

Intentionality Principles of Speakers' Meaning: Evidence From Requesting in Balinese

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Abstract—The purpose of this study is to examine the intentionality principles in culture-specific Balinese language that can be contextually used on the levels of utterance meaning(s) and force. The data for the study were collected by using a participatory observation method, a questionnaire, and a Focused Group Discussion (FGD). The closed-question survey was conducted only to observe Balinese people's perception of expressing requests. It was then reviewed comprehensively in an FGD involving 40 participants that included academicians, Balinese language instructors, and Balinese culture activists. They were given a set of stimuli in the form of declarative and interrogative utterances focusing on the intentionality of the requests. They were asked to give a response to such a request accordingly. The collected data were then analyzed using a descriptive-qualitative method based on pragmatics theory, regarding intentionality and levels of meaning involved based upon the context of tradition and discourse. The results of the study show that the intentionality of the speaker's meaning of requesting in culture-specific of Balinese language might fall in both levels of utterance meaning(s) and force which can be expressed in two levels of complexity. The first level concerns the indirectness in the context of a situation, such as asking, providing certainty with tag questions, giving information, offering, greeting, and inviting. The second level relates to the indirectness in the contexts of tradition and discourse, such as giving advice, giving alternative points, complaining, and expressing satire.

Index Terms—culture-specific language, intentionality, requesting, utterance meaning, force

I. INTRODUCTION

Recent pragmatic studies focus on the speakers' meaning and the movements of meanings which range from utterance meaning to force. Linguistic phenomena were studied based on the application of the concept of context of situation varying from a SPEAKING grid originated by Hymes (1969) until the term register proposed by Halliday (1989). In general, it can be said that the context of situation can affect the speakers' meaning containing intentionality. This intentionality can be well understood as long as a response and impact on the interlocutor become relevant according to what is stimulated. Thus, this phenomenon leads to communication effectiveness.

Previous researchers are likely to make use of pragmatics theory as their framework. Levinson (1983, pp. 21, 24) states that pragmatics studies contextual meaning which is concerned with a study of the relationship between language and context. It is a basis for explaining how effective the communication between interlocutors is by not just understanding the language itself but also having the ability to use language with appropriate contexts. Furthermore, Thomas (1995) points out that to understand intentionality, it is necessary to comprehend some concepts which refer to the indirect use of language, such as (1) people do not always or even usually say what they mean, (2) speakers frequently mean much more than their words say, (3) people can mean something quite different from what their words say, or even just the opposite (Thomas, 1995, p. 1). The following are examples of pragmatic study.

(1) It is hot in here.

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This utterance is expressed by a speaker who, in fact, wants the interlocutor to do something. For the same intention, he/she may utter (1a) please open the window! (1b) is it all right if I open the window? (1c) you are wasting electricity! (Thomas, 1995, p. 1)

When a speaker really knows that the interlocutor who borrows his car returns it without petrol in the tank, he/she says

(2) It was nice of you to fill the car up! or

(3) What a shame you could not find the petrol tank! (Thomas, 1995, p. 1)

Since Balinese is a language which is full of cultural elements and cultural touches, therefore, Balinese is a culture-specific language. Every action usually refers to tradition containing cultural values and local wisdom which are stipulated and promulgated in the prevailing Balinese customary regulations, such as good thinking, good saying, and good behaving. The study on pragmatics is then developed to intentionality which is based upon the context of tradition (culture) and the context of discourse. The same example can occur in a cultural-specific of Balinese language.

(4) *Benjang Pan Kodil jagi tangkil ring Palungguh Cokor I ratu, nggih?*

Tomorrow Pan Kodil will be coming to see his Excellency, right?

Utterance (4) is expressed in question tag *nggih* (right) meaning that the speaker believes that Pan Kodil will be going to see his Excellency; so that he does not need to be worried about it, either. In this case, the speaker does not mean what he really says. His intention is under the dictum of "I want you to do something". He indirectly requests the interlocutor not to be worried since there will certainly be someone (Pan Kodil) to come to see his Excellency. Intentions conveyed indirectly are certainly to have a significant impact or implication.

II. THEORETICAL FRAMEWORK

A. Pragmatics and Intentionality

The notion of pragmatics has been widely developed. Pragmatics carries several meanings which fall into four scopes, namely (1) pragmatics is the study of both speaker's meaning and the speaker's intention, in this case, an interpretation of what people mean to a particular context and how the context affects the people of what is being said. Consideration is needed for speakers to organize what they want to say following the other person being spoken to, where, when, and under what circumstances. (2) pragmatics is the study of contextual meaning, that is the meaning that can be understood by the addressee of what is being said to be conveyed through an interpretation of the intended meaning of the speaker. In short, this study is a search for vague meaning. Another understanding of pragmatics examines the contextual meaning that is the expression that carries meaning more than what is said. (3) pragmatics is the study of the meaning beyond what is being said, that is the meaning which is conveyed more than what is said. (4) pragmatics is the study of the expression of relative distance (Yule, 1996, p. 3).

