REQUESTIVE STRATEGIES PERFORMED BY PAPUAN STUDENTS IN SUNDANESE CULTURAL CONTEXT

Iis Sopiah
Department of English Education, University of Kuningan, Indonesia.
Email: iissopiah110@gmail.com

Fahrus Zaman Fadhly
Department of English Education, University of Kuningan, Indonesia.
Email: fahruszf@gmail.com

Abstract: This study investigated requestive strategies performed by Papuan students and the effect of interlocutor's cultural background on the way of Papuan students in making request. There were 16 Papuan students studying in senior high school and vocational high school in Kuningan participated in this study. The data were collected by using Discourse Completion Test (DCT) and interview. The theory of requestive strategies proposed by Blum-Kulka, House and Kasper (1989) and the theory of request modification proposed by Blum-Kulka & Olshtain (1984) were used to analyze the data. The finding revealed that Papuan students used different strategy in making request to different interlocutor. Strategies mostly used by them while making request to Papuan was mood derivable. While making request to Sundanese, they tended to use query preparatory strategy. This finding also revealed that Papuan students tended to use more request modification when making request to Sundanese people. Those modifications involved (1) internal modifications, such as the use of interrogative, negation embedded if clause and negation, and (b) external modifications, such as the use of additional statements prior or after the head acts.

Keywords: *Requestive strategies, request modification, Papuan students, Sundanese.*

INTRODUCTION

As human being, people need to do interaction with other people. In everyday interaction, people create utterances to achieve certain communicative goals. Those goals are represented by particular speech acts such as promises, requests, compliments, apologies, refusals, disagreements, and others.

Each person has different way in delivering those speech acts whether it is polite or impolite. Being polite means to act with consideration of norm applied in the society. We can show our feeling toward other. Solidarity power, distance, respect intimacy, and etc, and our awareness of social customs. "Such awareness is also shown through the general "politeness" with which we use language."(Wardaugh, 2006, p. 276).

Politeness itself is socially prescribed. This does not mean that we must be polite. Impoliteness, then, depends on the existence of standards, or norms of politeness. It means that the determination of whether someone is considered polite or impolite depends on to whom one communicates or converses. The society will possibly

consider whether he or she is polite or impolite. In this case, politeness is socially prescribed. The society's norms and rules will determine whether one is polite or impolite.

According to Khalib & Tayeh (2014), various strategies must be employed by the speaker to avoid conflict. One of the strategies is politeness strategies. Politeness is used by people to make an interaction comfortable and show a respect to the others. In other words, being polite is one of the strategies used to save face and sustain social relationships.

The notions of politeness are indispensable and play a crucial role in the negotiation of face during the realization of speech acts such as requests. According toYule (1996) request is one of the kind of directives speech acts used by speaker to ask someone else to do something and do what the speaker wants. Moreover, Brown and Levinson (1987) mention that requests are intrinsically face threatening because they are intended to threaten the addressee's negative face. Following their model of politeness, while a request may be realized by using linguistic strategies such as on record (e.g., direct and unmitigated) or off record (e.g., hints, irony), an agreement may be reached by the speaker using indirect requests.

Furthermore, Youssef (2012, p. 145) states "the concept of request is important because it helps us to understand the way in which a certain society is maintained through individuals' everyday conduct". In daily communication, we may ask a person to give us something, or ask the person to do some actions. These are all requests.

In relation to the strategies adopted in making requests, Blum-Kulka, House & Kasper (1989) propose nine types of strategies, ranging from the most direct to the most indirect. They are:

1. Mood derivable: strategies in which the grammatical mood of the verb indicates illocutionary force. e.g. "Clean up the room!"

2. Performatives: strategies in which the illocutionary force is clearly mentioned. e.g. "I'm asking you to close the window."

3. Hedge performatives: strategies in which the statement of the illocutionary force is modified by hedging expressions (expressions using modal verbs or verbs expressing expression). e.g. "I would like to ask you to prepare my bill."

