

Principles of Politeness in Balinese Speech

I Nyoman Kardana¹, I Gusti Ngurah Adi Rajistha², Agus Darma Yoga Pratama³,
Made Sri Satyawati⁴

^{1,2,3} Universitas Warmadewa, Bali, Indonesia

⁴ Universitas Udayana, Bali, Indonesia



ABSTRACT: A good communication is reflected in the use of good and appropriate language. Politeness in a language is an important thing that needs to be considered in communication. However, often the problem of politeness in language becomes an obstacle for the younger generation in using Balinese. For that reason, a research on politeness in language related to the use of good and appropriate language in using Balinese is very important to do.

Data of this research is written data of Balinese folklore. To obtain good research results, the data collection method applied in this study is the observation method with the help of notes. The data analysis used matching and distributional methods with intralingual and extralingual techniques. The data was analyzed referring to the view that living language (used orally and in writing) represents facts about nature, society and culture that exist in its environment so that in addition to being a social fact, language is also a record of natural facts as a sign of the relationship between humans and their natural environment.

This study shows that the principle of politeness includes the principle of politeness and the principle of cooperation. Related to the two principles, the forms of compliance with the principle of politeness and the principle of cooperation, the forms of violations of the two principles, and the reasons why violations of the two principles of politeness can occur are studied.

KEYWORDS: politeness, cooperation, pragmatics, principle

I. INTRODUCTION

Balinese is part of Balinese culture. Balinese is used as a medium to transfer various messages and moral values of Balinese society which are often wrapped in Balinese language in social and religious life in Bali. Therefore, the existence of Balinese language needs to be maintained and preserved so that the values contained and transferred through Balinese language are maintained. These values have existed since ancient times and are recognized as true and have been used as guidelines in Balinese daily life. The values upheld by Balinese society also include polite and courteous ways of communicating using Balinese.

As social beings, humans in communicating should pay attention to and apply various communication ethics so that a peaceful and prosperous civil society is realized. In its function as a communication tool, language has the potential to be used as a means to achieve a in human life. Such language potential can be found in various levels of society. The use of appropriate and polite language causes communication to run smoothly because the communication partner can provide a positive response.

Nowadays, people who speak a particular language do not only use their own language to communicate, but also use other languages. This is because the heterogeneous community creates conditions that require them to communicate using several languages. Even though they use several languages or use one language, they will still pay attention to communication ethics so that they produce good communication. The form of good communication can be seen in various areas of language use such as the choice of words used. The choice of words in several languages in Indonesia is closely related to the level of language because several living languages in Indonesia have language levels so that for such languages there is no difficulty for speakers to speak politely and courteously.

Language also functions as a tool for social integration and adaptation. For example, when adapting to a particular social environment, we will choose the language based on the language level system. The use of language will always depend on the level of the situation and conditions we face. We will use different languages for different people and in different situations, namely non-standard language will be chosen when communicating among friends and standard language will be used when we communicate with older people or in certain environments. Mastery of the language of a society makes it easier for someone to blend in and adapt to society and their nation.

Language proficiency is now very necessary because it is related to a person's soft skill mastery. This condition has been realized by the government in the college curriculum which requires every college graduate in Indonesia to master soft skills. In

Principles of Politeness in Balinese Speech

mastering soft skills, the use of good and polite language in communicating is one of the concerns of society and the government because this ability is very important today in various professions. Through good and polite language, a person will also be able to work well together and can provide good service to the community, especially companies engaged in the service sector.

Mastery of the politeness system of language is very important for every speaker of a particular language. For this reason, mastery of politeness in communication is an interesting phenomenon to be studied more deeply. This study focuses on the strategy of polite and courteous speech in Balinese, as one of the languages that has language levels.

This study examines the forms of speech and the way speakers produce acceptable speech, appropriate to the situation and conditions. This is important to be considered that nowadays due to the development of tourism, the flow of globalization and the rapid progress of information technology, the young generation of Bali often finds major obstacles in using Balinese appropriately according to the situation, conditions, and their interlocutors.

When connected with the development of tourism in Bali recently, this study certainly provides a positive contribution to the development of tourism, especially ecotourism or tourist villages as an alternative to mass tourism which is starting to reach saturation point. In ecotourism studies, it is known that there are several important components that need to be considered, namely: (a) conservation: preserving/protecting natural and cultural heritage (biodiversity and local community culture); (b) empowerment: empowering local communities to fight poverty, achieving sustainable development by increasing the capacity and employment opportunities of local communities; and (c) environmental education: tourism activities carried out must enrich the experiences of visitors and local communities including awareness of the environment. The activities must promote understanding, a complete appreciation of nature, society, local culture. This study specifically examines (1) forms of compliance with the principles of cooperation and politeness that occur in Balinese Speech; (2) forms of violations of the principles of cooperation and obedience that occur in Balinese Speech; and (3) the reasons for violations of the principles of cooperation and politeness in Balinese Speech.

