On the Elaboration of Contexts of Situation with Special Reference to Requesting Strategies in Bali

I Made Netra[1] (ID), I Made Suastra [2], & I Putu Sutama[3]

Abstract

Over the last two decades, the study of meaning has been done utilizing context of situation. It has been practiced in determining the speaker's meanings in languages around the world. However, this research attempts to develop an elaborated form of context of situation in a culture-specific Balinese language and to explicate the speaker's meaning bound by the elaborated context. To this end, an approach of participatory observation was applied which was qualitative and descriptive in nature. The data were collected from respondents and informants of Buleleng and Gianyar regencies, considering that although they share the same language, their understanding on requesting strategies, however, might be different. Requesting strategies in Balinese is contextually bound by a given and elaborated context of situation, which is referred to as *Desa Kala Patra* functioning both as a context of situation and an adjustment for language effectiveness. The elaborated context is immensely applicable to different requests. The requests are articulated based on the Balinese cultural scripts. Again, as an elaborated context of situation, *Desa Kala Patra* can bind the requesting strategies. As an adjustment for language effectiveness, *Desa Kala Patra* can mostly shift the direct strategies into indirect ones. Indirect requests can be expressed by asking, tag-questioning, giving information, giving advice, providing alternative points, offering, complaining, greeting, and inviting. The practices of requesting are configured by low-level scripts using exponents of philosophical aspects, Desa Kala Patra itself, " if/then" condition, mechanism, results, and concluding statement.

Keywords: contexts, requesting strategies, d*esa kala patra,* cultural scripts, articulation

[1] Corresponding Author, Professor in Linguistics, English Department, Faculty of Huanities, Udayana University, Denpasar, Indonesia; *Email: imadenetra@unud.ac.id*
ORCID ID: https://orcid.org/0000-0003-1030-1504;
[2] Professor in Linguistics, English Department, Faculty of Humanities, Udayana University, Denpasar, Indonesia
[3] Associate Professor in Linguistics., Balinese Literature Department, Faculty of Humanities, Udayana University, Denpasar, Indonesia

1. Introduction

Pragmatics is one of the approaches to discourse analysis developed from the functional paradigm (Schiffrin, 1994). As a perspective to discourse analysis, it is a tool to study phenomena on both utterance meaning and speaker's meaning. Concerning utterance meaning, studies on pragmatics have been mostly framed with different modes used potentially to convey different meanings. It can be conveyed with declarative, interrogative, and imperative modes. The later development and modification are made, such as both declarative and interrogative modes are expressed to ask someone to do something (Levinson, 1983; Thomas, 1995; Yule, 1996; Wijana, 1996). In addition, the speaker's meaning is then the focus of the later study. Fortunately, both utterance meaning and speaker's meaning are studied focusing on the movement of meaning, from utterance meaning to speaker's meaning. For this purpose, Thomas (1995) states that a speaker's meaning falls on two different levels, utterance meaning and force. Therefore, the concept of pragmatics is significantly developed. Yule (1996) suggests that the definition of pragmatics falls into four scopes: (1) pragmatics is the study of both utterance meaning and the speaker's meaning taking into account what people mean and how context affects what is being said. For this purpose, the speaker necessarily organizes what he/she wishes to say, where, when, and under what circumstances the utterance is uttered to the addressee; (2) pragmatics is the study of contextual meaning, which is conveyed through an interpretation of the speaker's meaning; (3) pragmatics is the study of the meaning beyond what is being said; (4) pragmatics covers the study of the expression of relative distance.

The study of pragmatics is closely related to the study of cooperative principles in which an utterance may determine to what extent politeness is expressed concerning Grice's (1974) maxims. For instance, the utterance "it is hot in here" is uttered just to request the addressee to turn on the air conditioner or open the window. This request is entirely expressed with the maxim of manner, quality, quantity, and relevance (Grice, 1974; Thomas, 1995). This then suggests that the speaker's meaning can be determined by three different contexts: context of situation, the context of culture, and context of discourse.

Two fundamental ideas of context of situation have been used for decades, such as Hyme's (1974) speaking grids and Halliday's (1989) register. They both have been thoroughly implemented to study the utterance meaning. Context of situation is then developed with context of culture that can be used to highlight the speaker's

meaning. Since meaning is contextually bound, context is then highly important and fundamental. It is then dynamic in the sense that different contexts may give different meanings depending on who is talking to whom, about what, where, and when. The dynamics of context occur in every language and culture. Therefore, context is the aspect related to the physical and social environment (Malinowski, 1923; Firth, 1923; Hymes, 1974, Halliday, 1989; Van Dijk, 2008, Song, 2010). It is specifically instrumental in accounting for culture-specific languages (Cook, 1999; Yule, 2000; Song, 2010).

