

Balinese Hegemonic Politeness in *Awig-Awig*¹ of *Desa Pakraman*²

Nengah Arnawa

Faculty of Language and Arts Education, IKIP PGRI Bali, Seroja Street, Tonja Denpasar, Bali, Indonesia

I Wayan Gunartha

Faculty of Language and Arts Education, IKIP PGRI Bali, Seroja Street, Tonja Denpasar, Bali, Indonesia

I Nyoman Sadwika

Faculty of Language and Arts Education, IKIP PGRI Bali, Seroja Street, Tonja Denpasar, Bali, Indonesia

Abstract—This study is aimed at revealing the linguistic markers used in the *awig-awig* that have succeeded in generating hegemonic politeness in Balinese society. The data of this research were taken from a number of *awig-awig* documents collected based on sampling areas, which represent Balinese dialectal variations. The obtained data were triangulated through interviews with a number of *prajuru* 'leaders' of *desa pakraman*. Based on the pragmatic theory it is revealed that the characteristics of *awig-awig* of the *desa pakraman* are: (1) using the imposing utterance, (2) using the maxim of wisdom and acceptance of the politeness principle, (3) using modalities, (4) emphasizing on assertive, commissive, and directive illocutionary, and (5) being consistent in applying the maxim of quantity and means of cooperative principles. All these characteristics are manifested by the direct-literal type of act in the Balinese language of *alus singgih* 'honor-high'. In association, the Balinese variety of *alus singgih* is used to honor the participants. The use of Balinese language *alus singgih* is believed to foster awareness of norms and values for every Balinese.

Index Terms—hegemonic politeness, *awig-awig*, *desa pakraman*, *alus-singgih*

I. INTRODUCTION

In Bali, there are two kinds of village, they are official or administrative village and *desa pakraman* or *customary village*. Based on the Regional Regulation No. 3 of 2001, article 1, paragraph 4, "*Desa Pakraman* is a unit of customary law community in Bali which has a unity of tradition and social interaction of Hindu society from generation to generation in the bond of *kahyangan tiga* or *kahyangan desa*³ which has certain area and owns assets and also the right to take care of its own domestic businesses". The empowerment of taking care of the household itself urges every *desa pakraman* to have special rules (laws) that serve as guidelines for managing the life of the people. The specific rules made and applied to a *desa pakraman* are called *awig-awig*; that is the rules made by *krama*⁴ of the *desa pakraman* and / or *krama banjar pakraman* which are used as a guidance in the implementation of *tri hita karana*⁵ in accordance with *desa mawacara*⁶ and *dharma agama*⁷ in *desa pakraman* and/or *banjar pakraman* respectively (article 1, paragraph 11). *Awig-awig* is one of the cultural discourses that need to be studied so that its linguistic characteristics and social influences will be clear (Shi-xu, 2017, p. 308).

Balinese language is one of the regional languages in Indonesia. In addition, this language has a literacy and literary traditions that support the survival and sustainability of Balinese culture. Referring to these empirical and historical conditions, the Bali Provincial Government established Regional Regulation No. 3 of 1992 on Balinese Language, Script, and Literature. In Chapter III of article 5 (d), this law affirms that Balinese language and script are used in *awig-awig* of customary villages, traditional *banjar*, and other customary institutions.

Awig-awig is a written law that regulates the activities of the *pakraman*/villagers. *Awig-awig* is binding on rights and obligations. This bond may cause vertical and horizontal hegemony. Vertical hegemony is the dominance of customary

¹*Awig-awig* is identical with traditional law in Hindu society in Bali, Indonesia.

²*Desa pakraman* is an autonomous traditional village. Every *desa pakraman* is built up of a number of *banjar pakraman* or traditional sub-villages, and each *banjar pakraman* consists of some *tempekan* or parts of *banjar pakraman*.

³*Kahyangan tiga* or *kahyangan desa* is the three main temples in Hindu society each *desa pakraman* should own. The three temples are (a) *Desa* temple or *Bale Agung* temple is a place to worship the Almighty God "Ida Hyang Widhi" in His manifestation as the creator of the earth and its content; (b) *Puseh* temple is a place to worship the the Almighty God "Ida Hyang Widhi" in His manifestation as the preserver; and (c) *Dalem* temple is a place to worship the Almighty God "Ida Hyang Widhi" in His manifestation as the destroyer.

⁴*Krama* is a community of the *desa pakraman* or *banjar pakraman*.

⁵*Tri Hita Karana* is the Balinese Hindu society concept of life to sustainably maintain relationship between Human with Gods, relationship between human and their mankind, as well as the relationship between human and the environment in order to embody harmony.

⁶*Desa mawacara* is custom or tradition of a certain society in Bali.

⁷*Dharma agama* is the obligation of Hindu devotees based on Hindu doctrine.

(collective) leadership over its people; while horizontal hegemony is the majority dominance of individuals or groups of minorities in one *desa pakraman*. Every hegemony is closely related to 'power' as a means of educating citizens with rational moral values (Patria and Arief, 2015, p. 2). Every power uses a collective language to bring about social hegemony.

In the context of *desa pakraman*, hegemonic politeness is closely related to the perception of *krama* 'people' over the use of the Balinese language. In the leadership of customary institutions, the Balinese language variant used reflects and simultaneously influences the perception of *krama* about the topic being discussed. The Balinese language variant used could create and reinforce certain values, form beliefs and even generate the behavior, motivation, desire, and 'fear' of an individual to deviate from *perarem* 'agreement' of *krama* (Thomas and Wareing, 1999). The use of Balinese language variants that are perceived by the public as a reflection of language courtesy is a 'collective persuasion' effort from, by, and for the *krama* of *desa pakraman*, which causes the whole *krama* to voluntarily comply it. The hegemonic politeness of the Balinese language used is an effort to realize the collective power of the *desa pakraman* through the consent of all people, so that every member of the '*krama*' of a *desa pakraman* willingly run the collective power (Fairclough, 1989). In *awig-awig*, hegemonic politeness is the construction of the use of Balinese variations that puts the *krama* of *desa pakraman* as the speaker in a more respectable position. This respect for social positions provides a positive pragmatic perlocutionary to the *krama* of *desa pakraman* as the speakers. The hegemonic politeness seems to be manifested by various linguistic instruments, such as diction, sentence structure and other lingual markers. This research is directed to reveal the linguistic facts. This linguistic disclosure has functional strategic value to maintain social harmony (Piller, 2016, p. 28).

