

Sundanese Epistemic Modality “*Kudu*”: A Linguistic Manipulation

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Abstract

The enactment and reproduction of ethnic inequality are argued to be reproduced by linguistic “tools”. In this case, the current study is undertaken to investigate Sundanese necessity modal “*kudu*” (‘must’), a particle functioned as a function word, associated with an epistemic interpretation and false consciousness in presupposition, exploiting data from *Mangle*, an ethnocentric mass media. For the analysis itself, perspective of linguistic manipulation is envisaged. The theoretical framework has been designed in considering to discourse and performative pragmatics, language as drama. The methodology of this inquiry has applied qualitative research based on discourse analysis. By viewing the evidence, the analysis shows that Sundanese modality “*kudu*” supports social structure of participants to control over public discourse and lead to broadly shared public opinions. In other words, Sundanese modality “*kudu*”, argued as an indicator of linguistic manipulation, conveys implicit meaning by flouting maxim but still relying on deeper underlying rules to arise ethnocentrism and national excitement.

Keywords: Sundanese modality “*kudu*”, A linguistic manipulation

1. Introduction

Language and mass media have interrelated to social classes and cultural groups. It may be read that mass media has been accessed to influence and even change public's mind by using controlled language. The controlled language itself is widely believed as an influential power. This belief appears to be supported by Rozina and Karapetjana (2009: 113) who suggest that language may be defined as an influential power when it is used to reinforce public either to behave in certain way or to adopt opinion/attitudes without exerting obvious force on them. Similarly, the public may not suffer from any troubles when they limit the influential power. Otherwise, the influence maintains unconscious mind of the public to accept the ideas as truth values to bring false consciousness.

Achieving such control, both influential power and status of social classes and cultural groups involve. Van Dijk (2001: 355) argues that the social classes and cultural groups are defined in terms of control with a certain power base of privileged access to scarce social resources. Mass media is certainly the type of those power, serving knowledge and information as base power of cultural intellectuals/groups and journalists. They are assumed to be believed as condoning ones. Overall, both influential and social classes and cultural groups strengthen the control over public discourse.

As discussed, the language is argued to be manifestation of the power. It dialogues the notion ideology. According to Luke (1998: 366) supported by Rozina and Karapetjana (2009: 112), ideology may be understood as the systems of ideas, beliefs and practices which operate in the interests of an identifiable social classes or cultural groups. Being influenced by those interests, language exposes social and cultural powers' goals. In addition, Halliday (1978: 114) has claimed the semantic system of the text characterizes the social system and the social structure. Thus, the exposure of language serves the ideas of culture.

Supporting to social-cultural and indigenous language maintenance – as the ideas, beliefs and practices of ideology – the issues of ethnic inequality are increasingly discussed, and they appear to be the agenda of present social and cultural groups. Some efforts are established thoroughly to maintain and support the continuity of the social-cultural existence.

Sundanese, one of major Indonesian ethnics, considers taking efforts to insist its culture, language and existence in national boundaries. One of the efforts is to create Sundaneses' representation in ethnocentric mass media, *Mangle*, in order to make young people realize their powerful assets. Significant stereotypes and story structures serving the illustration on how recent Sundaneses view themselves are communicated to manipulate and deconstruct public opinions. This method is believed to be an effective way to control over public attitudes toward their culture. The focus is how the public consider that they decide what they believe as their own free will by exploiting influential power.

As being suggested by some linguists, the theoretical analysis may characterize linguistic “tools” for such manipulation. In evaluating the language used in *Mangle*, it is suggested that Sundanese epistemic modality “*kudu*”, categorized as particle, is adopted to manipulate and/or deconstruct Sundaneses' opinions in order to influence public to use their collective

powers to maintain its culture and contribute their powers to governmental institutions without exerting obvious force on them.

Previous empirical study in the pragmatics of the linguistic modals has proposed a significant finding showing that pragmatic strengthening to deontic uses are produced by epistemic uses. Clearly, it is argued that linguistic modals semantically represent participants' attitude toward the relevant propositions and/or events, while the power structure of participants determines the semantics of the linguistic modals. Referring to the findings, it is suggested further inquiry focusing the mechanism of the Sundanese modality "kudu" adapted in *Mangle* to manipulate public opinion.