4. Obligation statements: strategies which states the obligation of the hearer to carry out the act. e.g. "You have to clean the mess."

5. Want statements: strategies which indicate the speakers desire that the hearer performs the tasks. e.g. "I really wish you'd stop smoking."

6. Suggestory formulae: strategies which include a suggestion to do something. e.g. "How about lending me some money?"

7. Query preparatory: utterances containing reference to query preparatory conditions (e.g. ability, willingness) as conventionalized in different languages. e.g. "Could you lend me five pounds, please?" or"Would you mind closing the door behind you?"

8. Strong hints: utterances containing elements (often related to precondition) needed for the performance of the act. e.g. "You have left the kitchen in a terrible mess."

9. Mild hints: utterances that have no elements relating to the intended illocution, but can be interpreted as

requests by context. e.g. "You've been busy here, haven't you?" (asking someone to clean the messy kitchen).

Apart from different types of strategies namely, mood derivable, hedge performatives, want statement, and so on, that can be used by the speaker to decrease the illocutionary force of a request, there are also different request modifications that can be employed to further lessen the imposition of a request. In the CCSARP (Blum-Kulka& Olshtain, 1984), there are two kinds of modification, they are: internal and external modification. The classification of request modification is shown trough figure below.
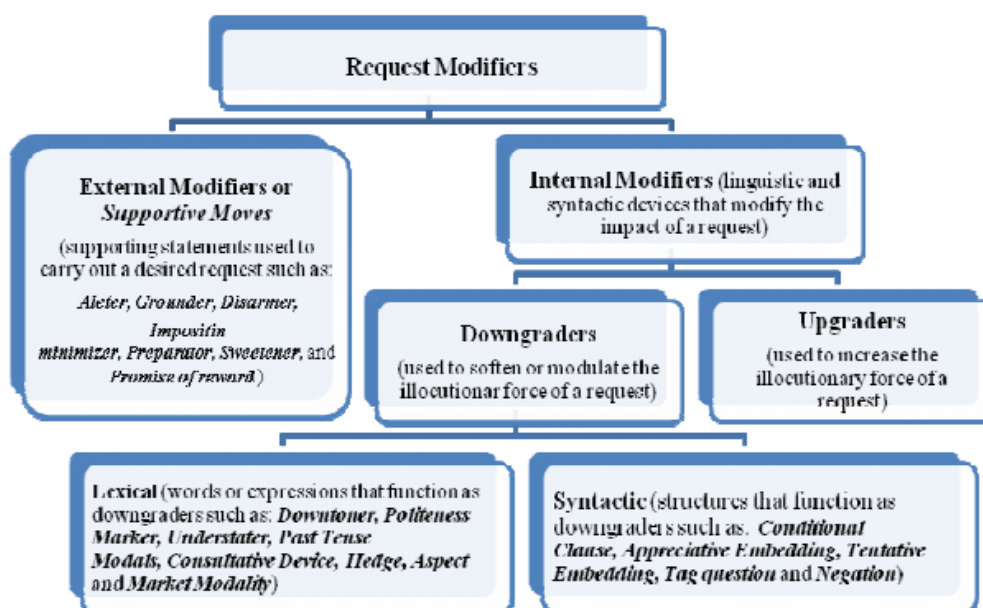

Figure 1. *Classification of request modifiers (taken from Hassan & Rangasawmy, 2014)*

Internal modifications are linguistic elements used by speakers to modulate the illocutionary force of their request. According to Blum-Kulka & Olshtain (1984), internal modification can be further subcategorized as downgraders (modifiers that decrease the illocutionary force of a request) and upgraders (modifiers that increase the illocutionary force of a request) which consist of intensifiers (the reality denoted in the propositions) and expletives (negative emotional attitudes). Downgraders are divided into syntactic (e.g interrogative, negation, past tense and embedded if clause) and lexical downgraders (e.g consultative device, understate, hedge elements, and downtoner).