Language politeness is the object of pragmatic study, while hegemony is a field of social studies. Therefore, the study of hegemonic politeness in the use of Balinese language in *awig-awig* of *desa pakraman* is based on the socio-pragmatic eclectic concept. The use of language is never free of social influence. The use of language is always tied to social facts as has been much described in the sociolinguistic branch (Scherer and Giles, 1979). Nevertheless, the study of social variables and the context of language use does not reveal the nature and factors that lead to the hegemony that is widely studied in social studies.

Hegemony is a social fact. What distinguishes the hegemonic form of a society from other societies is the underlying ideology. The concept of hegemony arises because of the realization that social control cannot only rely on physical strength. Therefore, Gramsci proposed that social control rests on the ideology of society (Patria & Andi Arief, 2015). The use of ideology touches the inner aspects of society that can lead to collective consent. Gramsci asserted that hegemony is a moral and intellectual leadership. Referring to this hegemonic concept, the compliance of the *desa pakraman* is based on an explicitly explicit ideology and moral value in the *awig-awig* text. The inner-ideological awareness evidently undermines the dominance of the collective power within the *desa pakraman* in Bali.

In the sociolinguistic point of view, there is no monolithic language (Sumarsono, 2007, p.7). In Balinese language, variations are triggered by social and functional variables. Socially, Balinese language has three speech levels, namely Balinese varieties of *andap* 'low', variety of *kepara* 'general', and variety of *alus* 'honor' or 'revine'. The Balinese variant of *alus* 'honor' has three subvarieties, they are *alus sor* 'honor-low', *alus madya* 'honor-medium/ general', and *alus singgih* 'honor-high' (Naryana, 1983). Each social variation of Balinese language has different functions. Balinese variety of *andap* 'low' is used when the speaker expresses disappointment or anger at something or someone else. The use of *andap* 'low' variety of Balinese language is the expression of negative emotions. Balinese language variety of *kepara* 'general' is commonly used for interaction in general. The participants have the same social status, from the sudra caste. Balinese language variety of *alus* 'honor' is used to elevate the participant status. In addition, the Balinese language variety of *alus* 'honor' is also used in formal situations, customs, and religious activities to the exclusion of its participants.

Awig-awig was written using Balinese variety of *alus singgih*, the highest variety of respect. However, the linguistic markers used to express hegemonic politeness have never been explained. This study is aimed at explaining the markers and differences of linguistic constructions used in *awig-awig*. The explanation is not only based on the study of micro-linguistic theory per se but also on macro-linguistic, and cultural linguistic theories. Moreover, in the implementation of the theories, the study uses the techniques of substitution and lingual omission of certain elements (Langacker, 1972, p. 109). In this study, the macro-linguistic theory is used to explain the role of language outside factors in determining the syntactic options used. The syntactic option is defined not solely based on grammatical considerations, but also functional considerations. Each element of the text in *awig-awig* is believed to have a particular function. The description of the function is also based on the Hindu culture that underlies the preparation of *awig-awig*. The linguistic symbols used in *awig-awig* relate to local culture values. It requires a study of cultural linguistics to explain it (Duranti, 2001, p. 8; Shi-xu, 2016, p. 4).

The *awig-awig* text generally contains a directive communicative illocutionary, that is the speech for governing others (Bach and Harnish, 1979). The main problem lies in the illocutionary construction. The choice of locutionary is sought to avoid rejection. Careful selection of locutionary is expected to foster collective compliance. In the context of such texts, it is necessary to explain the linguistic patterns and markers used to express hegemonic politeness.

Language politeness is a form of language usage. The study of language use is the focus of pragmatic studies. In the pragmatic study, various views of experts on speech acts are found, such as (Thomas, 1995; Leech, 1983; Levinson,

1989; Grundy, 2000). Conceptually, speech act is an action that can only be done by saying; without saying, the action cannot be realized. The inevitability of the use of speech to do an action is what distinguishes the speech act with physical action. Physical acts, such as hoeing, sweeping, or hitting do not require speech production; without any physical activity it can be done well. It is not the case with a promise that will only be done well if the speaker says something to the hearer in order to ensure that the speaker will do something in the future; and the hearer has the same beliefs as speaker. So, the action of hoeing, sweeping and hitting is not a speech act while the promising action is a speech act. The implementation of the speech act is closely related to the principle of cooperation and politeness in pragmatics.

Pragmatics is seen as a study of the relation of the language elements with the language use. Since it is associated with the language use, pragmatics is closer to the performance, i.e. language-based actions that are influenced by other factors; generally, extra lingual factor (Nababan, 1987). Furthermore, the concept of hegemony is concerned with power that exists outside of human consciousness. Human will be aware of power when there is a clash with power itself (Patria and Arif, 2015). To avoid and/or resolve conflicts (if any) then every indigenous group in Bali binds itself into an agreement that is legitimized by the term *awig-awig*. So, *awig-awig* is the legitimacy of collective power over each individual within a community. Thus, the hegemony politeness of Balinese language use in *awig-awig* of *desa pakraman* is an eclectic study of the language use (pragmatics) in a single power framework.

Leech (1983) asserts that politeness is not just a civilized act. Politeness is a chain of cooperative principles and its relation to power and meaning. In this study, politeness of language use refers to the choice of linguistic expressions used to achieve common goals in *desa pakraman* as a customary institution. The choice of linguistic expressions in the *awig-awig* of *desa pakraman* will be explored in this study.