Reflecting to an early stage of research project, the inquiry extends the analysis of modality done by Winter and Gårdenfors (1995) to manipulation, i.e. a manipulation in which social classes and cultural groups break cooperative principles. The concept of uncooperative was introduced by Grice in Robinson (2006: 166) who claimed that speakers infringe a maxim through an inability to cooperate properly. In this sense, manipulation in discourse is primarily achieved during the very construction of meaning in context as suggested by de Saussure (2005: 114)

The main idea behind this inquiry is the following: Sundanese modality "kudu" suggests manipulation in which unacceptable within a given culture is devoted. The very construction of meaning in context is managed through rational explanation. As this inquiry concentrates on linguistic manipulation, implicit speech acts which are constructed in very constructions of meaning evaluates deliberately. In analysis principles selected of text analysis, discourse analysis has been applied as a method. The research data were collected from *Mangle* and 136 Sundanese modality "kudu" examined to characterize manipulative devices applied in ethnocentric mass media, *Mangle*.

2. Framework of Theories

A linguistic manipulation, an influential power, suggests both persuasions and deceits. The truth and falsity of information are induced in the public beliefs to attain the goals of social classes and/or cultural groups. That implies manipulation enfoldes interpersonal power relations in not explicitly-encoded language. As Winter and Gårdenfors' (1995: 138) claim, although interpersonal relations are implicit, these powers play an important role in interaction such as parents use their power over their children, and teachers over their pupils. This idea confirms de Saussure and Schulz (2005: 6) argumentation, that manipulative discourse implies an asymmetrical relation between the speaker and the hearer. It means that cultural groups have at least some power over public.

In previous study of pragmatics, it is argued that modality may productively code power structure of speech situation. At this stage, the semantics of the modality can interpret attitudes and expectations. Since conveying attitudes and expectations of the speaker toward what he is saying, linguistic modality functions as interpersonal language, as proposed by Halliday (2004). Supporting to that argumentation, Perkins (1983: 6-12) has challenged that modality represents speaker's attitudes, accounting events described by propositions. Similarly, it can be examined

that the real world of participants is often contrasted or related to other possible worlds existing in the mind. Consequently, the propositions can be considered true in a certain world provided. To support the truth of propositions, logical semantics is generated by set of principles – referring to rational, social and natural laws. As a result, the semantics of that linguistic modality is determined by conversational context. Explicitly, the participants of interaction bring their shared assumptions and expectations to their original beliefs as truth propositions.

Evoked the constructed beliefs originated from an involvement of controlled assumptions and expectations, the modality discussed has been emphasized on the subjectivity of epistemic modality; in which interpretations are primarily concerned. Here Hofmann (1993: 109) suggests that modalized proposition expresses a necessary conclusion from other propositions. If there is unspoken piece of information the modalized proposition to be connected with, addressee must decide which of the neighboring propositions it connects with. In greeting a fatigue student with, “*You must need a long vacation,*” for example, the speaker is tacitly recognized the days of sheer agony of examination that is the cause of looking worn out. Such implicit proposition connects the modalized idea, “*You must need a long vacation*”. The quite real proposition has inferred the relationships between ideas, which can be generated from logicians and interpretations of participants. In other words, the conveyed meaning has been produced from the possible worlds suggested by Perkins (1983). Thus, the speaker’s judgments initiate the truth proposition. It is also argued by Palmer (1979) that epistemic modality expressing speaker’s attitudes allows something is or is not the case. That argumentation leads to the origin, e.g. epistemic brings into a presupposition.

Sundanese epistemic modality “*kudu*” proposed in this inquiry, is syntactically categorized as participle modified a verb. Djajasudarma (2013: 89) claims that as verbal modifier, Sundanese epistemic modality “*kudu*” initiates the notion of necessity. With the notion of necessity, modality “*kudu*” explains speaker’s attitude toward propositions, whose truth-values are considered lack of confidence. The presupposition of this lacking of confidence is argued not to have the truth proposition logically to the event. Similarly, the presupposition is only generated from speaker’s interpretation toward propositions without knowing the truth of events.

