

Strategies of Language Politeness Across Tourism Service Actors: A Cross-Cultural Socio-Pragmatic Study in Lake Toba, Indonesia

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Abstract

Today, tourism is developing fast and many people travel. Therefore, cross-cultural communication is required to facilitate them. In the hospitality industry, politeness is essential and that includes the use of language. This paper examines the strategies of the use of language among the tourism actors in the Lake Toba area, in Indonesia.

This research employs a qualitative approach specifically a phenomenological study. Data were collected through observations, field notes, listening, recording, and in-depth interviews. Data analysis uses matching and distribution along with inferences and deep insights gained through empathy and understanding.

The findings show that there are differences in the positive language politeness strategies used by the tour operators towards English-speaking foreign tourists and domestic tourists. For domestic tourists, strategies involve paying attention, using inter-group markers, showing praise and sympathy, providing assistance and promises, giving gifts, offering jokes, being optimistic, and giving reasons. With foreign tourists, optimism and joke strategies are not used. For them, positive politeness strategies involve showing respect, offering sympathy, persuasion, pleasing the tourists, familiarizing themselves, advising, and apologizing. These findings illuminate how language politeness is employed in the tourism industry and will help them improve them further.

Keywords: positive strategy, language politeness, socio-pragmatic, cross culture

Introduction

Language politeness is primarily an interaction that can be used as a tool to demonstrate deep understanding about facial expressions of other people because facial expressions are peoples' personal manifestation of their inner beings. Politeness is a natural trait possessed by people to engage in pleasant and delightful conversations yielding social benefits to two or more people. It is a trait highly valued and often engaged by communities to reduce friction in interpersonal interactions. According to Brown (2015), a common definition of politeness is

that it is a strategy to avoid conflicts that can be measured based on the degree of effort to avoid the conflict situation. However, politeness goes far beyond these.

Indeed, being polite means being concerned about the feeling of the other person with whom one interacts with. Although the "face" or the "faces" of both the speaker's and the hearers may have a significant role to play in being polite, it is not confined to the face alone. In fact, "face" in this case, is the sense of total physical appearance, rather than what exists below the head. Moreover, "face" represents the public image and "self-esteem" in the eyes of the other as well as the society.

Nevertheless, face is a personal attribute owned by every human being both as a biological bodily entity as well as a perceptual entity. Its understanding is universal. Psychologically, a face is divided into two, namely a face with positive wishes often referred to as a positive face and a face with negative wishes often referred to as a negative face. A positive face is related to the values of solidarity, informality, recognition, and silliness. On the other hand, a negative face leads to a person's desire to remain independent, free from outside interference, and there is respect from outsiders for that independence (Kádár & House, 2021; Brown & Levinson, n.d.)

In tourism, faces and politeness play a major role. Since tourism involves people coming to a new country or a place, the faces they encounter and the politeness they experience or the lack of it could significantly influence their stay as well as any future visits. In places where tourism is taken as serious and significant part of the economy thus, great efforts are made to offer positive faces and seductive politeness through all encounters. In Bali, Indonesia, for example, such strategies are positively engaged to promote tourism. Indeed, positive strategies are used by the tourism service actors in many areas including the Lake Toba tourist area. In Indonesia.

As is known, Lake Toba area is the second-largest tourist area in Indonesia after the Bali Island. This lake is part of the province of North Sumatra and has a length of 100 kilometers, a width of approximately 30 kilometers, and a water depth of up to 505 meters (1657 feet). Many tourist service places exist there which provide tourist-oriented services which benefit from such strategies. They are information centers, ports, money changers, travel agents, hotels, restaurants, souvenir shops, museums, and various other tourist destinations.

It is important therefore to examine the tourist activities there because it is one of the top priority development areas promoted by the Indonesian government. Needless to say, the large budget disbursed by the government, which is as much as 2.2 trillion to build this area, should not be wasted. Without question, the government's target of bringing one million tourists to Lake Toba by 2025 must be achieved. Therefore, serious efforts are needed from various groups to make this government program a success. This includes simple and often ignored aspects such as enhancing the politeness of the people's use of language.

In this context, this paper examines the strategies of language politeness across the tourism service actors. Although this line of studies was first initiated by Brown (2015) subsequently, Brown and Levinson (1978), Yassi (2021) and Leech (1983) have expanded the field attracting the interest of many linguists in the fields of pragmatics, sociolinguistics, psycholinguistics, philosophy of language and discourse analysis.

