THE IMPERATIVE OF REQUEST IN THE *SULALATUS SALATIN* AND THE ARCHIVES OF BANTEN SULTANATE

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ABSTRACT

The research aimed to find the imperative of request in the old manuscripts, analyze its use based on the social status between the speaker and the audience, and analyze the request strategy by analyzing the sentence's structure. The data were taken from narratives and dialogues of Banten Sultanate archives dated in 1600s to 1800s and the Sulalatus Salatin in 1800s. Therefore, the research design applied a descriptive qualitative method. The use of minta (ask), minta tolong (asking for help), mohon and pohon (beg/pray), and tolong (help) as request markers were described in graphs. The results show that minta is universal, which can be used from a speaker to an audience with lower-higher, equal, and higher-lower statuses. Minta tolong is uttered by a speaker to an audience with lower-higher and equal statuses. In the Sulalatus Salatin, mohon and pohon request markers are the most spoken to a king. Minta is universal, and tolong is uttered by a speaker with higher status to an audience with a lower status. Explanation of the situation, apologies, subject, demand, receiver, verb, reason, hope towards the audience, and attention-getter are components to construct an imperative request in the manuscripts.

Keywords: imperative of request, Sulalatus Salatin, Banten Sultanate archives, historical pragmatics

INTRODUCTION

Imperative of request is an expression to ask an audience to do or not to do a particular activity for the speaker's desire. Requesting is highly essential in daily life communication. The expressions of requesting may vary depending on the relationship between the speaker and the audience. Oda (2018) has said an utterance might differ depending on situations, the relationship between speaker and audience, and topics. Furthermore, the change of audience, topic, activity, place, medium, emotion, and others also vary the speaking style (Oda, 2018). For example, in the Japanese community, the type of expression when speaking to an audience with higher status, such as a company director, is different if the audiences are friends or children. The speaker is required to choose the most appropriate expression for these audiences to maintain their relationship.

Furthermore, the speaker needs to select the most appropriate expression by adding some components in the utterance due to the degree of burden of the requested content that the audience will carry (Kumagai & Shinozaki, 2006), so the audience may accept the request. For example, when someone borrows 1 dollar from a friend, the request strategy will differ from someone who borrows 1000 dollars from a teacher. In conclusion, the speaker will be required to reconsider some request strategies based on the relationship with audiences, situations, and degree of burden. The imperative of request in Japanese and Indonesian languages may differ due to the cultural background of both languages.

Unfortunately, unlike the Japanese language, the honorific system and polite form do not exist in the Indonesian language. However, Indonesian seemingly choose and distinguish the requesting expressions depending on the audience. For example, a speaker would tend to utter more polite expressions to a higher-status audience, namely a university teacher or director of a company. On the other hand, a speaker may not use a polite expression to close friends or relatives.

Similar to the Japanese language, the imperative of command in the Indonesian language is less polite. However, the politeness will be increased by changing it into the imperative of request.

The research of modern imperative, exclusively imperative of request, has been reported by Maros and Halim (2018) in the Malay language. They mainly focus on analyzing the alerters, namely the audience's titles and pronouns of the imperative of request uttered by the students. However, in Indonesia, the imperative of request tends to be explained in the research of imperative in general. Nurhayati (2018) has compared the imperative in English and Acehnese, explaining imperative types and functions, including requesting. *Tulōng* has a function as a politeness marker when uttering a request in the Acehnese language. Some previous researches have also reported imperative in local language dialects. Thamimi and Wiranty (2019) have reported the imperatives in the Selimbau Malay dialect, and Ramaniyar (2017) in the Sintang Malay dialect. *Tolong* and *mohon* as imperative of request can be found in the Sintang Malay dialect (Ramaniyar, 2017). Therefore, *tolong* is common in some local Indonesian languages. Tamrin and Nursyamsi (2020) have reported *tolong* as an imperative of request in the local language of Palu. Septi and Nurhayati (2020) have reported that *tulung* functions as an imperative of request in the Javanese language. Thus, *tolong* may disperse in other local languages of Indonesia.

The imperative of request explanation can also be found in some research of *tindak tutur* (speech act) between teachers and students in the school (Ahmad, 2020; Arifin, 2018; Asdar, Hamsiah, & Angraeni, 2019; Febriadina, Sumarwati, & Sumarlam, 2017; Qomariyah, 2017; Rizal, 2017; Sulhan, 2019). As a politeness strategy, the marker *tolong* is frequently used to utter a more polite imperative by the student to the teacher (Arifah, 2019; Djarot, 2019; Mufazah & Sumarti, 2017; Nurzafira, Nurhadi, & Martutik, 2020; Sampoerno & Chaniago, 2021; Septiani, Sumarti, & Rusminto, 2018). On the other hand, *mohon* is used in speech rather than daily conversation (Indri, Faizah, & Charlina, 2019; Safitri & Utomo, 2020; Yanyan, 2020). Nurpadillah (2019) has also reported *mohon* is used by the university teacher to the students in the WhatsApp group platform. The research of speech act, especially imperative, is developing in Indonesia. However, the research focusing on the imperative of request, especially *minta tolong* and *mohon*, is not easy to be found. Some previous researches describe the types of imperatives without analyzing the use and the structure.