II. RESEARCH METHOD

This study was designed with qualitative research design. Characteristics of qualitative research are to provide an explanation of the phenomenon under study. Emphasis was placed on the deep understanding aspect of a problem. Qualitative research put each data as meaningful things. In-depth analysis was done to realize that goal (Sumanto, 1995). To support this study, data were collected from some *awig-awig* of *desa pakraman* which were triangulated with a number of informants. Based on data from the Cultural Office of Bali, there are 1.488 *pakraman* villages in Bali which spread across eight regencies and one city. The sample used in this research was determined by non-random sampling. Sampling was done by areal sampling technique (Marzuki, 1986, p.50) by considering Balinese dialectal variation. Dialectal variation is a variety of regional language within the boundaries of government administration. Balinese dialectal variations are related to cultural variables. Among the 9 regencies/cities in Bali, five regencies/ cities were taken as research samples. The five regencies/cities are (1) Karangasem Regency representing the eastern part of Bali; (2) Gianyar Regency representing the central part of Bali; (3) Denpasar City representing the southern part of Bali; (4) Jembrana Regency representing the western part of Bali; and (5) Buleleng Regency representing the northern part of Bali. In addition, the data yielded from *awig-awig* were conducted by document recording technique. Besides, the data were also collected from informants by conducting in-depth interview with basic tapping technique and note-taking advanced technique (Mashun, 2005, p. 116). The informants of this research were classified into *krama* 'citizens' and *prajuru* 'customary village leaders'. The general criteria of informants are (1) skilled in Balinese language, (2) understanding customs and culture, (3) understanding *awig-awig* that is applicable in his *desa pakraman*. The data were elicited and classified to obtain the core corpus category that was used as an analytical base. The core corpus was analyzed by an extra-lingual identity method, with the basic technique of extra-lingual appeal (Mashun, 2005, p. 120). Operationally, *awig-awig* text is divided into units of clauses or sentences. Each data was performed in an equalizing and differential appeal with the defining factors of the users and language usage. By this technique, hegemony politeness in *awig-awig* can be categorized.

III. RESEARCH RESULT

A. The Use of Imposing Utterance

The Balinese language is one of the regional languages in Indonesia that has language levels (speech levels). In general, the Balinese language has three speech levels, namely: *basa Bali andap* 'low variety', *basa Bali kepara* 'general variety', and *basa Bali alus* 'honor'. The variety of *basa Bali alus* 'honor' has three sub-varieties, Balinese *alus sor* 'respect-low', *alus madya* 'general/ medium', and *alus singgih* 'honor-high' (Naryana, 1983).

Awig-awig is written by using the Balinese language of *alus singgih* 'honor-high' variety. By Balinese people, *awig-awig* is often sacred through the *pasupati* process. The term *pasupati* is interpreted as a symbolic allusion to express the meaning of 'living up or living within'. If *awig-awig* has touched all citizens, it is expected to lead to the obedience of it.

Pragmatically, the use of the Balinese language of *alus singgih* 'honor-high' variety in *awig-awig* can be interpreted as a form of respect. Respect is the collective consciousness. The village institution of *pakraman* elevates the degree of every citizen beyond the limits of modern and traditional social hierarchy. Sociologically, a person will have more self-conscious and aware of the values if to him pinned honor. In sociolinguistic studies, the use of language variations that feature semantic [+ good] is a hidden prestige of its speakers (Sumarsono, 2007, p. 115). To support the analysis, the

data are presented as follows:

Rikala nglaksanayang melis ka segara, upacara lan pangilen yadnya kasangga olih krama banjar adat sawewengkon Desa Adat Mendoyo Dangin Tukad, kaemet oleh prajuru desa adat (Awig-Awig Desa Pakraman Mendoyo Dangin Tukad, pawos 2 petet 2) [1]

'When carrying out melis/purification ceremony to the beach, the ceremony and equipment are brought by all villagers of banjar in customary village of Mendoyo Dangin Tukad, led by the customary village leaders 'prajuru'

Krama ngarep inggih punika krama sane ngamel, ngayahang tanah ayahan desa tur ngemponin salwiring pawangungan lan pangaci-aci ring Pura Puseh, Bale Agung, lan Palinggih Betara Manik Bingin (Awig-awig Desa Pakraman Menanga, pawos 5, petet ha) [2]

'The main residents are the people who control and manage the village-owned land and are responsible for the construction and ceremonies at Pura Puseh, Bale Agung, and the worship of God in the manifestation of Betara Manik Bingin'

Prade wenten wong lanang sane sampun marabian utawi durung, ngawanang anak istri lianan mobot, nanging bobotan punika nenten kapariangken: (ha) bobotan punika patut kapastika lan kabawesin antuk prajuru banjar/desa manut undagan; (na) katiwakin pamutus olih kelian desa; (ca) prade pamutus inucap tan kainutin, pamutus salanturipun kasukserahang ring guru wisesa (Awig-Awig Desa Pakraman Penarukan, pawos 82 petet 2). [3]

'If there is a man who is married already or not yet, causing another woman to become pregnant, but the pregnancy is not recognized: (a) the pregnancy must be ensured and discussed by the village administrators, following the level; (b) a decision is made by the headman; (c) if the decision is not followed, the next decision will be made by the government'

Looking at the data [1] above, it is clear that lexical and syntactic strategies are used. Lexically, the choice of words used is entirely a high-honor vocabulary as a symbol and a tribute to all customary banjar people. In the semantic structure, citizens are positioned as actors who are accommodated with verbs of *nyangga* 'carrying', *kaemet* 'guided'. In Balinese culture, the course of an action by custom is interpreted as a belief in a duty (*ayah*) which has a high cultural value. The same is true of data [2 - 3]. In data [2] the imposing utterance is used to define the rights and obligations of main citizens. In data [3] the Balinese language of the honor-high variety is still used even though the topic of conversation is someone who violates religious and ethical laws.