As argued, addressee’s interpretation may be controlled. It is suggested that the interpretation may be derived from truth and falsity of propositions depended on speaker’s intention to pursue his goal. Rocci (2005: 99) explain the case to be happened through argument scheme evoked as presuppositions by speaker’s act of arguing, and argues that inferential patterns presuppose specific content level relations between the truth-values of the propositional contents. That is the mechanism of manipulation executed by manipulator.

Other crucial imports are given by van Dijk (2001: 357), who correlates manipulation with a language use, social powers and media, and Robinson (2006: 166), who addresses the specific speaker’s attitude in dealing with the language use to express the intention. Adapting their findings, powerful social and cultural groups use media discourse to control over public opinion. They manage argument scheme by utilizing an epistemic modality to achieve specific dramatic purposes as a manipulative linguistic tool. Fairclough (2004: 37) adds efforts of struggles of social and political powers to the analysis of media discourse.

With the notion of site of social and political powers, in this inquiry, an epistemic modality is argued to be perceived, interpreted or felt differently by different participants. The idea is that social and political powers serve the relational ideas, try to make unspoken intention, certainly social opinions, by infringe maxims but still in the scope of principle of cooperation. It means that the unspoken intention, mostly deception, is manipulated through applying rational and flouting cooperative conversation to construct logical exposures by means of premises. The premises assist to encourage public to accept social beliefs, knowledge and opinions without employing obvious force on them. In consequence of this analysis, it will clarify that, by revealing attitudes and expectations of the cultural groups represented by premises, an attempt to affect the target, in the term of *manipulation*, can be recognized.

3. The Representation of Sundanese Modality ‘*kudu*’ in *Mangle*, an Ethnocentric Mass Media

The goal of this inquiry is to show how the Sundanese modality “*kudu*” in ethnocentric discourse can systematically represent linguistic manipulation to control public opinions. In other words, the analysis starts from identifying Sundanese modality “*kudu*” that shows powers and attitudes of social-cultural groups to analyzing contexts supported. The formal analysis views social-cultural groups of Sundanese use text and context to control public opinion. They induce their ideology, i.e. social-cultural maintenance and the ideas of politics, through very constructions of meaning considered false propositions. The help of Sundanese modality “*kudu*” manifests the falsity in propositions themselves. The propositions bring public opinion into certain analysis that leads certain perceptions and interpretation under the issue discussed to specific presupposition.

In attempting to describe the mechanism of manipulation, argument scheme is available through premises. The following paragraph taken from *Mangle* on 3 – 9 March 2011, proposes cultural maintenance as national heritage.

- 1 Kasadar minangka urang Sunda perlu diipuk, tapi kalawan kasadaran yén Sunda ayeuna ayana di lingkungan Indonesia. Urang Sunda ayeuna lain turunan Prabu Siliwangi nu rék ngadegkeun deui kaagungan Pajajaran. Kahiji, ku sabab boh Prabu Siliwangi boh karajaan Pajajaran nepi ka kiwari henteu aya buktina sacara historis. Kadua, ku sabab nagara Républik Indonésia lain tuluyana ti karajaan Pajajaran atawa karajaan lianna anu kungsi aya di Nusantara saperti Tarumanagara, Kutai, Sriwijaya, Majapahit, Samudra-Pasai, Goa, Ternat é jeung lianna. Lain hartina titinggal karajaan-karajaan nu baheula kudu dianggap henteu aya. Karajaan-karajaan nu kungsi aya di Nusantara nu geus bubar téh apan réa warisanana, pangpangna kakayaan seni budayana, sastra, falsafahna, jeung réa deui. Kakayaan anu sakitu beungharna téh jadi milik nagara jeung bangsa Républik Indonésia anu kudu dipiara sarta dimekarkeun sabada dipicienan hal-hal anu henteu luyu jeung cita-cita bangsa katut nagara Indonésia anu geus milih démokrasi jadi dasar jeung Républik minangka wangunan nagarana. (*Mangle*, 2011: 2)

The awareness of Sundanese, of course with important perceptions that Sundanese is a part of Indonesia, needs to be maintained. Today Sundanese should not be thought as the generation of The Great Siliwangi; the generation who will re-establish the great