This research is different from various studies that have been done before. It examines strategies of politeness among the tourism service actors in the second largest tourist area in Indonesia, namely the Lake Toba area. For example, the tourism services in this area abound with '*tarombo*' which is a tradition of the family greeting of the Toba Batak tribe. One of them is the use of the regional greeting '*lae*' which is often used when communicating with newcomers. In fact, the use of this greeting is a strategy to show politeness towards the tourists. There are also other strategies which this paper intends to uncover.

Its aim is to examine the positive language politeness strategies used by tourism actors in the Lake Toba area. Its objectives are:

1. To identify the positive strategies employed by the tourism service providers for foreign and domestic tourists visiting the Lake Toba tourist area in Indonesia.
2. To propose ways of these strategies enhanced by the unique culture of the people.

Theoretical Framework

There are a number of theoretical notions underlying this study. On the one hand, it involves interpersonal communication. On the other hand, it involves language and its multifaceted manifestations through polite behaviour. At the core of this lies the bodily expressions, whether it involves verbal language or body language.

According to Baxter and Braithwaite (2008), interpersonal communication is “the production and processing of verbal and nonverbal messages between two or a few persons.”. This brings the discussion to Kinesics which is defined as a study of how “body movements and gestures serve as a means of nonverbal communication.” In short, different movements of one’s body convey particular ideas and kinesics is how nonverbal communication is interpreted, which will greatly vary across cultures. Birdwhistell (1952), an anthropologist who studied thus bodily expressions, argues that all movements of the body mean something. He says that nothing is done by accident, and every movement is used to say how a person is feeling. They involve four dimensions: posture, gesture, haptics and eye contact.

According to Allard-Kropp,

“Posture is the position in which someone holds their body when standing or sitting. It is also meant to show a way of dealing with or considering something. Much can be interpreted from a person’s posture such as their view of themselves, their mood, etc. Such behavior can be intended to impress or mislead another individual in a particular attitude or mood. Posture is used to determine a participant’s degree of attention or involvement, the difference in status between communicators, and the level of fondness a person has for the other communicator.”

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“A gesture is a form of non-verbal communication. It is a distinguished physical movement that is an expression of inner thoughts and emotions. Gestures can range from full-body expressions such as dancing or hugging, to smaller gestures in the hands or arms such as a slap across the face, or facial gestures such as scrunching of the face to convey discomfort or disgust. Gestures vary widely across cultures, just as vastly as spoken language.”

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Haptics on the other hand refers to the sense of touch and touching capabilities. It is the way that people communicate based solely through touch. Shaking hands for example is a popular and accepted way of bodily polite expression. Similarly, eye contact is one of the most important forms of nonverbal communication between people. Eye contact signals vary from culture to culture and vary among certain religions as well.

As articulated by Goffman (1967), facial expressions also fall within the realm of the non-verbal communication. Positive face is related to the desire of each individual so that he can be accepted or appreciated by others. Positive politeness is a language strategy that emphasizes closeness, intimacy, friendship between speakers and hearers in communication. This strategy is realized by noticing attending, exaggerating, intensifying, showing interest, using in-group identity marks, and seeking agreement (Felix-Brasdefer, 2008). According to Eelen (2001), it also implies avoiding disagreement, pre-supposing, raising and asserting common ground and joking. Purnomo (2016) adds that asserting or presupposing knowledge of and concern, offering, promising, being optimistic and including both the persons in the activity are added dimensions. Further, giving or asking for reasons, assuming or asserting reciprocity and giving sympathy enhances politeness.

Nevertheless, as Shahrokhi and Bidabadi (2013) point out, with the ever-increasing number of interactions among people coming from different cultural backgrounds, politeness involving, verbal communications as well as non-verbal bodily expressions are important in day to day transactions among people. This applies to tourism without any questions.

Review of Literature

Several studies related to cross-cultural language politeness in the socio-cultural dimension exist. Among them, Sifianou & Blitvich (2017), Chocron et al. (2020), Hassan et al. (2020), Lakoff (1990), Haugh (2007), de Carlos et al. (2019), Rashid et al. (2017), Mamat et al. (2021) and Murphy and Levi (2006) stand out.

