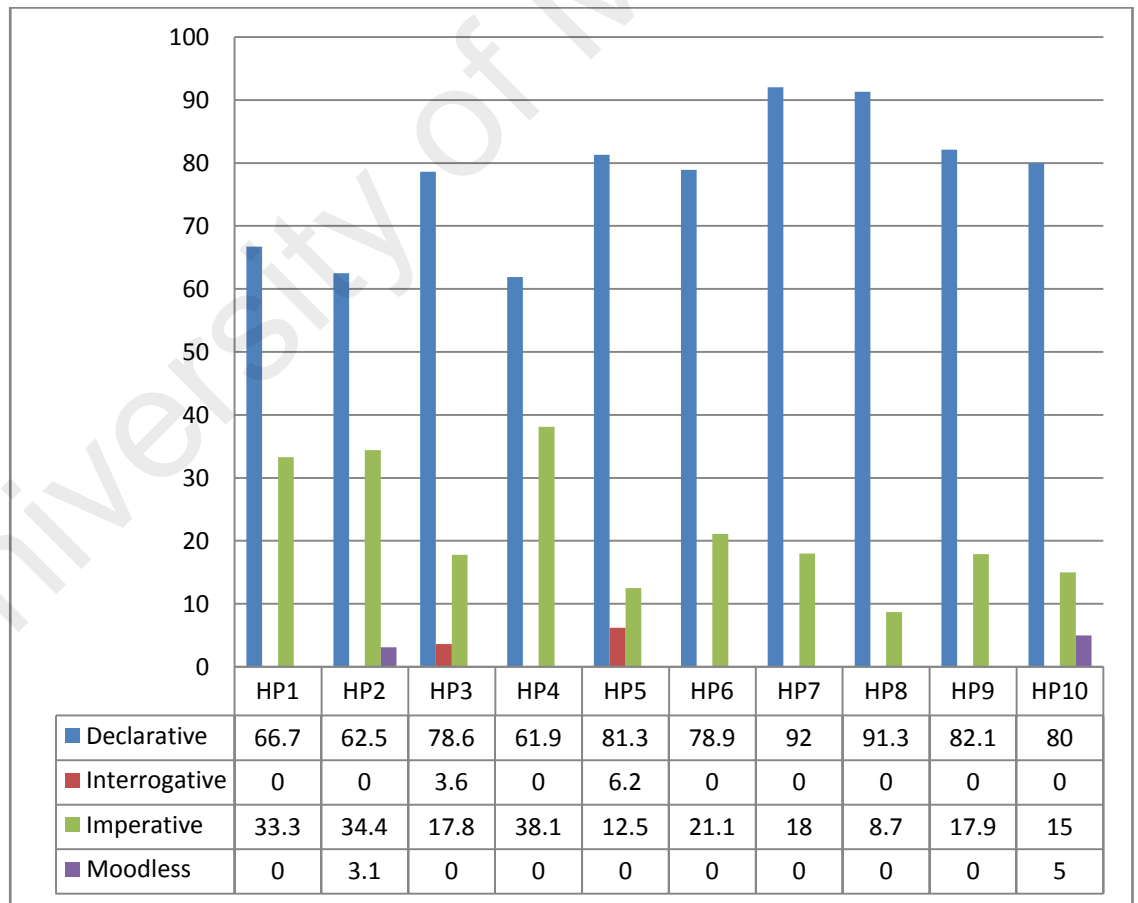|	HP1	HP2	HP3	HP4	HP5	HP6	HP7	HP8	HP9	HP10
■ Declarative	66.7	62.5	78.6	61.9	81.3	78.9	92	91.3	82.1	80
■ Interrogative	0	0	3.6	0	6.2	0	0	0	0	0
■ Imperative	33.3	34.4	17.8	38.1	12.5	21.1	18	8.7	17.9	15
■ Moodless	0	3.1	0	0	0	0	0	0	0	5

Figure 4.3 Percentages of Mood Choice in Help-Providing Texts

Figure 4.3 shows that just like Help-Seeking texts, the Declarative mood is the most dominating mood type used by help-providers in all Help-Providing Texts, ranging from 61.9% to 92%. Therefore, it is observed that help-providers employ Declarative mood the most despite their role as help provider. This will be further explained in the next section. The other mood type which is the Interrogative is used very little here with only 3.6% to 6.2% and used in only two texts. As for the Imperative, the percentages are still low compared to the Declarative mood, ranging from as low as 8.7% to as high as 38.1%. However, it is noteworthy that these percentages are generally much higher than the percentages of Imperative mood in Help-Seeking Texts. This mood type is also used in all Help-Providing texts, signalling a significant meaning which will be further looked into in the next section. With the exception of the Declarative mood, it can be said that the pattern for the Interrogative and Imperative mood are reversed in Help Seeking and Help-Providing texts. Aside from the three mood types, there is also one instance (3.1%) of Moodless clause in text HP2 and one instance (5%) of Moodless clause found in text HP10. These clauses do not contribute to the Mood choice but they still carry Interpersonal meanings. This will also be explored later.

4.1.2.1 Declarative

It is stated in the section 4.1.2 that Declarative mood is employed the most in Help-Providing texts, marking a similarity with Help-Seeking texts. When the Declarative mood is used in a text, the function is mainly to exchange information from a speaker to a listener or in this context, from a help-provider to a help-seeker. This can also be seen in Help-Seeking texts. However, in Help-Providing texts, the function of the Declarative mood

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goes beyond offering information. It also serves as a command and provocation.

The first function of the Declarative mood used in Help-Providing texts is to deliver information to the help-seekers. This can be seen as a response to the help-seeker's question in Help-Seeking Texts. As shown in Section 4.1.2, a help-seeker is asking for an affirmation if his dissatisfaction of his already high achievement is improper. This is marked as Example 4.4 in which the help-seeker asks "*Adakah sikap ini keterlaluan*" loosely translated as "Is this attitude too much". In response to this question, the help-provider uses Declarative clauses to provide the information required as affirmation. Examples 4.7 and Example 4.8 illustrate this feature:

Example 4.7 Declarative Clause Responding to Interrogative in Help-Seeking Text

Code	Clause	Grammatical Feature	Mood Type
HP6C4	*sikap tidak puas hati atas apa yang telah dicapai setakat ini ^ perlu diperbaiki.* (*sikap* = attitude; *tidak puas hati* = not satisfied; *atas* = up; *apa* = what; *yang* = that; *telah dicapai* = have been achieved; *ini* = this; *perlu* = need; *diperbaiki* = be improved) Dissatisfaction of what has been achieved so far ^ needs to be looked into	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

Example 4.8 Declarative Clause Responding to Interrogative in Help-Seeking Text

Code	Clause	Grammatical Feature	Mood Type
HP6C8	***Mendambakan yang lebih hebat tanpa menikmati yang telah diberi ^ membuatkan hati jadi kosong dan tidak seronok.*** (*mendambakan* = yearning; *yang* = that; *lebih* = more; *hebat* = great; *tanpa* = without; *menikmati* = enjoying; *yang* = that; *telah diberi* = has been given; *membuatkan* = make; *hati* = heart; *jadi* = become; *kosong* = empty; *dan* = and; *tidak seronok* = not fun) Yearning for greater results without enjoying what has been given ^ makes your heart empty and unhappy	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

In Example 4.4, the help-seeker uses a Close Interrogative clause to ask for a confirmation of his undue dissatisfaction of his career performance. Therefore, the response expected of the help-provider is either "yes" or "no" (Asmah, 2008). Contradictorily, the help-provider does not conform to this expectation by giving the type of responses for open-ended questions. Instead, the help-provider uses the information in her responses to imply that the answer is a "yes". This indirectness in interaction is a very typical practice among the Malays (Asmah, 1997). Here, the help-provider uses the lengthy information to side-step the bluntness of saying "yes" to the help-seeker and this lowers the risk of the help-seeker feeling worse about himself.

Besides that, the Declarative mood is also used to replace the Imperative in giving commands. It is typical that information is delivered through Declarative mood while command is conveyed by using Imperative mood. Nonetheless, using a Declarative clause to convey proposal is common in Help-Providing texts. Examples 4.9 and 4.10 are two of the many instances that carry this feature:

Example 4.9 Declarative Clause to Convey Proposal

Code	Clause	Grammatical Feature	Mood Type
HP8C5	*Saya ^ ingin mengajak Amirul mencari keistimewaan diri Amirul di mata ibu.* (*saya* = I; *ingin* = want; *mengajak* = ask to follow; *Amirul* = proper noun; *mencari* = find; *keistimewaan* = speciality; *diri* = self; *Amirul* = proper noun; *di* = at; *mata* = eyes; *ibu* = mother) I ^ want to ask Amirul to find your strong points in the eyes of your mother	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

Example 4.10 Declarative Clause to Convey Proposal

Code	Clause	Grammatical Feature	Mood Type
HP9C9ii	*cara terbaik ^ ialah dengan memperbanyakkan hubungan positif dengan orang sekeliling* (*cara* = way; *terbaik* = the best; *ialah* = is; *dengan* = with; *memperbanyakkan* = increase; *hubungan* = relationship; *positif* = positive; *dengan* = with; *orang* = human; *sekeliling* = surrounding) The best way ^ is to encourage positive relationship with people around	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

On the surface, these two instances seem to merely provide intention and information but when the context is taken into consideration, these two instances are semantically subtle commands, urging the help-seekers to take actions. This strategy is employed by the help-providers because unlike the Imperative mood that has a strong force of demanding an action to be taken, the Declarative takes the form of a proposition that is something that can be argued about; affirmed or denied, doubted, contradicted, regretted, insisted on, tempered and so on (Halliday, 1994; Halliday & Matthiessen, 2004). This avoidance of Imperatives can also be interpreted as the avoidance of imbalance power distribution. Since imbalance in power distribution is likely to create a gap. Thus, the help-providers create a friendly and less intimidating tenor by substituting the Imperative with the Declarative. The Declarative mood that functions as an imperative is described by Eggins (2004, p. 153) as "Non-typical clause Mood".