Imperative of requests in Indonesian language are namely *kalimat permintaan* and *kalimat permohonan*. In the *kalimat permintaan*, the polite word *tolong* (help) or phrase which contains the meaning of *minta* (ask) are frequently used (Rahardi, 2005). In addition, *coba* (try), *harap* (hope), *mohon* (beg/pray), and others such as *sudilah kiranya* (if you may), *dapatkah seandainya* (if it is possible), *diminta seandainya* (I wonder asked), and others, are also considered as imperative of request. Meanwhile, *kalimat permohonan* is marked by the polite word *mohon* (beg/pray) (Rahardi, 2005).

Also, particle *-lah* is used to lighten the degree of imperativeness in the request (Rahardi, 2005). However, *minta tolong* (asking for help) and *mohon* (beg/pray) are more frequently used daily. Rahardi (2005) has reported that *tolong* and *mohon* are used to lighten the imperative degree and make a more polite expression. However, the classification of each request expression based on speaker and audience relation in the modern Indonesian language remains vague. Also, the imperative of request structures and its functions are not yet clearly explained. Therefore, the research mainly discusses the imperative of request in the Indonesian language from the perspective of pragmatics and history. The historical approach expects a better understanding and makes a foundation for further research on the modern Indonesian language's request.

Applying a pragmatic perspective to historical linguistics describes the development of a language, or the language change, as social acts of communicators under shifting historical circumstances. In this context, the conditions leading to altered types of speech acts are particular, e.g., aims, motives, interests, public and private behavior, institutions, formulae, and rituals. Language change from a pragmatic point of view can thus be understood as a shift in (potential) human behavior (Jucker, 1995).

Applying historical dimension to pragmatics suggests that the task of historical pragmatics is to describe pragmatically how language is used in former times as transmitted in historical texts. What types of rules, conditions, and functions of social acts are effective in earlier language stages or processes of language change. In short, historical pragmatics focuses more on language use, pragma-historical linguistics more on language change (Jucker, 1995).

The combination of the methodology of pragmatics in the linguistic and historical language is later named 'historical pragmatics' by Andreas H. Jucker. Historical pragmatics is a study that deals with changes in the linguistic structure resulting from altered communicative needs, which are due to changes in the social structure. The aims of historical pragmatics include (1) the description and the understanding of conventions of language use in communities that once existed and that are no longer accessible for direct observations, and (2) the description and the explanation of the development of speech conventions in the course of time (Jucker, 1995).

The dialogues or utterances in the novel can be analyzed with pragmatics studies, such as in the research of Maghfiroh (2020); Marini and Purba (2021); Nurhaliza, Ramli, and Idham (2020); Umamy and Irma (2020). Besides, A'yuni and Parji (2017); Fakhriyah (2020); Fitriah and Fitriani (2017); Laila and Septia (2019) have used a novel to analyze its expressive speech acts, locution, illocution, and perlocution. Although the research using modern novels is growing, the old manuscript, namely *Sulalatus Salatin* and other

Malay essays, is still neglected. The manuscripts are mainly analyzed by historical, philology, and literature studies. Handayani (2020) has reported the conception of Malay kings, and Raden and Andrijanto (2017) have researched the *wayang* illustration in a *hikayat*. Apriyadi (2020) and Hidayah (2020) have researched with literature studies on a *hikayat*. Aziz et al. (2020) have reported the Acehnese archaic words on *hikayat Prang Sabi* for the linguistic. Nizam et al. (2020) have used the *Hikayat Abdullah*, which originated in 1849, to analyze its stylistic. However, the research of historical pragmatics remains undeveloped in Indonesia.

Concerning these statements, the research contains two objectives. The first is to know the imperative of request in old manuscripts and determine its use depending on the speaker and audience relationship. The second is to analyze the imperative of a request's structure to explain its request strategies. In addition, the research's expected benefits are intriguing other researchers to conduct linguistic research with old manuscripts as an object. Thus, researchers and readers would profoundly understand the imperative of request in Indonesian and Malay languages. Nevertheless, the research expects the fulfillment of the Indonesian government program on traditional culture preservation. As mentioned in the Constitution of the Republic of Indonesia 2017 No. 5 about Cultural Development, manuscripts are cultural development objects.

METHODS

The method applied in the research is descriptive qualitative (Kim, Sefcik, & Bradway, 2017) since it discusses the narrations and dialogues in the old manuscripts. The data are collected from two literatures namely *Sulalatus Salatin: Sejarah Melayu* by Ahmad (1979) and *Perang, Dagang, Persahabatan Surat-Surat Sultan Banten* by Pudjiastuti (2007). *Sulalatus Salatin: Sejarah Melayu* contains the story of the genealogy of the kings of Malay from three different manuscripts dated in the 1800s and written in the Malay language. *Perang, Dagang, Persahabatan Surat-Surat Sultan Banten* contains Banten Sultanate archives related to inauguration, trade agreements, and others. These archives are mainly the letters from the kings and governors of the Banten Sultanate to England, Denmark, and Dutch rulers from the 17th to 19th centuries. It is written in Malay, Arabic, and Javanese languages, but the research will handle the request in the Malay language. The *Sulalatus Salatin* is chosen because it is a long essay that reflects the Malay people's daily life, cultures, and daily conversation in that era. It also contains dialogues between people from various social levels. Meanwhile, Banten Sultanate archives are chosen because it contains many letters with natural written conversation from the 1600s to the 1800s. The research is designed through the following steps. First, the research focuses on *tolong*

(help), *minta* (ask), and *mohon* (beg/pray) because these words are imperative of request that is often used in daily conversation. Second, list *tolong, minta*, and *mohon* by their function and classify the imperative of request through the year found in the manuscripts. Third, the words are then processed into a graph to show the use of the requesting markers based on the speaker and audience relation and status. The status will be divided into low-high, equal, high-low. Lastly, collect the words or phrases before and after *tolong, minta*, and *mohon* to examine the request strategy.