Intentionality is the speaker's intention in communication which is bound by both contexts of the situation and the context of culture. Intentionality is often contrasted with ambiguity. Both ambiguity and intentionality are bound by contexts. If ambiguity is indicated by the question, what does it mean? This means that every sentence or utterance that is spoken contains an ambiguous meaning. It is likely to have more than one meaning. Meanwhile, intentionality is determined and indicated by such a question as "what do you mean by? This means that the meaning of one utterance is not ambiguous and clear from the context that binds it. In observing intentionality, it is necessary to understand the type of utterance and the dictum of meaning, as shown in the following table.

TABLE 1
DICTUM OF MEANING AND LEVELS OF SPEAKER'S MEANING

No	Utterance Modes	Dictum of Meaning	Levels of Speaker's meaning	
			Utterance Meaning	Force
1	Declarative	I just state something	Statement	Statement
2	Interrogative	I ask/question (something)	Question	Question
3	Imperative	I want you to do something	command	Command

Modes of utterance, dictum of meaning, and levels of meaning are interrelated. Modes of utterance can be in a dictum area of a certain meaning so that it can be determined whether an utterance's meaning is different or the same as the force. Therefore, in this study three basic postulates about the relationship between the three categories can be modified as follows:

1. A declarative mode of utterance is directly under the dictum of the meaning of a statement (I just state something) and has a level of meaning where the meaning of the utterance is the same as the force, namely a statement
 2. The interrogative mode of utterance is directly under the dictum of the meaning of a question (I just question something) and has a level of meaning where the meaning of the utterance is the same as force, namely the question
 3. The imperative mode of utterance is directly under the dictum of the meaning of command (I just want you to do something) and has a level of meaning where the meaning of the utterance is the same as force, namely command
- Then the modifications can be described as follows.

1. A declarative mode of utterance can indirectly fall under the dictum of the meaning of a question (I just question something) and a command (I want you to do something) where the meaning of the utterance is different from the force. A declarative utterance can mean a question with the speaker's meaning (force) command
2. An interrogative mode of utterances can indirectly fall under the dictum of the meaning of commands (I want you to do something) and statements (I just state something) where the meaning of the utterance is different from force. An interrogative utterance can mean a statement with the force of command

What is meant by imperative dictum in this study is the speaker's intention that is within a framework of command, particularly requesting. The request does not contain the meaning of obligation. Thus, the request can be fulfilled or rejected by the interlocutor. The request also implies a loss of face. That is, the speaker will lose face if his request is rejected by the interlocutor. Consequently, the interlocutor would lose face if the strategy used by the speaker is not appropriate.

B. Levels of Meaning: Utterance Meaning and Force

An utterance can have two different levels of meaning, the utterance meaning and force. They have similarities and differences. These two levels of meaning are tied together by the context of situation. However, the meaning of an utterance, although it is bound by the context of situation, it is sometimes ambiguous. Meanwhile, the speaker's meaning is certain and intentional, and not taxa or ambiguous.

Thomas (1995) states that in the first level of speaker's meaning within an interaction, all the ambiguities of sense, reference, and structure have been resolved and what a particular sentence could mean in theory, the so-called abstract meaning, has moved to what the speaker actually does mean by words on a particular occasion or context. When this happens, we have arrived at the first level of contextual meaning or utterance meaning. In pragmatics, the term force may refer to the speaker's communicative intention. Force is the second level of the speaker's meaning. Although one finds no problem in understanding the meaning of an utterance, the first level of the speaker's meaning, still he/she might not understand the force. Therefore, the two levels of meaning are interrelated (Thomas, 1995, p. 18).

C. Context in Pragmatics

Context plays a very important role in the study of language use. Context always binds the use of language. Context is used to explore the meaning of speech and force from a speaker's meaning. Therefore, the use of language or text becomes relevant/irrelevant, appropriate/inappropriate based on a given context. Context goes beyond what is said and written. It includes non-verbal and the environment in which a text unfolds. In general, there are two types of contexts, namely the context of situation which means the context in which the text exists. This is the immediate environment. The second type is the context of culture. This type involves the values that exist in places to which a text is attached. It is the broader background in which the text must be interpreted. Utterance meaning and force can be studied and examined in the context of language use. Language use can refer to a discourse (Shiffrin, 1994).