The other function of the Declarative mood in Help-Providing texts is to create provocation. The help-provider also uses a Declarative clause not to convey information but to provoke the help-seeker to review his perception about himself by masking an Imperative with a Declarative. This can be seen in Example 4.11 below:

Example 4.11 Declarative Clause as Provocation

Code	Clause	Grammatical Feature	Mood Type
HP4C9	*Saya ^ pasti adik seorang yang tabah hati dan yakin pada diri sendiri* (*saya* = I; *pasti* = sure; *adik* = younger brother or sister; *seorang* = someone; *yang* = that; *tabah hati* = strong; *dan* = and; *yakin* = confident; *pada* = at; *diri sendiri* = self) I ^ am sure that you are a strong and confident person	Subject ^ Predicate	Declarative

Key: Symbol "^" means "followed by"

Instead of writing "*Tabahlah dan yakin pada diri sendiri*", loosely translated as "Be strong and confident", the help-provider chooses to provoke the help-seeker using clause HP4C9 provided above. In this clause, the help-provider implies that as an expert, the help-provider believes that the help-seeker is strong and confident. Here, the help-provider uses her position as the expert to make the help-seeker believe that he is strong and confident. This concurrently, builds trust and acceptance while preserving the help-provider's position as the expert. Adding to that, the help-seeker might consider the help-provider as a stranger but this clause is used to restore the trust by suggesting that the help-provider must have managed a lot of cases like this to be convinced that the help-seeker is a confident and strong person. Although the power distribution in this clause is unequal, the tenor is less authoritative.

4.1.2.2 Imperative

Besides the Declarative mood, the Imperative mood is also used quite frequently in Help-Providing texts. The Imperative mood takes the form of a proposal and is used to sustain the authoritativeness of the speaker or in this study, the help-provider (Halliday & Matthiessen, 2004). This is because the use of Imperative mood leaves limited choices to the help-seeker and the choices are either to refuse or to obey and either to reject or to accept. Example 4.12 is drawn below to illustrate this feature:

Example 4.12 Imperative Clause to Give Command

Code	Clause	Grammatical Feature	Mood Type
HP10C7i	*Pastikan anda tetap menghubungi ibu dan ayah anda* (*pastikan* = ensure; *anda* = you; *tetap* = keep; *menghubungi* = contacting; *ibu dan ayah* = father and mother; *anda* = you) Make sure you stay in touch with your parents	Absence of Subject	Imperative

Unlike the Imperative used in Help-Seeking texts which has the reversed effect of upholding the help-seeker's authoritativeness, the Imperative mood type used in Help-Providing texts exhorts the authoritativeness of the help-provider as the help-provider. The clause in Example 4.12 is a command urging the help-seeker to take certain action and the help-seeker is expected to obey it. Even if the help-seeker refuses the command, the help-provider's power status is not distorted entirely. This is because in Imperative clauses, the help-provider has the power to make the help-seeker respond to the command and refusal to obey is still considered as response (Asmah, 2008).

The Imperative mood in Help-Providing texts occurs in isolation as in Example 4.12 and it can also occur in a stretch which brings Interpersonal meanings to the texts. In Example 4.13 which is taken from Appendix 3C, this feature is observed:

Example 4.13 Imperative Clauses in A Long Stretch of Text

Code	Clause	Grammatical Feature	Mood Type
HP1C7i	***Biarkan dengan apa*** (*biarkan* = Let it be; *dengan* = with; *apa* = what) Ignore what	Absence of Subject	Imperative
HP1C7ii	***dia ^ nak lakukan***. (*dia* =she; *nak* = want; *lakukan* = do) She ^ wants to do	Subject ^ Predicate	Declarative
HP1C8i	***Fokus pada apa*** (*fokus* = focus; *pada* = at; *apa* = what) Focus to what	Absence of Subject	Imperative
HP1C8ii	***saudari sendiri ^ mahu lakukan***. (*saudari* = Miss ; *sendiri* = yourself; *mahu* = want; *lakukan* = do) You yourself ^ want to do	Subject ^ Predicate	Declarative
HP1C9i	***Jangan mudah terpedaya dengan sikap jiran yang tak begitu baik untuk dicontohi*** (*jangan* = do not; *mudah* = easy; *terpedaya* = be fooled; *dengan* = with; *sikap* = attitude; *jiran* = neighbour; *yang* = tha*t*; *tak begitu baik* = not so good; *untuk* = to; *dicontohi* = be followed) Don't be fooled easily by your neighbour's attitude that is not good to be followed	Absence of Subject	Imperative
HP1C9ii	***cuba perbaiki keadaan***. (*cuba* = try; *perbaiki* = make better; *keadaan* = situation) Try to improve the situation	Absence of Subject	Imperative
HP1C10i	***Sentiasa bersangka baik*** (*sentiasa* = always; *bersangka* = think; *baik* = good) Always think positively	Absence of Subject	Imperative

Example 4.13 Continued

HP1C10ii	*jangan hiraukan apa yang orang lain buat*. (*jangan* = do not; *hiraukan* = bother; *apa* = what; *yang* = that; *orang lain* = others; *buat* = do) Don't mind what others are doing	Absence of Subject	Imperative
HP1C11	***Elakkan komunikasi yang tiada asas dalam minda mengenai hal jiran.*** (*elakkan* = avoid; *komunikasi* = communication; *yang* = that; *tiada* = do not have; *asas* = base; *dalam* = inside; *minda* = mind; *mengenai* = about; *hal* = matters; *jiran* = neighbour) Avoid baseless communication about your neighbour	Absence of Subject	Imperative

Key: Shaded clauses are Declarative clauses that are subordinate to the Imperative clauses

As shown in Example 4.13, 7 Imperative clauses are used in one long stretch. Although there are two Declarative clauses in this stretch (clause HP1C7ii and clause HP1C8ii), these are subordinate clauses to the Imperatives and do not weaken the dominating effect of the Imperatives. The continuous sequencing of 7 Imperative clauses strengthens the force of the command, making the text emerge as heavily authoritative. As for the help-provider's power status, it elevates the help-provider's position as the expert with authority and creates distance with the help-seeker (Eggins, 2004).

4.1.2.3 Interrogative

The other mood type is Interrogative and this has been used minimally in the Help-Providing texts. It is noteworthy that besides the Imperative mood type which can reflect unequal power status between the help-provider and help-seeker, the other mood type that is used to bring about the same effect is the Interrogative mood. In this analysis, the help-provider who is in a higher power position poses questions to the help-seeker who is less powerful. This is shown in Example 4.14:

Example 4.14 Interrogative Clause in Help-Providing Text

Code	Clause	Grammatical Feature	Mood Type
HP5C1	*Adakah ^ duduk di rumah telah meletakkan diri puan sebagai terlalu rendah* (*adakah* = is it; *duduk* = sit; *di* = at; *rumah* = house; *telah meletakkan* = has put; *diri* = self; *puan* = Mrs, *sebagai* = as; *terlalu* = too; *rendah* = low) Does ^ staying at home put you in a very low position	Interrogative marker "*Adakah*"	Interrogative

In this example, the Interrogative clause is used as a rhetoric, not to demand for information or seek clarification. It is used with the assumption that the help-seeker has already formed a perception that being a housewife puts her in a low social status and the rhetorical question is posed to the help-seeker to correct the help-seeker's misconception. Here, the help-provider does not require the answer but she exerts her position as the expert by providing the answer to the question posed by the help-seeker. This can be seen in Example 4.15 which is the subsequent clause to Example 4.14:

Example 4.15 Declarative Clause as An Answer

Code	Clause	Grammatical Feature	Mood Type
HP5C2i	***Salah ^ tanggapan itu***, (*salah* = wrong; *tanggapan* = perception; *itu* = that) That perception ^ is wrong	Predicate ^ Subject	Declarative

When the help-provider answers her own rhetorical question, the Interrogative mood is not used to show the help-provider's position as the one needing guidance but she implies that the help-seeker is actually the one who is confused and needs to be corrected. Therefore, the help-provider's position is again levelled up as the expert who evaluates the help-seeker's misconception.

4.1.2.4 Moodless

In Help-Providing texts, two instances of Moodless clause have been found. Example 4.16 and Example 4.17 are drawn below to show the different ways of using this type of clause:

Example 4.16 Moodless Clause 1

Code	Clause	Grammatical Feature	Mood Type
HP2C23	***Selamat maju jaya***. Good luck	-	-

Example 4.17 Moodless Clause 2

Code	Clause	Grammatical Feature	Mood Type
HP10C9	*Wallahualam*. And Allah knows it all	-	-

Example 4.16 is a goodwill message from the help-provider to the help-seeker. Although there is an absence of Subject and Predicate that determine the mood type (Halliday, 1994), this clause interestingly is part of Malay grammar and deserves to be interpreted from the SFL lens. The Interpersonal meaning interpreted from the goodwill message is that the help-provider establishes her role as the one with the ability to offer help. The help-provider also asks the help-seeker to take responsibility and take actions. The help-provider also implies that the help-seeker is likely to overcome her problem if the commands the help-provider gives are obeyed.

Meanwhile, the moodless clause in Example 4.17 has a different Interpersonal meaning. The clause which is an Islamic expression in Arabic indicates that the help-provider lessens her authoritativeness in the help-provider-help-seeker relationship. In this text, the help-provider uses the Islamic expression to mean that the help offered is based on her expertise which is limited compared to the boundless knowledge possessed by God. This fosters a feeling of camaraderie for Muslims as the Muslims belief is that although the problem can be solved, effort is limited by the power of God. The tenor between the help-seeker and the help-provider here has the potential to build solidarity where equal power status is created on the premise of shared common belief as fellow Muslims.