In addition to or instead of internal modification, the speaker might also choose to support or aggravate the speech act by external modifications. External modification does not affect the utterance used for realizing the act, but rather the context in which it is embedded, and thus indirectly modifies illocutionary force. External modification consists of checking on availability (an utterance intended to check if the pre-condition necessary for compliance holds true), getting pre-commitment (utterance that can count as an attempt to obtain a pre-commital), grounder (the reasons

for the request), sweetener (appreciation of the hearer's ability to comply with the request), disarmer (awareness of a potential offense, there by attempting to anticipate possible refusal) and cost minimizer (consideration of the 'cost' to the hearer involved in compliance with the request).

When people are communicating with others, consciously or unconsciously, their cultural backgrounds affect their behaviors and reactions because people live in certain cultural environment and their behaviors are featured by their own cultures. As Holmes (2001) stated that one of components influencing the choice of language is the setting or social context of the interaction such as where the place of the interlocutor speaking is.

People may do communication (interaction) in the place which has different social context from their own culture or with people from different social culture. It happens, for instance, to Papuan students studying in senior high schools in Kuningan. The way of them in socializing with Papuan people could be different from the way of them in socializing with Sundanese people. Holmes (2001, p. 21) stated "Certain social factors- who you are talking to, the social context of the talk, the function and the topic of the discussion- turn out to be important in accounting for language choice in many different kinds of speech community." Due to this different culture, people will select appropriate language based on the environment. As Holmes (2001) pointed out that in some communities, people will use different languages according to the situation in which they are speaking. In this case, Papuan people use "Bahasa Indonesia" (Indonesian language) as linguafranca (the language used by people whose first language is different)

because according to Laksmana (2010) Papua consists of 245 tribes with different culture and language. Due to these differences, Papuan people use Indonesian language (Bahasa Indonesia) as lingufranca (interlanguage) when Papuan people are communicating with someone from different tribal group.

Despite Papuan and Sundanese people use "Bahasa Indonesia" as linguafranca, their communication style can be different. Paltridge (2012, p. 5) confirmed "there are culturally different ways of doing things with language in different cultures". It shows that culture influences them in using the language. Papuan may have different strategies in delivering the request to the others whether it is Papua or Sundanese. According to Hofstede & Minkov 2010 as cited in Gray (2012, p. 155) "Javanese people tend to use passive and indirect communication. Whereas "The ethnic groups of Sumatra, Sulawesi, and West Papua is more direct and has a style similar to Western communication patterns such as those of Australia". Perhaps, in the process of communication there is cultural transfer from their Papuan culture or they choose appropriate strategies suitable with Sundanese (Kuningan) culture as the interlocutor. As Brown and Levinson (1987) explained that the meaning of polite differs from group to group, situation to situation and individual to individual.

A number of studies involving the request speech acts have been conducted and most of them cover request speech act at a regency/ tribe performed by that autochthonous people. This study differs from earlier studies in that it focuses on request speech act at a regency performed by immigrant people in which one culture's regency/ tribe is far from another and

this study will identify the influence of interlocutor when the addressee make a request.

The research questions addressed in this study were:

1) What are requestive strategies performed by Papuan students when communicating with Papuan and Kuningan Sundanese people?
2) How does the interlocutor's cultural background affect the way of Papuan students making requests?

METHOD

This study applied qualitative research method. According to Creswell (2012, p. 16) qualitative is chosen in order to explore and understand the social phenomenon. There were 16 Papuan students studying in senior high schools and vocational high school in Kuningan as the respondents in this study. The instruments used to collect data in this research were Discourse Completion Test (DCT) and interview.

DCT has been used as an effective way of collecting oral data in this study. According to Kasper & Dahl (1991, p. 9) "Discourse Completion Tests are written questionnaires including a number of brief situational descriptions, followed by a short dialogue with an empty slot for the speech act under study. Subjects are asked to fill in a response which they think fits the given context".