In culture-specific Balinese language, the context of situation within the framework of Hyme's (1974) speaking Grid and Halliday's (1989) Register term is not sufficiently capable of handling the speaker's meaning. Since issues on the elaboration of context of situation have been understudied, this study proposes to elaborate the context of situation akin to the concept of *Desa Kala Patra.* Hindu Dharma Council of Indonesia (2017) states that *Desa* is defined as a place where communication takes place. *Kala* is the time when communication is carried out. *Patra* is a participant involved. It contains the premise of adjustment for language effectiveness, as well. To illustrate how the concept works, consider the following dialogue:

A: *Santukan kabanda antuk galah lan padéwasan niki, ampura mangkin tiang titip dumun anaké alit puniki ring panglingsir iriki nggih, bénjang risampuné wénten galah sané becik, pastika titiang rereh anaké alit meriki malih*
Since it is not an auspicious day, we are terribly sorry to say that we should leave the bride   stay with you first, we will be picking her up tomorrow.

B: *Ampura niki berat pisan*
Sorry, this is too difficult.

Utterance A is usually uttered in a customary field in Balinese, in the event of marriage discourse taking place in the bride's home. It is usually used in a context when matrimony has been agreed on. The bride must be taken to the groom's home. Unfortunately, it is not an auspicious day for so doing, the groom's side must temporarily leave the bride to her parents until the auspicious day arrives. The bride's party responds with utterance B. In anticipation of something bad that might happen, the B's response implies that the groom party must be held responsible although they would comply with the groom party's request.

It suggests that context of situation needs to accommodate those cultural aspects in light of discourse context. Discourse here refers to the functional paradigm that is utterance and language use. (Schiffrin, 1994). Then the role of context is

described in a sense that knowledge of factors to determine a speaker's meaning should be taken into account. *Desa Kala Patra* thus functions as context of discourse related to language effectiveness. Context of discourse may deal with the extent of politeness and face-saving acts (Levinson, 1983; Schiffrin, 1994).

As a model of development, this study needs to be synthesized with a cultural scripts study. In certain languages and cultures, requests have become local wisdom, namely a kind of norm, practice, value, and ideology. Based on this, this article focuses on such aspects as the elaboration of context of situation in Balinese. The views and ways of articulating cultural practices can be done from a universal semantic perspective with the explication method developed by Wierzbicka (1996). After a careful review, this article tries to provide solutions to the articulation of cultural values which are based on a cultural script model of low-level scripts with meaning configuration.

Research Question(s)

1. What requesting strategies are strongly bound by *Desa kala Patr*a, functioning as context of situation and adjustment for language effectiveness in Balinese?
2. How are requesting strategies in Balinese articulated?

2. Literature Review

2.1. Context in Studying Meanings

The idea of the context of situation refers to the cultural context of use (Malinowski, 1923; Firth, 1923). The whole way of life (cultural context) has to be borne in mind in interpreting an utterance. Additionally, the context of situation is developed to see how the external world can be related to the artistic setting. They begin their works with the claim that communication is an important and meaningful human activity. There are no linguistic utterances without meaning, whether they are related to paradoxical collocations, phonological meanings, and grammatical meanings (Malinowski, 1923; Firth, 1923). In addition to this, the cultural context of use is characterized by such feautures as participants (people and their personalities), verbal and nonverbal actions referring to the relevant object, and the impact of verbal actions. It further describes what happens behind utterances and knowledge of the word.

Many scholars have contributed to its development, such as Hymes (1969, 1974),

Halliday (1989), and Van Dijk (2008). Hymes (1969, 1974), for example, is more popular for the concept of SPEAKING grids in the sense that an utterance's meaning can be determined by the grids comprising setting and scene, participants, ends, acts, keys, instrumentalities, norms, and genres. Halliday (1989) puts more emphasis on the concept of extralinguistic circumstances of use that influence linguistic forms of an utterance: not only social and physical settings, but also such factors as social relationships, nature of media, tasks, and topics. Halliday (1989) focuses on the register approach to determine meaning based on field, tenor, and mode.