4.2 Modality Features in Help-Seeking and Help-Providing Texts

4.2.1   Modality Features in Help-Seeking Texts

The use of Modality in the ten help-seeking texts has been analyzed and the distribution of Modality use together with the frequency of occurences is shown in Figure 4.3 below:

	HS1	HS2	HS3	HS4	HS5	HS6	HS7	HS8	HS9	HS10
■ No. of Clause	12	11	11	10	8	8	11	12	9	8
■ Modality Occurrence(s)	2	3	5	2	2	1	5	5	2	4
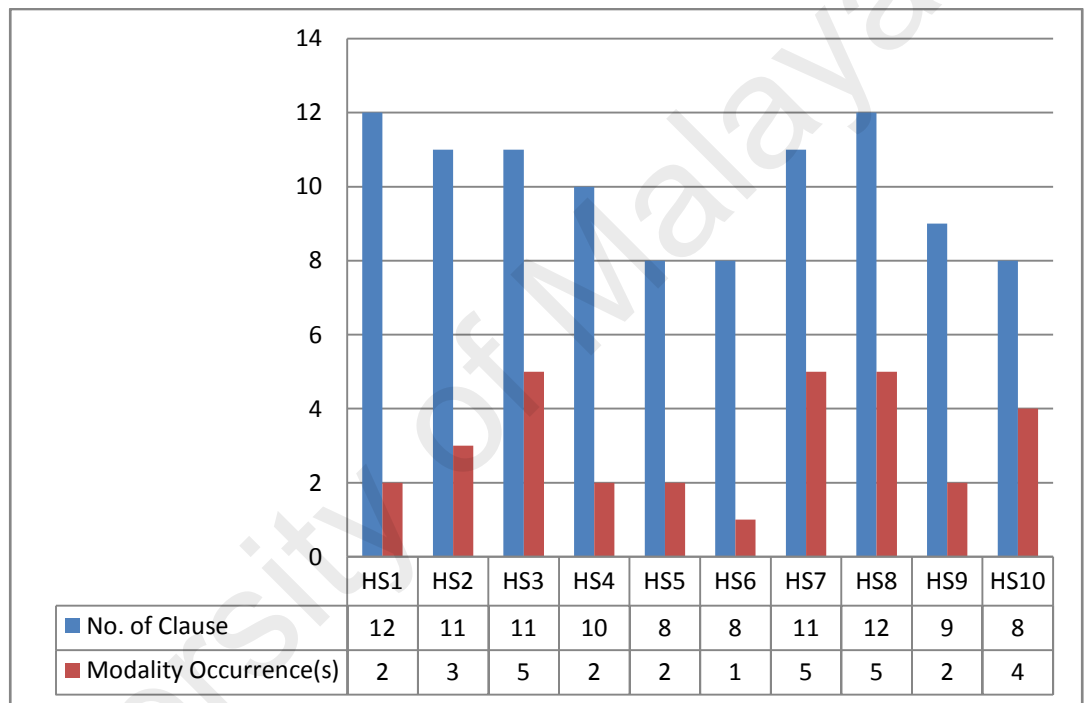
Figure 4.3 Modality Use in Help-Seeking Texts

The findings in Figure 4.3 show that there are 31 instances of Modality use in all ten help-seeking texts. In general, the use of Modality in most help-seeking texts is moderate with 2 – 3 instances in texts that contain 8 – 12 clauses. The moderate use of Modality is seen here as an indicator that most often than not, help-seekers are certain of their feelings. Since the texts are largely related to the personal experiences of the help-seekers and the current difficulties that they are facing, the information is conveyed in a definite manner.

Hence, the moderate use of Modality. In addition to that, the moderate use of Modality also indicates that the meanings in the text are made non-arguable. Thus, it contributes in establishing the validity of the information given (Eggins, 2004).

Besides that, in comparison to the mood type used in the help-seeking texts, it is observed that the number of times Modality is used is also related to the commodity exchanged. Help-Seeking Text 6 (HS6), for example, has only one instance of Modality use despite having 8 clauses in the text. It is also the text with the least use of Modality. However, when the analysis of mood type is referred to again, it is notable that this text has the highest percentage of Interrogative moods. This shows that the help-seeker who wrote this text does not use a lot of Modality since his purpose of writing is made clear through the use of Interrogative clauses (Eggins, 2004). The help-seeker also uses the Interrogative mood to supplement the lack of Modality used in establishing his role as a help seeker and the help-provider as help provider. Here, the Interrogative mood is used as Interpersonal resource.

However, there is a difference in Modality use in Help-Seeking Text 3 (HS3), Help-Seeking Text 7 (HS7), Help-Seeking Text 8 (HS8) and Help-Seeking Text 10 (HS10). The number of Modality use in the texts reaches almost half of the number of clauses in the texts. Meanwhile, HS10 makes the most use of Modality in which 4 instances of Modality were found in only 8 clauses. These findings suggest that the help-seekers are making negotiations with the propositions made in the texts. The kind of negotiations and relationships made by the help-seeker through the use of Modality are further explained in the next section.

4.2.1.1 Modal Finites

Table 4.1 indicates the frequency with which modality features in Malay are expressed through modal finites. From the table, it can be seen that there are 6 instances of modal finites which are listed as *Kata Kerja Modalitas* (Asmah, 2008). As with Halliday and Matthiessen's (2004) theoretical framework for modality in English, Asmah's description of modality in Malay can be ranked as High, Median and Low. Table 4.1 below illustrates the ranked modality.

Table 4.1 Modality Use in Help-Seeking Texts

Type of Realisation	Modality	No of Instances
Modal Finite – Low	*Dapat* - (can) *Boleh-* (can)	3
Modal Finite – Median	*Akan* - (will)	1
Modal Finite – High	*Harus* – *(*have to) *Perlu* - (need)	3

The first modal finite with high value is used in Help-Seeking Text 8 (refer Appendix 19C). Example 4.18 below illustrates how it is used:

Example 4.18 High-ranked *Kata Kerja Modalitas* 1

Code	Clause	Type of Realisation
HS8C6i	*Apakah yang saya **perlu** lakukan* (*apakah* = what; *yang* = that; *saya* = I; *perlu* = need; lakukan = do) *What* do I need to do	MF – H

Example 4.19 High-ranked *Kata Kerja Modalitas* 2

Code	Clause	Type of Realisation
HS10C3ii	*yang saya **harus** buat* (*yang* = that; *saya* = I; *harus* = have to; *buat* = do) that I have to do	MF – H

Table 4.1 shows that *'perlu'* and **'harus'** are considered as high modality. The first *Kata Kerja Modalitas*, **'perlu''** has the same meaning as *'mesti'* or 'must' which is used mostly to refer to rules (Asmah, 2008). According to Halliday and Matthiessen (2004), the modal finite "must" has the highest value compared to the other modal finites. This means that when **'perlu'** is used by the help-seeker in clause HS8C6i, the help-seeker realizes that taking an action to solve her problem is a must and she relies on the help-provider who is an expert to provide the information to her. As for **'harus',** historically, it is used in religious contexts for actions that can be done and can also be left out but with the influence from the Indonesian language, this *Kata Kerja Modalitas* also carries the same weight as "must" (Asmah, 2008). This puts **'harus'** in the same position with 'perlu' and 'mesti'.

Example 4.20 Median-ranked *Kata Kerja Modalitas*

Code	Clause	Type of Realisation
HS1C5ii	*dia pun sama* **akan** *berbuat demikian.* (*dia* = she; *pun* = too; *akan* = will; *berbuat* = do; *demikian* = that way) she will do the same too	MF – M

Meanwhile, 'akan' which is equivalent to 'will' is considered as median and there are two interpersonal meanings carried by the use of this *Kata Kerja Modalitas*. Firstly, when this is used, it describes that the help-seeker is maintaining distance with the help-provider. This is because "akan" is only used in formal situation or written text (Asmah, 2008). This evidently creates a formal tenor between the help-seeker and the help-provider. Secondly, it shows the help-seeker's median assertion that her neighbour will imitate what she does.

Example 4.21 Low-ranked *Kata Kerja Modalitas 1*

Code	Clause	Type of Realisation
HS4C3ii	*saya **<u>dapat</u>** rasakan hubungan saya dengan ahli keluarga yang dulunya rapat semakin renggang.* (*saya* = I; *dapat* = can; *rasakan* = feel; *hubungan* = relationship; *saya* = I; *dengan* = with; *ahli keluarga* = family members; *yang* = that; *dulunya* = previously; *rapat* = close; *semakin* = more and more; *renggang* = distant) I can feel that my relationship with my family members that used to be close is growing distant	MF – L

Example 4.22 Low-ranked *Kata Kerja Modalitas 2*

Code	Clause	Type of Realisation
HS7C5iii	*sikap saya **<u>boleh</u>** menyebabkan anak saya stress* (*sikap* = attitude; *saya* = I; *boleh* = can; *meyebabkan* = cause; *anak* = child; *saya* = I; *stress* = stressed) my attitude can make my son stressed	MF – L

As for the low *Kata Kerja Modalitas* used in the help-seeking texts, both modal finites '*dapat'* and '*boleh'* refer to ability although '*boleh'* is also used to show permission (Asmah, 2008). In this context, '*boleh'* is used to refer to the ability of causing something. In clause HS&C5iii "*sikap saya **boleh** menyebabkan anak saya stress*" , this '***boleh'*** is not only used to show that the help-seeker is concerned with the effect of her attitude on her son but it also indicates that she actually knows that her attitude has the effect of making her son stressed. The other *Kata Kerja Modalitas* '***dapat'*** is used in clause HS4C3ii *"saya **dapat** rasakan hubungan saya dengan ahli keluarga yang dulunya rapat semakin renggang*" to show that the help-seeker is not only able to feel but also cautious of the state of her relationship with her family members. In this part, '***dapat'*** maximizes the help-seeker's position and this also

mildly challenges the help-provider's authority since the information provided in the Declarative clause is made non-arguable (Eggins, 2004).