According to Sifianou & Blitvich (year), British politeness is defined by the employment of cliched expressions like 'please' and 'sorry'. However, according to Baider et al. (2020), indirect communication is utilized as a language politeness tactic in both European and American cultures. Eelen (2001) points out that, generally speaking, the civilizations of Europe, America, and Asia differ in how they express politeness through language. According to Lakoff and Sachako Ide (2001), being impolite is closely related to being conceited, insulting, and rude in English-speaking American society, while being polite is connected with respect, consideration, comfort, and friendliness. Furthermore, Zhang (2021) looking at politeness in the cross culture in Chinese, while Hu (2021) and Miller et al. (2009) examine politeness in English language for speaking for negotiation.

Discussing the problem of language politeness is not only about text or speech. Many aspects must be considered. One of these aspects is the aspect of cultural differences. Deutcham (2003) examines the realization of politeness in British English society and shows that they use the lexemes 'sorry', 'pardon', and 'excuse' as markers of politeness. Other lexemes are also used, such as 'afraid', 'apolozige', 'forgive' and 'regret' in a not too many times. Furthermore, it is also explained that the word *kamu* or *you* as a greeting to older people in English can be categorized as polite, while for Indonesian people, it is categorized as impolite. This is due to the cultural differences between the two countries.

Research Methodology

This research employs a qualitative approach using a phenomenological paradigm. The phenomenological paradigm is a view of thinking that focuses on the subjective experience of the researcher on various types of empirical data (subjects) he/she finds. Data for this research is in the form of oral and written data captured by observations and field notes, recordings, questionnaires, in-depth interviews, and document analysis. Oral data is in the form of all utterances produced by tour service providers in the Lake Toba area, while written data is from the results of the distribution of lifts to tour service providers and tourists (Sudaryanto, 1993; Creswell, 2017; Batubara et al., 2023)

The data obtained is then classified by coding to facilitate analysis. They are classified according to language politeness theory (Spencer, 2003; Susanthi & Manik, 2020; Purnomo, 2011). They are analyzed using the equivalent and a good method (Sudaryanto, 2015; Niswa et al., 2023). Data is verified by data triangulation techniques from various data sources (Nasution et al., 2023; Tambusai et al., 2023).

Findings and Discussion

Observations of the research show that tourism actors in the Lake Toba area use a variety of positive politeness strategies as follows.

1. Paying attention,
2. Showing praise and sympathy,
3. Using markers of intimacy between groups,
4. Joking,
5. Giving approval,
6. Offering help and promises,
7. Being optimistic and asking for reasons
8. Giving gifts.

In general, positive strategies are used on different topics and with different objectives according to the context. Following shows the positive strategies employed.

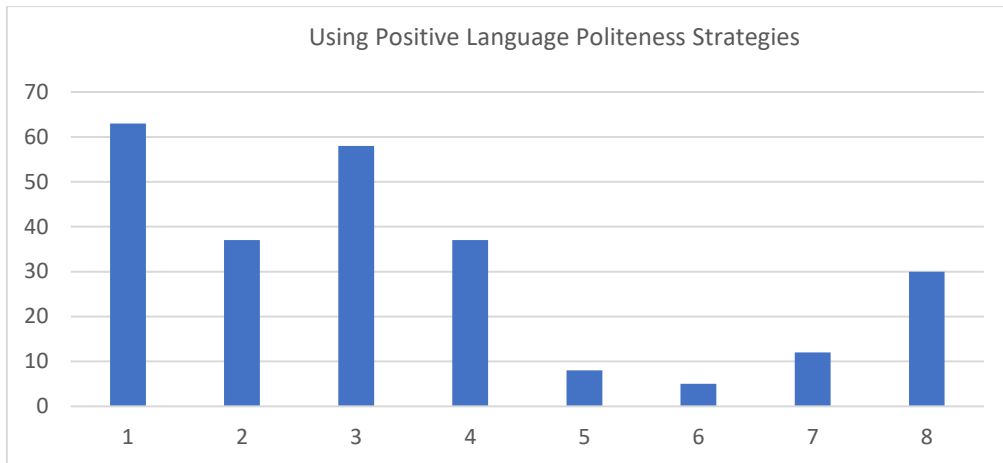


Fig. 1 : Positive Politeness Strategies Employed with Tourists in the Lake Toba Region

Notes:

- | | |
|---|-------------------|
| 1. Paying attention | 6. Giving reasons |
| 2. Showing praise and sympathy | 7. Joking around |
| 3. Using markers of intimacy between groups | 8. Giving gifts |
| 4. Giving consent, assistance and promises | |
| 5. Being optimistic | |

A. Paying Attention to Speech Partners

One way of being polite in the process of communication is to pay attention to the partner in speech. This method is a form of language politeness strategy is highly effective and used. Following is an example of how this strategy is implemented.