From the research's objects selected, 237 words are found with 71 words as imperative of request, 73 words as non-imperative of request, 75 words as asking permission, 15 words as apologies, and three words found in praying context. If a verb is followed after *tolong*, it will be classified as 'request' because the speaker asks the audience to do a particular activity for the speaker's benefit. Meanwhile, if after *minta* appears nouns that show objects, for instance, money, food, and others, it will be classified as a 'non-imperative request' since it does not fulfill the function of requesting. *Minta maaf, minta ampun, mohon maaf,* and *mohon ampun*, which mean asking for forgiveness, are classified as 'apologies'. Suppose the speaker says *mohon* to ask permission from the audience to do a particular act. In that case, it will be classified as 'asking permission'. *Bermohon pulang, bermohon kembali*, which means asking permission to go home, also include as 'asking permission'. Lastly, suppose *tolong, mohon*, and *minta* are followed by *Allah* or God. In that case, it will be classified as a 'praying context'. However, in the research, only expressions that have functioned as imperative of request will be processed into a graph to compare each word briefly.

The graph describes the relation and status between speaker and audience. The graph will help the analysis of the requesting strategy. The requesting strategy spoken by a speaker with *lower* status to an audience with *higher* status is different and vice versa. Thus, classifying the words and phrases are necessary. The words or phrases which come before and after *tolong, minta, mohon* are described as components of the requesting strategy. Components are then processed into a table. Finally, the function of each component will be described.

RESULTS AND DISCUSSIONS

The imperative of request markers in the Banten archives and Sulalatus Salatin are represented in Table 1. There are 37 examples of the imperative of request in Banten Sultanate letters with *minta* (ask) and *minta tolong* (asking for help) as request markers, but *mohon* (beg/pray) cannot be found because the Bantenese people speak in Javanese to each other. Meanwhile, the Malay language is used as a common language to communicate with other communities. *Minta* as imperative of request has been confirmed in the 1619 archive and *minta tolong* in 1635. Indonesian applies

these imperatives in the daily conversation to utter a request. Thus, *minta* and *minta tolong* are estimated to function as imperative of request for 380-400 years. The stem of *minta* is not significantly changed. In the 1794 archive, there is *meminta*. *Meminta* is *minta* gets prefix 'me-' but the function as imperative of request is still intact. *Minta* with apostrophe mark (') is found in the 1802 and 1808 archives. The apostrophe indicates the sound [k] at the end of the word. Therefore, *minta'* can be pronounced as *mintak*. The repetition of *minta* and *Minta tolong* discovers in the letter from Prince Muhyiddin and Panembahan Anom. The function of repetition is to emphasize the request (Katami, 2014).

In the *Sulalatus Salatin*, a total of 34 imperative of request examples with the following details, 11 words of *mohon*, 21 *minta*, and one example of *tolong* as imperative of request are found. Also, there are *pinta* and *pohonkan* that function as imperative of request. According to the Sanskrit language dictionary, *pinta* has the same meaning as *minta* (ask). Meanwhile, *pohonkan* comes from the word *pohon* gets suffix -*kan*. In the *Sulalatus Salatin*, *pohon* has the same meaning and function as *mohon* (beg/pray) to utter a request. Furthermore, *pohon* can also be found in another story, namely *Hikayat Sang Boma* (Rahman & Ahmad, 2017). It is said, Sang Boma berkata: *"Patek pohonkan sa-buah negeri tempat patek diam"* (Sang Boma said "I beg for a nation for my settlement."). In this conversation, Sang Boma asks the king to grant him a nation. Sang Boma says *pohonkan* to make a very polite imperative of request because the audience is a king. Thus, *pinta* and *pohon* as an imperative of request in the *Sulalatus Salatin* are not words mistakenly written by the *hikayat's* author but common in Malay literature. However, both are not generally used in modern Indonesian literature and daily conversation.

Table 1 Findings of Imperative of Request in Malay Language Shown in Years

Request Markers	Years	References
Minta	1619	Banten Archive
Minta	1629	Banten Archive
Meminta	1794	Banten Archive
Minta`	1802	Banten Archive
Minta	1804	Banten Archive
Minta	1806	Banten Archive
Minta	1808	Banten Archive
Minta`	1808	Banten Archive
Minta	1808	*Sulalatus Salatin*
Pinta	1808	*Sulalatus Salatin*
Minta	1896	*Sulalatus Salatin*
Pinta	1896	*Sulalatus Salatin*
Mohonkan	1808	*Sulalatus Salatin*
Mohonkan	1896	*Sulalatus Salatin*
Pohonkan	1896	*Sulalatus Salatin*
Bermohon	1896	*Sulalatus Salatin*
Minta tolong	1635	Banten Archive
Minta tolong	1672	Banten Archive
Minta tolong	1680	Banten Archive
Minta tolong	1811	Banten Archive
Tolong	1896	*Sulalatus Salatin*