4.2.1.2 Mood Adjuncts

Table 4.2 Distribution of Mood Adjuncts in Help-Seeking texts

Types	Instances	No of occurence
Mood Adjunct – Intensity	*Hanya, hanyalah, sahaja, sebenarnya, benar-benar* (only, only, only, actually, really)	6
Mood Adjunct – Usuality	*Sering, selalu, jarang, adakalanya* (always, always, rarely, sometimes)	8
Mood Adjunct – Degree	*Agak* (quite)	2
Mood Adjunct – Probability	*Tidak mungkin* (impossibly)	1
Mood Adjunct – Time	-	-
Mood Adjunct – Purpose	-	-
Mood Adjunct – Refusal	*Tidak mahu, enggan* (do not want, refuse)	4
Mood Adjunct – Typicality	*Terutama* (mainly)	1

Table 4.2 shows distribution of Modality use according to the types of realisation which is known as '*Ajung*' or Adjuncts which also carry Interpersonal meanings. From all the adjuncts, it is evident that the help-seeking texts make the greatest use of Modality that is realized by the Mood Adjunct showing usuality. There are 8 instances of Modality of this kind in the help-seeking texts. Example 4.23 to 4.26 below show how these modalities are used in the texts.

Example 4.23 *High-value Usuality Mood Adjunct 1*

Code	Clause	Type of Realisation
HS2C2iii	*kerana [dia] __sering__ memburuk-burukkan diri saya di kalangan rakan-rakan sekerja yang lain.* (*kerana* = because; *dia* = he; *sering* = always; *memburuk-burukkan* = badmouth; *diri* = self; *saya* = I; *di kalangan* = among; *rakan-rakan sekerja* = colleagues; *yang* = that, *lain* = other) because [he] always badmouth me in front of my colleagues.	MA – Usu

In Example 4.23, the clause is taken from Help-Seeking Text 2 which is about a help-seeker whose colleague cum neighbour keeps badmouthing him at work. The mood of that clause is Declarative and the verb '*memburuk-burukkan'* is modalized by '**sering'**, a high-value usuality which means "always" (Halliday & Matthiessen, 2004). In this clause, the help-seeker is trying to describe that the event happens repeatedly and by using a high-value usuality, its frequency of occurrence is emphasized. Adding to that, another modality of high-value usuality is used in the same text, after this clause. Example 4.24 shows the use of modality showing usuality:

Example 4.24 High-value Usuality Mood Adjunct 2

Code	Clause	Type of Realisation
HS2C3ii	*menyebabkan dia **selalu** menjaja cerita-cerita buruk tentang diri saya*. (*menyebabkan* = cause; *dia* = he; *selalu* = always; *menjaja* = sell; *cerita-cerita buruk* = negative stories; *tentang* = about; *diri* = self; *saya* = I) making him always spreading negative stories about me	MA – Usu

It can be seen in Example 4.24 that the help-seeker uses another modality of high-value usuality, '**selalu'**, which is equivalent to the previous modal adjunct '*sering'*. This intensifies the seriousness of his problem which is also intended to build empathy in the help-provider.

The next sample is shown in Example 4.25, taken from Help-Seeking Text 7 which is about a mother who is upset that the high expectation she has for her son is not met.

Example 4.25 Low-value Usuality Mood Adjunct 1

Code	Clause	Type of Realisation
HS7C3iii	*sehingga **adakalanya** saya berkasar dengannya*. (*sehingga* = until; *adakalnya* = sometimes; *saya* = I; *berkasar* = be harsh; *dengannya* = with him) to the point that sometimes I am harsh to him	MA –Usu

In this example, the Declarative clause is modalized by '*adakalanya*' or "sometimes" which is a low-value usuality (Halliday & Matthiessen, 2004). By using this mood adjunct, the help-seeker expresses her concern that her expectation has made her treat her son badly. Although "*adakalanya*" is not placed in a high rank like the previously explained usuality mood adjunct, it still carries intensification to the seriousness of her concern. This is because it shows that from the help-seeker's point of view, the harsh treatment is something that should not have taken place but because the help-seeker is unable to control herself, it has come to the point that she sometimes acts beyond an acceptable standard of conduct. This consequently, puts her in a dilemma and thus she seeks help from someone who knows better to get her out of that situation. In this context, the help-provider is regarded as the one with the ability to give advice.

The other mood adjunct of low-value in usuality is '*jarang*' which means "rarely". Example 4.26 is provided below to show how this modality is used to create interpersonal meanings.

Example 4.26 Low-value Usuality Mood Adjunct 2

Code	Clause	Type of Realisation
HS4C4	*Mungkinkah kerana mereka **jarang** melawat saya menyebabkan hubungan kami semakin jauh?* (*munkinkah* = is it; *kerana* = because; *mereka* = they; *jarang* = rarely; *melawat* = visit; *saya* = I; *menyebabkan* = cause; *hubungan* = relationship; *kami* = us; *semakin* = more and more; *jauh* = distant) Is it because they rarely visit me, making our relationship more and more distant?	MA – Usu

This Interrogative clause is taken from Help-Seeking Text 4 written by a school student whose problem is about her distant relationship with the family members after she went to boarding school. As mentioned earlier, '*jarang*' is in the same rank as '*adakalanya*' but the former has lower value of usuality than the latter. Unlike "*adakalanya*" that has an

intensifying effect despite being a low-value usuality, "***jarang***" is used not to express the seriousness of her problem but rather to express her feelings. This indicates that the help-seeker tries to narrow the gap with the help-provider as the help-seeker believes that the help-provider is empathetic enough to understand her disappointment in the rarity of her family's visit to her boarding school. Thus, this establishes an intimate tenor between the help-provider and the help-seeker (Eggins, 2004).

Example 4.27 Intensity Mood Adjunct

Code	Clause	Type of Realisation
HS5C2iii	*sedangkan saya* <u>***hanyalah***</u> *seorang suri rumah.* (*sedangkan* = when; *saya* = I; *hanyalah* = only; *seorang* = one; *suri rumah* = housewife) when I am only a housewife	MA – Int

The other type of Mood Adjunct is Intensity Mood Adjunct which is illustrated in Example 4.27. The Mood Adjunct "***hanyalah***" is made of "***hanya***" which is equivalent to 'only' in English and particle "***lah***". Semantically, "***hanya***" means not more than something else which refers to the help-seeker's perception of her low status as a housewife. When it is used with particle "***lah***" which tones down the force of the proposition, this Mood Adjunct emphasizes the help-seeker's reflection that being a housewife is low in society.

Example 4.28 Probability Mood Adjunct

Code	Clause	Type of Realisation
HS3C8	***Tidak mungkin*** *dia menduakan saya* (*tidak mungkin* = impossibly; *dia* = he; *menduakan* = two-timing; *saya* = I) It is impossible that he two-times me	MA - Pro

Example 4.28 is an instance of the use of the negative Probability Mood Adjunct in Malay Help-Seeking texts which is "***tidak mungkin***", loosely translated as 'impossible'. The help-seeker intends to show the unlikeliness of her husband cheating on her by using "***tidak mungkin***". The use of this adjunct carries certainty in the information delivered by the help-seeker.

Example 4.29 Refusal Mood Adjunct

Code	Clause	Type of Realisation
HS10C3iii	***kerana saya <u>tidak mahu</u> melepaskan peluang keemasan ini*** (*kerana* = because; *saya* = I; *tidak mahu* = do not want; *melepaskan* = let go; *peluang* = chance; *keemasan* = golden; *ini* = this) because I do not want to let go of this golden opportunity	MA – Ref

The other type of modality realisation found in Help-Seeking texts is Refusal Mood Adjunct. Example 4.29 is drawn above to show how this is used in the clause. '***Tidak mahu'*** is used in Malay to show persistence of refusal. In this clause, the help-seeker uses this modality feature to underline her persistence of not wanting the chance to study abroad slip of her hand. With the intensity of the refusal, the help-seeker attempts to make the information in this clause non-arguable to the help-provider. This type of modality realisation is not included in Halliday and Matthiessen's (2004) model but it is described in Asmah's (2008) kata Kerja Modalitas and in this study, it isobserved in the Help-Seeking texts.

Example 4.30 Typicality Mood Adjunct

Code	Clause	Type of Realisation
HS1C3	***Dia gemar berlawan-lawan dengan saya <u>terutama</u> dari segi harta benda.*** (*dia* = she; *gemar* = like; *berlawan-lawan* = compete; *dengan* = with; *saya* = I; *terutama* = mainly; *dari segi* = from the point of; *harta benda* = properties) She likes to compete against me especially when it comes to belongings	MA – Typ

Example 4.30 represents another type of modality realisation found in Malay Help-Seeking texts which is Mood Adjunct of Typicality. "***Terutama***" can be loosely translated as 'mainly' or 'especially' which shows typicality of a phenomenon. In this clause, the help-seeker uses '*terutama*' to show the typical competition that her neighbour is creating. It is used to indicate the intensity of the help-seeker's discomfort that she has to face.