Van Dijk (2008) suggests some components of context models in pragmatics, such as (1) Setting which constitutes spatiotemporal information that defines language users' ongoing awareness of where they are, what time or part of the day it is, what date or part of the year, and so on; (2) Participants as well as their social identities, roles, and relationships that control many properties of texts and talks; (3) Intentions, plans and goals, and actions which are defined as goal-directed human behavior or intentional conduct. Context Models also have important intentional categories that represent what current action language users are engaging in, and what they wish to obtain with their action/discourse on one hand. On the other hand, recipients (of communication) need to attribute intentions to speakers who are supposed to be able to understand their utterances as a specific kind of action; and (4) Knowledge that plays a central role (Van-Dijk, 2008).

In culture-specific Balinese language, the context of situation is elaborated in such a way for the effectiveness of language use. This elaborated context as indicated above relates to the concept of Desa *Kala Patra*. To this end, many studies on the concept were carried out (Sucitra, 2007; Krishna, 2012; Gelgel, 2017). It was initially introduced within the domain of Balinese cultural practices. It is interpreted etymologically as a place, time, situation, condition, and circumstance. Fortunately, it is still used today as a part of Balinese local wisdom which has been passed down from generation to generation. Therefore, Balinese are well aware of their attachment to the home, origins, *braya-pisaga-semeton* (relatives-neighbors-family), and even guests, which is then perfected by attachment to *Kala* (time, situation, and circumstance). Based on this concept, "anywhere, at any time and under any circumstances", a person must think, say, and act according to the environment in which he/she lives.

This conception of *Desa Kala Patra* has been very popular among the public for

decades. However, it is then extended empirically to the domain of language use. For this purpose, Suryada (2016) reformulates the concept of *Desa Kala Patra* in which the *Patra* component relates to participants involved in communication. The other study done by Paduarsana (2012) suggests that the concept of *Desa Kala Patra* is considered to promote Balinese local wisdom with a high spirit of tolerance. Therefore, it is then interpreted as an adjustment to any form of activity without reducing the essence of its meaning associated with the local wisdom itself. In this connection, Suryada (2016) states that the adjustment is made adhering to where the activities are held, when or at what time they are held, and who is involved in the activities.

Thus, these empirical studies provide a lacuna for this current study to explore. The exploration deals with the elaborating form of context of situation that contextually binds requesting strategies in Balinese as well as their configuration with the cultural scripts model.

2.2. Request Strategy

In general, request strategy can occur at two levels, direct level, and indirect level. The direct level is the level at which requests are expressed with verbs that might literally be intended for the request (Blum-Kulka et al., 1984). It is divided into such parts as (1) mood derivable in which the verb signals illocutionary force; (2) performatives in which illocutionary force is explicitly expressed; (3) hedged performatives in which illocutionary force is modified by hedging expressions; (4) obligation statements that state the obligation for the addressee to carry out the act;

The indirect level on the other hand is categorized into two types, such as conventional and non-conventional requests. The conventional level includes (1) suggestory formulae that contains a suggestion to do something and (2) query-preparatory that contains a reference to preparatory conditions (e.g., ability, willingness) as conventionalized in any specific language. The non-conventional level includes (1) strong hints that contain a partial reference to an object needed for the implementation of the act and (2) mild hints that are interpretable as requests by context (Blum-Kulka et al., 1984, 1989).

The phenomenon of both direct and indirect requesting strategies may relate also to the pedagogical domain developed with sophisticated approaches. Derakshan et al. (2020) study new ways to test and assess learners. They believe that the

development of a child consists of two levels, namely the actual level and the potential level. Activating the Zone of Proximal Development (ZPD), which is the distance between the actual developmental level and the level of potential development, requires guidance and collaboration. Since assessing the speech acts of apology and request through DA has not been taken into account so far, their study claims that the effects of DA on the acquisition of Iranian intermediate EFL learners' speech acts of apology and request.

In the culture-specific Balinese language context, a lot of studies have been carried out. Netra et al. (2016), for example, studied imperative dictums in cross-cultural communication in Sanur, Denpasar area. It is suggested that the imperative dictum of "I want you to do something" is in the form of requesting. Requests are carried out in two ways, direct orders, and indirect orders. It is argued that people do not always say what they mean, whereas in applying the requesting strategy, Indonesian people tend to be indirect.

2.3. Cultural Scripts: Model for Articulating Norms

Conceptually, requesting exists in every language and culture. It is a part of pragmatic studies that examine meaning based on its use. Therefore, people frequently mean much more than their words say. People may mean something quite different from what their words say, or even just the opposite.

In different societies, people or groups of people do not only use different languages, but they use these languages in very different ways which refers to cultural scripts. They are categorized into two types, namely high-level scripts and low-level scripts. High-level scripts are master scripts that are considered the core discourse that contains cultural practices. They are related to the meaning components of evaluation, such as "That is good if ...", with variants, such as: "It is not good if ...", "It is bad if ...", It would be good if ...". In addition, the component of human perception can also be used to explain cultural norms. The intended perception is "I can say (think, do, etc.) ..." I cannot say (think, do, etc.) ... ". Low-level scripts tend to be expressed with "when" components and "if" components(Wierzbicka, 1996; Goddard, 1996).