The findings in the Banten Sultanate's archive are represented in Figure 1. *Minta tolong* and *minta* are the imperative request markers found in the Banten Sultanate's archives. *Minta tolong* (asking for help) is a speech act that shows a humble attitude of the
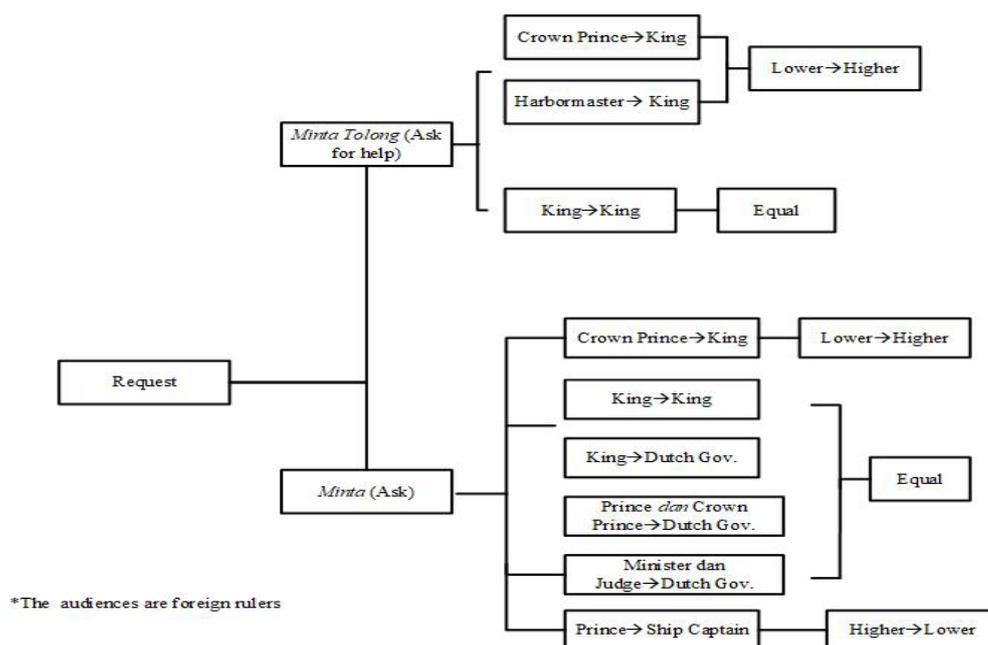

Figure 1 Finding in Banten Sultanate's Archive

speaker when asking about a particular activity for the speaker's benefit. Meanwhile, *minta* means to demand something from the audience. *Minta tolong* and *minta* (ask) have similarities and dissimilarities in their use. *Minta tolong* is uttered as a request from a lower status speaker to an audience with higher status and a speaker and an audience with equal status. Otherwise, *minta* is universal. It is uttered as a request from a speaker to an audience with various statuses.

Data 1 is the example of minta tolong written by a lower status speaker to an audience with higher status in the letter of Prince Anom to the King of England.

Data 1:
*Tiada berani mengalahkan Wolanda yang adha dhi negeri Jayakerta Pangeran Anom **minta tolong** kepada Raja Inggeris beddil dan ubat dan punglu saja juga. Insyaallah jika Raja Inggeris membantu senjata dhengan…*
(Not brave enough to defeat the Dutch in Jayakerta, Prince Anom **requests** the King of England guns, gunpowder, and *punglu*. God willing if the King of England helps with guns…)

This letter is dated 1635. In this letter, Prince Anom asks the King of England for guns and gunpowder. The guns and gunpowder are necessary for the war with the Dutch in Jayakerta. *Minta tolong* is uttered by Prince Anom, a Banten Sultanate's crown prince to Charles I and Charles II, King of England, to make a polite imperative of request. Therefore, *minta tolong* is uttered as a request from a speaker with lower status to an audience with higher status.

Data 2 is the example of *minta tolong* written by a speaker to an audience with equal status in the letter between the Banten Sultanate king to the King of England.

Data 2:
*Anom dan Pangeran Ahmad itu sekarang ini **minta tolong** kepada raja Inggeris selamanya **minta tolong menembak** Pulo Merak dan Caringin dan Anyer. Mulanya kita…*
(Anom and Prince Ahmad now **request** the King of England **to please keep shooting** the Pulo Merak and Caringin and Anyer, at first we are…)

This letter is dated 1811. In this letter, *Sultan Panembahan* Anom and Prince Ahmad ask the King of England to shoot Pulo Merak, Caringin, and Anyer because the Sultanate does not have big weapons for the war. The Sultan writes *minta tolong* to the King of England to make a polite imperative of request. The Sultan and King of England have diplomatic relations; therefore, their status is equal. *Minta tolong* literally means 'asking for help'. However, from Data 2, *minta tolong* means to request because the speaker politely asks the audience to do a particular activity.

The use of *minta* (ask) as an imperative of request is universal. Universal means the speaker can utter it to the audience with various statuses. There is only one example of *minta* as a request uttered by a low-status speaker to a higher-status audience. This is referred to the letter of Prince Anom, the crown prince of Banten Sultanate, to Charles I, the King of England that says, *"Karena inilah Pangeran Anom **minta** bantu kepada raja Inggeris hendhak mengalahkan Wolanda yang ada di negeri Jayakerta."* (Thus, Prince Anom ask for aid to the King of England to defeat the Dutch in the Jayakerta). The prince writes *minta bantu* (ask for aid) to request the King of England in this letter. However, Prince Anom has *lower* status compared to the King of England. Thus, a speaker and an audience with lower-higher status do not generally use *minta* at that time.