4.2.1.3 Other Interpersonal Features

A. Personal Pronouns

Example 4.31 Clauses with First Person Pronoun

Code	Clause	Grammatical Features	Mood Type
HS2C1	***<u>Saya</u> ^ seorang lelaki yang bekerjaya***. (*saya* = I; *seorang* = one person; *lelaki* = man; *yang* = that; *berkerjaya* = with career) I am a career-man	Subject ^ Predicate	Declarative
HS2C2i	***<u>Saya</u> ^ suka dengan kerjaya saya*** (*saya* – I; *suka* = like; *dengan* = with; *saya* = I) I like my job	Subject ^ Predicate	Declarative

| HS2C2ii | *saya* ^ *meluat dengan sikap salah seorang rakan sekerja di pejabat*

(*saya* = I; *meluat* = loathe, *dengan* = with; *sikap* = attitude; *salah seorang* = one of; *rakan sekerja* = colleagues; *di* = at; *pejabat* = office)

I loathe the attitude of one of my colleagues at work | Subject ^ Predicate | Declarative |

Example 4.33 shows three instances of first person pronoun used in a stretch. The first person pronoun '*saya'* which is equivalent to 'I' in English is thematised in all three clauses. The significance of this is that the help-seeker emphasizes that the problem is about him and so the focus of the conflict is his predicaments dealing with one of his colleagues. Besides that, the use of '*saya'* instead of '*aku'*, which is also equivalent to 'I', signifies the reduced intimacy in the relationship between the help-seeker and the help-provider. According to Asmah (2008), '*saya'* is used when engaging in formal situations and in situations where there is a social distance between the interlocutors.

4.2.2   Modality Features in Help-Providing Texts

The use of Modality in the ten help-seeking texts has been analyzed and the distribution of

Modality use together with the frequency of occurrences is shown in Figure 4.4 below:

	HP1	HP2	HP3	HP4	HP5	HP6	HP7	HP8	HP9	HP10
total of Clause	24	32	28	21	16	18	25	23	28	20
Modality Occurences	11	19	15	11	5	11	17	13	14	10
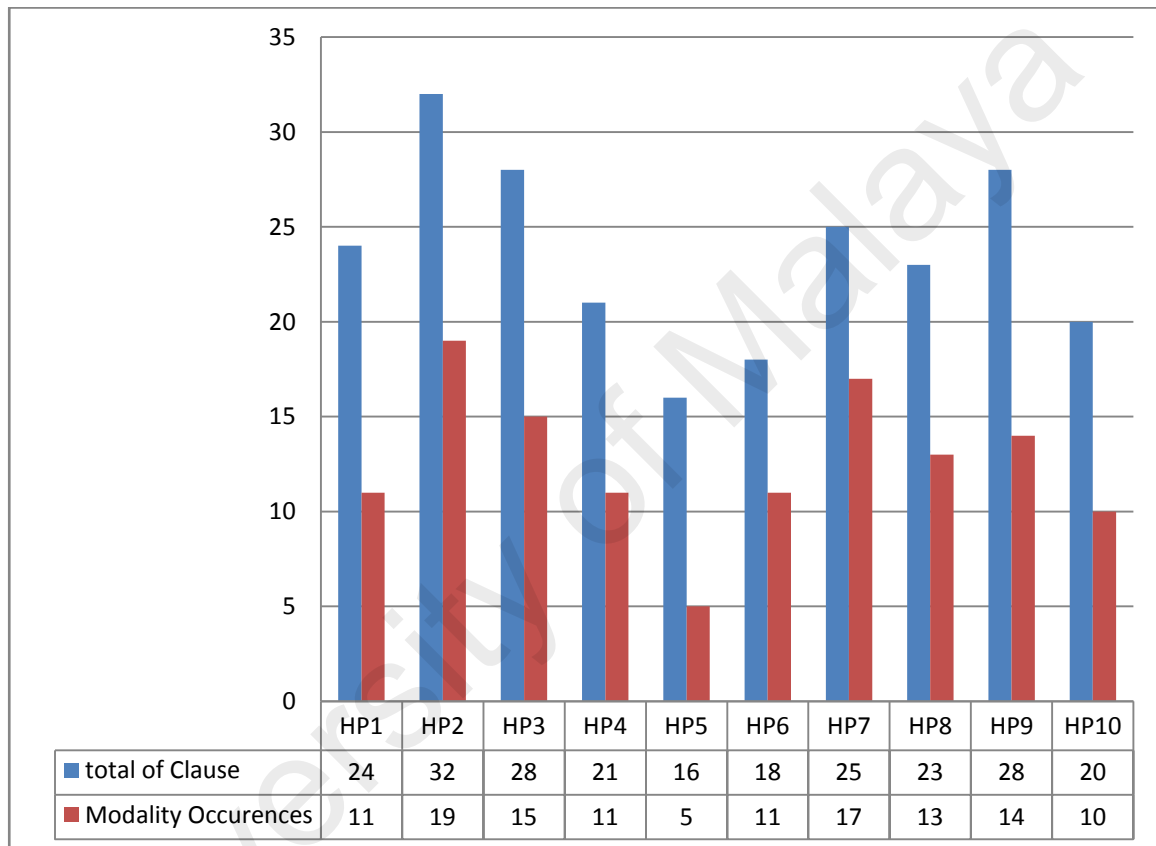
Figure 4.4 Distribution of Clause and Modality in Help-Providing Texts

The findings in Figure 4.4 show that there are 126 instances of Modality use in all ten

Help-Providing texts. In general, the use of Modality in all Help-Providing texts is high with

5 - 19 instances in texts that contain 16 – 32 clauses. The high use of Modality is seen here as

an indicator that most often than not, help-providers are making negotiations with their

advice. Since the texts are largely related to suggestions and commands, the information is

conveyed in a negotiated manner. Hence, the high use of Modality. In addition to that, the

high use of Modality also indicates that the help-providers are balancing the authoritative nature of being the help-provider (Eggins, 2004). Since dealing with personal problems requires delicate treatment, modalities are used to exert power at one time and to create friendlier tenor at another time.

Besides that, in comparison to the mood type used in the Help-Providing texts, it is observed that the number of Modality used is also related to the commodity exchanged. Help-Providing Text 2 (HP2), for example, has 19 instances of Modality use which is the highest number among the Help-Providing texts. When the analysis of mood type is referred to again, it is notable that this text also is one of the texts with the highest percentage of Imperative mood. This shows that the help-provider who wrote this text uses a lot of Modality since the high use of Imperative clauses might appear intimidating to the help-seeker (Eggins, 2004). The help-provider also uses Modality in establishing her role as a help provider and negotiating her Interpersonal relationship with the help-seeker.

4.2.2.1 Modal Finites

As explained in Chapter 2 and Chapter 3, Asmah's (2008) description of the Modality system in the Malay language consists of nine subsystems of *Kata Kerja Modalitas*. In this study, Malay modalities as described by Asmah (2008) are compared with Halliday and Matthiessen's (2004) model and the findings suggest that the subsystems of *Kata Kerja Modalitas* are made up of Modal Finites and Mood Adjuncts. In addition to that, the Modal Finites are also ranked as shown in Table 4.3 below:

Table 4.3 Ranked Modal Finites in Malay

Type of Realisation	Modality	No of Instance
Modal Finite – Low	***dapat, tidak dapat, boleh, tidak boleh, mampu*** (can, cannot, can, cannot, able to)	16
Modal Finite – Median	***akan, tidak akan, bakal*** (will, will not, will)	20
Modal Finite – High	***patut, harus, perlu, perlulah , kena, kenalah, wajib, mesti*** (supposed to, have to, should, must, must, compulsory, must)	22

Two examples of High Modal Finites are drawn to show how these Malay modalities are used in the Malay Help-Providing texts. Example 4.34 shows *Kata Kerja Modalitas* '***mesti'*** while Example 4.35 lists *Kata Kerja Modalitas* '***wajib'***.

Example 4.32 High-ranked Modal Finite in Help-Providing Text 1

Code	Clause	Type of Realisation
HP8C8ii	*namun Amirul **mesti** mempunyai kualiti tersendiri yang ibu hargai dan sanjungi.* (*namun*=but; *mesti* = must; *mempunyai* = have; *kualiti*=quality; tersendiri = its own; *yang*=that; *ibu*= mother; *hargai* = appreciate; *sanjungi* = admire) But Amirul must have your own strengths that your mother appreciates and admires.	MF – H

In Example 4.34, the help-provider uses '***mesti'*** to show her certainty that the help-seeker has certain qualities appreciated by his mother. This Modal Finite is ranked as high due to the semantic meaning which can be described as "can never be no", similar to Modal Finite 'must' in English (Asmah, 2008).

Example 4.33 High-ranked Modal Finite in Help-Providing Text 2

Code	Clause	Type of Realisation
HP8C3	*Namun, setiap anak **wajib** menghormati ibu bapanya.* (*namun*= but; *setiap*=every; *anak* = child; *wajib* = obligatory; *menghormati* = respect; *ibu bapanya*= their parents) But, it is a must for every child to respect his or her parents.	MF – H

In Example 4.35, the help-provider uses '***wajib'*** to also emphasizes that the need for a child to obey the parents is compulsory. Although '***wajib'*** is ranked as high, just like '***mesti,'*** they have different intensity in Malay. Due to the influence of Arabic, '***wajib'*** should be ranked higher than '***mesti,'*** (Asmah, 2008). In Malay, '***wajib'*** is normally used in religious context to refer to actions that are compulsory to be performed. When it is used out of religious context, it carries the same meaning as '***mesti'*** but with higher force.

Example 4.34 Median-ranked Modal Finite in Help-Providing Text

Code	Clause	Type of Realisation
HP6C3ii	i*tulah yang **bakal** meransang kita untuk terus berusaha dengan lebih gigih lagi.* (*itulah* = that is; *yang* = that; *bakal* = will; *merangsang* = encourage; *kita* = us; *untuk* = for; *terus* = keep; *berusaha*= put effort; *dengan* = with; *lebih* = more; *gigih* = work hard; *lagi* = more) that will encourage us to keep working harder	MF – M

Example 4.35 Low-ranked Modal Finite in Help-Providing Text

Code	Clause	Type of Realisation
HP7C9ii	*dan mungkin dia **mampu** mencapai sesuatu yang hebat dalam bidang tersebut.* (*dan* = and; *mungkin* = maybe; *dia* = she; *mampu* = able; *mencapai* = reach; *sesuatu* = something; *yang* = that; *hebat* = great; *dalam* = inside; *bidang* = field; *tersebut* = the said) and maybe she can achieve something great in the said field	MF-L

The other examples of Modal Finites used the Malay help-providing texts are as shown in Example 4.34 and Example 4.35 above. Example 4.34 shows a median-ranked Modal Finite '*bakal*' that is used by the help-provider. In this instance, the help-provider is asserting the help-seeker to see that being ambitious is not necessarily negative. The use of *Kata Kerja Modalitas* '*bakal*' shows that the help-provider is expecting the big ambition to be the driving force in making us persistent. This assertion portrays the help-provider's assurance of the truth in his advice.