Table 1. *Classification of situation based on power, distance and ranking of imposition*

Interlocutor	PDI	High (+)	Medium (=)	Low (-)
Papuan	Power	S1	S2	S3
	Distance	S4	S5	S6
	Imposition	S7	S8	S9
Sundanese	Power	S10	S11	S12
	Distance	S13	S14	S15
	Imposition	S16	S17	S18

The DCT used in this research involved 18 written situations. Situation 1 is same with situation 10, situation 2 is similar with situation 11, situation 3 is similar with situation 12, and so on. The difference is the interlocutor of both situation in which in situation 1-9 the interlocutor is Papuan, while situation 10-18 the interlocutor is Sundanese.

Participants were given DCT. Then they were asked to complete each situation by writing a suitable request in "Bahasa". Participants were asked to put themselves in real situation and to assume that in each situation they would, in fact, say something they were asked to write down what they would say. Then the data that had been collected was analyzed by using Blum-Kulka, House & Kasper's theory and Blum-Kulka & Olshtain's theory.

To strengthen the findings and to answer the second research question, the researcher conducted the interview to the students about effect of the interlocutor's cultural background. As Creswell (2012, p. 218) states that interview will provide detail personal information related to the participants needed by the researcher. The researcher uses qualitative interview in this research in which according to Creswell (2012, p. 217) "A qualitative interview occurs when researchers ask one or more participants general, open-ended questions and record their answers. The researcher then transcribes and types the data into a computer file for analysis". A

focus group interview was used when doing the interview in which an interview involved a group of people that consists of four to six participants.

RESULTS AND DISCUSSION

Based on the data, from 18 situations on DCT spread to 16 participants, produced 288 utterances. It consists of 144 utterances involving Papuan as interlocutor and 144 utterances involving Sundanese as interlocutor. Those utterances are classified into nine requestive strategies based on Blum-Kulka (1989) requestive strategies types.

The first data analysis involving Papuan as interlocutor in the DCT situations, exactly 1st situation till 9th situation, produces 144 utterances. The result of the data analysis according to requestive strategies proposed by Blum-Kulka (1989) showed that strategy mostly used by respondents while communicating with Papuan was mood derivable around 76.4%. It was followed by want statements 13.9%, and performatives 9.7%, While, none of respondents used the other strategies such as hedge performatives, obligation statements, suggestory formulae, query preparatory, strong hints, and mild hints.

The second data analysis involving Sundanese as interlocutor in the DCT situation, exactly 10th situation till 18th situation, also produced 144 utterances. But, strategy mostly used by respondents while communicating with Sundanese was query preparatory around 88.9%. It was followed by mild hints 7.6%, want statements 2.1% and suggestory formula 1.4%. While, the percentage of other strategies such as mood derivable, performatives, hedge performatives, obligation statements, and strong hints were 0%.

From two data above, we can see that requestive strategy mostly used by Papuan students while making request to Papuan people was mood derivable, while to Sundanese people was query preparatory strategies. It is appropriate with Hofstede & Minkov's (2010) view as cited in Gray (2012, p. 155) that "Javanese people tend to use passive and indirect communication. Whereas "The ethnic groups of Sumatra, Sulawesi, and West Papua is more direct and has a style similar to Western communication patterns such as those of Australia" . Mood derivable is the most direct strategy, while query preparatory is more indirect than mood derivable. It means that there was cultural adjustment/ awareness when Papuan students were making requests in which they tended to choose the strategy which was appropriate with the interlocutor culture.

The explanation above shows that the interlocutor context influenced the speaker in choosing the requestive strategy. He/ she would use different strategy while making same request to different interlocutor. As stated by Holmes (2001, p. 21) that "Certain social factors- who you are talking to, the social context of the talk, the function and the topic of the discussion- turn out to be important in accounting for language choice in many different kinds of speech community.". There was cultural adjustment performed by Papuan students in which they tried to choose the strategy appropriate with Sundanese as the interlocutor in order to make their request be successful.