The speaker and audience with equal status frequently use *minta* in the Banten Sultanate archives. The use of *minta* between 'king-king' status can be referred to the letters from Banten Sultanate to the King of England dated in the 1600s. *"Raja Banten **minta dhikirim** beddil dan penglu dan ubat."* (The king of Banten **asked** (the King of England) **to send** guns, *penglu*, and gunpowder). In this letter, the King of Banten writes *minta* to request the King of England. The status between the kings is equal. Therefore, *minta* can be applied to utter a request by a speaker to an audience with equal status.

Lastly, *minta* is used by a speaker to an audience with higher-lower status. However, there is only one example that can be found in the research. In 1619, Prince Gebang sent a short letter to *Kapiten Moer* (Captain Moer). The letter ended with *dan jikalau Kapitan suka kita minta padha Kapitan Moer*/ (and if Captain like/favors it, we would like to ask/) without any verb following. The letter is a notification to Captain Moer about Prince Gebang's subordinates, namely Anom, Kalithuh, and Bladong. Despite the possibility that there is no connection with the letter's content, from the context, *minta* in the sentence contains a request from the prince to the captain to continue a particular activity.

After describing the types of imperatives of request markers and their use, the researcher will analyze the structure of the sentence to explain the request strategies.

The words or phrases that appeared before and after *tolong, mohon*, and *minta* in the Banten Sultanate archives are represented in Table 2. These indicate the components of the sentence. Seven components can be found within the sentence: explanation of the situation, apologies, subject, demand, receiver, verb, and reason to construct an imperative request. Generally, the request strategy in the Banten Sultanate archive is ***subject-minta tolong/minta (request marker)-receiver-verb***. The sentence will become longer and more complex by adding more components. Other components can be attached to add persuasiveness to the utterance so the audience can accept the request.

'Explanation of the situation' is often spoken before asking a request. For example, in the Banten Sultanate archives, the death, testament of the previous king, pledge, and agreement between the Banten

Tabel 2 Words or Phrases that Appeared Before and After Request Markers in Banten Archives

Before	After
1. Explanation of the Situation 2. Apologies: *Minta beribu-ribu Maaf* (ask for thousand apologies), *saribu ampun dan dua ribu ampun* (My deepest apologies) 3. Subject: *kita/kami* (We), Raja Banten (King of Banten), Pangeran Anom (Prince Anom), *saya* (I), Pangeran Muhyiddin (Prince Muhyiddin) 4. Demand: *banyak-banyak* (a lot)	5. Receiver: *Padha Kapitan Moer* (To Captain Moer), *kepada tuan Gubernur* (To Mr. Governor), *kepada Kompeni* (To the company (VOC)), *kepada Raja Inggeris* (To the King of England), *kapadha tuwan* (to you (with respect)), *capade Raja Engris* (To the King of England), *kepadha raja-raja Inggeris* (to the Kings of England) 6. Demand: *banyak-banyak* (a lot), *dengan seboleh-bolehnya* (as possible), *supaya boleh* (if possible), *sampai gusar seboleh-boleh kasihan dan pertolongan* (ask your possible pity and help until angry), *dengan kemurahan dan kasihan beserta pertolongan* (with your generosity, pity, and help) 7. Verb: *dhikirim* (to be sent), *bantu* (to aid), *menjadi Sultan* (to become a king), *dibawa* (to be carried), *menembak* (to shoot) 8. Reason: *sebab/karena/kaperna* (because of)

kings and foreign rulers are frequently written in letters. Their function is to explain the situation before uttering a request. Likewise, sentences before *karena inilah* (because of this), *maka* (therefore) indicate the reason for the request and explain certain situations. Regarding this, Kumagai and Shinozaki (2006) have said *the* explanation of the situation (*jōkyō setsumei*) has a function to share situation awareness between the speaker and the audience regarding the necessity of the request by informing the circumstances. In addition, the speaker shows politeness by adding reason before uttering a request (Jaafar, Maros, & Yusof, 2009). Thus, the audience will more presumably accept the request.

'Apologies' in the Banten Sultanate archives are also mentioned before performing a request. A total of three sentences of the imperative of request, which contain apologies on its structure, could be found from the letters. Moreover, apologies are hardly found on 1600s letters, but all of them can be referred to in the 1800s letters from Banten rulers to Dutch rulers. Kumagai and Shinozaki (2006) have mentioned that apologies in the imperative of request work to show a feeling of thoughtfulness and are grateful or obliged to burden the audience. In the Japanese language, apologies can be referred to as gratitude toward an audience. When the speaker gains something from the audience, the speaker interprets it as 'to burden the audience/had burdened the audience'. However, apologies and gratitude remain separate in Malay or modern Indonesian, but both show thoughtfulness to the audience.

The writer of the letter mostly puts their name before the request marker. On the other hand, they tend to mention the receiver's title rather than a name when performing a request. The writer's name is classified as 'subject' in the research, and the receiver is 'receiver'. Banten Sultanate rulers use personal pronouns, for instance, *saya, kita/kami*, or mention their titles to address themselves. Meanwhile, they avoid mentioning the receiver's name but instead call them by their titles, such as *Gurnadur Jenderal,*

Raden van India, and others. Addressing the receiver's title without mentioning the name can be interpreted as avoiding directiveness in the utterance. The use of the title also shows respect from the speaker (Jaafar, Maros, & Yusof, 2009). Thus, the politeness level is increased.

Furthermore, adding subject and receiver indicate the emphasis of a formal request by the writer to the receiver, which also increases the politeness of the request. In daily conversation of the modern Indonesian language, subject, receiver, or audience's name tend to be omitted. However, *bapak, ibu*, or other titles are frequently mentioned in the opening of an utterance when requesting a higher status audience. On the other hand, the name is often mentioned when requesting an audience with lower status, namely friends and juniors in school.