Meanwhile, in Example 4.35, a low-ranked *Kata Kerja Modalitas* '*mampu*' which is equivalent to 'can' is used. By using this modality feature, the help-provider is suggesting the potential ability of the help-seeker's daughter to become successful in the field that the daughter is interested in. although '*mampu*' is not included in Asmah's (2008) subsystems of Kata Kerja Modalitas, '*mampu*' is used in this context to show the ability of achieving something. Therefore, '*mampu*' in added to Asmah's subsystem of Kata Kerja Modalitas Keupayaan (ability) and in the current study, it is determined as having low rank.

4.2.2.2 Mood Adjuncts

Table 4.4 Mood Adjuncts in Help-providing Texts

Mood Adjunct – Intensity	*hanya, sahaja, sebenarnya, amat, terlalu, sangat* (just, only, actually, really, very, really)	17
Mood Adjunct – Usuality	*sentiasa, sering, selalu, kadang-kadang, sekali-sekala, jarang, biasanya* (always, usually, always, sometimes, sometimes, rarely, usually)	17
Mood Adjunct – Degree	*agak, sedikit* (quite, quite)	2
Mood Adjunct – Probability	*tidak mungkin, mungkin* (impossibly, maybe)	10
Mood Adjunct – Time	*nanti* (later)	1
Mood Adjunct – Purpose	*ingin* (want)	5
Mood Adjunct – Refusal	-	-
Mood Adjunct – Typicality	*terutamanya, khususnya* (especially, specifically)	2

Based on Table 4.4, it can be seen that help-providers tend to use a high number of Mood Adjuncts in their writing. The Modality features that are used the most include Mood Adjunct showing Intensity and Mood Adjunct showing Usuality while Mood Adjunct Time is used the least. There is no instance of Mood Adjunct Refusal in the help-providing texts.

Example 4.36 Intensity Mood Adjunct in Help=Providing Text

Code	Clause	Type of Realisation
HP9C4i	[*yang] Jamilah tidak sukakan sikapnya yang **terlalu** berterus terang*. (*yang*=that; *tidak*=not; *sukakan*=like; *sikapnya*= her attitude; *yang*=that; *terlalu* = too; *berterus terang*= blunt) That you do not like her attitude that is too blunt.	MA – Int

The use of Mood Adjunct "*terlalu*" here show that the help-provider acknowledges the information from the help-seeker, which is the help-seeker's (Jamilah) friend has a too blunt personality. The intensity shown here describes the help-provider's acknowledgement of the dilemma faced by the help-seeker .

Example 4.38 Probability and Degree Mood Adjuncts in Help-Providing Text

Code	Clause	Type of Realisation
HP9C1v	***Mungkin*** *dia **sedikit** terasa kerana ditegur* (*mungkin*=maybe; *dia*=she; *sedikit*= a little; *terasa*=offended; *kerana*=because; *ditegur*=being critized) Maybe she is a little offended by your words.	1. MA – Pro 2. MA – Deg

In Example 4.38, there are two Mood Adjuncts used in close proximity. The use of Probability Mood Adjucnt and Degree Mood Adjunct together shows a softening effect. The help-seeker attempts to raise a suggestion that might upset the help-seeker. Realising this situation, the help-provider uses "***Mungkin***" (loosely translated as "maybe") to indicate that there is possibility that the help-seeker's friend is offended by the help-seeker's action. This proposition is further softened with the use of "***sedikit***" by the help-provider.

Example 4.39 Time Mood Adjunct in Help-Providing Text

Code	Clause	Type of Realisation
HP3C13iii	*[ia] tak salah kalau disebut di sini, cair juga si lelaki **nanti**.* (*ia*=it; *tak* salah=not wrong; *kalau*=if; *disebut*=said; *di sini*=here; *cair*=melt; *juga*=also; *si lelaki*=the man; *nanti*=later) It can be said here that the guy might be persuaded also sooner or later.	MA - Tim

In Example 4.39, the help-seeker is coating her warning with a Time Mood Adjunct showing that the help-seeker's husband might not cheat now but there is always a possibility that he will waver in the future. The Mood Adjunct "***nanti***" shows the possibility that the help-seeker is right in this matter.

Example 4.40 Purpose Mood Adjunct in Help-Providing Text

Code	Clause	Type of Realisation
HP8C5	***Saya <u>ingin</u> mengajak Amirul mencari keistimewaan diri Amirul di mata ibu***. (*Saya*=I; *ingin*=want; *mengajak*=call; *mencari*=find; *keistimewaan diri*=strength; *di*=at; *mata*=eye; *ibu*=mother) I want to ask Amirul to find what's special about you from your mother's perspective.	MA – Pur

The Purpose Mood Adjunct "ingin" as shown in Example 4.40 is used to show the help-provider's intention to persuade the help-seeker to feel good about himself. Based on the context of this help-seeking text, HS8, the help-seeker is feeling low about his mother's divided affection. Since this is a sensitive issue, the help-provider resorts to persuasion in making the help-seeker take action. By doing this, the help-provider also lowers her authority to increase intimacy with the help-seeker.

4.2.2.3 Metaphors of Modality

Type of Realisation	Modality	Translation
Metaphors of Modality	*dalam konteks ini, ,*	in this context
	memang sah,	it is confirmed
	yang penting	most importantly
	sebagai seorang Islam,	as a Muslim
	kalau boleh,	if possible
	lambat laun,	sooner or later
	yang lebih penting,	most importantly
	tak salah kalau disebut di sini,	it can be said here
	saya pasti,	I'm sure
	saya yakin,	I am confident
	tidak salah,	it is not wrong
	saya rasa,	I think
	sebagai seorang ibu,	as a mother,
	saya sarankan	I suggest

Example 4.42 Metaphor of Modality in Help-Providing Text

Code	Clause	Type of Realisation
HP2C4	*Sebagai seorang Islam*, *mengata orang lain adalah ibarat memamah daging saudara sendiri.* (*sebagai* = as; *seorang* = a human; *Islam* = Islam; *mengata* = badmouthing; *orang lain* = others; *adalah* = is; *ibarat* = similar to; *memamah* = chewing; *daging* = meat; *saudara* = relative; *sendiri* = self) As a Muslim, badmouthing others is similar to eating a brother or sister's flesh	MetMod

In Example 4.42, the Metaphor of Modality '*Sebagai seorang Islam'* is used to create a sense of solidarity between the help-provider and the help-seeker through religious context. This metaphor is used to remind the help-seeker of a common teaching in Islam that prohibits the Muslims from badmouthing others. As a result, the help-provider protects the proposition as non-arguable due to the common belief shared with the help-seeker.

Example 4.43 Double Metaphor of Modality in Help-Providing Text

Code	Clause	Type of Realisation
HP8C6i	***Saya yakin, sebagai seorang ibu,*** (*saya* = I; *yakin* = confident; *sebagai* = as, *seorang* = one human; *ibu* = mother) I'm sure, as a mother	1. MetMod 2. MetMod

In example 4.43, two Metaphors of Modality are used simultaneously. With the use of double modality metaphor in this clause, the help-provider intensifies her position as the expert and help-provider (Eggins, 2004). The help-provider does not only exercise her expertise to add to the believability of the advice, she also uses her maternal experience to establish seniority in the clause. Although the authoritativeness is elevated in this clause, the tenor is maintained as intimate due to the maternal effect of the second metaphor.

4.2.2.4 Other Interpersonal Features

A. Vocative

There are also other instances in the data where Imperative clauses are used with Subject. However, this does not change the mood type of the clauses to Declarative. It is because the Subject in these clauses functions as Vocative and is not dependent to the positioning of Subject and Predicate in determining the mood type. Example 4.44 and Example 4.45 are given below to illustrate the use of the Vocative:

Example 4.44 Vocative in Imperative 1

Code	Clause	Grammatical Feature	Mood Type
HP2C7	***Saudara ^ teruskan buat yang terbaik bukan sahaja untuk diri sendiri malah untuk orang lain dan seterusnya untuk produktiviti tempat kerja.*** (*saudara* = you; *teruskan* = keep; *buat* = do; *yang terbaik* = the best; *bukan* = not ; *sahaja* = only; *untuk* = for; *diri sendiri* = self; *malah* = but; *untuk* = for; *orang lain* = others; *dan* = and; *seterusnya* = next; *untuk* = for; *produktiviti* = productivity; *tempat kerja* = working place) You ^ keep giving the best not only to yourself but also to others and subsequently to the productivity at your working place	Vocative ^ Predicate	Imperative

Example 4.45 Vocative in Imperative 2

Code	Clause	Grammatical Feature	Mood Type
HP10C2iii	***anda ^ cari sebanyak mungkin maklumat tempat*** (*anda* = you; *cari* = find; *sebanyak mungkin* = as much as possible; *maklumat* = information; *tempat* = place) you ^ find as much information as possible about the place	Vocative ^ Predicate	Imperative

The clauses in Example 4.44 and Example 4.45 are not to be misinterpreted as Declarative. Instead, they are determined as Imperative by considering the speech role that it plays which is demanding goods and services (Halliday & matthiessen, 2004, p.107). In these two instances, the use of the Vocative in the Imperative mood is to make the command milder and lower the force of the advice. This in return, makes the command more appealing to the help-

providers and increases the likeliness of the help-seeker to take action as advised.