Based on data analysis, the expression of imposing is presented using literal direct speech act (Wijana, 1996). The use of literal direct speech acts is related to the maxim of the way in the principle of cooperation, which stipulates that every expression must be clear to avoid obscurity and coercion. In addition, the use of literal direct speech acts in awig-awig is also intended to reveal an informative message in accordance with what is set at the maxim of quantity.

B. The Use of Wisdom and Acceptance Maxim

In pragmatic theory, there are six maxims of morality, namely: wisdom, acceptance, mercy, humility, compatibility, and inferiority (Grundy, 2000). Based on the data, it is revealed that the dominant maxim used is wisdom (tact maxim) and acceptance. This wisdom maxim requires any disconnect to minimize the 'loss' to others; or are required to maximize profits on others. The imposing utterance is believed to have a higher level of politeness so that it produces an effect of respect to the hearer, as the following data.

Swadarmaning krama desa/banjar pakraman anut satinut ring sadaging awig-awig miwah paswara-paswara desa/banjar pakraman (Awig-Awig Desa Pakraman Penarukan, Buleleng, paos 11.2) [4]

'The obligations of villagers/pakraman banjar are obedient and subject to all awig awig's contents and village agreements/pakraman banjar'

Krama sane magenah ring karang ayahan desa patut ngutsahayang kawentenan karange sami mangda lestari (Awig-Awig Desa Pakraman Penarukan, Buleleng, paos 31.1) [5]

'The people who inhabit the land belonging to the village, must try to make the existence of all the land sustainable'

Prade ring desa kahanan jiwa bhaya, patut desane ngaturang pamrayascita manut dresta tur sang mayanin katur ring ngawiwenang (awig-Awig Banjar Alapsari, pawos 27, petet 3) [6]

'If there is a murder in the village, this village is obliged to carry out the ritual of purification according to the village custom and the murderer is handed over to the authorities'

The communicative illocutionary in data [4] above is to affirm and remind the obligations of all citizens without any exception. The key diction used is *swadarmaning* which means 'noble obligation'. The perceived perlocutionary of the speech construction option is that everyone feels honored if he can fulfill his obligations; a noble is someone who can fulfill his duty. The speech act in data [5] also uses the imposing utterance with the keywords of *karang lestari* 'eternal and well-preserved land'. Referring to the concept of conversational implicature (Grice 1975), the *awig-awig* text in data [5] implies another sentence, that is "If you want to stay forever in the land of the village, so the village land must remain forever. Conversely, if the village land is not preserved, then you are not allowed to stay in that place '. In other words, the meaning of the text in data [5] is the right to use the land will be revoked if it is not preserved. Data [5] is a directive speech act, which regulates citizens according to the content of *awig-awig*. The main message in data (6) is a command to perform the ritual of purification and law enforcement. If it is examined logically, the person who should perform purification ritual is the perpetrator of murder because he is polluting the 'sanctity' of the village. Accordingly, the society accepts that responsibility. This is the maxim of acceptance. The imposing utterance is used to express hegemonic politeness.

Based on the concept, the maxim of acceptance requires speakers to enlarge losses to themselves or reduce self-gain (Nababan, 1987). The sincerity of the freedom loss is a representation of the acceptance of the diminished self-gain. This is the essence of the use of polite language, as shown in the following data.

Sahanan warga desa sane mamiara wawalungan bawi utawi banteng, patut nitenin negul utawi nglogor manda nenten ngrusak pabianan krama siosan, bilih-bilih ngletahin kahyangan (Awig-Awig Desa Adat Batur Sari, Gianyar paos 30.1) [7]

'All the villagers who raise pigs or cattle, are obliged to tie or stable so not to damage other people's garden, even to desecrate the shrines'

Prade wenten wawalungan malumbar utawi ngeleb, ngrusak pakarangan utawi pabianan krama tiosan kawara kengin kataban tur kadanda ngwaliang wit sane karusak saha naur panebas papiaran manut pararem (Awig-Awig Desa Adat Batur Sari, Gianyar paos 30.2) [8]

'If a pet is wildly released or detached, and it damages the yard or gardens of another person, so the owner is arrested and redeemed accordingly.'

Prade jantos ngletahin linggih suci, minakadi pamrajan utawi sanggah, risampun kaparitas olih prajuru, wenang sang nruwenang kadanda mabuhu agung tatebasan prayascita durmanggala utawi prayascita mauulu bebek belang kalung, prade ngletahin kahyangan desa utawi pura pamaksan (Awig-Awig Desa Adat Batur Sari, Gianyar paos 30.4) [9]

'If it desecrates the sanctuary, such as family shrines/pamarajan or sanggah, after being examined by the boards, the breeder is obliged to make caru agung 'great purification', tatebasan prayascita durmanggala or prayascita, by using dotted stripes duck, if it desecrates the village temple or one of the family'

The above data [7 - 9] explicitly employ the maxim of acceptance by all Batur Sari villagers, Gianyar. All citizens obey the shared decision. Such a sentence construction is intended to put forward the description of the terms describing the chain of causation. Thus, the use of terms and conditions constructed into a modal sentence is one of the linguistic options for the realization of hegemonic politeness.

C. The Use of Modality

In the study of philosophy of language, it is stated that the more certain something is then the more valuable it is (Sumarsono, 2004). The speech act used to declare certainty is called a commissive speech act (Wijana, 1996). In syntactic studies, the meaning of certainty is constructed through modal sentences. The modal sentence is used to express the causality relationship. A proposition relationship that requires a proposition of its consequence is absolute. To justify the truth of this concept it is worth considering the following supporting data.