Table 1: Giving Attention to Speech Partners

| | Dialogue | Context | Meaning |
|-----|--|---|--|
| [1] | <p>PW: <i>Kacang, telur rebus, kacang rebus, jagung... ayo kak. Mau kacang.Kak? 'Beans, boiled eggs, boiled peanuts, corn... come on sis. Do you want peanuts, sis?'</i></p> <p>W: <i>Ngak namboru (sambal menutupi wajah dari terik sinar matahari) 'No,Madam'</i></p> <p>PA : <i>Pindah aja kak ke sini (menunjuk kursi di arah kiri Haluan kapan) silau disitu kena matahari 'ust move here, sis (pointing at the chair to the left of the bow) glare there'</i></p> <p>W : <i>Oh.. iya (bergerak pindah ke arah kursi yang ditunjuk pedagang) 'Oh, Yeah'</i></p> <p>PA : <i>Kutengok silau kakak di situ. Beli kacang kak? aqua? 'You seem to be feeling glare. Wanna buy peanuts, sis? aqua?'</i></p> | <p>Conversation between hawkers (PA) and tourists (W) on Lake Toba tour boats</p> | <p>attention to the speech partner</p> |

In the data from Table 1 above, it can be seen that PA pays attention and needs to the interlocutor. This can be seen in the speech of moving *aja kak* here addressed to W. The speech was delivered when W was distracted by the reflection of the sun which blinded him so W tried to cover his face from the sun's reflection. Therefore, PA suggested that W move to the left where it is more shaded so as to avoid the reflection of sunlight. Based on the extra-lingual equivalent technique, it can be concluded that asking for just moving here is a suggestion

originating from PA's sympathy and concern for W. More clearly, the request shows concern which can be seen in the expression: I saw my silau silau there (Sudryanto, 2015; Creswell 2017; Purnomo, 2016)

B. Showing Compliment and Sympathy

The speech act of giving praise is a form of respect for the interlocutor and for the establishment of good communication. In data 2, Speech Beauty is often used by PC to praise W so that W feels happy. Kali in speech 2 is an informal form of the word once. This expression contains a tiered meaning. Thus PC uses the adjective very beautiful, and too tiered in his praise. As a result, the difference in meaning can be seen as in beautiful. When compared, the speech in the data table 2 is more polite because it is influenced by the use of adverbs once. Apart from that, the strategy of praising can also be seen in the story of Already like your Korean princess. The word princess means beautiful and charming. In the context of Indonesian society, a woman is identified with a woman who is beautiful, gentle, wears a crown and sits on a throne.

Table 2: Giving Praise and Sympathy to Speech Partners

| | Dialogue | Context | Meaning |
|-----|---|--|--|
| [2] | <p>W : bertiga dulu lah 'three of us first' FL: Oke.. Ayo kita mulai.. gaya. Satu dua tiga.. 'Okayfreelancephotographe Let's get started.. ready . One two three..' W :Kek mana bang? Bagusnya hasilnya? 'How's the result? Is it good?' FL : <u>Cantik kali</u>... mau lihat? (<i>menunjukkan hasilnya di kamera</i>) 'It's so beautiful... do you want to see it?' W : Cantik juga wei..(<i>memberitahu kepada temannya</i>) 'it's so nice wei' FL : <u>Udah kayak putri korea kalian</u> (<i>tersenyum memuji</i>) 'you guys are like Korean girls' (smiles applaudingly)'</p> | <p>Conversations between (FL) and tourists (W) in Lumbini Natural Park</p> | <p>Give praise and sympathy to partners said</p> |

C. Using Markers of Familiarity Between Groups

In this strategy, speakers use markers that show identity or group similarities. When communicating with tourists, tourist actors quite often use greetings to mark group identity. This method is considered capable of showing politeness, eliminating distance and building solidarity. Some identity markers can be in the form of greetings, dialects, jargon, or slang. (H.K et al, 2014; Yule, 2006). Here's an example of its use.

