ABSTRACT

Cross cultural communication is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavor to communicate across cultures. The purposes of this study entitled “Interrogative Modes in Cross Cultural Communication at Sanur Village, Denpasar, Bali” are to identify the possible utterance meanings of imperative dictum in the interrogative modes found in cross cultural communication at Sanur village, Denpasar, Bali and to recognize the illocutionary force of the interrogative modes found in cross cultural communication at Sanur village, Denpasar, Bali, based on the context of situation.

The data of this study were collected through observation method and interview technique. The data collected might have more than one utterance meanings and those utterance meanings were considered as the ambiguity of the data. The context of situation theory proposed by Halliday (1985) was used to identify the illocutionary force of those interrogative modes so that the data would not be ambiguous because the field of discourse, the tenor of discourse and the mode of discourse supported the speaker’s intention in producing the utterance and the appearance of the directive acts.

The result of the analysis showed that the possible utterance meanings identified in each data would be asking or questioning, ordering, commanding, requesting, begging, pleading, praying, entreating, inviting, permitting and advising framed by the interrogative form.

The context of situation supported the speaker’s intention or the illocutionary force in producing the utterance. The illocutionary force identified in the data were ordering, commanding, requesting, begging, pleading, inviting, and advising.

**Keywords:** cross cultural communication, imperative dictum, interrogative modes
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CHAPTER I

INTRODUCTION

1.1 Background of Study

Indonesia has many beautiful tourism destinations to be visited by the tourists from the countries around the world, especially Bali. Bali is a popular tourist destination and is renowned for its highly developed arts, including traditional and modern dance, sculpture, painting, leather, metalworking, and music. Sanur village is one of the tourism objects in Bali visited by the tourists coming from other countries around the world. It means that there would be many people who have different nationality and cultural background visiting this beautiful Sanur village, which is well-known as the one of the tourism destinations. English is an international language and it is used by the Balinese people to interact with those tourists, especially in selling souvenirs, guiding them to the tourism objects, and so on. In this case, cross cultural communication is conducted between the local people and the tourists. Besides, the cross cultural communication could be also conducted among the tourists themselves who has different nationalities and cultural background.

Cross cultural communication is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavor to communicate across cultures. In cross cultural communication, the speakers of each ethnic uses different pattern of
communication. They use different ways in delivering their meaning. The different ways of communication of these ethnics is very interesting to be studied.

According to Wierzbicka (1996, 2002) and Goddard (2004), the speaker and the hearer in cross cultural communication are using different mode and dictum. It is also stated that the mode of the utterance contains different dictum that will be delivered directly or indirectly. The utterance meaning of the speaker can be understood from two different aspects or levels; it is the utterance meaning as the first level and second is the force of the utterance.

The pragmatists believe that the claim of dictum imperative is "I want you to do something". In principle, the dictum imperative is a command. The command is delivered directly or indirectly. The pragmatists also argue that people do not always or usually say what it meant. What they mean is different from what is meant by the utterance produced by the speakers themselves.

People often use the imperative form in order to ask someone to do something. However, the interrogative form also can be used to command someone to do something. For example: “Could you open the window, please?” It is recognized as interrogative form; however, the implicit meaning can be “Open the window!” We can conclude that these utterances basically have the same meaning which is to ask someone to open the window. Although “Could you open the window, please?” is considered as interrogative form, the force will be the same as the imperative form “Open the window!” which is the hearer himself will open the window.
This study is conducted in order to study about the interrogative modes that often uses by the people who use English as their native language in their daily activities. The interrogative modes found would have more than one utterance meanings and those utterance meanings were considered as the ambiguity of the data that might be understood by the hearer (H). The interrogative modes would have the implicit meaning of dictum imperative “I want you to do something”. Therefore, those utterance meanings of imperative dictum found in the data became the ambiguity of the interrogative modes and the context of situation theory proposed by Halliday (1985) was used to identify the illocutionary force of those interrogative modes so that the data would not be ambiguous because the field of situation, the tenor of situation and the mode of situation supports the speaker’s intention in producing the utterance and the appearance of the directive acts.