Prade sang palas riwekasan kacihnian adung malih, patut: (a) nglaksanayang upacara pawiwahan malih, (b) kadanda nikel saking palase (Awig-Awig Desa Adat Batur Sari, Gianyar, pawos 55). [10]

'If the divorced then reconcile, should: (a) carry out the wedding ceremony again, (b) be fined twice since their divorce'

Yen prade mamurug sinalih tunggil kecap ring petet (6) sang mamurug wenang kadanda beras 1 kg (Awig-Awig Desa adat Rendang, pawos 53, petet 7). [11]

'If any one violates the provisions of paragraph (6), the offender should be fined 1 kg of rice'

Yening nenten mabusana seragam krama rikala ngayah, pacang kakeninin pamidanda Rp 5000,00 (Awig-Awig Banjar Pakraman Baler Bale Agung, pawos 10, petet 8). [12]

'If any of the village people does not wear a proper 'Adat Uniform' while doing community/religious job /'gotong royong', will be fined at the amount of Rp 5000,00'.

Yening desa ngamargiang yadnya atiwa-tiwa utawi ngaben ngerit, krama desa patut keni patus gung artha pangangan beras 10 kilogram (Awig-Awig Desa Pakraman Menanga, pawos 49, petet 13) [13].

'If the village carries out mass ngaben/cremation, the villagers are required to pay an amount equal to 10 kg of rice'.

Data [10 - 13] is a corpus that represents the use of the conditional term in *awig-awig*. In *awig-awig*, the syntactic construction with the prepositioning of conditional adverb phrase (partial inversion) is very common, and even dominating. The prepositioning of the conditional adverb is by no means intended to be concerned with the phrase. In fact, semantically, deleting or changing the conditional adverb phrase with other information does not reduce the delivered message. If the conditional adverb phrase in data [10 - 13] is omitted or replaced by another statement, the sentence will be generated as follows.

Riwekasan sang palas kacihnian adung malih, patut: (a) nglaksanayang upacara pawiwahan malih, (b) kadanda nikel saking palase (Awig-Awig Desa Adat Batur Sari, Gianyar, pawos 55). [10a]

'The divorced couple then reconcile, should: (a) carry out the wedding ceremony again, (b) be fined twice since the divorce'.

Sane mamurug sinalih tunggil kecap ring petet (6) sang mamurug wenang kadanda beras 1 kg (Awig-Awig Desa adat Rendang, pawos 53, petet 7). [11a]

'Anyone who violates the provision of paragraph (6), the offender should be fined 1 kg of rice'

Nenten mabusana seragam krama rikala ngayah, pacang kakeninin pamidanda Rp5.000,00 (Awig-Awig Banjar Pakraman Baler Bale Agung, pawos 10, petet 8). [12a]

'Not dressed in uniform when working together 'gotong royong', will be fined Rp5000,00.'

Rikala desa ngamargiang yadnya atiwa-tiwa utawi ngaben ngerit, krama desa patut keni patus gung artha pangangan beras 10 kilogram (Awig-Awig Desa Pakraman Menanga, paos 49, petet 13) [13a].

'When the village carries out mass *ngaben/cremation*, the villagers are required to pay an amount of equal to 10 kg of rice'.

The deletion of the conditional term in data [10-12] does not diminish the original message. Furthermore, in data [13], after the modalities are replaced with the time description, it also does not change the original meaning of the sentence. This syntactic fact proves that the use of modality or conditional terms in *awig-awig* is intended to state certainty. Based on the triangulation of informants, it is revealed that the text of the sentence in *awig-awig* such as the original data [10 - 13] are perceived politer than the modified sentence as shown in [10a - 13a].

Certainty is one of the communicative illocutionary speech acts. In pragmatic studies, the assertion of certainty is termed as a commissive speech act. According to many experts (Austin, 1975; Searle, 1990; Nababan, 1987; Wijana, 1996, Leech, 1997) commissive speech acts are expressed with two verbs of action, they are promise and offer. Based on the study of the *awig-awig* as a corpus, it is revealed that the verbs require it to be declared as verbs of commissive speech acts.

D. The Use of Assertive, Commissive, and Directive Speech Acts

The use of assertive speech acts is motivated by the intention to build the same belief or knowledge among the villagers of *desa pakraman*.

Sahanan karang paumahan, tegal, lan carik patut kapastikayang wates soang-soang jantos trepti nyatur desa antuk pagehan utawi tembok, sanistannyane antuk patok tur mangda wenten pamedal ka rurung utawi ke margine (Awig-Awig Desa Pakraman Penarukan paos 32 petet 1) [14]

'All housing, plantation and rice fields must be clearly bordered in four directions with fences, walls or at least with pegs, and that there is a way out an exit'.

Piodalan ring Pura segara miwah Pura Taman Segara nagken dina Saniscara Kliwon, wuku Kuningan (Tumpek Kuningan). Kalasanayang olih krama desa. Indik Upacara/upakara: nista, madya, utama manut sastra dresta (Awig-awig Desa Pakraman Penarukan paos 44 petet 1) [15]

'The temple festivals in Segara Temple and Taman Segara Temple every Saturday-Kliwon, wuku Kuningan (Tumpek Kuningan). Conducted by the villagers. About the ceremony: *nista* (simple), *madya* (medium), and *utama* (main/great) based on the tradition'.

Paruman desa patut kawentenang sakirang-kirang ipun nagken atiban apisan (Awig-Awig Desa Adat Sumerta, paos 23 patet 1). [16]

'Village meetings must be held at least once a year'

The data [14-16] above is intended to affirm something. Data [14] confirms or warns that the boundaries or borders of yards, gardens, and fields are made clear. The data [15] confirms that the temple festival/*piodalan* at one of the temples in *Desa pakraman* Penarukan uses the Balinese Calendar system. Data [16] asserts that at least once a year the village meeting must be held. The data [14-16] is intended for all citizens to know about it. Meanwhile, data [14 - 16] is aimed at building a shared knowledge about something. Data [14-16] is an assertive speech act.