Pajajaran. Firstly, It is because of historically-unproven existence of both the great Siliwangi and Pajajaran. Secondly, the Republic of Indonesia is not the new form of the Kingdom of Pajajaran or other kingdoms such as Tarumanegara, Kutai, Sriwijaya, Majapahit, Samudra-Pasai, Goa, and Ternate. However, it does not mean that those empires had never been existed. They have left valuable national heritage, such as arts, literatures, and philosophies. Those many cultural achievements belonging to the Republic of Indonesia must be maintained and introduced. They are not to be wasted. Do not maintain things not supporting nation and people of Indonesia that have decided to have democratic philosophy as the foundation for developing the country.

The central modalized propositions are:

Those many cultural achievements belonging to the Republic of Indonesia must be maintained and introduced.

The modalized proposition is necessary conclusion from other propositions connected with it. Some premises can be reconstructed as follows:

- (1) [Sundanese] must maintain those many cultural achievements.
- (2) Those many cultural achievement [are arts, literatures, and philosophies].
- (3) [one of the efforts of maintenance] is to introduce them.
- (4) [Sundanese must find ways] to introduce them
- (5) [the reason of maintenance] is that those achievements belong to the nation and Indonesian.

Thus, the presupposition is something like the following:

- (6) Sundanese must contribute some efforts to introduce and maintain cultural achievements.

The problem, however, the notion of Sundanese epistemic modality “*kudu*” infers that there is implicit information; e.g. Sundanese has not given any contribution to introduce and maintain cultural achievements. To limit public’s possibilities of criticism, connecting the implicit proposition to other possible worlds is a chosen way to construct falsity in presupposition.

Firstly, reflective beliefs suggested by Allot (2005: 156) support the argumentations inferred.

Sundanese thought as the generation of The Great Siliwangi; the generation who will re-establish the great Pajajaran.

The propositions describe beliefs that Sundanese profess. Secondly, in order to control Sundanese’s thought, truths about the world are discussed.

It is because of historically-unproven existence of both the great Siliwangi and Pajajaran.

The propositions are introduced to make Sundanese critically realize his position since widely elder beliefs about the existence of The Great Siliwangi and Padjajaran and about the assistance of The Great Siliwangi for Sundanese, have never been proven. Because of that evidence, Sundanese is manipulated to deconstruct their thought,

Today Sundanese should not be thought as the generation of The Great Siliwangi, the generation who will re-establish the great Pajajaran.

Thirdly, there are impressive efforts to eliminate other Sundanese's beliefs that make Sundanese think himself is superior ethnic group. The beliefs are (1) "please being himself as Sundanese", (2) "think that he is the best ethnic group with the best attitudes", and (3) "pursue an egocentric attitude." Those widely beliefs are argued by providing some premises,

- (7) There are no The Great Siliwangi and Pajajaran.
- (8) Siliwangi is not Sundanese' anchestor.
- (9) There are other Great empires.
- (10) They are Tarumanagara, Kutai, Sriwijaya, Majapahit, Samudra-Pasai, Goa, Ternat é
- (11) Sundanese is a part of Republic of Indonesia

Analyzing the argument scheme, it is proposed the conclusion that public are brought to infer in this paragraph is something like the following:

- (12) So, necessaraly Sundanese becomes a part of Republic of Indonesia.

Consequently, necessarily Sundanese must maintain national cultural achievements without neglecting his own culture.

As argued that the central issue on linguistic manipulation is to construct false consciousness on public's mind, it is important to make them unaware of social-cultural groups' attempt to control their judgments over a necessary proposition proposed. Let us consider the following paragraph:

2 Najan di masarakat aj é-inaj é kasundaan loba nu geus laas, tar ékah ngeukeuhan aj é-inaj é Sunda mah tetep kudu aya... Ceuk Herman Y. Ibrahim mah, kudu aya pihak nu é é nalingakeun pasualan kitu sarta mampuh ngungkulanana. "Saperti organisasi kasundaan kuduna boga peran nu jinek dina ngungkulan pasulan nu kawas kitu," pokna...Ngan hanjakal, cenah, nu kabandingan, nepi ka ayeuna tacan aya organisasi kasundaan nu bener-bener museurkeun kagiatan kana upaya 'ngawalakayakeun' masarakat. (Mangle, 2014: 7)

Even though, many attitudes characterized as Sundanese are now considered to be old fashioned, efforts to maintain them must be done... Herman Y. Ibrahim said that there must be an authority who is skilful in dealing with issues [social-cultural crisis]. For example, Sundanese organization must have capabilities of answering the issues... unfortunately, it is widely said and heard that until today there have not been Sundanese organizations providing activities that focus on "making Sundanese society being involved" in preserves.