1.2 Problems of Study

The problems that appear according to the background above are listed as follows:

1. What the interrogative modes and their possible utterance meanings of imperative dictum are identified in cross cultural communication at Sanur village, Denpasar, Bali?

2. What illocutionary forces are implied in the interrogative modes found in cross cultural communication at Sanur village, Denpasar, Bali?
1.3 Aims of Study

According to those problems above, the aims of this study are listed as follows:

1. To identify the interrogative modes and their possible utterance meanings of imperative dictum in the interrogative modes found in cross cultural communication at Sanur village, Denpasar, Bali

2. To analyze the illocutionary force of the interrogative modes found in cross cultural communication at Sanur village, Denpasar, Bali

1.4 Scope of Discussion

For the scope of discussion, this study was concerned in the interrogative modes found in cross cultural communication at Sanur village, Denpasar Bali, which essentially have the implicit meaning of imperative dictum “I want you to do something”, i.e. “Could you please bring me that document?” The form of this utterance is interrogative, however, the implicit meaning of the speaker is actually he wants the hearer to do something which is to bring the document that he requests. The data of this study was analyzed in order to obtain the illocutionary forces of the interrogative modes found in cross cultural communication at Sanur village, Denpasar, Bali. The context of situation theory proposed by Halliday (1985) was used to identify the illocutionary force of those interrogative modes so that the data would not be ambiguous because the field of discourse, the tenor of discourse and the mode of discourse support the speaker’s intention in producing the utterance and the appearance of the directive acts.
1.5 Research Method

Methodology is the set of methods that are used as the steps in doing the scientific writing in obtaining the data. The research method can be divided into three. They are (1) data source, (2) method and technique of collecting data, (3) method and technique of analyzing data.

1.5.1 Data Source

The informant is the important source of this study because without them it would be difficult to obtain the data and the information. The informants of this study were adolescent or adult due to their ability in determining the value contained in the utterance of communication. The nationalities of the informants are focused on the country which use English as their national language or as long as English itself can be spoken fluently by the informants as their second language in their daily conversation, especially when they have the conversation with the person from different country. The informants were obtained in Sanur village, Denpasar, Bali. This was due to the fact that the cross cultural communication would be conducted in Sanur village, as one of the tourism objects in Bali visited by the tourists coming from other countries around the world. and were limited twenty informants.
1.5.2 Method and Technique of Collecting Data

The data were collected from Sanur village, Denpasar, Bali through observation technique and interview. The interview was conducted through asking the questions related to the problem of this study. The informants were asked some questions. In this case, the interviewer asked them generously without based on the list of the questions prepared previously. Through this way, the information collected was richer; the conversation was not rigid or awkward or boring by both the interviewer and the informant.

The development of the informant in this study used snowball technique which was from one informant to another in taking the turns. The increase of the informant was ended if there was no more variation of the information and the category of the data.

1.5.3 Method and Technique of Analyzing Data

The data in this study was analyzed qualitatively which relies on observation and interview technique. The collected data were descriptively analyzed based on the theory of this study. The first step of analyzing data was collecting the interrogative modes which have the implicit meaning ‘I want you to do something’ as the data. Then, the data were analyzed to obtain the possible utterance meanings of imperative dictum based on the verbs denoting members of the directive illocutionary act, which are; asking or questioning, ordering, commanding, requesting, begging, pleading, praying, entreating, inviting, permitting, and advising. Each utterance may have more than one utterance meanings and those
utterance meanings were considered as the ambiguity of the data. The context of situation theory proposed by Halliday (1985) was used to identify the illocutionary force of those interrogative modes so that the data would not be ambiguous because the field of situation, the tenor of situation and the mode of situation supports the speaker’s intention in producing the utterance and the appearance of the directive acts.

The selected data were analyzed by using qualitative method. The qualitative method was used since this study analyze the social phenomena like speech acts and the data were analyzed subjectively depending upon the writer’s knowledge.