The commissive speech act is an utterance to express certainty or sincerity of the speaker to do something accordingly in the future.

Yening wenten wawalungan sane ngeleb ring karang warga sane seosan, ngantos ngrusak papuyonan, wealungan wenang kataban, nebusin akwehnyane manut prabeya sane karusak, kasaksi olih prajuru banjar adat (Awig-Awig Banjar Pakraman Baler Bale Agung paos 18 petet 2) [17]

'If there are livestock wildly released to other people's yards then destroy the plants, the livestock must be retained, redeemed as equal to the caused losses, witnessed by the leaders of customary *banjar*'

Salah sinunggil warga banjar adat Baler Bale Agung makarya biuta:

ha. Mawicara sane singlad, majaljal keni pamidanda pacamil Rp 50.000,00.

na. Nyasar laksana (ngamaling, nyolong semara) keni pamidanda 100 kg beras utawi jinah Rp 800.000,00 (paos 19.5). [18]

'One of the Baler Bale Agung people made a commotion:

a. Talking inappropriately, disputing will be fined pecamil Rp 50.000,00.

b. Doing bad conducts (stealing, cheating) will be fined at the amount of 100 kg of rice or money Rp800.000,00'

Data [17-18] above indicates that sanctions will be imposed if one of the people acts as described in the article. One critical viewpoint that can be given to this linguistic fact is that commissive illocutionary are not only committed to promise and offer, as Searle (1969); but also to declare modal information with construction **if ... then.... Construction of modalities if ... then ... also declare certainty that will happen in the future.**

The directive speech act is an expression of speech in such a way that the speaker does something according to the speaker's intent. For speakers, the expression of directive speech act is as a reason to act or behave. *Awig-awig* becomes the reason to do or not do something according to *awig-awig* of every *banjar/desa pakraman*.

Sahanan warga desa sane sampun maperabian patut ngawit tedun makrama (Awig-Awig Desa Adat Sumerta paos 14 patet 1) [19]

'Every villager who has got married should start to be the 'adat member'.

Tan kalugra medil, nulup, nyaring minakadi salwiring pamargi ngejuk paksi sane wenten sawewengkon desa pakraman Menanga (Awig-Awig Desa Pakraman Mananga, paos 29 petet 14) [20]

'No shooting, archery, capture or catching of birds in any other way in *Desa Pakraman Menanga*'

The data [19] is the reason for ordering or requiring every citizen or anyone who has been married to be a member of *banjar*. In addition, data [20] becomes the reason for prohibiting bird catching in any way in *Desa pakraman Menanga*.

E. The Use of Quantity and Manner Maxims

Based on the data, the principle of cooperation that underlies the use of Balinese language in *awig-awig* of *desa pakraman* is the quantity and manner maxims. The application of the quantity maxim in *awig-awig* also relates to local wisdom in speaking. In Balinese society, there is one speech wisdom expressed by the proverb *liu ngomong, liu pelihne* 'More talks, more mistakes'; even in the Balinese proverbs, there is a metaphor of *liunan krebek kuangan ujan* 'more thunder, less rain' which is like a lot of talk but nonsense. Local wisdom and metaphor is a cultural foundation for the Balinese people to speak sufficiently and effectively (Arnawa, 2016, p. 62). The value of local wisdom is implemented in *awig-awig* with short but solid sentences.

Tan kalugra mabawos, malaksana sane tan rahayu sajeroning pura kahyangan. Yening mamurug yogya katiwakin dandha mrayascita pura inucap (Awig-Awig Desa Pakraman Menanga, paos 34 petet 4) [21]

'Not allowed to speak, do bad thing in the temple environment. If violate it, then they are obliged to perform the ceremonial purification of the temple'

Sane wenang maosin minakadi nulusang wicara ring desa inggih punika prajuru desa sinanggegh kerta desa (Awig-Awig Desa Pakraman Alapsari, paos 62 petet 1) [22]

'Those who have the right to talk in the village is the head of the village'.

Data [21-22] illustrates that the *awig-awig* text is structured on the principle of austerity so that the used syntactic construction tend to be short but focus on the affirmed topic. This is empirical evidence that the use of Balinese language in *awig-awig* of *desa pakraman* follows the maxim of quantity in the cooperation principle proposed by Grice (1975). Another communication strategy used is to advance the topic of speech (fronting).

In addition to the quantity maxim, the dominant use in the *awig-awig* text is the manner maxim which governs how a message should be sent. This maxim application is manifested with respect for all speech variables. The respect of speech variables is realized with the Balinese language use of *alus singgih* 'honor-high' variety. None of the *awig-awig* sentence uses the low-level Balinese language. Thus, the use of Balinese *alus-singgih* variety is a linguistic strategy for creating hegemonic politeness in Balinese society, as shown by the following data.

Sane kinucap wewalungan inggih punika sekancan buron suku pat, sekadi: bawi, banteng, kambing, kebo, misa, jaran, asu miwah sapanuggilanipun, taler watek makampid sekadi: ayam, itik, hangsa, dolong miwah sebacakanipun utawi sane siosan sane nyadnya kapiara (Awig-Awig Desa Pakraman paos 29 petet 1) [23]

'The so-called pets are all four-legged animals, such as pigs, cows, goats, buffaloes, horses, dogs and the like, as well as winged groups like chickens, ducks, geese and the like that are worth keeping'

Yaning wenten tetanduran ngungkulin, semaliha wastu mayanin ka pisaga patut kawara antuk paiguman ping ajeng mangda prasida sang nuwenang wit ngebah utawi notor (Awig-Awig Desa Adat Batusari, paos 28 petet 2) [24]

'If any plant exceeds until it can harm a neighbor, the owner is obliged to be reminded in a meeting to cut them down.'