Cultural scripts are models for articulating and configuring cultural meanings, norms, and values which are characterized by: (1) paraphrasing meaning with simple

words, (2) using entities X and Y, (3) using single space (Wierzbicka, 1996; Goddard, 1996). To articulate meanings, an understanding of whether an utterance is expressed from what someone knows, thinks, feels, sees, and hears should be taken into account. Therefore, this becomes an exponent of meaning configurations. Other exponents in terms of articulation of meaning are philosophical aspects (if any), entities, mechanisms, and results (Wierzbicka, 1996; Goddard, 1996).

Goddard (1997) studies Malay cultural values and 'cultural texts.' This paper documents some of the Malay 'rules of speech' and articulates their relationship to Malay cultural values. This research used a new theory of 'cultural scripts' developed by Wierzbicka (1996). Aspects of the preferred Malay discourse style are usually described as refined, restrained, and charming. It is associated with Malay social emotions, such as "shame, modesty", with personal qualities of *maruah* (dignity) and esteem 'self-respect', and with the idea of being happy '(lit.) easy-hearted'. It is argued that the cultural script approach improves descriptive accuracy, helps reduce ethnocentricism, and facilitates the integration of cultural pragmatics and semantics.

Netra (2015) examines the configuration of the meaning of cultural practices in Bali as a model for strengthening Balinese identity. Cultural practices in the traditional community in Bali included assertive, directive, expressive, commissive, and declaration of cultural meanings. They might be used as a model for strengthening Balinese identity. This was thoroughly analyzed based on Wierzbicka's (1996) Natural Semantic Metalanguage theory and Goodard's (1996) Cultural Scripts model. The results of the analysis showed that (1) the cultural meanings found in verbal utterances of traditional cultural practices in Bali could be derived from the functions of speech acts, such as (a) assertiveness with the cultural meaning of *ngaturang* (presenting) and *ngedengang* (showing); (b) directiveness with the cultural meaning of *ngelungsur keslametan* (asking for safety), *nuturang* (advising), *ngundang* (inviting); (c) expressiveness with the cultural meaning of *ampura* (apologizing) and *suksma* (thanking); (d) commissiveness with the cultural meaning of *mejanji* (promising); and (e) declaration with a cultural meaning of *mutusang* (deciding); (2) The cultural meaning of Balinese cultural practices could be configured using cultural scripts that could be used as models to strengthen the identity of Balinese people.

Further, Netra (2016) examines the lexical representation of semantic primitive prototypes in Balinese tradition and their meaning configurations. Variations in the

lexicon of the Balinese language, particularly in the traditional community need to be thoroughly documented through mapping, explaining, and configuring the meaning of lexical representations based on Wierzbicka's (1996) Natural Semantic Metalanguage and Goddard's (1996) Cultural Scripts model.

3. Methodology

The research was carried out with two different instruments. The first one was a questionnaire which was made in two different types of questions, the yes-no or multiple choices questions.. The second one was the completion sheet. It was designed to look at the extent of using the expression of request particularly. These instruments were asked of respondents of Buleleng and Gianyar regencies of the Province of Bali, Indonesia considering that although they share the same language, their understanding of the requesting strategies might be different. Respondents of Buleleng regency represented the people of north Bali, whereas respondents of Gianyar regency represented the people of the south of Bali demographically. The questions in the questionnaire were designed related to requesting strategies which were expressed in the domains of family activities, social and customary activities, and religious activities, as illustrated respectively in Figure 1, Figure 2, and Figure3.

Figure 1
Family Activity in Bali

Figure 2
Social and Customary Activity in Bali

Figure 3
Religious Activity in Bali

The three activities were classified as the data source because the activities were mostly practiced by Balinese in which requesting were directly and indirectly strategized following Blum-Kulka's (1989) classification of requesting strategies. To this end, the assumption was initially taken into consideration. It is then claimed that the direct strategy is mostly expressed and practiced in a family activity, the

indirect strategy is mostly expressed in social and customary activities, whereas both direct and indirect strategies are practiced in religious activities.