II. RESEARCH METHOD

This research belongs to descriptive research that attempts to describe data related to politeness speech changes in the tourism environment area. To obtain a good result, three research stages were applied, namely data collection methods, data analysis methods, and result presentation methods (see also Djadjasudarma, 1993). The research data was in the form of written data of Balinese folklore which is widely known by the Balinese people. Furthermore, the research data was collected through the observation method by observing the language symptoms contained in written works of Balinese folklore. Utterances related to the topics and problems discussed in this research were taken as research data. The results of this observation method were combined to form a data corpus. Furthermore, only a few data are displayed in the analysis of this research as representatives of the data obtained in the form of a corpus.

The collected data were first analyzed using the grouping method based on the problems of the study. The results of the analysis were described according to the forms of speech related to compliance with the principles of politeness in language and the reasons why compliance and violations of the principles of politeness occurred. Data presentation was carried out using informal and formal methods (Sudaryanto, 1993:145).

III. RESULT AND DISCUSSION

When communication occurs between speakers, two things will definitely happen related to the use of language in the communication. The two things are related to compliance and violation of communication principles. The following explains in detail the forms of compliance and violation that occur in Balinese speech. This provides an overview of what must be done and at the same time what should be avoided when communicating using Balinese language.

A. The compliance of the principles of cooperation and politeness

Compliance of the principles of cooperation and politeness is the basis for the realization of smooth, harmonious, and polite communication. Therefore, these two principles must be considered by everyone when communicating in Balinese language. Based on the data collected, it is known that the form of compliance of cooperation and politeness in Balinese language communication can be seen in the following description.

- (1) *Kene adi, sinah sube baan beli Anake Agung sengit pesan teken beli*
“It's like this, I think the King is angry with me”
- (2) *Yen bantas aketo, eda beli sanget ngewehang, ne tiang ngelah manik astagina, paican dane ia bapa*
“If so, don't think too hard, I have something efficacious, my father gave it to me.”
- (3) *Sube beli nyidayang ngalih I Lubang Kuri, jani buin beli kapangandikayang ngalih macan*
“You have successfully searched for I Lubang Kuri, now you are asked to look for a tiger”
- (4) *Gediang-gediang, keto pangandikan Anake Agung sambilang Ida malaib ngapuriang*
“Take him away, said the King, then he ran into the castle”
- (5) *Cai Rare Angon kema cai buin luas, alihang gelahe macan*
“You Rare Angon, you go again. take me a tiger.”

Principles of Politeness in Balinese Speech

- (6) *Yen tusing jlema sakti, tuara nyidayang apa ngalih I Lubang Kuri*
“If he is not a powerful person, it is impossible to find I Lubang Kuri
- (7) *Sapasire Jero Alit, dados mariki pararangan?*
“Who are you young man, why do you come here alone?”
- (8) *Ne, apa ne adane Bli? Ngudiang barang mael kene jeg brarakanga*
“This, what is this called brother?, why is this expensive thing placed carelessly?”
- (9) *Bungut tiang bungut mangkug, nyen sing ada ngugu munyin tiange*
“My mouth smells bad, no one believes what I say”
- (10) *Yen tiang anggon Bli nyama tiwas tur belog, sube ja jag basange ane anggon dasar makeneh.*
- (11) “I as your stupid brother, the stomach that I use to think
- (12) *Mandorne masi ten wenten*
“The foreman is also not there”
- (13) *Dingeh ortane, di kota, sube kone Pan Buana ngelah bale matingkat*
- (14) “I heard, You Mr. Buana already have a multi-storey house in the city.”