The data [23-24] clearly support the analysis that the use of Balinese language of *alus singgih* is a form of hegemonic politeness. This is represented by data [23], pets and data [24] is a plantation. In general, based on the norms of Balinese social interaction, animals and plants can be expressed in Balinese varieties of *andap* 'low' or as high as Balinese language '*alus-sor* 'honor-low'. If data [23-24] is expressed in Balinese language of *andap* variety, the following speech will occur.

Ane keadanin ubuhan makejang buron mabatis papat, luwire: celeng, sampi, kambing, kebo, misa, jaran, cicing, muang ane lenan, teken soroh ane makampid luwire: siap, bebek, angsa, dolong, muah ane lenan ane pantes kaubuhin [23a].

'The so-called pets are all four-legged animals, such as pigs, cows, goats, buffaloes, horses, dogs and the like, as well as winged groups like chickens, ducks, geese and the like that are worth keeping'

Yen ada pamulaan ngungkulin buina bisa nyengkalen pisaga dadi ketaraang apang ane ngelahang ngebah wiadin notor kayune ento [24a].

'If there are plants exceeding until it can harm a neighbor, the owner is obliged to be reminded in a meeting to cut them down.'

Utterance [23] and [23a], as well as utterance [24] and [24a] express the same message. The use of honor-high variety in data [23-24] shows that in *awig-awig*, animals and plants were expressed in Balinese honor-high.

IV. DISCUSSION

Based on data analysis, it is known that the speech in the *awig-awig* discourse of *desa pakraman* in Bali, Indonesia, is characterized by the use of imposing speech, the use of wisdom and acceptance maxims, the use of modalities, the use of positive face parameters, the use of assertive, commissive and directive speech acts, and the use of quantity and

manner maxims. The use of imposing speech act is linear with the maxim of wisdom in the politeness principle. The imposing speech and maxim of wisdom is held on to the assumption that speakers consciously minimize loss to others or maximize gain on others. The imposing speech and maxim of wisdom are expressed in sentence construction which tends to be shorter than the presentation of the quantity maxim.

Awig-awig is a traditional or customary Balinese law product that regulates the rights and obligations of its people. As a rule, it contains obligations, prohibitions, orders, and penalties as sanctions. All aspects of *awig-awig* contents must be shared knowledge. To build on the same knowledge and understanding, the content of *awig-awig* is expressed by assertive speech acts constructed by direct-literal speech acts so as to avoid the coercion of understanding.

Sanctions are an integral part of *awig-awig*. Sanctions must contain certainty. In pragmatic studies, utterances that state certainty are called commissive. Many experts say that commissive speech acts are expressed by the verbs of the speech act of promise and offer. Based on the data found in *awig-awig*, it was revealed that, in addition to promises and offers, it was also required to state certainty. Therefore, the research team believes that it is a verb of commissive speech act, so this finding is the development of previous speech act theory.

Patria and Arief (2015) stated that obedience or hegemony can be developed in two ways: through power and exemplary. Power can be interpreted as the consistent application of law; meanwhile exemplary is interpreted as a demonstration of action to cause the nurturing effect for others. This theory focuses on agents or actors as the center of power and ignores the role of people. This theory emphasizes the central role of on power actor to create hegemony. Based on this theory, hegemony is only formed through external motivation. This theory ignores the inner aspects of the general population. The inner aspect is the essential element of humanity, and if it is touched it will have a real effect on his behavior. The appreciation of the inner aspect is a manifestation of respect for human beings as the subject of social change. In the *awig-awig* text, the inner aspect of the inner aspects become the focus of attention.

Based on the data analysis, it is found that respect is one of the hegemonic strategies. The honor can be realized by using the option of imposing utterance to cause public admiration and awkwardness. Respect is also a manifestation of the appreciation of the leader towards the people. Respect is a community's psychological management strategy. Respect embodied through the use of imposing utterance is a linguistic instrument to build social hegemony. The imposing utterance is a linguistic expression to manifest hegemonic politeness. The imposing utterance is a linguistic instrument to build hegemony based on awareness and internal motivation of every people. In *awig-awig*, the honor is manifested by the linguistic instrument of Balinese language speeches of *alus singgih* 'honor-high' variety. The Balinese language of *alus singgih* variety is used to give a high social status to the participants. The placement in high social status can foster a reflected social consciousness through its obedience to the written provisions of *awig-awig*. Thus, the respect presented through the use of the Balinese language of *alus singgih* is a linguistic instrument for expressing hegemonic politeness in Balinese society and culture which is linear to the pragmatic parameter of the positive face (Sumarsono, 2010, p. 156).

V. CONCLUSION

Balinese hegemonic politeness in *awig-awig* of *desa pakraman* is manifested by various grammatical, social, and pragmatic markers. The most noticeable grammatical marker is the use of modalities to state certainty. Modality always begins a sentence, although it can be grammatically positioned at the end. Prepositioning the modalities is a manifestation of language politeness in Balinese culture. In addition to the grammatical marker, it uses the social marker, that is, the use of the Balinese language of *alus singgih* 'honor-high' variety. The Balinese language of *alus singgih* is a sociolinguistic fact. This variety is used to show respect and elevate the social status of participants, especially the speaker.

The pragmatic markers used are imposing utterance; the maxim of wisdom, the maxim of quantity, and the maxim of manner. All pragmatic markers are expressed through direct-literal speech acts. Language politeness is a form of respect to the speakers. Respect to the speaker can form a person's internal obedience or hegemony. Internal obedience is a fundamental inner aspect. Respect is one way of building, nurturing, and maintaining social bonds so that awareness appears to follow the collective will that produces hegemonic politeness. Thus, the hegemony is not merely a matter of law enforcement and exemplary, but also related to respect or honor.