B. Personal Pronouns

Several instances of personal pronoun use are found in Help-Providing texts and they are used in Imperative clauses. Two examples are given below labelled as Example 4.46 and Example 4.47:

Example 4.46 Personal Pronoun "Saudara"

Code	Clause	Grammatical Feature	Mood Type
HP2C7	*Saudara ^ teruskan buat yang terbaik bukan sahaja untuk diri sendiri malah untuk orang lain dan seterusnya untuk produktiviti tempat kerja.* (*saudara* = you; *teruskan* = keep; *buat* = do; *yang terbaik* = the best; *bukan* = not ; *sahaja* = only; *untuk* = for; *diri sendiri* = self; *malah* = but; *untuk* = for; *orang lain* = others; *dan* = and; *seterusnya* = next; *untuk* = for; *produktiviti* = productivity; *tempat kerja* = working place) You ^ keep giving the best not only to yourself but also to others and subsequently to the productivity at your working place	Vocative ^ Predicate	Imperative

In Example 4.46, the personal pronoun used in the clause is '***saudara'*** which is equivalent to 'you' in English. This personal pronoun is classified as *Kata Ganti Nama Diri Terbitan* which is loosely translated as 'derivational personal pronoun' that is used to refer a male addressee. The use of this pronoun creates formality between the interactants and shows equality in age

range (Asmah, 2008). Therefore, by using this pronoun, the help-provider is creating a formal tenor with equal power status.

Example 4.47 Personal Pronoun "Puan"

Code	Clause	Grammatical Feature	Mood Type
HP3C3i	***Puan harus kenalpasti dahulu*** (*puan* = Madam; *harus* = have to; *kenalpasti* = identify; *dahulu* = first) You have to identify first		

Example 4.47 shows another personal pronoun of the same category as '*saudara'* in the previous example. The personal pronoun '***puan'*** is used to refer to a woman who is married or a divorcee. The use of this pronoun is to show that the relationship between the interactants is not yet, or probably will not be, intimate (Asmah, 2008). By using this personal pronoun, the help-provider creates a distance with the help-seeker.

C. Proper Noun

Apart from Personal Pronouns, there are also instances of Proper Noun use in Help-Providing texts. Example 4.48 illustrates how it is used in the text:

Example 4.48 Proper Noun "Amirul"

Code	Clause	Grammatical Feature	Mood Type
HP8C11	***Amirul ^ perlu mengubah persepsi sendiri terhadap ibu***. (*Amirul* = proper noun; *perlu* = must; *mengubah* = change; *persepsi*	Subject ^ Predicate	Declarative

| | | = perception; *sendiri* = self; *terhadap* = on; *ibu* = mother) | | |
| | | You must change your perception on your mother | | |

In this clause, the help-provider uses the help-seeker's name, 'Amirul' which is *Kata Nama Khas* or Proper Noun. The third person pronoun is normally used when addressing a younger person with less formal relationship. This shows an attempt in creating intimacy. At a glance, this way of addressing does not seem proper because the tenor is of a help-provider and help-seeker which is distant. However, when the context of this text is taken into consideration, it can be seen that the help-provider is attempting to create an intimate tenor by adding delicacy to the consolation process since the help-seeker yearns for maternal love.

D. Mini Clauses

The mini clauses found in Help-Providing texts are of two kinds namely Moodless clauses and Exclamative clauses. The use of Moodless clauses has been explored in Section 4.1.1.4 and Section 4.1.2.4. Therefore, the focus of this section is on the discussion of the exclamative use in Help-Providing texts as shown in Example 4.49 below:

Example 4.49 Exclamative

Code	Clause	Grammatical Feature	Mood Type
HP9C10	*Ingat*! (*ingat* = remember) Remember!	Absence of Subject	Imperative

In this example, the help-provider uses an exclamative to reinforce prohibition that is made in the subsequent clauses (refer Appendix 23C). This clause carries the Imperative mood which is used to express a proposal and establishes high authority. The use of an exclamation mark at the end of the clause makes the reinforcement stronger which mimicks a warning so that the help-seeker conforms to the prohibition made in the subsequent clause in the text.

E. Islamic Expression

There are three instances of Islamic expression used in the Help-Providing texts and they are "Alhamdulillah", "Insya Allah" and "Wallahualam". They are as shown in the example 4.50 to 4.52:

Example 4.50 Islamic Expression 1

Code	Clause	Interpersonal Feature
HP7C1	***Alhamdulillah**, sekurang-kurangya Puan Mona memiliki dua orang anak yang berjaya dalam pelajaran.* (*sekurang-kurangnya* = at least; *Puan Mona* = Proper noun; *memiliki* = have; *dua* = two; *orang* = human; *anak* = child; *yang* = that; *Berjaya* = successful; *dalam* = in; *pelajaran* = studies) Alhamdulillah, at least Puan Mona has two children who are successful in studies	Metaphor of Modality

Example 4.50 shows one of the Islamic expressions which is '**Alhamdulillah**' which means all praise to Allah, the God of Muslims. The use of this praise is to show gratitude by placing the compliments to God who has the might to make anything happen. Through the use of this expression, the help-provider is indirectly reminding the help-seeker that she still has two sons who are academically competent and to be grateful for that.

Example 4.51 Islamic Expression 2

Code	Clause	Interpersonal Feature
HP4C13	***Insya Allah* hubungan akan menjadi seperti sedia kala.** (*hubungan* = relationship; *akan* = will; menjadi = become; *seperti* = like; *sedia kala* = as it was) Insya Allah, the relationship will be as it was	Metaphor of Modality

The other expression is '**Insya Allah**' which means 'if Allah wills' and used when making predictions. The use of his expression lowers the authority of the help-provider and creates a common ground with the help-seeker as a fellow Muslim. The help-provider shows the limitation of her help by indicating that her suggestions are effective to the extent that the Almighty allows it. Therefore, it also tells the help-seeker that if the suggestion is not working, the help-seeker is not to be blamed since this is subject to God's will.

Example 4.52 Islamic Expression 3

Code	Clause	Interpersonal Feature
HP10C9	***Wallahualam.*** And Allah knows it all	Metaphor of Modality

Example 4.52 shows another Islamic expression used by the help-provider to create a common ground with the help-seeker. The help-provider uses 'Wallahualam' to mean that her knowledge is limited unlike the Almighty who knows it all. Therefore, it also says that the advice given is the help-provider's best effort which is still confined to the limited knowledge as a human. Since the conflict faced by the help-seeker involves making choices and uncertainties (refer Appendix 25A to Appendix 25D), the help-provider indirectly reminds the help-seeker that the Almighty knows what lies ahead and so the help-seeker needs to submit herself to this belief. The help-provider lowers the power status, making herself as helpless as the help-seeker, but the help-provider gives assurance to the help-seeker and urges the help-seeker to take actions by surrendering to the Almighty.

4.3 Discussion of Findings

The previous sections have discussed the interpersonal meanings of mood choices and modality features used in both Help-Seeking and Help-Providing texts.

It is evident that all ten Help-Seeking texts use Mood choices in similar pattern. For Help-Seeking texts, the most notable Mood choice used is Declarative with functions including indication of conflict and substantiation of background of the conflict. As Declarative is used the most in all Help-Seeking texts, it indicates the help-seeker's position not only as a help-seeker but also as the information provider as to ensure understanding of the help-seeker's predicaments.

The other Mood choice that is noteworthy in the Help-Seeking texts is Interrogative which is used at least once in all of the texts. Interrogative clauses are used by the help-seeker to indicate the purpose of writing to the advice column which is to seek help. By putting the Interrogative clause at the end of the text, the purpose of the text is shifted from merely providing information to request of help. Even though seeking help is more directly expressed using Imperative mood, Interrogative is chosen to mask the need for help in the form of question.

Besides that, the Imperative mood which is used to give command and to establish power is used minimally in these texts. In addition to that, the use of particle "*lah*" diminishes the power that is usually carried by Imperative clauses. This is similar to Idris' (2000) finding. According to Asmah (2008),"**Lah**" is actually an intensifier and in the help-seeking text, it is used to intensify the request for help by the help-seeker. All in all, the varied use of Mood choices in Help-Seeking texts is intended for different purposes but one similarity is detected that is the help-seeker establishes his or her role as the one needing guidance and of lower authority.

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The same can be said for Help-Providing as well where a pattern in the Mood choice employed is apparent. Declarative mood dominates the texts but the functions of this mood type are slightly different than how it is used in Help-Seeking texts. In Help-Providing texts, the function of Declarative mood goes beyond providing information. Declarative clauses are also used to give command and to create provocation. These two functions have been discussed in Section 4.1.2.1 earlier. The use of Declarative mood replacing Imperative is related to the tendencies of the Malays to express delicate matters indirectly (Asmah, 1997). Aside from Declarative mood, the other mood type that is used in all Help-Providing texts is Imperative but the percentage of this mood type is much lower compared to Declarative mood type. Imperative clauses are also used more in the Help-Providing texts compared to Help-Seeking texts. It is noted that the use of Imperative clauses intends to urge the help-seeker to take action. Aside from that, giving commands through the use of Imperative clauses is also a way to establish the help-provider's power status as the expert and help-provider. Although the help-provider has the authority as help-provider and the one with the expertise, Interrogative mood is still used minimally in the texts. However, the use of Interrogative mood does not shudder the position of the help-provider as the expert because the Interrogative is used as a rhetoric, not seek information.

Moving on to Modality features in the texts, Help-Providing texts use more Modality features than Help-Seeking texts but the purpose of using Modality is similar that is to negotiate meanings and attitudes. It has been mentioned in the previous paragraph that the indirectness is a common feature among the Malays and it causes the decline in authority of the help-provider. Therefore, the help-providers use a considerably high number of Modality features in Help-Providing texts to compensate for the lack of authoritativeness caused by the indirectness. Other than that, the help-provider also uses

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metaphor of modality to negotiate the believability of the help given to the help-seeker which simultaneously elevates the position of the help-provider as an expert. As for the Help-Seeking texts, modality is used to indicate the help-seeker's familiarity with the situation faced. This is to also add believability to the information provided.