The speaker's emphasis in the following paragraph (2) is to reinforce the awareness of Sundanese for preserving his social-cultural values. The notion of modalized proposition

shows necessary judgment inferred from neighbouring propositions it connects with. The premises can be reconstructed as follows:

(13) In order to maintain cultural values, efforts is needed.

(14) In order to perform efforts, the thought of old-fashioned values needs to be abolished.

From those premises, it may be implied that Sundanese has: (i) neglected his own culture, and (ii) adopted other cultural values that do not support a harmony of life. Those possible premises have been a cultural crisis for social-cultural groups concerned, so there is an attempt at craftily approach to construct argument scheme. A stereotype introducing Sundanese's misbehave, no willingness to reflective looking inward, is a focus to bring argument with limiting conflict. The use of modality "*kudu*",

...there must be an authority who is skilful in dealing with issues [social-cultural crisis]

assumes the crisis is not the whole responsibility of Sundanese public. The necessary proposition of the existence of a group responsible for cultural maintenance infers that there should be certain assistance provided. In this case, public may think if they decide to contribute their efforts to preserve the culture, they do it by their free desire. Therefore, the public will not be offended and still have the pride.

To escape from the possibility of having unaware public, however, social-cultural groups introduce some arguments,

(15) Sundanese is not in fortune.

(16) Sundanese have not had such an organization.

Those arguments may possible operate such control over public.

(17) So, necessarily Sundanese maintains their own ethnic characteristics.

(18) In order to have pride and prestige, the ethnic characteristic are needed.

The public are suggested to take responsibilities to remain their pride and prestige as Sundanese by maintaining their ethnic characteristics.

Adding to previous issues, reflective beliefs may involve attributive attitudes. Allot (2005: 156) suggests the attributive concepts allows someone believe certain facts without themselves knowing the full meaning of the concept. The following paragraph is valuable to be concerned.

3. Manusia t^{éh} kudu sadar kana sorangeun saperti rek ka kaler, ka kulon, ka wetan, jeung ka kidul... éta gambaran, pikir, akal jeung rasa. Hartina, manusia hirup teh kudu dumasar kana pikir, akal jeung rasa deuih malah mandar hirup tinemu hurip!...Apan, di nagri urang g^é budaya da^{érah} t^{éh} meunang tempat anu merenah, dina UUD 1945 mah, nu hartina kudu dipiara jeung dim^ékarkeun ku masarakatna. (*Mangle*, 2014: 9)

As a human being, we must notice our purpose, such as going to northern, western, eastern, or southern...that is a description, thought, logic and sense. It means that human must live with the basics of thoughts, logics and sense. That lives being humanity!...In our

country, indigenous cultures belong to constitutions, the law of 1945. It means that they must be preserved by their society.

The ethical values and cultural background support public to analyze truth-conditional propositions. The modalized proposition “*kudu*”,

(19) Indigenous cultures are needed to be preserved

represents a characteristic that Sundanese must owe to live in humanity. He should perceive and perform good deeds to reflect their values as a human. Those arguments comes from the propositions,

(20) In order to be a human, Sundanese needs to apply basics of thoughts, logics and sense in real life.

(21) To live in humanity, we [Sundanese] profess the basics of thoughts, logics and sense.

(22) Those conceptual beliefs shows the purpose of the life

The intended conclusion of the arguments is to lead public to infer, not regarding deontic-practical necessity but epistemic-practical necessity. Similarly, public analyze those propositions as the truth-conditional propositions based on their perceptions and interpretation toward propositions, not events. Subjectivity remains the dominant factor of analysis.