The concept of context has been substantially discussed by several linguists characterizing the era in which it was introduced. Malinowski (1923) coins the concept to refer to the cultural context of use in which an utterance was located; furthermore, 'the whole way of life' (cultural context) had to be borne in mind in interpreting an utterance. Firth (1923) relates the concept to all the circumstances in which a spoken utterance occurs which are relevant in making sense of it. He emphasized that meaning is context-dependent, and it is associated with a social situation. Hymes (1969) studies the factors of context situations that very importantly contribute to the achievement of communicative competence. Those factors are formalized by the acronym of SPEAKING. S stands for Setting and Scene which refers to place and time of communication. P stands for Participants that are various combinations of speakers and hearers. E stands End which refers to the result of communication. A stands for Act Sequence. It refers to the real form and content of the communication. K stands for Key which means the nuances or behavior of delivering the message. I stands for Instrumentalities which is the choice of mode as to how the message is delivered. N stands for Norms of interaction and interpretation meaning special behavior accompanying the communication and how the behavior is perceived by the people of the same norms. And finally, G stands for Genre meaning kinds of utterances. Similarly, Halliday (1983) originated an extralinguistic circumstance of use that influenced the linguistic form of an utterance: not only the social and physical setting, but also such factors as social relationships, the nature of the medium, the task, and the topic. He proposed that there is a systematic relationship between 'typical' situations and the types of language employed within them (see also register) which constitutes the features of the context of a situation, such as fields: what is happening, tenor: who is taking part, and mood: the channel of communication.

III. METHODS

A. Research Design

The research is designed based on a knowledge claim or theoretical assumption that every culture-specific language all over the world has an intentionality of request, which is used in all things, in all ways, and for all purposes. Due to differences in parameters and cultural contexts that bind the language, the intentionality varies from one language to another. This research is field research with an instrument that takes the form of a questionnaire distributed in the form of a Google form. The survey was conducted only to see to what extent Balinese people's perception in expressing

requests. The results of this survey were reviewed comprehensively again during a focused group discussion (FGD). They were contextualized with a summary of Balinese culture which influences the way of expressing requests in a culture-specific Balinese language, so that linguistic data on requests in a culture-specific Balinese language, and request intentionality formulas based on Balinese culture could be described.

B. Collecting Data

The method used to collect linguistic data was participatory observation with stimuli and note-taking techniques (Bungin, 2003, p. 57). The use of language was only observed carefully and comprehensively. Stimulation was made in the form of declarative sentences and interrogative sentences which have the dictum of the meaning of "I want you to do something". The utterance meaning and force were observed which has indirect intentionality. The stimuli given to the informants were (1) Request by asking, (2) Request by providing certainty with tag question, (3) Request by giving information (referring to the third person), (4) Request by giving advice (using conditional sentence), (5) Request by offering, (6) Request by complaining, (7) Request by giving alternative point, (8) Request by greeting, (9) Request by inviting (being friendly), (10) Request by expressing sarcasm/satire.

Questions in the survey used closed questions with yes/no and multiple-choice questions. The survey form was distributed to Balinese language users from all districts in Bali with the consideration that even though they come from different districts they can share the same force. FGD focused on culture influencing language use, the use of language tended to be a force, how to express force, and based on the existing culture, the tendency of the Balinese people to express intentionality indirectly. Linguistic data were collected with the following steps:

- 1) Design a closed Google form survey and distribute it online accordingly to at least 150 respondents
- 2) Assign several educated informants to be involved in the FGD with 40 informants in total
- 3) Give them real situations to talk about during the FGD
- 4) At the same time, they can also be given encouragement in Indonesian which can stimulate them to speak and choose the appropriate utterance they want (lead-in activity)
- 5) Listen to their information and ask them to make a dialogue in only one adjacency pair.
- 6) Record their conversations, especially utterances that contain utterance meaning and force which are culturally bound

C. Analyzing Data

The data were analyzed descriptively-qualitatively with comparative techniques. After analyzing the data in a descriptive qualitative manner based on pragmatics theory, completed by an ethnography of communication approach that emphasizes language production and the interpretation of the meaning of speakers or force by using an analytical tool in the form of a cultural context. The intentionality of the speaker's meaning is contextualized based on the culture of the Balinese people so that the Balinese tend to convey their intentions indirectly based on the general-particular dimension. To prove it, direct speech is deliberately given only to see its indirectness based on Balinese culture. The data were analyzed with the following steps:

- 1) Describing relevant Balinese culture as an influence of the context of culture parameters in a table
- 2) Describing comprehensively indirectness of the intentionality of request in culture-specific Balinese language for the sake of effectiveness of communication
- 3) Analyzing comprehensively the movement of the levels of meaning, from the first level of the speaker's meaning to the second level of the speaker's meaning.
- 4) Formulizing the intentionality of request in a culture-specific Balinese language.