Based on the data above, compliance of the principles of cooperation and politeness in Balinese language communication is known based on the choice of words used in the utterances or sentences. All data shows the use of words that are appropriate to whom the person is speaking with or in accordance with who is being spoken. For example, in (1) when a husband speaks to his wife, the husband chooses the word *Beli/Bli* 'older brother' to refer to himself and the word *adi* 'younger sibling' to refer to his wife (his interlocutor). The other words used in the sentences belong to standard Balinese words so that communication feels good and harmonious. Furthermore, in example (7), a *dukuh* 'a holly man living in the forest' asks someone he does not know by using the word *jerone* 'you for high level' to refer to the person he is talking to. Likewise, data (2) and (4) use the word *dane ia bapa* to refer to a third person, namely the speaker's father, and *Anake Agung* to refer to the king, namely the third person who orders the speaker to do something. Moreover, to refer to the king, namely a person who deserves to be respected by every citizen, the speaker also uses the polite word *pangandikan* 'his words' which refers to what the king said. Data (9) which uses coarse language nouns can also be used to fulfill the principle of politeness because it fulfills the factor of fulfilling the principle of politeness, namely minimizing feelings of displeasure in the conversation partner but on the contrary maximizing feelings of pleasure in the conversation partner. In addition, the speaker tries to prioritize the interests of the conversation partners and minimize speakers' own interests.

In this study, it was found that most people still maintain politeness by choosing to use language that is appropriate to the person being referred to, either the interlocutor (second person) or the person being talked about (third person). This aims to avoid conflicts that can occur in communication. The principle of compliance shown in all the data above shows compliance with the maxim of tact, namely the data produced contains wisdom focused on the speaker, the speaker says speech that minimizes the loss of the interlocutor. Speech contains positive words that are appropriate with their use and can give a positive impression to the interlocutor. To maintain the principle of politeness, the speaker has an obligation to use language strategies that can maintain politeness and avoid conflict (Yuliantoro, 2020:57). This can include the use of polite expressions, such as gentle requests or using self-deprecating words to make requests.

Another principle of compliance shown in the data above is the maxim of humility, namely the data shows an effort to minimize respect for himself. With maxim of humility and by using good and appropriate language and positive words it is trying to improve the position of the interlocutor or the person being talked about.

The principle of cooperation contained in the data above has followed the principle of maxim of manner, maxim of quantity, and maxim of quality (Leech, 1993). The speech produced uses positive words and the speech used due to polite and good speech so that it can give a positive impression to the interlocutor. Compliance with the principle of cooperation is carried out in every speech and can provide a positive influence on the interlocutor. The principle related to cooperation and the cooperative principle in the principle of cooperation in pragmatic theory shows that participants in a conversation tend to work together to achieve mutually beneficial understanding. The use of appropriate words pays attention to the interlocutor to produce good communication.

Next, for the study of the principle of politeness, Leech examines each utterance from various maxims as follows (Grice, 1975).

- a. From the maxim of wisdom (Tact Maxim), the speaker has tried to minimize the loss of others and maximize the gain of others
- b. From the maxim of generosity (Generosity Maxim), in the utterance it is seen that the speaker has minimized his own gain and maximized his own loss
- c. From the maxim of praise (Approbation Maxim), the speaker is seen trying to label others as little as possible and praise others as much as possible

Principles of Politeness in Balinese Speech

- d. From the maxim of humility (Modesty Maxim), the speaker is seen praising himself as little as possible and criticizing himself as much as possible
- e. From the maxim of agreement (Agreement Maxim), it is seen that there is an effort to ensure that disagreements between self and others occur as little as possible but to ensure that agreements between self and others occur as much as possible.
- f. From the Sympathy Maxim, there is an effort to reduce the feeling of antipathy between oneself and others as little as possible and increase the feeling of sympathy as much as possible between oneself and others.
- g. From the Consideration Maxim, related to assertive and expressive illocution, there is an effort by the speaker to minimize the feeling of displeasure in the speech partner but maximize the feeling of pleasure in the speech partner.

Violation of the principles of politeness and cooperation can occur if someone does not pay attention to the communicative context or ignores the implicatures that may arise from their language expressions. The relationship between violations of the principles of politeness and cooperation with pragmatic theory, namely by determining the meaning of an utterance. The results of the observations obtained that in the use of everyday rude language, it is done by paying attention to the interlocutor who is being communicated with.

The next pragmatic theory related to the theory of politeness and cooperation is about consideration of face (Ambarwati, at.al, 2019). Compliance or violation of the principle of politeness can be explained as an effort to maintain or sacrifice face in communicative interaction. Consideration of the problem of face in communication also causes in relation to the theory of politeness and cooperation. The results of observations in the study obtained that the use of coarse language in socializing pays attention to the interlocutor. With an interlocutor who is often invited to communicate, the use of coarse language is considered to be normal.

The next principle regarding politeness and social conventions relates to social norms and conventions in the use of language. The use of rude language in everyday life takes into account the person being spoken with, if the person being spoken with is a close friend and is used to being spoken with then the use of rude language will be common, whereas if not then the use of rude language with parents or older people becomes unnatural.