Table 3: Using Group Familiarity Markers

| | Dialogue | Context | Meaning |
|-----|--|---|---|
| [3] | <p>PC : <u>Orang apa kita Dek?</u> 'what tribe are you,Sis?' W :Orang kita Batak Kak. Boru apa lah Kakak ? 'I am Batak Sis. What about you, Sis?' PC :Boru Hombing 'Boru hombing' W : <u>mama ku Boru Hombing Kak. Aku Boru manalu Kak. Martante lah kita ya Kak</u> 'My mother is Boru Hombing Sis. I'm Boru Manalu Sis. So you are my aunty' PC : hehehe iya Dek ' He..he.. Yeah..'</p> | <p>A conversation between a souvenir seller (PC) and a tourist (W) at the Tomok souvenir sales market.</p> | <p>Using familiarity markers with "martatur" (kindship)</p> |

In the data dialog 3 above, the PC uses the SKP4 strategy. The question 'What people are we deck?' is used to familiarize oneself with the interlocutor as a marker of identity in the group. The use of the first person plural 'we' shows that PC is positioning itself as part of group

W. W answers this question by mentioning his tribe and continuing with the question of surname. It is common for the Toba Batak people to ask about their surname the first time they meet. Marga is a group identity used for martutur. Marga is a marker name for someone where that person comes from so that people who are still in the same clan can be considered to have close kinship. This can be seen in W's speech '*Marante* is ours'. The strategy used by the PC is able to make the dialogue run intimately and smoothly.

D. Giving Approval, Assistance and Promises

These offers and promises are strategies used by speakers to give choices to speech partners to carry out or not what the speaker wants. According to Austin (1962) these speech acts are included in commissive acts including bidding/offering speech acts, promises speech acts, intentional speech acts, swearing speech acts, and vowing speech acts. A commissive speech act is a speech act that binds the speaker to carry out what is said in the utterance. If the intention is approved by the speech partner, the speaker will provide a reward for the cooperation carried out by both of them. However, the speaker will not give consequences if the speech partner does not agree. (Leech, 1993; Yule, 1996; Darjowijoyo, 2003)

Table 4: Memberikan Persetujuan, Bantuan dan Janji

| Dialogue | Context | Meaning |
|---|--|---------------------------------------|
| <p>[4] PG : <i>Ada penginapan kita. Home stay namanya, kurang lebih 30 kamar. Ngak apa apa. Ibu 'We have an inn. It's called Home stay, about 30 rooms. No. It's okay.'</i></p> <p>W : <i>Murahnya? 'Cheep?'</i></p> <p>PG : <i>Murah. Kita kasih murah 'Cheap. We give cheap for you'</i></p> <p>W : <i>Tempat parkir ada? 'Is there a parking space?'</i></p> <p>PG : <i>Ada . Bisa bisa. Kita usahakan nanti ada dibawah khusus tempat parkir kita. Ayo kita lihat dulu Bu..' Yes. There is. We will try to have it under our special parking lot. Come on. let's see Mrs.'</i></p> <p>W : <i>Cape juga ini Bu, mendaki daki (sambil menapaki tangga dengan pelan)' oo tired ma'am, tired of climbing stairs (while walking up the stairs slowly)'</i></p> <p>PG : <i>Nanti ada pemandangan indah Bu, capeknya pasti hilang 'There will be a beautiful view Ma'am, the tiredness will surely disappear'</i></p> <p>W : <i>Oke 'Oke'</i></p> <p>PG : <i>Banyak pemandangan yang kita suguhkan disini. Kalau sore Bu, ada sunsetnya. Tunggu aja sampe sore, kalau bisa mnginap ya Bu. 3 hari 3 malam bisa.. (senyum) 'We present many views here. In the afternoon, Ma'am, there is a sunset. Just wait until the afternoon, if you can stay overnight, ma'am. 3 days 3 nights can.. (smile)</i></p> <p>W : <i>Kalau harganya ekonomis saya nginap Bu If the price is economical, I'll stay Ma'am..</i></p> <p>PG : <i>Bisa-bisa. Mari dilihat . Pemandangannya indah, cantik 'It's possible. Let's see. The view is beautiful, beautiful'</i></p> | <p>conversation between guest house owners (PG) who are offering lodging to tourists (W) in the village of Warna-Warni Parapat</p> | <p>Offer appointments to tourists</p> |

The dialogue in data 4 above occurs between PG and W who are looking for lodging for their place to stay. One of the places W visited was Kampung Warna-Warni, which provides many guest house rooms at low prices. In our speech, we will try to find it under a special parking area, we show that PG uses a positive politeness strategy in the form of a promise that they will find and provide a parking space according to W's wishes. The location of the guest house which is in the highlands and blends with the residents' houses actually makes it

impossible to provide parking lot for tourists. However, even so, PG tried to fulfill W's wishes by finding a parking area adjacent to the location. This made W decide to stay at that place. The reason for PG using this strategy is so that W wants to stay overnight so as to generate profits for PG. Speeches that contain promises can also be seen in Later there will be a beautiful view Ma'am, the fatigue will surely disappear. PG promised and guaranteed that W would be able to see the beautiful scenery after arriving at the place