The data were collected through participatory observation with recording and note-taking techniques (Sudaryanto, 1993; Croswell, 2014). The data were classified into the forms of declarative modes, interrogative modes, and imperative modes, which were related to Thomas's (1995) dictum of the meaning of "I want you to do something". In this case, the data were noted and coded based on the level of requesting strategies. The coding of data was made in abbreviations, such as DR (Direct requesting), and IR (indirect request). It was then followed by a one-digit number, such as 1, 2, etc. indicating the number of data collected. Thus, the code of data was exemplified as DR-1 indicating direct request number 1; IR-1 is indirect request number 1, and so on. To indicate the sub-category of the direct request, another one-digit number is then preceded by a full stop (.), as in DR-3.1 indicating the first sub-category of direct request, DR-3.2 indicating the second sub-category of direct request, and so on.

At the same time, the in-depth interview was carried out with informants. They were determined by considering their socio-cultural competencies, Balinese capability, mature age, understanding of the study objective and culture, as well as psychological stability (Samarin, 1988). After having fulfilled all requirements, the informants involved in this research were the heads of the traditional community, the language instructors, culture activists, and other stakeholders respectively in the two regencies. The unstructured questions were designed in terms of requesting strategies in Balinese. The informants were invited to have a meeting to check and validate the data, particularly their cultural meanings. This was done for the sake of drawing up the exponents for cultural scripts-based articulation, such as cultural philosophy aspect, *Desa Kala Patra* concepts, "if/then condition" aspect, mechanism aspect, result aspect, and concluding statement aspect.

The data were then analyzed in terms of their requesting strategies (Blum-Kulka et al., 1984, 1989) based on the elaborated context of situation referred to as *Desa Kala patra*, which is in the frame of context of discourse. The procedure was designed in stages, namely (1) data classification collected from questionnaire note-taking and document recording, (2) data classification collected from the in-depth interview, (3) data analysis on requesting strategies directly and indirectly, and (4) data synthesizing to the articulation of the requesting based on the cultural scripts model.

4. Results

In Balinese culture, the request is mostly expressed by conceptualized aspects as adjusted parameters. Therefore, the observance of request strategies in the context of *Desa Kala Patra* is described in Table 4.1.

Table 1

Conceptual Aspects as Adjusted Parameters to Request in Bali

No	Types of Utterance	Components of Elaborated Context	Meaning under Dictum "I Want You to Do Something"
1	Declarative	*Desa* (Place) where and in what domain it takes place; *Kala*	Indirect request
2	Interrogative	(time) when and in what situation it takes place; *Patra*	Indirect request
3	Imperative	(participants) who involve in the situation, what is the social relation of the participants	Direct request

A request is contextually bound by the concept of *Desa Kala Patra.* The elaboration of the concept can be seen in Table 4.2.

Table 2

Context of Desa, Kala, Patra to Determining Levels of Request Strategy

Concept of *Desa Kala Patra*		Levels of Requesting Strategies	
As Elaborated Context	**As Adjustment for Language Effectiveness**	**Direct Level**	**Indirect Level**
Desa Kala Patra is as an elaborated context of situation comprising place of the events, time of the events, and participants involved in the events	-	Requesting by (1) mood derivable, (2) imperative mood, (3) performative utterance, (4) hedged performative, (5) want statement, and (6) obligation statement	-
	Desa Kala Patra is as an adjustment for language effectiveness in the events	-	Requesting by (1) asking, (2) certainty with tag-questioning, (3) providing information, (4) giving advice, (5) offering, and (6) complaining

Requests to the Balinese people are expressed and bound by the concept of *Desa Kala Patra,* which functions as *a* context as well as an adjustment for language effectiveness. After having observed the application of language used in Balinese, the direct level of requesting in Balinese is exemplified as shown in Table 4.3.

Table 3
Samples of Data on Direct Level of Requesting in Balinese

Code of Data	Types of Direct Level of Request	Samples of Direct Request
DR-1	Request by imperative mood	*Idih je abedik jajané mé* Give me that snack, mom
DR-2	Mood derivable with Explicit reasons	*Ketut, ajak tiuké mai, mémé lakar nyait canang*! Ketut, bring the knife here, mother wants to make *canang*!
DR-3.1	Request by literal utterance: want statement	*Mbok **dot** cai majalan jani sakondén I Ketut teka* I **want** you to go now before Ketut comes
DR-3.2	Request by literal utterance: obligatory statement	*Cai **harus** ngalih I Déwi ajak mulih buin mani* You **must** pick Dewi up and take her home tomorrow
DR-3.3	Request by literal utterance: performative utterance	*Mbok **ngorahin** cai majalan cai jani* I **tell** you to go now
DR-3.4	Request by literal utterance: hedged performative	*Mbok **ngidih** tekéning cai majalan je cai jani* I really **would like** you to go now

Data DR-1 is expressed by imperative utterance which is directly under the dictum of "I want you to do something". It is used in the domain of family and daily life. Balinese people believe in speech level, the speaker's relationship plays a very important role in determining the utterance's meaning and the speaker's meaning. By applying contexts of situation, *Desa Kala Patra*, this utterance is uttered by participants who have the same social status in society that is used in the domain of family and daily life with the intention that the speaker asks for the snack directly. Therefore, this utterance is a request strategy by imperative mood.