Pragmatic theory explains about politeness and obedience in the language use. Pragmatic theory explains that often the true meaning of a statement depends not only on the words used, but also on the implicature that can be inferred from the communicative context and shared knowledge between the speaker and the hearer. The choice of harsh words in everyday communication depends on the conditions of communication and the interlocutor who is being communicated with, so that communication still pays attention to politeness to the interlocutor.

Based on the results of the discussion, it was found that daily communication using rude language pays attention to the interlocutor. The use of rude language is considered normal if the speakers and hearers are in a close relationship. However, if they do not know each other then the use of rude language becomes inappropriate.

B. Forms of violation of the principles of cooperation and compliance

The data collected related to violations of the principles of cooperation and politeness in Balinese language communication can be seen in the following presentation.

- (1) *Apa ento, barang jelek, buatan dalam negeri. I Gede panake, sing san ia demen teken buatan dalam negeri*
"What is that, bad goods, domestically made. I Gede my son, does not like domestically made goods"
- (2) *Beh agem Bline, sasukat sugehe jani*
"Wow, your style, when you become a rich man".
- (3) *Aluh bibih putune makemikan, jeg nagih nyuang*
"It's so easy for your mouth to speak, suddenly you want to ask."
- (4) *Apa nyai nuntut ongkos kendaraan, keto?*
"Do you claim vehicle costs?"
- (5) *Kal sing magae keto? Beh kondem mati. Pengeng gigis, pulesang, kebus gigis, dengkulang, buin piudan lakar maju dadi jlema*
"You're not going to work, are you? oh, not dead yet, a little headache, sleep, a little fever, sleep, when will you advance as a human being?"
- (6) *Inggih, kwenten wenten, ajin tiwase, kanggeang bantas capcay*
"Yes, whatever, even though I am poor, I can still eat capcay"
- (7) *Ngudiang cai nyemak gae ane sigug-sigug keto?*
"Why do you take such strange jobs?"
- (8) *Beeh, ketara. Sube makelo dadi ahli kebatinan Bli Tu?*
"Wow, known. Have you been a cheater for a long time Bli Tut?"
- (9) *Len, saja Malen molesin plakate ento baan tain cicing?*
"Len, is it true that Malen polished the plaques with dog poop?"

Principles of Politeness in Balinese Speech

Based on the data displayed above, several things are known related to violations of the principles of cooperation and politeness in Balinese speech or discourse. Violations of the principles of cooperation and politeness found are related to (a) being able to harm the hearer and elevate the speaker as in data (1) and (6); degrading the interlocutor/hearer, as in data (3), (7), and (8); praising and elevating the interlocutor/hearer and degrading the speaker as in data (2); making interrogative sentences with a tone that belittles the interlocutor, as in data (4), (5), (8), and (9). The choice of words and the meaning of the words used in the context of discourse as above can cause offense or anger to the interlocutor so that it is said to be a form of violation of the principles of politeness and cooperation in good communication. Furthermore, the use of polite language (high level) also does not necessarily contain the fulfillment of the principles of politeness, but on the contrary can violate the principles of politeness because there are words that contain negative meanings that cause the utterances spoken to have negative nuances for the interlocutor. This can be seen in data (6) because the speaker elevates himself more and there is an attempt to belittle the person he is speaking with.

From the study of the data above, it can be concluded that politeness in language is an approach in communicating that emphasizes the use of language by paying attention to social norms and manners. This concept involves a number of important aspects, namely (1) it is important to choose words wisely, (2) using clear sentence structures and correct punctuation helps in conveying messages clearly and respecting applicable language rules, (3) avoiding the use of words that contain negative meanings.

Violation of the principle of politeness is a common occurrence in the use of language in communication. The violations are related to violations of the maxims used, namely the maxim of humility, the maxim of generosity, the maxim of wisdom, the maxim of sympathy, and the maxim of agreement. The humility maxim is violated by using standard words but can demean others. The use of harsh words can also cause offense to the interlocutor and indirectly demean others intentionally or unintentionally. Violation of the agreement maxim occurs because of the use of words that do not show the harmony of communication.

Violations of the principle of cooperation found in the data are dominant in violations of the maxim of quality and maxim of manner. Violations of the maxim of quality are caused by many utterances containing inaccurate information but prioritizing satire to the interlocutor. Meanwhile, for violations of the maxim of manner, there are several utterances that are produced unclearly, but they contain elements of satire, threats, and arrogance. In addition, the utterances are also produced without paying attention to the norms that exist in the Balinese language.