'Demand' is located before or after the request marker but is commonly mentioned after. *Banyak-banyak* (a lot), *boleh* (may/possible), and others are mentioned to show the earnestness of the writer. These words also express the speaker's 'reliance' on the audience's act. Thus, the receiver may accept the request. However, the use of 'demand' may decrease politeness because it obliges the receiver to accept the request.

In the Banten Sultanate archives, the active and passive verb can be found. The active verb is often represented with a verb that gets the prefix "*me-*," for instance, *menembak* and *menjadi*. Meanwhile, the passive verb is a form of a verb that gets the prefix *di-*, namely *dibawa* and *dikirim*. In the modern Indonesian language, passive form is correlated with politeness. The utterance becomes polite, and the degree of the imperative is lightened (Rahardi, 2005). Passive form in the imperative of request can be found in the 1600s and 1800s Banten Sultanate archives into the modern Indonesian language.

'Reason' is indicated by *karena, kaperna*, and *sebab* that shows after the request marker. A total of three examples of 'reason' can be found in the Banten Sultanate's archives. The cause of few findings is that

the reasons are explicitly explained by the explanation of the situation (Jaafar, Maros, & Yusof, 2009; Kumagai & Shinozaki, 2006). The function of 'reason' is to add and emphasize the necessity of the requested content.

The findings in the *Sulalatus Salatin* are represented in Figure 2. *Mohon* and *pohon* (beg/pray), *minta* (ask), and *tolong* are requesting markers can be found. *Minta* and *tolong* are described in the findings of the Banten Sultanate archives. *Minta* has the same universal use as in the Banten Sultanate's archives. However, in the *Sulalatus Salatin tolong* is uttered by a higher-status speaker to an audience with lower status. Also, *mohon* and *pohon* can be found. *Mohon* means to beg/to pray in the Malay and Indonesian languages and can be uttered when praying to God or requesting an audience to do a particular act. Pray is a speech act that shows modesty but shows the earnestness of a speaker when imploring a particular act. It is not limited to praying to God but is commonly used by its secular implication (Katami, 2014).

In the *Sulalatus Salatin*, *mohonkan* and *pohonkan* can only be found when the lower-status speaker requests the king. Here is the utterance from a minister to the king: *"Tuanku, jikalau ada kurnia duli yang Dipertuan, patik hendak **mohonkan jadi panglima gajah…"*** (My Lord, if there is a blessing from Your Highness, I **beg/pray** (to you) **to promote** me as a war elephant general). The Sultan is granting his minister's wishes. That sentence is spoken by one of the ministers who asked to be promoted as a war elephant general. The minister utters *mohon* to make a very polite imperative of request because the audience is the king. Therefore, *mohon* is a request marker spoken by a speaker with lower status to an audience with higher status, namely king, who is the highest status. The use of *mohon* that mainly focuses on the kings may connect with the identity of a king as God (*Dewaraja*) in classic Malay literature.

The use of *minta* (ask) shows similarity with the findings in the Banten Sultanate archives. It is universal because speakers and audiences with lower-higher, equal, and higher-lower statuses can use it. In Figure 2, *minta* is commonly used by a king when asking people with various statuses but focuses on the people with lower status. The example is in Ahmad (1979), *Titah Yang Maha Mulia itu; Bahawa beta **minta diperbuatkan** hikayat pada Bendahara…* (The Highness ordered; I ask the minister to make a *hikayat*…). In this example, the king utters *minta* to order his minister to write a *hikayat*. The sentence becomes polite because *minta* lightens the degree of the imperative. The king asks humbly instead of ordering his minister. This humble attitude may relate to the use of *minta* by the speaker and audience with equal and lower-higher status.
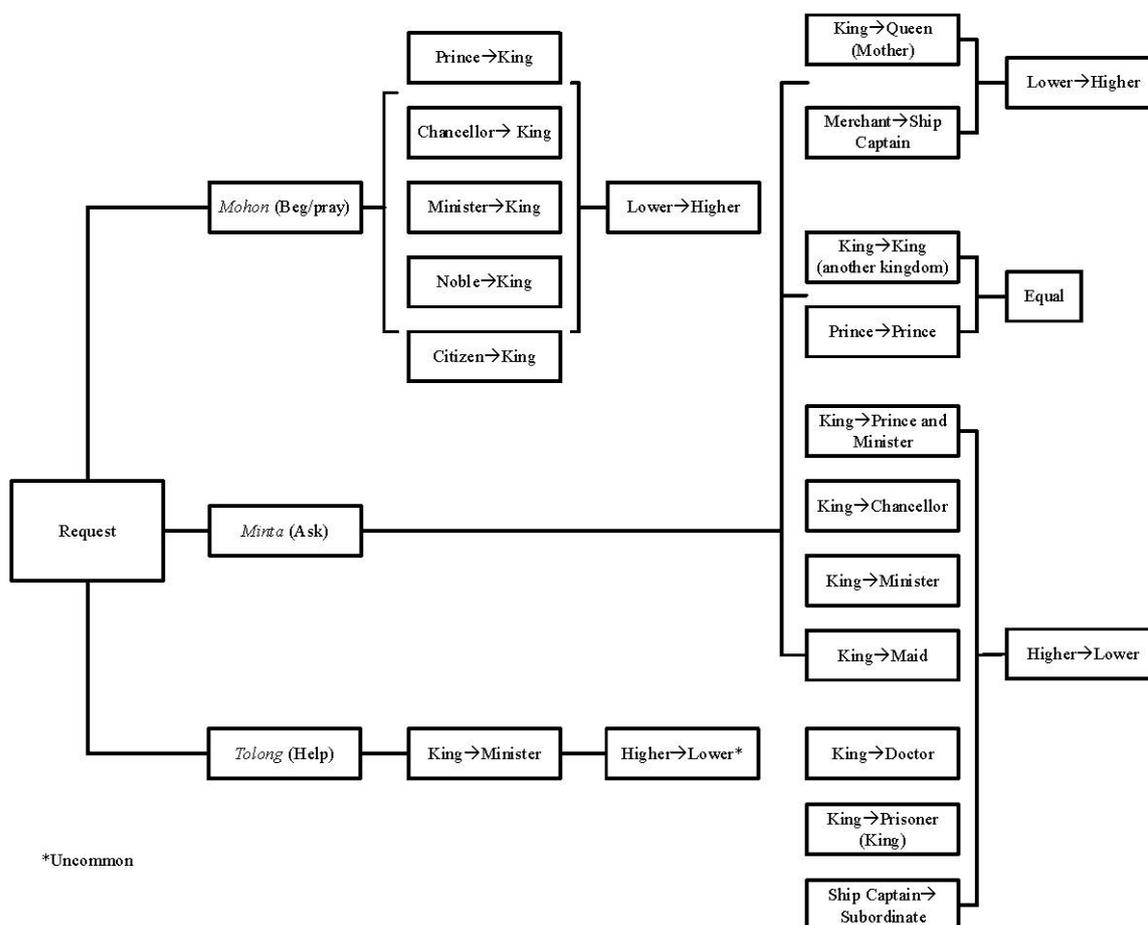