Data DR-2 shows that this utterance occurs in the domain of the family, between the mother and her daughter. She is doing her homework to be submitted tomorrow in the situation that they are on their own work, but they know each other, and their own function in the family so there will be no face-threatening acts. In this case, the mother knows very well that whatever she wants the child to do will happen. The mother understands very well that she will not lose face because the child will obey what she wants. By bringing the knife itself to the child, it shows how much the mother feels sure that the child will do what she wants. This is due to how the teachings of thinking, saying, and doing good in Balinese teachings are very inherent in this family. Therefore, as a result the child immediately took the knife his mother asked for. Data DR-1 and DR-2 are utterances of requesting in Balinese which are directly uttered. The directness is based on the use of the verb *ajak* (bring along). Based on the concept of *Desa Kala Patra*, this utterance is intended to

request someone to do something.

In Balinese, requests can be expressed with literal utterances, which are indicated by words such as want, must, tell, and would like. All requests by literal utterances are mostly found in family, customary, and social activities. Data DR-3.1 shows that when someone wants something, then he/she expresses it using literal words, such as want, meaning that the interlocutor will fulfill it, and if not something bad will happen to him (speaker) but not to the other person. DR-3.2 shows that when someone wants something, then he can express it using literal words, such as must, meaning that the other person will fulfill it, and if not something bad will happen to him (speaker) and the other person. Data DR-3.3 shows that when someone wants something, then he expresses it using literal words, such as tell meaning that the interlocutor will fulfill it, and if not something bad will happen not to the other person, but not to him (speaker). DR-3.4 shows that when someone wants something, then he expresses it by using literal words, such as would like, meaning that someone desperately asks the other person to fulfill it so that something worse happens to both the speaker and the other person.

Request in Balinese can be also expressed indirectly. Most of the indirect level request is framed with the conception of the term of *Desa Kala Patra* as an adjustment by place, time, and participants involved as shown in Table 4.4.

Table 4

Samples of Data on Indirect Level of Requesting in Balinese

Code of Data	Types of Indirect Level of Request	Samples of Indirect Request
IR-1	Request by Asking	*Kéné gén béné?* Is this only a side dish served?
IR-2	Request by Certainty with Tag Questioning	*Pekak, gaénang kopi jani, ae?* Grandpa, I can make coffee for you now, right?
IR-2	Request by Giving Information (Referring to the Third person)	*I Wayan Tagel sané tangkil ke Griya* I Wayan Tagel was going to go to *Griya*
IR-4	Request by Giving Advice (Using Conditional Sentence)	*Yén iwa dadi cai, iwa tusing ngemaang mbok Nengah jajané nto* If I were you, I would not give Mbok Nengah the cake.
IR-5	Request by Offering	*Tiang je ngaryanang jrimpenné nika* How about if I make the *jrimpen*
IR-6	Request by Complaining	*Tut, siapé sube tusing metaluh. Suba uling puan cai ngaé bembengan ditu* The chicken no longer lay eggs even though it has been made incubation place there in the last two days ago
IR-7	Request by Giving Alternative Point	*Asanné tambah luwung yéning isinin bunga barak buin besik* It would be more fabulous when inserting another red flower
IR-8	Request by Greeting	*Om suati astu mbok Nyoman……* Om Suasti Astu sister Nyoman……
IR-9	Request by Inviting (Being Friendly)	*Binjepan sawetara jam 5 melayangan yuk Tut ajak Bli.* Let's fly together with Bli later around 5 o'clock

In Balinese, the request can be explicated and configured by using cultural scripts with described exponents as shown in the Table 4.5

Table 5

Described Exponents of Cultural Scripts in Balinese

Aspect of philosophy	Aspect of *Desa*	Aspect of *Kala*	Aspect of *Patra*	Aspect of "if"	Aspect of "then"	Aspect of Mechanism	Aspect of Result	Aspect of Conclusion
X asks Y	Something happens in certain place	Something happens in certain time	X and Y involved (relationship)	If….. something …. Will happen	Then X thinks, says, does something for Y	X thinks, says, does something directly/indirectly	Because of this, X thinks, says, does …..	X requests something like this in this way

Table 4.5 above shows that there are nine exponents used as articulating

requesting practices in Bali. The nine exponents can be applied specifically starting from the explanation of the philosophical aspect, the aspect of *Desa Kala Patra*, the if aspect, the then aspect ..., the mechanism aspect, the outcome aspect, and the conclusion aspect. The exponents can be used to configure the meaning of request in Bali, expressed both directly and indirectly, as shown in the following explication.