REFERENCES

- [1] Arnawa, N. (2016). Interpretasi pragmatis analogis metafora bahasa Bali. *Jurnal Kajian Bali*, Vol. 06. No. 1; p.59 – 80.
- [2] Austin, J.L. (1975). *How to Do Things with Words*. New York: Oxford University Press.
- [3] Bach, K. and Robert M. Harnis. (1979). *Linguistic Communication and Speech Acts*. Cambridge: The MIT Press.
- [4] Brown, P. and Levinson, S.C. (1987). *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press.
- [5] Duranti, A. (2001). *Linguistic Anthropology*. New York: Blackwell Publisher.
- [6] Fairclough, Norman. (1989). *Language and Power*. London: Longman.
- [7] Grice, H.P. (1975). *Logic and Conversation dalam Syntax and Semantics: Speech Acts 3*. New York: Academic Press.
- [8] Grundy, Peter. (2000). *Doing Pragmatics*. New York: Hodder Ardold.
- [9] Latif, Yudi dan Idi Subandi Ibrahim. (1996). *Bahasa dan Kekuasaan*. Bandung: Mizan

- [10] Leech, Geoffrey. (1983). *Principles of Pragmatics*. London: Longman.
- [11] Langacker, Ronald W. (1972). *Fundamentals of Linguistic Analysis*. New York: Harcourt Brace. Jovanovich, Inc.
- [12] Levinson. S.C. (1989). *Pragmatics*. Cambridge: Cambridge University Press.
- [13] Marzuki. (1986). *Metodologi Riset*. Yogyakarta: BPFE-UII.
- [14] Mashun. (2005). *Metode Penelitian Bahasa*. Jakarta: Rajagrafindo Persada.
- [15] Nababan, P.W.J. (1987). *Ilmu Pragmatik (Teori dan Penerapannya)*. Jakarta : P2LPTK.
- [16] Naryana, I B Udara. (1983). *Anggah-Ungguhing Basa Bali dan Peranannya Sebagai Alat Komunikasi Bagi Masyarakat Suku Bali*. Denpasar: Udayana University.
- [17] Patria, Nezar dan Andi Arief. (2015). *Antonio Gramsci, Negara dan Hegemoni*. Yogyakarta: Pustaka Pelajar.
- [18] Pemerintah Provinsi Bali. (2001). 'Peraturan Daerah Nomor 3 Tahun 2001 Tentang Desa Pakraman'. unpublished .
- [19] Pemerintah Provinsi Bali. (1992). 'Peraturan Daerah Nomor 3 Tahun 1992 Tentang Bahasa, Aksara, dan Sastra Bali'. unpublished.
- [20] Piller, Ingrid. (2016). Monolingual way of seeing multilingualism. *Journal of Multicultural Discourses*, Vol. 11 No. 1, p.25 – 33.
- [21] Scherer, Klaus R. And Howard Giles. (1979). *Social Markers in Speech*. Cambridge: Cambridge University Press.
- [22] Searle, J.R. (1969). *Speech Acts*. London. Cambridge University Press.
- [23] Shi-xu. (2016). Cultural discourse studies through the journal of multicultural discourses: 10 year on. *Journal of Multicultural Discourses*, Vol. 11 No.1, p.1 – 8.
- [24] Shi-xu. (2017). Cultural discourse studies scholar as builders of a shared world. *Journal of Multicultural Discourses*, Vol. 12 No. 4, p.307- 311.
- [25] Sumanto. (1995). *Metodologi Penelitian Sosial dan Pendidikan*. Yogyakarta: Andi Offset.
- [26] Soemarmo, Marmo. (1988). *Pragmatik dan perkembangan mutakhirnya*. In Soenjono Dardjowidjoyo, (ed.), *PELLBA I*, p.157 – 215. Jakarta: Unika Atma Jaya Press.
- [27] Sumarsono. (2004). *Filsafat Bahasa*. Jakarta: PT. Gramedia Widiasarana Indonesia.
- [28] Sumarsono. (2007). *Sosiolinguistik*. Yogyakarta: Sabda - Pustaka Pelajar.
- [29] Sumarsono. (2010). *Pragmatik*. Singaraja: Univeritas Pendidikan Genesha Press.
- [30] Thomas, Linda dan ShanWarieng. (2007). *Bahasa, Masyarakat dan Kekuasaan*. Yogyakarta: Pustaka Pelajar.
- [31] Thomas, Jenny. (1995). *Meaning in Interaction: An Introduction to Pragmatics*. New York. Longman.
- [32] Wijana, I Dewa Putu. (1996). *Dasar-Dasar Pragmatik*. Yogyakarta: Andi Offset.



Nengah Arnawa was born in Jinengdalem, Singaraja, Bali, Indonesia on December 24th, 1965. He had completed his doctoral program in 2005. The areas of his interest include semantics, pragmatics, and language philosophy. Since November 1st, 2002, he was appointed as an associate professor at IKIP PGRI Bali in Semantics. He has been writing a number of articles, such as: *Meaning Truth Explication Language Philosophy: A Multicultural Communication Dimension* (2015); *Children Indirect Speech Acts at Age 18-24 Month: A Case Study on Indonesian Language Acquisition by Balinese Children* (2016); *Shift of Balinese Language Vocabulary of Agriculture: A Study on Anthropological Linguistics* (2016); *Interpretation of Pragmatic Analogical Balinese Metaphors* (2016); *The Implementation of Natural Semantic Metalanguage and Semantic Filed in Language Teaching: A Case Study* (2017); *Cecimpedan: Semantic Cognitive Process on Balinese Children* (2017).



I Wayan Gunartha was born in Sangeh, Badung, Bali, Indonesia on December 21th, 1965. He completed his doctorate program in 2014 at Yogyakarta State University. His academic position is an associate professor at IKIP PGRI Bali.



I Nyoman Sadwika was born in Silemadeg, Tabanan, Bali, Indonesia on June 16th 1970. He graduated from Faculty of Language and Arts Education at IKIP PGRI Bali and completed master degree in literary discourse at the Udayana University in 2014. Now, He is a lecturer at Faculty of Language and Arts Education at IKIP PGRI Bali. His academic position is a lector since May 1th, 2012.