Figure 2 Findings in the *Sulalatus Salatin*

There is only one example (Data 3) of *tolong* in the *Sulalatus Salatin*. Data 3 is a dialogue between the Sultan and his minister when he asked them to unrevealed his secret marriage with another king's divorced widow (Ahmad, 1979).

Data 3:
*Maka titah Sultan Muzaffar Syah, **"Jikalau ada tolong Bendahara dan Seri Nara Diraja, lindungkanlah rahsia hamba ini…"*** (Then Sultan Muzaffar Syah ordered, "**If there is help** from the Minister and Seri Nara Diraja, please keep my secret…").

In Data 3, the Sultan asks his minister to keep his secret. *Tolong* is uttered because of the degree of burden of the requested content. Marrying another king's divorced widow may affect Sultan's face in front of other kingdoms. Therefore, the Sultan uses *tolong* to ask his ministers to keep his secret humbly. A higher-status speaker does not commonly use *tolong* to a lower-status audience.

Similar to the Banten Sultanate's archives, the researcher will explain the request strategies' sentence structure. The words or phrases that appeared before and after *mohon, minta,* and *tolong* are represented in Table 3. The dissimilarity between Banten Sultanate archives and *Sulalatus Salatin* is that *Sulalatus Salatin* has an attention-getter and hope towards an audience in its structure. Furthermore, the request strategy is also different when a higher-status speaker requests an audience with lower status. The strategy is *subject-minta/tolong* (Request marker)-*verb-audience*. Meanwhile, if a lower-status speaker requests an audience with higher status, the request strategy is *hope towards audience-subject-mohon & pohon/minta* (Request markers)-*verb*. Also, attention getter and reason can be added at the beginning and the end of the utterance.

Data 4 is the example of the imperative of request uttered by a speaker with lower status to an audience with higher status (Ahmad, 1979). In the sentence, all components are mentioned in the imperative structure of the request except the audience.

Data 4:
Maka yang pertama berdatang sembah Seri Wak Raja, demikian sembahnya, "Tuanku (**Attention-getter**), *jikalau ada kurnia duli yang Dipertuan* (**Hope towards audience**), *patik* (**Subject**) *hendak mohonkan* (**Request marker**) *jadi* (**Verb**) *panglima gajah, kerana* (**Reason**) *Seri Wak Raja itu sangat gemar akan gajah, lagi terlalu tahu…"*
(And then Seri Wak Raja is the first one to come, he said, "My Lord, if there is a blessing from Your Highness, I beg/pray to you to promote me as a war elephant general because Seri Wak Raja likes elephant and knows a lot…").

Tuanku and *ayahanda* are the title of the audience that also function as greeting to get the audience's attention. Alerters serve as attention-getter precedes the requests and whose function is to alert the hearer's attention to the ensuing speech act (Maros & Halim, 2018). Attention-getter tends to be used to an audience with higher status. It has functions to show the polite attitude of the speaker and respect towards the audience. The use of the title to the audience, whether younger or older, is to show respect (Jaafar, Maros, & Yusof, 2009). Attention-getter also can be observed in the current Indonesian daily conversation. *Bapak/Ibu/Saudara* or other titles are often mentioned to show respect to the audience. Meanwhile, the audience's name will be addressed when speaking to an audience with lower status or friend.