> To Request (Something) Directly
>   (1) X says something to Y
>   (2) This takes place in a family home
>   (3) X and Y are doing something"
>   (4) X and Y know each other of being a family member
>   (5) At that time X thinks like this:
>   "I know him/her very well being my family members"
>   "I know he/she is doing something"
>   "I need to get things done in time"
>   "It is urgently done, if not something bad will happen"
>   (6) X directly asks for something to Y then
>   (7) At sometimes X thinks like this:
>   "If I need something right now, I can say directly
>   "I may say this by a want statement, if not, something bad will happen"
>   "I may say this by performative utterance, if not, something bad happens"
>   "I may say this by hedged performative, if not, something bad happens"
>   "I may say this by obligation statement, if not, something bad will definitely happen"
>   (8) Because of this, X may say this
>   (9) Therefore:
>   X says the request in such a way

To request (something) Indirectly
    (1) X says something to Y
    (2) This takes place in other social activities
    (3) This takes place at a time when X and Y are doing something"
    (4) X and Y know each other being a member of social organization"
    (5) At that time X thinks like this:
        "I know him/her very well being a member of social organization"
        "I know he/she is doing something"
        "I need to get things done in time"
        "It is supposed to be done, if not something bad will happen"
    (6) X indirectly asks for something to Y then
    (7) At sometimes X thinks like this:
        "If I need something right now, I can say directly"
        "I may say this by a want statement, if not, something bad will happen"
          "I may say this by performative utterance, if not, something bad can
            happen"
        "I may say this by hedged performative, if not something bad can
        happen"
        "I may say this by obligation statement, if not, something bad will definitely
          happen"
    (8) Because of this, X may say this
    (9) Therefore:
        X says the request in such a way

5. Discussion

This research aims at elaborating context of situation into the *desa kala patra* term to determine a speaker's meaning of requesting and explicate and configure the strategy with the cultural scripts model. The direct request is based upon the application of *desa kala patra* context meaning place, time, and participants involved. It is generally expressed with imperative utterances. In the context of Bali, Bloom-Kulka's (1984) origin of the idea of the direct level of requesting is appropriately applicable to be expressed by imperative mood, mood derivable with explicit reason, want a statement, obligatory statement, performative utterance, and hedged performatives. Meanwhile, the indirect level of request is determined by the adjustment of the event based on the *desa kala patra* context. In general, the indirect request is expressed by declarative and interrogative utterances. Moreover, in the context of Bali, it is expressed following Blum-Kulka's (1984) idea which is modified as requested by asking, the certainty of tag-questioning, giving information, giving advice, offering, and complaining, giving alternative points, greeting, and inviting.

    Requesting in Balinese can be studied from two levels of complexity. The first complexity is in the context of direct request which mostly takes place in the family domain, in which the two participants involved are in close relationships so that it

cannot bring any effect on the threatening face of the participants, though. The participant's face is saved although it is expressed directly. The second complexity is on the level of the application of context of discourse. Context of discourse refers to the language used based on the given cultural tradition of the community. This is relevant to Schiffrin's (1995) idea on discourse stating that discourse is a language use and an utterance. In the context of Bali, the context of discourse refers to the adjustment of the event based on the conception of *desa kala patra.* PHDI (2012) states that *desa kala patra* contains a conception adjustment in doing the cultural event (s) in Bali based on the *desa kala patra* term. The adjustment may have an effect on language use. The speaker tends to swift the utterance just to obey the tradition so that it is effective particularly not to lose someone's face but rather save his/her face. This kind of context is mostly applicable to customary and social activity domains.

In short, it can be said that requesting in Bali can be contextually bound by elaborated context termed with *desa kala patra* having two deferent meanings, as follows:

1) An elaborated context of situation, which binds both utterance meaning and force in a context that *Desa Kala Patra* is used as a situational statement in which the utterance meaning is the same as force. The force tends to be expressed directly.

2) An adjustment for language effectiveness binds both utterance meaning and force in the context that Desa Kala Patra is used to describe utterance meaning which is not the same as force. The force tends to be expressed

The elaborated context into a context of discourse is given in Bali. This is in line with Suryada's (20116) redefinition of *desa kala patr*a term. This term refers to Parisadha Hindu Dhara Indonesia's (2017) derived conception of *Desa Kala Patra*.