E. Being Optimistic

The speaking strategy by cultivating an optimistic attitude for the speech partner is one of the strategies for creating polite communication. Examples of utterances that can foster an optimistic attitude include offering good hopes in dealing with something. In addition, an optimistic attitude can also be carried out by speakers by cultivating a happy and satisfied attitude so that the speech partner can respond well to speech disturbances so that this can provide enthusiasm and encouragement for the speech partner. The following is the usage data:

Table 5: Being Optimistic

| Dialogue | Context | Meaning |
|--|--|---|
| <p>[5] W : Sejak kapan Ibu bertenun? 'Since when did you weave? PU : Sejak dari kelas 5 SD. 'Since the 5th grade elementary school. W : Wah udah lama kali ya Bu...Wow, it's been a long time, ma'am... W : Kalau utk pemula kita mulai dari mana Bu? For beginners, where do we start, ma'am? PU : Dari menggulung lah.. Seperti aku lah, anakku udah kuajari menggulung. Terus memintal. Baru lah kita ajari bertenun. Mau coba? 'It's from rolling.. Just like me, my son has taught me to roll. Keep going spinning. We are just learning to weave. Want to try?' W : Bisa Bu? Yes Ma'am? PU : <u>Ayolah, dicoba. Bisa nya. Murah nya, tinggal masuk-masukkan benangnya ke sini.. Come on, give it a try. Usually. It's cheap, just put the thread in here..</u> W : Oh... gini Bu? (<i>sambil mulai menenun</i>) Oh... like this ma'am? (<i>sauce begins to weave</i>) PU : Ia, ini (<i>sambil mengerakkan tangan W</i>) bikin lah ke sini. Dimasukkan lagi... Yes, this (<i>while moving W's hand</i>) let him come here. Entered again... W : bisa.. (<i>sambil tertawa senang</i>) yes.. (<i>while laughing happily</i>)</p> | <p>Conversation between ulos weavers (PU) and tourists (W) in Ulos Huta Raja Village</p> | <p>Offer tourists to try weaving fabrics.</p> |

In the data dialog 5 above, PU uses a positive strategy. The utterance 'Come on, give it a try' was used as an invitation for PU to want to try learning to weave from materials that were available. The speech continued with 'Can it' which was used as an effort to generate a sense of optimism and confidence in W that he could do it which he was reassured by saying 'It's cheap, just put the thread in here'. Cheap is a non-standard form of easy . This form is often used by people who refer to easy or easy to do. The strategy used by PU is to try to build an optimistic attitude so that W does not hesitate to do what PU wants.

F. Giving and Asking Reasons

The results of the study show that tourism service actors also use the strategy of asking questions and giving reasons to show politeness. following data shows:

Table 6; Giving and Asking Reasons

| Dialogue | Context | Meaning |
|--|--|--|
| <p>[6] W : Pak, trip pertama jam berapa? 'Sir, what time is the first trip? PP : Sebentar lagi. Tengah lapan bisa beli karcis. 'In a moment. at half past eight o'clock, you will be able to buy tickets.' W : Di mana belinya? Where to buy it? PP : ujung sana . Yang banyak orang itu , at the other end. That, where many people gather, sir W : oh, oke oke 'Oh, Okay' PP : Parkir di kiri aja ya Pak, <u>biar ngak terganggu yang lain kalau mau lewat</u>. Just park to the left, sir, so you won't be disturbed by others when you want to pass. W : di sana?(<i>menunjuk arah sebelah kiri</i>) 'there?' PP : Iya ,Pak 'Yes sir'</p> | <p>Conversation between officers ticketing (PT) with tourists (W) at the Ajibata Ferry Port</p> | <p>Ticketing officers joked as a way to get closer</p> |

The conversation in data 6 above occurred between the parking attendant (PP) and tourists who were stopping their cars right in front of the courtyard of the Ihan Batak port building in Ajibata. Because W stopped long enough to disrupt traffic flow, PP approached him. When PP approached, the car driver (W) asked about the departure schedule. PP answered and then instructed W to park his car elsewhere. In the dialogue above PP uses the SKP 13 strategy, namely giving instructions to W followed by the excuse "so that others don't disturb if they want to pass". PP gives instructions equipped with reasons other than to show politeness as well as to anticipate the misunderstanding of the speech partners regarding the instructions given