In Chapter 2 and Chapter 3, it has been mentioned that Asmah's *Kata Kerja Modalitas* are not ranked. From the findings, it is observed that the modality features in Malay language can be put in different ranks and types of realisation. According to Asmah (2008), there are nine subsystems of *Kata Kerja Modalitas*. However, when these *Kata Kerja Modalitas* are analyzed and compared to Halliday and Matthiessen's (2004) model, grouping and ranking are made possible. First of all, five out of nine subsystems, namely *Keupayaan* (ability), *Keizinan* (permission), *Kemestian* (Obligation), *Keperluan* (necessity) and *Kepatutan* (should) are regrouped as Modal Finites. Meanwhile, the other four subsystems are made of *Ajung* which are Mood Adjuncts. As for ranking, the *Kata Kerja Modalitas* in the five subsystems are ranked as High, Median and Low as discussed in Section 4.2.1.1 and Section 4.2.2.1. There are also instances of Modality Metaphors that are not included in Asmah's (2008) description but used in the texts. This unique feature is found in Help-Providing texts which accentuates the indirectness of Malay speech especially in dealing with delicate matters (Asmah, 2008).

4.4 Chapter Summary

All in all, it is apparent that both help-provider and help-seeker employ strategies in negotiating their roles and power status. When authoritativeness is lowered through the use of one Interpersonal feature, it is compensated by the other Interpersonal features. Interpersonal relationships are made through the use of different Mood types and Modality features. The other unique finding is the grouping and ranking of Malay Modalities and the use of Modality Metaphors in Malay.

CHAPTER 5

CONCLUSION

5.0 Introduction

In this final chapter, a summary of the main findings of the current study is presented. Then, it is continued with the implications of the findings. Aside from that, some suggestions for future research are presented and finally the chapter ends with a closing remark.

5.1. Summary of The Main Findings

The current study was conducted under the premise of the SFL theory in order to explore the Interpersonal meanings expressed in help-seeking and help-providing texts from a Malay magazine. Lexicogrammatical items are analyzed to study the Mood types and Modality realisations in both texts also. In addition to that, a comparison of the Mood and Modality system realized in the texts is made to ascertain if the help-seeker and help-provider employ different Interpersonal resources in delivering their thoughts. The main findings of the current study are gathered based on the three research questions underlying the study:

Q1   What Mood choices are realised in the Malay help-seeking and Malay help-providing texts?

Q2   What Modality features are realised in the Malay help-seeking and Malay help-providing texts?

Q3   How do mood choices and modality features describe interpersonal meanings in the Malay help-seeking and Malay help-providing texts?

5.1.1.   Mood Choice of Help-Seeking and Help-Providing Texts

This section provides a summary of findings on the mood types used in the help-seeking as well as help-providing texts. The findings in this section are obtained based on Research Question 1 and Research Question 2.

It is evident that all ten Help-Seeking texts use Mood choices in a congruent manner. For Help-Seeking texts, the most notable Mood choice used is Declarative that is used to indicate conflict and substantiate the background of the conflict. As the Declarative is used the most in all Help-Seeking texts, it shows that the help-seeker takes up the role of the information provider as to ensure his or her predicaments are understood.

The other Mood choice that is noteworthy in the Help-Seeking texts is the Interrogative which is used at least once in all of the texts. Interrogative clauses are used by the help-seeker to indicate the purpose of writing to the advice column which is to seek help. Although seeking help is realised by using Imperative mood, Interrogative is chosen in help-seeking texts to mask the need for help in the form of question. In addition to that, by putting the Interrogative clause at the end of the text, the purpose of the text is shifted from merely providing information to request of help.

Besides that, the Imperative mood which is used to give command and to establish power is used minimally by the help-seekers. In addition to that, the use of particle "*lah*" in the Imperative clause reduces the power of placing a demand that is usually conveyed by Imperative clauses. All in all, the varied use of Mood choices in the Help-Seeking texts is intended for different

purposes but one notable similarity is detected that is the help-seeker establishes his or her role as the one needing guidance and of lower authority.

The same can be said for Help-Providing as well where a pattern in the Mood choice employed is apparent. Declarative mood dominates the texts but the functions of this mood type are slightly different than how it is used in Help-Seeking texts. In Help-Providing texts, the Declarative mood is used more than just to give information. The Declarative clauses are also used to give command and to create provocation. The use of Declarative mood replacing Imperative is related to the tendencies of the Malays to express delicate matters indirectly (Asmah, 1997).

Aside from Declarative mood, the other mood type that is used in all Help-Providing texts is Imperative but the occurrence of this mood type is much lower compared to the Declarative mood type. As expected, the Imperative clauses are also used more in the Help-Providing texts compared to the Help-Seeking texts. It is noted that the Imperative clauses are used by the help-provider to urge the help-seeker to take action. Furthermore, giving commands through the use of Imperative clauses is also a way to establish the help-provider's power status as the expert and help-provider.

Although the help-provider has the authority as help-provider and the one with the expertise, the Interrogative mood is still used minimally in the texts. The noteworthiness of this finding is that, the use of the Interrogative mood does not diminish the position of the help-provider as the expert because the Interrogative is used as a rhetoric, not to seek information from the help-seeker.

5.1.2. Modality Features of Help-Seeking and Help-Providing Texts

This section provides a summary of findings on the modality used in the help-seeking as well as help-providing texts. The findings in this section are obtained based on Research Question 3.

Based on the findings, Help-Providing texts use more Modality features than Help-Seeking texts but the purpose of using Modality is similar that is to negotiate meanings and attitudes. Asmah (2008) describes indirectness as a common feature among the Malays but in the analysis, it was found that indirectness causes the decline in authority of the help-provider. Therefore, the help-providers use a considerably high number of Modality features in Help-Providing texts to exert his or her authoritativeness which is caused by the indirectness.

Other than that, the help-provider also uses metaphor of modality to negotiate the believability of the help given to the help-seeker which simultaneously elevates the position of the help-provider as an expert. As for the Help-Seeking texts, modality is used to indicate the help-seeker's familiarity with the situation faced. This is to also add believability to the information provided.

The intention of this analysis among others is to substantiate Asmah's *Kata Kerja Modalitas* which are not ranked. From the findings, it is observed that the modality features in Malay language can be put in different ranks and types of realisation. According to Asmah (2008), there are nine subsystems of *Kata Kerja Modalitas*. However, when these *Kata Kerja Modalitas* are analyzed and compared to Halliday and Matthiessen's (2004) model, grouping

and ranking are made possible. First of all, five out of nine subsystems, namely *Keupayaan* (ability), *Keizinan* (permission), *Kemestian* (Obligation), *Keperluan* (necessity) and *Kepatutan* (should) are regrouped as Modal Finites. Meanwhile, the other four subsystems are made of *Ajung* which are Mood Adjuncts.

As for ranking, the *Kata Kerja Modalitas* in the five subsystems are suggested to be ranked as High, Median and Low. This is shown in Table 5.1 below:

Table 5.1 Suggested Ranks for Malay Modal Operators

Type of Realisation	Modality
Modal Finite – Low	***dapat, tidak dapat, boleh, tidak boleh, mampu*** (can, cannot, can, cannot, able to)
Modal Finite – Median	***akan, tidak akan, bakal*** (will, will not, will)
Modal Finite – High	***patut, harus, perlu, perlulah , kena, kenalah, wajib, mesti*** (supposed to, have to, should, must, must, compulsory, must)

There are also instances of Modality Metaphors that are not included in Asmah's (2008) description but used in the texts. This unique feature is found in Help-Providing texts which accentuates the indirectness of Malay speech especially in dealing with delicate matters (Asmah, 2008).

All in all, interpersonal meanings in help-seeking and help-providing texts are realized through the Mood choice and Modality features used by both the help-seekers and help-providers. Roles and relationships are maintained through these two interpersonal resources.

5.2. Implications of The Findings

The analysis of the help-seeking and the help-finding texts has resulted in valuable findings concerning the different Mood choices and Modality features used in delicate interactions. The knowledge acquired from the analysis may be shared to improve communicative strategies in general. It will also contribute to the body of knowledge concerning the interpersonal meanings in asking and providing advice in Malay.

The findings are of importance to teachers, counsellors, parents and even doctors who have to deal with delicate matters on a daily basis. The results of this study can be used and understood in such a way that those who are involved with sensitive matters can find a way to exert power status and intimacy or to balances the two. Besides that, the interactant of lower authority like students, children and patients may also benefit from the knowledge gained in the current study by learning the strategy of asking for help and asserting dilemma faced.

5.3. Suggestions for Future Research

To keep the study within the research area, the data have been limited to advice columns under one theme only namely *Motivation*. Besides that, the limitation is also due to the short length of the advice columns from other themes (*Beauty*, *Diet* and *General*) which might not be rich enough to be analyzed. Therefore, recommendations for future studies include the use of advice columns under other themes which are rich enough to observe interpersonal resources. This is because help-seekers might employ

different interpersonal resources when dealing with both more and less sensitive issues than *Motivation*.

It is also recommended that future studies look into gender factor as one of the variables. It is known that female and male use different linguistic strategies in communication. Therefore, it is expected that future studies in this matter will yield unique and valuable findings.

In addition to that, future researchers might want to consider analyzing the interpersonal meanings in one-on-one counselling sessions which are highly private and more sensitive.

5.4. Chapter Summary

The final chapter has summarised the main findings from the analysis of both help-seeking and help-providing texts. Besides that, implications of the research have also been presented by stating the parties that might benefit from the analysis and finally, recommendations for future studies have also been raised. It is hoped that this study has opened a door for more possibility of SFL analysis on Malay language.

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