IV. FINDINGS AND DISCUSSION

A. Findings

In the culture-specific Balinese language, the intentionality of requests is generally expressed indirectly, as stated in the following survey result.

II. PERCEPTION In your opinion, requesting in culture-specific Balinese language is expressed...
150 responses

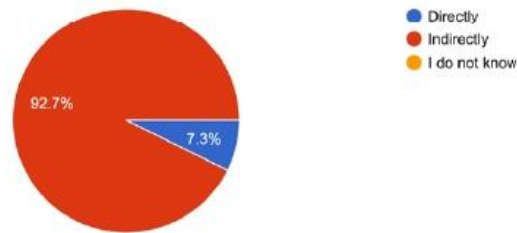
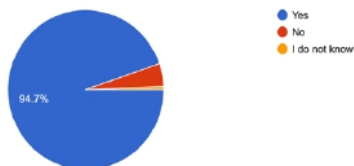


Figure 1. Indirectness of Intentionality of Request in Culture-specific Balinese Language

Figure 1 above shows the respondents' perception of expressing requests in the culture-specific Balinese language. The results show that 92.7% of the respondents said that requesting could be expressed indirectly, and the remaining 7.3% of respondents said that requesting was expressed directly. Then the Balinese people's perceptions about the tendency towards indirect requests can be represented in detail as follows.

In your opinion, can requesting be expressed by Asking?
150 responses



In your opinion, can requesting be expressed by providing certainty with tag question?
150 responses

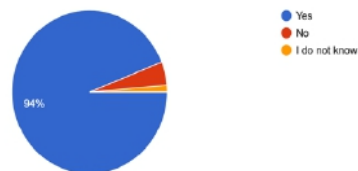
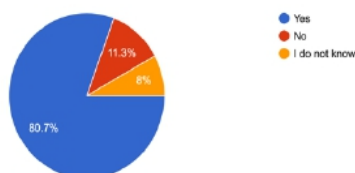


Figure 2. Balinese People's Perception on Requesting by Asking and Providing Certainty With Tag Question

Figure 2 shows that 94.7% of respondents said that requesting can be expressed by asking. 94% said that requesting can be expressed by providing certainty with a tag question.

In your opinion, can requesting be expressed by giving information (referring to the third person)?
150 responses



In your opinion, can requesting be expressed by giving Advice (using conditional sentence)
150 responses

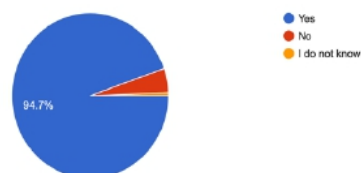


Figure 3. Balinese People's Perception on Requesting by Giving Information and Giving Advice

Figure 3 shows that 80.7% said that requesting can be expressed by giving information. 94.7% said that request can be expressed by giving advice.



Figure 4. Balinese People’s Perception on Requesting by Offering and Complaining

Figure 4 shows that 93.3% said that requesting can be expressed by offering and 92% said that requesting can be expressed by complaining.

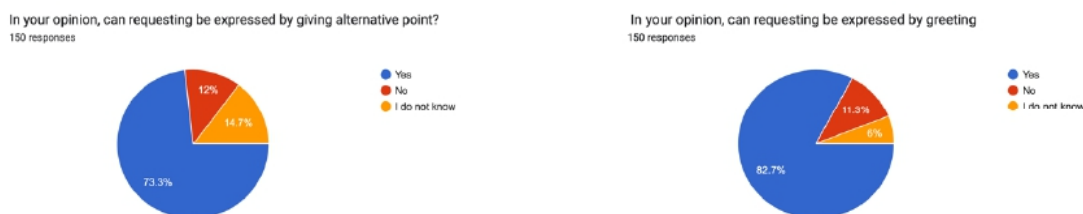


Figure 5. Balinese People’s Perception on Requesting by Giving Alternative Points and Greeting

Figure 5 shows that 73.3% said that requesting can be expressed by alternative giving point. 82.7% said that requesting can be expressed by greeting.



Figure 6. Balinese People’s Perception on Requesting by Inviting and Expressing Satire

Figure 6 shows 94% said that requesting can be expressed by inviting, and 64% said that requesting can be expressed by expressing satire.