G. Joking

Giving jokes to the interlocutor that stimulates us to laugh is one of the positive politeness strategies. Widjaja (2015) states that humor always involves things that are unnatural and common, do not require improvement but can make other people happy and laugh. Being funny can also be defined as an activity of doing, saying, or acting that can be funny to the heart so that the effect is laughter from the people around it. Being funny is a positive strategy because humor can stretch your muscles, relax you, and break a tight or serious situation. Here's an example of its use:

Table 4: Using the Joking Strategy

| Dialogue | Context | Meaning |
|--|--|--|
| <p>[4] W :Bang di sini ada atm? 'Bro, is there an ATM here? PT :Kalo atm ngak ada Bang yang ada BRI 'If it's an ATM, there is none here. The one that exists is bank BRI' W :BRI bisa semua kartu ya? BRI can be used for all cards, can't it? PT :Biasa nya bisa Bang, cuman adminnya aja yang beda itu Bang 'Usually it does bro,</p> | <p>Conversation between officers ticketing (PT) with tourists (W) at the Ajibata Ferry Port</p> | <p>Ticketing officers joked as a way to get closer</p> |

only the administration fee is different, bro'

PT :Mau ngambil berapa? How much do you want to take?

W :Ngak banyak mau cuman buat uang *cash* aja 'I don't want much, I just make it just cash'

PT :Oh soalnya aku hanya pengang uang *cash* 800 aja.Ini kalo ngak transfer ke rekening ku aja, 'Oh because I only have 800 cash. What if I send it to your account?

PT : abang mau ku kasih 800 ribu abang transfer 1 juta ha ha..ha.. Brother, I want to give you 800 thousand brother transfer 1 million ha ha..ha..

W : Agak *ngelag* ini Bang (*menggaruk kepalanya*) It's a bit laggy bro (scratches his head)

PT : Hahhahahah (tertawa) 'ha..ha..(laughing)

W : *loading* nya lama ya. Ha...ha... it takes a long time to load. Ha ha

The dialogue in data (4) above occurs between W and PT. PT uses the SKP 8 positive politeness strategy to establish close and lively communication. When W expressed his desire to withdraw money through an ATM, PT jokingly said 'brother, I want to give 800, brother, transfer 1 million ha ha..'. This statement was not meant to be true, but to provoke W to laugh. Because, of course, W will lose if he sends one million rupiah from his account, but receives only 800 thousand rupiah in cash. The joke created by PT made W laugh, showing pleasure at getting a response so that communication became intimate. Humorous utterances like this are commonly used by the general public in relaxed situations.

H. Giving Gifts

Following is an example of data on the use of gift giving strategies:

Table 8: Giving Gifts

| Dialogue | Context | Meaning |
|---|---|---|
| <p>[8] P : cari apa kak? what are you looking for sis? W : Cari kacang sihobuk. Ini kacang sihobuk khas irapat ya? Look for sihobuk beans. This is a special robuk bean from Parapat, right? P : Iya kakYes sis W: Berapa ini kita kira harganya? How much do we think it will cost? P : 10 ribu bu10 thousand ma'am W : Ngak kurang lagi? Not less anymore? P :Udah harga pas itu buThat's the right price ma'am W : Jadi kalo beli banyak ada discount ya? So if you buy a lot, there's a discount, right? P : <u>Dikasih satu bonusnya untuk Ibu ' bonus will be given to you'</u> W : Masih garing ini kan Bu? Still crunchy right ma'am? P : Masih garing, orang baru datang 'It's still crisp, it is fresh from the oven.</p> | <p>Conversation between Peanut Traders (P) and tourists (W) in Parapat City</p> | <p>Offer merchandise and give gifts</p> |

In the data dialog 8 above, P gives W an award or gift in the utterance. A bonus is given to Mother. P promises to give a bonus of a pack of peanuts if W buys in large quantities. The word bonus means wages, excess salary which is generally used as a stimulant of interest. This is done by P so that W buys his wares. In addition, the use of the word 'for mothers' is used as a strategy so that W feels that he is receiving special treatment from the traders. The reason for P using this strategy is to get financial benefits.