Papuan students also made modifications to the strategies by using some elements in order to mitigate or intensify the effect of their requesting strategies while communicating with Papuan and Sundanese. This

modification would show the effect of interlocutor (Papuan or Sundanese) on the way of Papuan students in making request. The modifications involved (a) internal modifications, such as the use of interrogative, negation embedded if clause and negation, and (b) external modifications, such as the use of additional statements prior or after the head act.

Table 2. *Request Modification used by Papuan students*

Differences			Papuan to Papuan	Papuan to Sundanese
Internal Modification	Syntactic Downgraders	Interrogative	×	√
		Negation	×	√
		Past tense	×	×
		Embedded' if clause	×	√
	Lexical Downgraders	Consultative devices	×	×
		Understater	×	√
		Hedges Elements	×	×
		Downtoner	×	√
	Upgraders	Intensifiers	×	×
		Expletives	×	×
External Modification		Checking on availability	×	√
		Getting a pre-commitment	×	√
		Grounder	√ (after)	√ (prior)
		Sweetener	×	×
		Disarmer	×	√
		Cost minimizer	×	×

From the table above, we can see that Papuan students tended to use more internal modification while making request to Sundanese rather than to Papuan. There were four kinds of internal modification used by Papuan student, they were: Interrogative, negation, embedded if clause and understater.

Most Papuan students used interrogative form while making request to Sundanese interlocutor. It was very contrast when they were making request to Papuan in which they tended to use positive or imperative form.

Table 3. *The Frequency of Sentence Form Performed by Papuan Students*

Form	Papuan to Papuan	Papuan to Sundanese
Interrogative	0	139
Positive (Statement)	34	5
Imperative	110	0

Some Papuan students used negation while making request to Sundanese people. There were 4 utterances which contained negation used by Papuan students, while none of Papuan students used it while making request to Papuan.

They used negation because they tried to be polite and did not want the interlocutor think that they forced the interlocutor to accept his willingness, especially for the person who was older and had higher power than them.

There were 2 utterances created by 1 respondent in different situation, they were in situation 11 and situation 12. The embedded if clause was used as 'platitude' because Papuan students thought that Sundanese people preferred using indirect request rather than direct request, so Sundanese people would not think that Papuan people were rude/ impolite.

There were 3 Papuan students who modifed their requests by using internal modification 'understater'. In contrast, in same situation while making request to Papuan, they did not use this kind of internal modification. Understaters used by them were "*selembar saja*" and "*sebentar*".

Beside modifying request by using internal modification, Papuan students also used external modification in making request to Sundanese people. Blum-Kulka & Olsthain (1984) state that external modification does not affect the utterance used for realizing the act, but rather the context in which it is embedded, and thus indirectly modifies illocutionary force. External modification used by Papuan students while making requests to Sundanese people were checking on availability, getting pre-commitment and disarmer. While, grounder was used by them while making request to both Papuan and Sundanese, but it was used by Papuan students after the head act when making request to Papuan and it was used in the beginning before the head act.

Many Papuan students used the first external modification, checking on availability. They used it as 'preface' before telling their request, the respondents checked first the condition of the interlocutor related to things that would be borrowed by them whether the interlocutor was able to lend this thing or not. All of the utterances used by Papuan students were yes/no questions. In other words, if the interlocutor said 'No', then the speaker would not tell his/her request/desire/ willingness.

There were 9 utterances using this 'getting pre-commitment'. All of those utterances involved Sundanese as the interlocutors. It means that Papuan students only used it while making request to Sundanese, not Papuan. By using this kind of external modification, the speaker could count as an attempt to obtain a pre-commital.

Grounder is the reasons of the speaker for the request. Grounders may precede or follow the Head act. The data from DCT shows that Papuan students used 'grounder' to follow the head act or after making request to Papuan interlocutor. In contrast, while making request to Sundanese interlocutor, they used 'grounder' in the beginning of the utterances or before the head act. Below is shown the frequency of kind of grounder used by Papuan students whether it is prior or after.