B. Intentionality Principle of Speakers’ Meaning in Culture-Specific Balinese Language

Intentionality in Balinese occurs in two principles of complexity. These two principles of complexity are used to explain the speaker's meaning. The speaker's meaning consists of two levels of meaning, namely the speech meaning level, and the force level. This shows that there is a movement of the speaker's meaning from utterance meaning to force. The movement of speech meaning to force can occur based on context. Each of these movements contains different levels of complexity depending on the context that binds them. The first complexity principle is the speaker's continuum of meaning which is influenced by the context of situation. Meanwhile, the second principle of complexity shows a situation that is far more complex, namely based on the cultural context and the context of discourse.

(a). The First Level of Complexity of Intentionality of Requesting of Culture-Specific Balinese Language

In Balinese, there are two levels of complexity that can be applied to see the intentionality of a request. The first principle is the intentionality of the request which is determined based on the indirect use of the utterance mode on the continuum of meaning dictum. The declarative and interrogative modes of utterance are indirectly used to ask for something that is under the continuum dictum of meaning “I want you to do something”. To find out the meaning of the

speaker's intentionality of request, the context of situation described by Hymes (1969) is the context of situation that influences the parameter of determining intentionality.

In general, Balinese which is culturally specific, requests are made according to the context of situation (Hymes, 1969). This speaking grid determines that the intentionality of the request is in the dictum meaning I want you to do something. The speech modes used are declarative utterances and interrogative modes with the intention of asking under the dictum I want you to do something. Thus, this SPEAKING grid binds the request intention which can be preceded by a certain utterance meaning. In general, the meaning of the speech that precedes the intentionality of the request can be shown in the following table.

TABLE 2
CONTEXTS OF SITUATION AND THE IMPACT ON WAYS OF EXPRESSING INTENTIONALITY AT THE FIRST COMPLEXITY

Contexts of Situation	Levels of Speakers' Meaning
S = Scene and Setting P = Participants E = Ends A = Act Sequence K = Key I = Instruments N = Norms G = Genre	1. Asking-requesting; Asking-reconfirming-requesting; Questioning-Asking for Permission-Requesting 2. Expressing certainty/belief/trust- requesting; Expressing belief-reconfirming-requesting; Expressing belief-expressing a small talk-requesting 3. Giving information (referring to the third person)-requesting; Giving information-reporting-requesting 4. Offering – requesting 5. Telling – offering – requesting 6. Greeting- requesting 7. Inviting – requesting; Being friendly-requesting

Table 2 above shows that the context situation can bind the meaning of speakers in general. SPEAKING grid from Hymes (1969) influences the intensity of requests in Balinese. In general, the intentionality of requests in Bali is expressed based on the context of a comprehensive situation indirectly through asking/questioning, expressing certainty/belief, giving information, offering, telling something, greeting, and inviting or being friendly. The study of request intentionality with the contextual binding capacity of this situation is the first principle of complexity to determine request intentionality. Below are examples that are relevant to each of these utterances.

(1) Asking/questioning as in

(2A-3/1) *Sire san èkajudi mendak Ida Peranda?*

Who was assigned to pick the priest up?

Utterance (2A-3/1) is an utterance which is constructed with an interrogative mode. This utterance was expressed under the context of situation. The setting occurs in the realm of custom and religion in Bali, between the coordinator of the ceremony and its members. The coordinator's intention and purpose of the conversation were to ask the members to pick up the priest because the ceremony was about to begin. Interrogative speech is uttered indirectly to make a request with the intention that the coordinator of the ceremony only wants the members not to lose face when asked and ordered directly. Requests like this are made, starting with confirming and giving a warning to the organizer committee of the ceremony to immediately pick up the priest. In addition, it can be illustrated that the tone used by the coordinator is the tone of questions in general.

(2) Providing certainty with tag questions as in

(3Tg-2/1) *Pering è sampun puput, nggih?*

The *Pering* equipment has been completed, right?

Utterance (3Tg-2/1) is an utterance bound by the context of the situation. At first glance, it sounds like someone asking a question or doing small talk. However, this utterance was constructed with a question tag by a ceremonial coordinator to the members assigned to take the ceremony's tool in the form of a *pering* (a kind of ritual offering). Moreover, this utterance is expressed with a rising tone with the intention that the request is made to show confidence that the *pering* has been ready for use.

(3) Giving information as in

(2Gi-2/1) *Dane Jro Kelian Adat midartayang w'nten blabar daweg puniki.*

The head of the sub-village informed us that there has been a flood currently

At first glance, this utterance (2Gi-2/1) is a statement, but the context of situation suggests that it is a request for the interlocutor to do something in response to the flood informed by the head of the sub-village to be handled very urgently.