As proposed in this inquiry, a mechanism of linguistic manipulation operates to control over public interpretation. A Sundanese epistemic modality “*kudu*” performs manipulation in which unacceptable within a given culture is devoted. The following paragraph coincides with Sundanese’s attitude toward politic practices.

4. Ana kitu, upama aya urang sunda nu wani maju, wani nyalon jadi capr és, asana t éh piraku é éh. Saratna, asal asp ék politis nu kasebut di luhur t éa disanghareupan kalawan daria. Kudu aya ikhtiar pikeun “meruhkeun” sasama urang sunda. Teu kaci ngan ngandelkeun faktor émosional wungkul. Pikiran nu didasaran ku rasa “papada Sunda” kudu disieuhkeun. Lain kulantaran urang Sunda leuwih kritis nepi ka lebah nangtukeun ukuran t éh lain etnisna tapi kamampuhna. Lain, lain éa. Tangtu had épisan upama boga pikiran kitu t éh. Tapi pangna pikiran “papada Sunda” kudu ulah dipak é ugeran t éh ku lantaran urang Sunda mah aing-aingan téa. Jeung pangpangna mah éa sikep goreng nu teu weleh hayang ngarengkasan wa éka batur nu hayang maju... Adat nu h é épisan leungitna t éh nya éa adat nu teu wel éh kudu ngajauhan dunya politik. Teu kapaksa-kapaksa teuing mah kawasna bakal moal aya urang Sunda nu ancrub ana dunya politik... C ék papatah kolot, dunya politik mah dunya anu kudu dijauhan, lantaran kotor jeung botrok. Ku lantaran kitu pikeun urang Sunda nugugon tuhon kana papatah kolot, pikeun ancrub kana dunya politik téh “ngimpi gé diangir mandi”. Eta babasan hartina téh “cadu, baid, kaayaan atawa lampah anu dijauhan, ulah nepi kaimpi-impikeun acan”... (Mangle, 2013: 36)

If there is Sundanese who encourages to compete for being president, he will not lose easily as long as he has met the political requirements stated. [We] must give efforts to make Sundanese realize. Not only emotional factors are considered. The thought of

“please being himself as Sundanese” must be eliminated. It is not because of the ethnic; Sundanese thinks critically to define himself from his capabilities. It is not because of that. It must be great if he has had the critical thought. However, the thought of “please being himself as Sundanese” must not be argued since Sundanese live as hedonists. Importantly, the attitude of not having others success must be got rid of ...A traditional principle that is hard to eliminate is the perspective to avoid politic field. If there is not something urgent, it is likely that there will not be Sundanese who competes in politic fields...Considering the old saying, politic field must be avoided because of the dirty and mean activities. In that reason, Sundanese who holds on that perspective hesitates to commit himself to compete in politics. It is like “getting shower in the dream”. It means that politic is taboo, it has never thought even in a glance.

Assuming politic practices are dirty and mean activities, what can be inferred from social-cultural groups’ point of view? It is possible that Sundanese has simply been misinformed. Consequently, he has already lost opportunities to contribute and use their power assets to be dominant ethnic in Indonesia. The lost has been a tragedy for social-cultural groups concerned. Answering that problem, epistemic modality “*kudu*” is adapted in the discourse to start constructing public interpretation.

- (23) [We] must give efforts to make Sundanese realize.
- (24) The thought of “please being himself as Sundanese” must be eliminated.
- (25) However, the thought of “please being himself as Sundanese” must not be argued since Sundanese lives as hedonists.
- (26) Considering the old saying, politic field must be avoided because of the dirty and mean activities.