C. Reasons for violations of the principles of cooperation and politeness

Based on the results of the analysis, the reasons for violations of the principles of politeness and cooperation in Balinese language speech are caused by several things, namely: (1) speaker's habits that are carried out and they are considered to become normal in the particular environment, (2) the speaker's emotions when communicating, (3) the environment or situation when communication is carried out, (4). The use of certain words that have negative meanings and nuances cause a lack of awareness of violations of the theory of politeness and cooperation in Balinese speech. The use of harsh words that cause violations of principles is also influenced by the speaker's habit of using harsh words in their daily interactions and environment. The use of certain words that have negative nuances that cause violations of cooperation and politeness are influenced by factors that are directly related to the surrounding environment or because of deliberate things because there are negative elements that are indeed intended to be conveyed to the interlocutor.

CONCLUSION

The conclusion of this study is as follows. Every Balinese speaker wants their communication with others to run smoothly and harmoniously. To create harmonious communication, politeness is needed in Balinese language communication. The strategy that needs to be considered in communicating is the fulfillment of compliance with the principles of politeness and cooperation in communicating and avoiding violations related to speaking ethics. The main thing in fulfilling compliance with the principles of politeness is to elevate the interlocutor and humble oneself. Conversely, violations that must be avoided are demeaning the interlocutor and elevating oneself and using harsh words and inappropriate words.

ACKNOWLEDGMENT

We would like to thank Universitas Warmadewa for financing this research. In this opportunity, we also would like to thank students for collecting the data of this study. This study is due to the problems faced by young speakers of Balinese language in Bali tourism area when they want to make communication. We hope this study can help Balinese speakers to solve their problems.

REFERENCES

- 1) Ambarwati, R., Nurkamto, J. and Santosa, R. Phatic and Politeness on Women's Communication in Facebook: Humanistic Teaching Perspective of Being Polite in Social Media. *IJELTAL (Indonesian Journal of English Language Teaching and Applied Linguistics)*, 4(1); 2019. 1-95p
- 2) Djajasudarma, T. Fatimah. 1993. *Metode Linguistik: Ancangan Metode Penelitian dan Kajian*. Bandung: Eresco. p. 8
- 3) Dixon, R.M.W. 2010. *Basic Linguistics Theory. Volume 2*. Oxford: Oxford University Press. P62-64, 73-74
- 4) Dil, A.S. (ed). 2001. *The Ecology of Language: Essay by Einar Haugen*. Stanford: Stanford University Press.

Principles of Politeness in Balinese Speech

- 5) Fill, A. dan P. Muhlhausler (ed). 2001. *The Ecolinguistics Reader: Language, Ecology and Environment*. London: Continuum.
- 6) Granoka, Ida Wayan Oka, dkk. 1996. *Tata Bahasa Baku Bahasa Bali*. Denpasar: Pemda Tingkat I Bali. p. 255-257
- 7) Grice, H. P. *Logic and Conversation: The Philosophy of Language*. New York: Oxford University Press.; 1975.
- 8) Haspelmath, Martin. 2002. *Understanding Morphology*. Great Britain: Arnold. P.16--17
- 9) Katamba, Francis. 1993. *Morphology*. London: MacMillan Press Ltd. p.20
- 10) Leech, Geoffrey N. 1983. *Principles of Pragmatics*. London: Longman
- 11) Leech, Geofree. Prinsip-prinsip Pragmatik. Jakarta: Penerbit Universitas Indonesia.; 1993.
- 12) Quirk, Randolph, et.al. 1985. *A Comprehensive Grammar of The English Language*. London: Longman
- 13) Saeed, John.I. 1997. *Semantics*. Malden: Blackwell Publishers. h, Geoff
- 14) Sneddon, James Neil. 1996. *Indonesian Reference Grammar*. Brisbane: Allen & Unwin
- 15) Sudaryanto. 1993. *Metode dan Teknik Analisis Bahasa*. Yogyakarta: Duta wacana University Press. p.9,133
- 16) Sudaryanto. 1986. *Metode Linguistik. Ke Arah Memahami Metode Linguistik*. Yogyakarta: Gadjah Mada University Press.
- 17) Van Valin Jr and LaPolla, Randy. 1997. *Structure, meaning, and function*. Cambridge: Cambridge University Press. p.3.
- 18) Winter, B., Duffy, S. E., & Littlemore, J. 2020. Power, Gender, and Individual Differences in Spatial Metaphor: The Role of Perceptual Stereotypes and Language Statistics. *Metaphor and Symbol*, 35(3), 188–205. <https://doi.org/10.1080/10926488.2020.1794319>.
- 19) Yuliantoro, A. Analisis Pragmatik. Klaten: UNWIDHA; 2020.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.