(4) offering as in

(1O-2/1) *Tiang je ngaryanang jrimpen ènto*

I will make the *jrimpen* for you

This utterance is uttered by a person who is a member of the ceremony organizers to take the initiative for preparing the *jrimpen* (a kind of ritual offering). In other words, the utterance means that the speaker offers his/her help to complete the job due to the assigned person is absent. Therefore she/he is willing to take over the job himself/herself. In this context, the utterance is intended to request the head of ceremony organizer to not delegate others to complete the job.

- (5) greeting as in
(4G-2/1) *Swasti astu, sugra.....*

Swasti astu, I am sorry.....

Utterance (4G-2/1) is generally meant to greet and then ask the other persons to immediately get ready to leave for the house of the person who is holding the ceremony. This intent of the utterance suggests that the speaker moves from greeting to requesting.

- (6) Inviting as in

(2I-2/1) *Titang jagi nunas galah sameton ring acara pawiwahan okan titiang san èmagenah ring Sanur*

We would like you ladies and gentlemen to attend our son's/daughter's wedding ceremony which will be held in Sanur

Utterance (2I-2/1) occurs in the realm of traditional ceremonies in which the speaker wishes to invite the other villagers to come to give their blessing in the wedding ceremony. However, due to the fact that the utterance does not contain the specific time for the ceremony, it suggests that the speaker needs the interlocutors' reaction as to whether or not they attend the ceremony. Thus, it implies that the speaker makes a request.

(b). *The Second Level of Complexity of Intentionality of Requesting in Culture-Specific Balinese Language*

The focused point of this research lies in the description and study of the intentionality of requests based on the discourse approach, especially based on the functional paradigm. Discourse can be defined as a functional paradigm, that is, the use of language and utterances (Schifrin, 1994). Balinese, which is culturally specific, discourse in the context of language use is directed to looking at the speaker's meaning, namely the intentionality of the request which is influenced by the cultural context and tradition. At this level, the study of language use is directed at the principle of the complexity of request intentionality. The following is a summary of Balinese traditions that influence the intentionality of requests.

TABLE 3
RELEVANT BALINESE CULTURES THAT IMPACT ON WAYS OF EXPRESSING INTENTIONALITY AT THE SECOND COMPLEXITY

No	Given Balinese Tradition	Intentionality Principle and Movement of Levels of Speakers' Meaning
(BC-1)	<i>Manut ring sasana lan swadharma</i> tradition (observance of responsibility and obligations) which includes (1) the obligation of parents to pay debts to children in one family, (2) the obligation of parents to support family members who live in one family, (3) the obligation of the oldest son to replace the role of his parents who are registered as members of the community and continue all the obligations inherent in it, such as <i>ngayah</i> or mutual cooperation, and (4) the obligation of all family members to carry out <i>dharma bhakti</i> (devotion), <i>dharma patut</i> (propriety), <i>dharma sunia</i> (God Almighty), and <i>dharma olas asih</i> (mutual help)	Requesting by giving advice
(BC-2)	<i>Aja Wera</i> tradition: the concept of <i>Aja Wera</i> contains that of not boasting, holding tightly to secrets or events that occur (especially occult, mystical, religious, and the like), and not giving advice unless asked is accordingly obeyed. If this is not done, it is believed that something bad can happen. Therefore, Balinese are humble and think something good is something that has been done, they do not want to know what the result will be. As long as they have carried out their work based on <i>Tri Hita Karana</i> belief and teaching, they believe that the results will be good and will have great rewards for their lives.	Requesting by providing alternative points
(BC-3)	<i>Nawan Karang</i> tradition: Balinese people are disciplined in guarding the boundaries of their yards. Because they do not want anything bad to happen, their yard is protected with a fence or artificial wall. They usually plant it with plants from which the fruit can be used for their daily life. Sometimes they also fill it and decorate it with flowers which are also beneficial. If there are plants that cross the boundaries of their yard and block the neighbors' yard, then this neighbor has the right to take fruit or flowers that grow beyond the boundaries of their yard. So, this is the neighbor's right to take advantage of the plants that pass through to the neighbor's house	Requesting by complaining and expressing satire.

Culture and language use are closely related and influence each other. On the one hand, the language used by people can affect the culture of a speech community. On the other hand, culture can influence language use in a speech community. A culture that influences a language used by its speakers can make the effectiveness of language use. In relation to this claim, Balinese which is a so culture-specific language may be in the sense that what speakers mean is contextually bound by a given culture. In other words, it can be said that the Balinese language can be characterized and influenced by the given culture. Therefore, the given Balinese culture constitutes an influence context of cultural parameters. In addition, the language used by Balinese people contains the speaker's meaning including two levels of meaning of both utterance meaning and force. Therefore, the speaker's meaning moves from an utterance meaning to a force. To understand whether an utterance has both utterance meaning and force, the context of culture should be

referred to. The given Balinese culture is used as a relevant cultural context that influences the utterance meaning and force, as shown in the following table.