Table 4. *The Use of Grounder Performed by Papuan Students*

Papuan to Papuan		Papuan to Sundanese	
Prior	After	Prior	After
0	144	144	0

Disarmer was the last external modification used by Papuan student in modifying their requests. By using disarmer, the speaker indicated his/her awareness of a potential offense, there by attempting to anticipate possible refusal. There were 6 utterances using it.

Beside on request modification and requestive strategies, the interlocutor cultural background also had an effect on their greeting and speaking style.

Most Papuan students used Sundanese language *'punten'* in saying greeting to Sundanese interlocutor. Below is the detail usage of greeting.

Table 5. *Kinds of Greeting Used by Papuan Students*

Greeting	Frequency	
	Papuan to Papuan	Papuan to Sundanese
Permisi	19	9
Punten	0	101
Hai	4	12
Hey	2	0
Ado	8	0
We	5	0
E	5	0
Halo	4	0
Pagi/ Siang	2	4
None	95	18
Amount	144	144

From the table above, we can conclude that mostly Papuan students did not use greeting before stating their request to Papuan. They only called their interlocutor's name or by calling the interlocutors with "*Teman*", "*Kawan*", "*Sobat*", "*Sodarah*", and so on. In contrast, they mostly used Sundanse greeting like *'punten'* when they want to make request to Sundanese people. As told by respondent below.

Papuan students also tended to speak fast when making request to Papuan students, while to Sundanese they spoke slower. The reason why they spoke so fast was their culture. In Papua, they tended to make words shorten than usual. Moreover, there was effect if they used their local dialect when they were communicating with Sundanese in which the interlocutor would not understand what they said.

The following is the discussion of the findings by presenting some data of the interviews. Several comments from the interview can be seen as follows:

"I think most Papuan people like someone who speak directly when he/ she wants to borrow something or straight to the point. But if they want to borrow something to the person who is not close enough, they will say platitudes, but the platitude is just a little bit, then tell their purposes" (interview 1).

"Yes, there is difference. For example, when we aregoing to borrow something, there is Papuan student who tell his want in a good way like "Sorry friend, can I borrow a pen?". While to Papuan friend is like "friend, I want a pen" (interview 2).

"Yes, it is. When Papuan students want say something by using Indonesian language, our friends here say that we speak too fast. We think it's not too fast, but they say "Calm, calm, don't too fast". Therefore we have to make the speed lower" (interview 3).

"emm.. when we are talking to Sundanese people, we have to be polite and not use rude words and speak loudly. When we are talking to Papuan friends, we like speaking loudly. You can see at my friends who are chatting there. They can not speak softly. And then if we want to borrow something to Sundanese friends- although we are close friend- we have to be polite. For example, "excuse me friend,

can I borrow pencil?". While, to Papuan friend is like "Hey handsome, borrow your pencil!" (interview 4).

"It is different when we are talking to Sundanese friends. We have to be soft, not too loud and too fast because they will ask us again such as "Hah? What?" and then we have to repeat what we said. If we want to borrow something, emm… at least we have to use local dialect (Sundanese language), like "punten". In contrast, to Papuan people, we just say "Hey bray…" (interview 5).

According to the interview data, the respondents try to choose strategy which is appropriate with the interlocutor.

CONCLUSION

Most Papuan students used mood derivable strategies while making request with Papuan and used query preparatory strategies while making request to Sundanese. This means that interlocutor had very big impact on their choice of the strategy in making request. It can be compared from the strategies they chose which was very different each other. Mood derivable was direct request, while query preparatory was indirect request.

Besides, the interlocutor cultural background had effect on their way in modifying the requests such as in internal modification (interrogative, negation and embedded if clause) and external modification (checking on availability, getting pre-commitment, grounder and disarmer).

In this case, it shows that there was cultural adjustment performed by Papuan students. They tried to make request based on Sundanese culture in which Sundanese people tended to use indirect request in their daily communication.

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