I. The Use of Positive Strategies for International and Domestic Tourists

When communicating in speech situations with different cultural backgrounds, cross-cultural communication is possible. The culture behind a speech event includes language, group system, communication system, and sentence structure. Language is of course the most important cross-cultural factor in the speech event. Some research results show that cross-cultural utterances that are often found in the tourism domain, in addition to language systems and sentence structures, are also found to be open and friendly communication systems as a characteristic of interactions that are owned by Indonesian people. The cross-cultural relationship between Indonesian people and foreign tourists that manifests in hospitality, an open attitude to accept friendship from anyone, quickly familiar and caring for the needs of others in both written and oral communication is able to bridge cultural differences so that interaction can be established between the two parties (Andriyani, 2019)

Sifianou (1992) points out that English speakers conceptualize politeness as a consideration of other people's feelings by conforming to social norms and expectations. These norms include the use of standard forms such as please and sorry in appropriate situations. Furthermore, Ide et al. (1992:290) says that in the case of American English, politeness is correlated with respect, thoughtfulness, friendliness and appropriateness whereas impoliteness is correlated with arrogance, offense and rudeness.

The findings of the study show that there are differences in positive language politeness strategies used by tourism service providers towards foreign and domestic tourists. Here's the difference (Brown & Levinson, n.d.)

Table 9: Use of Positive Strategies for Foreign and Domestic Tourists

| No | Positive strategies | A foreign Tourists | Domestic Tourist |
|----|--------------------------|--------------------|------------------|
| 1 | Giving attention | V | V |
| 2 | using intergroup markers | - | V |
| 3 | show praise and sympathy | V | V |
| 4 | give help and promise | V | V |
| 5 | give gifts | V | V |
| 6 | Joked | - | V |
| 7 | be optimistic | - | V |
| 8 | give reasons | V | V |

V : used - : not used

The Table 9 above shows that tourism service actors do not use inter-group marking strategies when communicating with foreign tourists. Likewise the strategy of joking and being optimistic. No dialogue data was found showing this strategy. Following is an example of the strategy used by tourism service actors for foreign tourists:

Table 10: Use of Positive Strategies for Foreign Tourists

| Dialogue | Context | Meaning |
|--|---|--------------------|
| R : Good Morning, Sir W : Morning W : Can you tell me how to go to Samosir Island? | Conversation between receptionists and foreign tourists at the Andilo Nancy Tour Tourist Information Center in Parapat city | giving information |
| R : Oh, you can take ferry Ihan Batak from Ajibata | | |
| W : Oh, Ajibata? Hmmm. Can I buy tiket here? | | |
| R : Of course.. fifteen thousand please | | |
| W : (give money 20,000 rupiah) | | |
| R : Thank you (give money 5,000 rupiah) | | |

Following positive tactics are listed in order of frequency of usage by tourism service actors: paying attention, employing intergroup markers, expressing praise and sympathy, offering aid and promises, giving presents, laughing, being upbeat, and providing explanations.

The reasons for tourism actors using positive politeness strategies include showing respect for tourists, showing sympathy for tourists, persuading tourists to do something, making tourists happy, to familiarize themselves with tourists, to advise or remind tourists, to apologize for not to provide maximum service, to make corrections, to create a relaxed and informal atmosphere, to benefit, to create a sense of home for tourists, to explain and inform something to tourists, to reduce tourists' feelings of disappointment, to promote places of interest for tourists, to provide services to tourists and to attract tourists

Studies using a cross-cultural approach are very appropriate in this case. Several politeness markers are found showing the characteristics of the local culture of the Toba Batak tribe such as the use of kinship greetings *lae*, *ito*, *naboru* and *so on*. The habit of the Toba Batak tribe, *martambo* or speaking surname, is used as an effort to familiarize themselves with newcomers.

Conclusion

The development of world tourism requires the ability of tourism actors to communicate well and politely. For this reason, the study of language politeness in the realm of tourism needs to be ongoing. The findings of this study show that the use of politeness strategies differs from one region to another.

The language politeness strategies used by tourism actors in the Lake Toba area generally use positive strategies, including paying attention, using inter-group markers, showing praise and sympathy, providing assistance and promises, giving gifts, joking, being optimistic, and giving reasons. A strategy was found using typical politeness markers in accordance with the local cultural characteristics of the Toba Batak tribe, such as the use of kinship greetings such as *lae*, *kak*, *naboru*. The *martutur* tradition needs to be developed because it can be used as a tool to get closer to the tourists.

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