Balinese culture of communication results in the indirectness of the speaker's meaning. The indirectness of the speaker's meaning starts from the utterance meaning and ends with force. This is what is called intentionality. In other words, intentionality is influenced and bound by the parameters of the Balinese cultural context. Thus, the intentionality of using language can be expressed in two ways, namely directly and indirectly. In the Balinese community, these two ways of speaking are implemented in each of their cultural activities. Speakers use utterance modes directly that are linear with the dictum of utterance, i.e., the declarative utterance is used under a statement dictum, interrogative utterance is under an asking/a question, and imperative speech is under ordering (I want you to do something). However, because the utterance meaning is bound by the cultural context, therefore, Balinese people tend to express their intentionality indirectly.

In the culture-specific Balinese language, one of the realizations of the dictum of I want you to do something is a request. Moreover, indirect intentionality can be expressed in a cultural context. Cultural context is considered and deserved as a parameter of intentionality. In the Balinese community, which is culturally specific, an interesting thing to study is a request. Many requests are expressed in the given cultural context. In the culture-specific Balinese language, the indirectness of requests is influenced and bound by the context of the culture.

Apart from being bound by the context of the situation, the intentionality of requests in Balinese can also be bound by the cultural context and the context of discourse. The cultural context that influences the use of speech to request is given a very strong tradition used as a guide in communicating. These traditions which have been summarized in the table above are influential and are used as parameters for determining the intentionality of requests while the context of discourse in question is the context of the use of utterances based on a functional paradigm, regardless of the rules and regulations for using said utterances.

At this level, the intentionality of requests in Balinese which are culturally specific is truly framed by traditions whose existence has been recognized from generation to generation. The Balinese people really hold on to this tradition. Traditions that affect the intentionality of requests, which then in the context of discourse, the use of certain modes of speech can be intended to express the meaning of speakers with the intentionality of requests. Everything that is done and expressed by speakers based on this context is intended for language effectiveness. The intentions of the speakers are not necessarily expressed in a direct and literal way because they are bound by existing and still valid traditions. Therefore, the speaker will change his speech in an indirect form so that (1) it is not in conflict with the existing and prevailing traditions and (2) his goal is achieved by not losing face or keeping his face saved.

The Balinese people in asking, whether asking other people to do something or asking something from other people in this complexity are done by (1) providing alternative points; (2) complaining; (3) expressing satire; and (4) giving advice. In particular, requests in Bali that begin with giving advice (using conditional language) are influenced by the *aja wera* traditional concept. In the context of requests for culturally specific Balinese, the tendency for Balinese people to use utterances with the intentionality of asking. The concept of *aja wera* associated with making an utterance suggests that Balinese ought to be cautious and considerate so as not to hurt or put others in trouble. In this context it is stated that for every Balinese who wants to know and understand science, he/she is not arrogant or making a fuss. Cultural knowledge like this is expected to become a cultural experience that underlies Balinese philosophy of life. *Aja Wera* then constitutes a traditional value that is considered as sacred and should not be disclosed. In other words, the meaning of *Aja Wera* is to guide and direct the Balinese to study with full discipline and earnestness so that it does not deviate from the correct learning process. This tradition has been transmitted from generation to generation so that it leaves an imprint on the memories of the Balinese in communicating using language as well as in the learning process, especially soft skills to always make peace and not make a fuss. This can be seen in every thought and word of the Balinese who are involved in traditional and religious activities. They adhere to the *aja wera* teachings in preparing the ceremonial tools, as shown in the following narrative.

(1Ap-2/1) *Asann ètambah luwung yèning isinin bunga barak buin besik*

I think it would be better if it was filled with one more red flower

When someone wants to ask someone else to do something, where they are bound by a cultural context that should not be cautious in learning something, then they are prepared to provide alternative points so that something looks more beautiful and better. In the realm of traditional and religious ceremonies, for example, when the community is making ceremonial offering in the form of *jerimpen*. It is a kind of flower and fruit decoration that is combined and arranged in one small container. Arrangement and makeup heed elements of art. If in the completion of this *jerimpen*, someone wants someone else to do something, then he does not convey it directly because of the *aja wera* tradition. He did not necessarily express it by ordering the person, but he rather provided an alternative point with the intention that by highlighting the results that would look more beautiful, harmonious, and good, he hoped that other people would do something as requested. Therefore, the visible impact of this kind of request is that the other person fulfills his request so that in a discourse context like this in culturally specific Balinese, language effectiveness has already occurred.