In Balinese society, as described in the previous section, there are two levels of requesting done in Balinese society, namely the direct level and the indirect level. Both strategies can be explored with the model of cultural scripts with the exponents described above. The articulation of force requesting is based on exponents referring to the context of *Desa Kala Patra*. Since there are two concepts of *Desa Kala Patra*, it can be said once again, before the explication is carried out, that a direct level of requesting can occur when the concept of the *Desa Kala Patra* as a pure context of situation is applied. Furthermore, if the concept of *Desa Kala Patra*

is an adjustment to the effectiveness of communication, then that is where the indirect level of requesting can occur.

Based on the exponent, the articulation of requests that are specific to Balinese culture can occur in the domain of family/home in the contexts that

(1) Higher social status to lower status by using the mood derivable strategy, where there is a movement of the request utterance but after adjusting to the *Desa* when the *Patra* force of the utterance issued by the parents is a request. The strategy used is mood derivation with explicit reason.

(2) Those who can make requests are people whose children ask their parents because this happens naturally where children ask for something because they don't have that something, children ask for needs, and interests so that no other event is carried out other than asking directly by using words that refer to a request, namely the word *ngidih* here there is no explicit reason, such as *ngidih pise* 'asking for money'.

(3) The same thing can also happen to the request made by participants in the family members (brother to her own brother in the same family). However, the types of words used are different, namely not using the word *ngidih*

Besides, the articulation of requests that are specific to Balinese culture can also occur in the domain of customary activities, religious activities, other social activities

1) The language used emphasizes more on politeness and FTA and FSA. In principle, the Balinese do not want an FTA but rather an FSA. Politeness is indicated by the direct use of language, such as performative utterances and performative hedges, obligatory statements and want statements, and indirectly by using suggestions, tag questions, strong hints, and mild hints.

2) Based on the existing strategies, the most widely used are direct requests, such as performative utterances, hedged performatives, obligatory statements, and want statements, except for mood derivatives.

The articulation of requests that are specific to Balinese culture can occur in the domain of daily activities

1) In everyday interactions, what happens is a conversation between participants who are equal or with the same social status. Therefore, more requests are made with a mood-derivable strategy.

2) Other things are done which are usually more varied in situational terms and there are certain adjustments for reasons of confidentiality or gossip where only those involved in the speech understand it. In this context, they tend to do it with a hint strategy, be it strong hints or wild hints. This hint sometimes appears by using a word that has the opposite meaning of the word. Furthermore, they also tend to use satire by referring to themselves.

6. Conclusion

After having discussed the aspects discussed above, some conclusions can be made as follows:

1) There are two levels of requesting in Balinese (1) The direct level of requesting is bound by *Desa Kala Patra* which is referred to as a context of situation consisting of place, time, and participants. It is represented by imperative mood, imperative mood with explicit reasons, and request by literal utterances, such as want, must, tell, would like; (2) indirect level of requesting is bound by *Desa Kala Patra* which refers to as an adjustment for language effectiveness which is represented by strong and mild hints, such as asking, providing certainty with question tags, giving information, giving advice (using conditional sentences), offering, complaining, giving alternative point, greeting, and inviting.

2) The practices of requesting in Balinese can be articulated by low-level cultural scripts using "if/then condition configuring such exponents as philosophical aspect, aspects of *Desa Kala Patra* itself, aspect of if… then…, aspects of mechanism, aspect of result, and aspect of conclusion.

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About the Authors

I Made Netra is a Professor in Linguistics in Udayana University teaching Linguistics at Faculty of Humanities, Udayana University. Subjects taught are Pragmatics and Discourse Analysis, Study on Language, Literature, and Culture, Seminar on Linguistics and Literature, Methods on Language and Literature. He is active in doing research in language, literature, and culture. He has ever been awarded the best researcher in the field of Humanities by *DP2M* of Higher Education of Ministry of National Education of the Republic of Indonesia.

I Made Suastra is a Professor in Linguistics in Udayana University. He is teaching Sosiolinguistics and TEFL, Seminar on Linguistics and Literature, Methods on Language and Literature. He is active in doing researches in language, culture, and biology. His main research interest is Sociolinguistics.

I Putu Sutama is an Associate Professor in Linguistics in Udayana University. He is teaching in Bali Literature Department, Faculty of Humanities, Udayana University. His main research interest includes discourse analysis and Systemic Functioal Linguistics.