'Hope towards the audience' is mainly found if the speaker has a lower status than the audience. This component shows a speaker's humble attitude and reliance on the audience's act. It also lightens the imperative degree because the speaker does not forcibly ask but considers the audience to decline the request. Thus, 'hope towards the audience' increases the politeness in the imperative of request. A few examples of Sultan using this component when requesting to a lower-status audience can also be found. However, it is very uncommon for a Sultan to use this component on the utterance because Sultan can order his subordinates. The use of 'hope towards the audience' to an audience

Table 3 Words or Phrases that Appeared Before and After Request Markers in *Sulalatus Salatin*

Before	After
1. Attention-getter: *Tuanku* (My Lord), *ayahanda* (Father) 2. Hope Towards Audience: *Jikalau ada kurnia/karunia/ derma/tolong/ampun Duli yang Dipertuan/tuanku/ Bendahara/Seri Nara Diraja* (If there is blessing help/ forgiveness from Your Highness/My Lord/The Minister/S*eri Nara Diraja, jikalau ada kasihmu akan aku* (If there is your love to me) 3. Subject: *Patik* (I), *patik sekalian* (We), *anakanda* (I (child)), *kami* (We), *Hang Nadim, ia* (He/she), *beta* (I), *baginda* (The King), *Paduka Tuan*	4. Verb: *difadihatkan* (to be humiliated), *dinista yang keji-keji* (terribly belittle), *jadi* (to become), *nobat* (to inaugurate), *minta dibunuh* (ask to be killed), *minta ubati* (ask to get cure), *minta disegerakan kembalinya* (ask to return him immediately), *minta dibuatkan* (ask to make), *minta bukai* (ask to open) 5. Audience: *pada Sultan Mahmud Shah* (to Sultan Mahmud Shah), k*e bawah duli paduka ayahanda* (to the Royal Highness), *duli yang Maha Mulia* (to the Royal Highness), *pada Bendahara* (to the Minister), *pada paman* (to uncle), *pada dayang-dayang* (to the maids), *kepadamu* (to You) 6. Reason: *kerana, supaya* (because)

with lower status is related to the speaker's earnest attitude when executing an imperative of request. Also, it relates to the 'big burden' of the requested content and reliance on the audience. Generally, more polite imperative strategies are required if the burden is enormous. Meanwhile, showing reliance expresses a humble attitude that results in the audience as if being in a higher position.

In the *Sulalatus Salatin*, 'reason' is often used after uttering a request. It is marked with conjunctions *kerana* or *supaya* and followed by a description of why the speaker makes a request. Thus, it has a similar function as an explanation of the situation (Jaafar, Maros, & Yusof, 2009; Kumagai & Shinozaki, 2006) in the Banten Sultanate archive's findings. In addition, the use of 'reason' is to inform the audience about the necessity of the request. Thus, the audience would more presumably accept the request.

The imperative of request in the 1600s to 1800s is generally uttered in declarative sentences. An example of the imperative of request in an interrogative sentence could not be found. Meanwhile, in the current Indonesian daily conversation, *bisa* (can) and *boleh* (may) have a function to construct an interrogative sentence on the imperative of request. In conclusion, there is a change in language use, especially in the imperative of request from the 1600s into the modern Indonesian language. Changes in social structure and people's awareness about politeness in the utterance may become the background of this language use changes.

CONCLUSIONS

The imperative of request markers in the 1600s to 1800s old manuscripts are *minta* (ask), *minta tolong* (asking for help), *mohon* or *pohon* (beg/pray), and *tolong* (help). The use is determined by the social status between the speaker and the audience. *Minta* in the Banten Sultanate archives and *Sulalatus Salatin* have the same universal use. *Minta* can be uttered from a speaker to an audience with lower-higher, equal, and higher-lower statuses. *Minta tolong* is commonly found in the Banten Sultanate archives. It may be used from a speaker to an audience with equal and lower-higher status. *Mohon* could be found in the *Sulalatus Salatin* and is mainly used to utter a request to a king. Thus, the use is spoken by a speaker to an audience with lower-higher status. *Tolong* could be found in the *Sulalatus Salatin* that is spoken from a speaker to an audience with higher-lower status.

The requested strategy of the imperative of request in the Banten Sultanate archives is *subject-minta tolong/minta* (request markers)-*receiver-verb* on its structure. Explanation of situation, apologies, demand, and reason can also be added at the beginning or end of the sentence to increase its persuasiveness. There are two different request strategies in the *Sulalatus Salatin's*. If a speaker has a lower status than the audience, the strategy is *hope towards an audience-subject-mohon&pohon/minta* (Request markers)-verb. Attention-getter and reason can be added to the structure to increase its persuasiveness. Meanwhile, if a higher-status speaker requests an audience with lower status, the request strategy is *subject-minta/tolong-verb-audience*.

The research findings can contribute to making a profound understanding of *minta tolong, minta*, and *mohon* as imperative of request in the Malay language from the perspective of pragmatics and history of the Indonesian language. However, the use of each imperative of request marker may be different because of the change of communicative needs and social structure of the modern Indonesian. The research is not a thorough study of the imperative of request because the grammaticalization of each request marker is not yet clear. Old Malay manuscripts dated before the 1600s are necessary to analyze grammaticalization, but they are limited and not easy to find. The research also focused only on the imperative of requests from the old Malay manuscripts. Therefore, the research implies three suggestions for future research. First, it considers more profound research on one specific imperative or expression, such as apologizing, showing gratitude, declining, and others. The second is to reconsider the use of *tolong, mohon*, and *minta* in modern Indonesian language based on the status of the speaker and audience to find if there is a change in its use using contrastive methods. Third, it considers another Historical Pragmatics research in other languages, namely, Javanese, Sundanese, and other local languages using old manuscripts.

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