Requesting can also be preceded by giving advice. This is influenced by the tradition of *Manut Ring Sesana* and *Swadharma*. *Sesana* means the application of ethics as a guideline and knowledge of ethical or moral principles in order to achieve a peaceful nature so that life will be beautiful and always peaceful. The application of ethics in Balinese

society is carried out diligently and with a sense of responsibility. *Sesana and swadharma* give color to Balinese life, such as in communicating using language. The portrait of the use of language based on this tradition can be seen in the intentionality of the meaning of speakers such as asking in the realm of traditional families in Bali. It is stated that in the context of *sesana and swadharma*, parents should fulfill their obligation for their children, namely by paying for the costs of the ceremony during their children's lives. This means that parents are not allowed to ask their children for something that is an obligation, as seen in the following utterance.

(1Ga-2/1) *Yèn iwa dadi. cai, iwa tusing lakar ngemaang mbok nengah jajan ènto*

If I were you, I would not give the cake to *Mbok Nengah*

When parents are unable to work, or do not have enough income to support their lives, boards, food, and clothing, then the only way is for them to ask their children for something. Because they are bound by the tradition of *manut ring sesana and swadharma*, and their great fear of not heeding this tradition, they shift the form and mode of speech by using conditional language which sounds like advising their child, but behind it all what is they wish is to ask something of his son. In the context of discourse, children who are asked for something - understand their parents' wishes by responding to them. The impact of this utterance can be seen that the child gives something to his parents. Thus, the effectiveness of language has occurred due to the context of discourse.

Requests can be started with complaints and insinuations that are influenced by the *nawan coral* tradition. In general, *Tawan Karang* is defined as the right to confiscate goods. This actually invites people to always be careful of what they have. They should feel responsible for what they have. They should be able to take care of what they have. The portrait of *Tawan Karang* which can influence the intentionality and effectiveness of language can be seen in the following speech.

(1Ga-2/1) Tut, siap èsube tusing metaluh. Suba uling puan cai nga è

bembengan ditu. Nyamane lakar ngaturang banten pere di mrajan. Tulung kisidang je bebenganne

Tut, the chickens can't lay eggs anymore since you made the egg mat there. Please just move the egg mat

(2S-3/1) Nawegang niki, pangeran saking dura negara sampun jumenek iriki

I'm terribly sorry, the prince from a foreign country is apparently already here

When the Balinese people are unable to care for, maintain and be responsible for their belongings, then there tends to be neglect which in the end can disturb other people. Furthermore, when something like this happens in the realm of traditional families, other people (usually those from their own families) will ask other people (owners of the item) to do something that begins with complaining about the existence of the item and insinuating it with the intention that other people do something for the benefit and good of the people. The difference between complaining and expressing satire in Bali is that complaining is followed by verbal and literal utterances that mean asking, such as *nunas, mangda*, and so on. While satire is closed with utterances that sublimate the interlocutor but are still sarcastic so that the speaker actually wants someone to do something to avoid the person being satirized. The impact of asking someone else to do something by complaining and satirizing in the realm of traditional families like this is common. The impact or consequences of other people heed it by doing something as requested. Thus, observing from the context of discourse, the way they speak like this is considered effective.

V. CONCLUSION

Observing and understanding the analysis above, the following conclusions can be arrived at. Intentionality of speaker's meaning of requesting in culture-specific Balinese language might fall in both levels of utterance meaning(s) and force which can be expressed in two levels of complexity. The first level of complexity suggests that the indirectness of expressing intentionality of requesting should be bound by the context of situation. The request in culture-specific Balinese language should be expressed by asking/questioning, providing certainty with tag question, giving information (referring to the third person), offering, greeting and inviting (being friendly). Moreover, the second level of complexity suggests that the indirectness of requesting in culture-specific Balinese language should be done by contexts of tradition and discourse. Relevant Balinese traditions can be appropriately considered to influence contexts of culture parameters to indirectness of the intentionality of request in culture-specific Balinese language. The given traditions that contextually bound the intentionality of request respectively influence the intentionality of request. The tradition of *manut ring sasana* and *swadharma* influence the intentionality of request by giving advice (using conditional sentences). The tradition of *aje wera* influences the intentionality of request based upon providing alternative points. Finally, the tradition of *nawan karang* may influence the intentionality of requests based on complaining and expressing satire.

APPENDIX LINGUISTIC DATA

https://drive.google.com/drive/folders/1Bdd8fNKMdGzFDwY4fSRA4sH_MrEzgvDN?usp=sharing

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