The modalized propositions in (23) describe the necessity conclusions from neighboring propositions: It is necessary for Sundanese to realize and for social-cultural groups, as the one who are to be trusted on this matter, to give some efforts. Those propositions identify Sundanese does not realize his own assets. If he realizes, though, he hold misuse of concept of beliefs since he has been considering himself as Sundanese by the pure blood. It means that Sundanese’s stereotype of some level honorific influences his attitude toward others. In that case, the concept of “please being himself as Sundanese” as in (24) is needed to be removed. The propositions in (24) implies that there is Sundanese who comes from lower level but has high capabilities, otherwise there is one who comes from higher level but has low capabilities. Those interpretation lead to the assumption that because of the honorific in nature, Sundanese from lower class but having high capabilities hesitates to promote himself to be president. The unfavorable assumption tends to prevent Sundanese succeeding to be ethnic group with the highest contribution to itself and nation. Responding to the unpleasant possibility, the notion of necessary epistemic modality (25) is provided. Sundanese needs to compete with other ethnic groups regarding to capabilities without eliminating the sense of Sundanese. Therefore, the necessity in propositions (26) is considered the misuse of concept of belief.

Another evidence of honorific value involving politic practice is represented by following paragraph.

5. Nu rék milih tangtu ulah salah pilih. Kitu deui keur anggota DPD. Ku kituna, ceuk panitén politik, Prof. Karim, nu nyalonkeun kudu boga niat jadi wawakil daérah, lain nu sejenna. Ku kituna, calon-calon ték kudu jelas boga kamampuhna. Lantaran, upama geus jadi, anggota DPD kudu pangheulana apal naon nu kajadian di daérahna. (Mangle, 2013: 34)

Voters should not vote for the wrong side. That includes the legislative member for West Java. As a result, Prof. Karim, a politician, claimed that the candidates must have pure intention to be the legislative members for West Java, not others. As the purpose, the candidates must have specific capabilities since they must be the first person to know and understand all cases happened in the region if they are elected as the members.

The following notions of necessary epistemic modality “*kudu*”,

- (27) pure intention is qualification needed to be representatives of West Java.
- (28) specific capabilities are required for being representatives of West Java.
- (29) the representatives of West Java are the first persons to know and understand cases happened in the region.

initiate public to infer a presupposition, that is, for being legislative members of West Java, the willingness itself is not enough without capabilities of responding public affairs. The presupposition is a result of connecting the necessary propositions mentioned in (27), (28) and (29) with the other possible worlds. Public knowledge may provide the information informing them there is the time in which an elected legislative member: (i) fights for himself instead of West Java; (ii) does not have specific capabilities to answer many problems happened in the region; and (iii) does not know cases happened in the region because of unawareness or not having enough capabilities. All information and that given presupposition construct argument scheme in public mind. The argument scheme persuade public to analyze and conclude that,

- (30) West Java needs legislative members.
- (31) To elect legislative members, public must elect capable candidates with pure intention.
- (32) To elect legislative members, public must eliminate subjectivity.

If the reconstruction is correct, the social-cultural groups manipulate public deductively. Rational reasons are provided but implicit intention still remains.

In summary, a mechanism of manipulation is operated to construct false consciousness in public mind. It means there is a mechanism in which concealed intention induces public beliefs without any potential conflicts. That is how linguistic manipulation works.

4. Conclusion

Media discourse prompts public to construct presuppositions. By using Sundanese epistemic modality “*kudu*” in the discourse, Sundanese social-and-cultural groups infringe a maxim in certain level but in controlled fashion; obeyed cooperative principals on a deeper level. The infringed maxim allows of recreating argument scheme to set presuppositions logically. Since the presuppositions convey social intention implicitly, certain information is concealed to construct falsity in presuppositions. The falsity in presuppositions induces public to accept implicit social intention in preserving culture and ethnic without arguing truth proposition. In other words, the falsity, considered false consciousness, escapes the critical awareness of the public.

Some results of discussion show that:

- (1) a mechanism of linguistic manipulation operates in a media discourse to convey implicit social-cultural intentions;
- (2) the implicit social-cultural intentions cover ethnocentrism and national excitement;
- (3) the discourse adapts Sundanese epistemic modality “*kudu*” to public to infer subjectively;
- (4) reflective beliefs play important roles in constructing rational argument scheme by giving unacceptable within a given culture, as a contrast.

In spite of the uncovered issue, an important problem remains open. Sundanese epistemic modality “*kudu*”, syntactically formed as particle modified verb phrase, has initiated to evaluate noun phrase “*kuduna*”, argued to convey the notion of epistemic modality in a discourse. In the further inquiry, it is suggested that “*kuduna*” involves in manipulating argument scheme and it requires further clarification.

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