



A Journal of Culture, English Language, Teaching & Literature

ISSN 1414-3320 (Print), ISSN 2502-4914 (Online)

Vol. 23 No.2; December 2023

Copyright © Soegijapranata Catholic University, Indonesia

Language Politeness of Local Tour Guides in Orangutan Ecotourism Bukit Lawang, North Sumatra: A Sociopragmatic Study

¹Taulia, ²Abdul Gapur, and ³Mhd. Pujiono

^{1,2} Faculty of Languages and Communication, Universitas Harapan Medan,
Medan, Indonesia

³ Faculty of Cultural Science, Universitas Sumatera Utara, Medan, Indonesia

¹taulia@unhar.ac.id; ²abdulgapur@unhar.ac.id³mhd.pujiono@usu.ac.id

Language Politeness of Local Tour Guides in Orangutan Ecotourism Bukit Lawang, North Sumatra: A Sociopragmatic Study

¹Taulia, ²Abdul Gapur, and ³Mhd. Pujiono

¹taulia@unhar.ac.id; ²abdulgapur@unhar.ac.id³mhd.pujiono@usu.ac.id

^{1,2} Faculty of Languages and Communication, Universitas Harapan Medan, Medan, Indonesia

³ Faculty of Cultural Science, Universitas Sumatera Utara, Medan, Indonesia

Abstract: Bukit Lawang is a conservation area for orangutans located in North Sumatra, Indonesia. This research aims to examine the politeness markers used by tour guides in this area. The qualitative research method with a phenomenological approach was employed. Data were collected through observation, field notes, audio video recordings, and interviews. The findings indicate that tour guides in Bukit Lawang utilize various politeness markers, including offering assistance, expressing agreement, making requests, giving commands, refusing, apologizing, providing advice, and giving compliments. Local tour guides in Bukit Lawang also employ diverse non-verbal politeness markers, such as smiling, in their interactions with tourists. Factors influencing the use of these language politeness markers include social harmony, the desire to please tourists, social and cultural norms, professionalism, and public image. In conclusion, this study provides a better understanding of the use of language politeness markers by tour guides in Bukit Lawang Orangutan Ecotourism. The research findings can serve as a basis for enhancing tourism services and enriching knowledge about cross-cultural interactions in the context of tourism.

Key words: Bukit Lawang ecotourism, tour guides, language politeness, speech acts.

Abstrak: Kawasan ekowisata Bukit Lawang merupakan salah satu daerah konservasi orangutan yang terletak di Sumatera Utara, Indonesia. Penelitian ini bertujuan untuk mengkaji penanda-penanda kesantunan yang digunakan oleh para pemandu wisata di kawasan ini. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui observasi, catatan lapangan, simak rekam dan wawancara. Hasil penelitian menunjukkan bahwa para pemandu wisata menggunakan Hasil penelitian menunjukkan bahwa penanda kesantunan berbahasa para pemandu wisata di kawasan ekowisata Bukit Lawang terdiri dari penanda kesantunan menawarkan bantuan, penanda kesantunan persetujuan, penanda kesantunan meminta, penanda kesantunan memerintah, penanda kesantunan menolak, penanda kesantunan meminta maaf, penanda kesantunan untuk memberikan saran, dan penanda kesantunan untuk memberi pujian. Para pemandu wisata lokal di kawasan ekowisata Bukit Lawang juga menggunakan beragam penanda kesantunan non-verbal seperti senyum dalam melayani wisatawan. Salah satu faktor penyebab penanda kesantunan berbahasa tersebut adalah keharmonisan sosial, keinginan untuk menyenangkan wisatawan, norma sosial dan budaya, profesionalisme dan citra publik. Dalam kesimpulannya, penelitian ini memberikan

pemahaman yang lebih baik tentang penggunaan penanda kesantunan oleh para pemandu wisata di kawasan ekowisata Bukit Lawang. Hasil penelitian ini dapat menjadi dasar untuk meningkatkan pelayanan pariwisata dan memperkaya pengetahuan tentang interaksi lintas budaya dalam konteks pariwisata.

Kata kunci: ekowisata Bukit Lawang, pemandu wisata, kesantunan bahasa, tindak tutur.

INTRODUCTION

The tourism industry is one of the largest contributors to the national economy, alongside the non-oil and gas sector, as well as the manufacturing and trade industries. Recognizing this, the government's Medium-Term Development Plan for the period of 2015-2019 highlights that the tourism sector is one of the five priority sectors in development, alongside the food, energy, maritime, industrial, and special economic zone sectors (*Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2015-2019*, 2014). One of the tourist destinations in North Sumatra that attracts both domestic and international tourists is the Bukit Lawang ecotourism area.

Ecotourism is a tourism concept that reflects environmental awareness and follows the principles of balance and sustainability, aiming to enhance the quality of human relationships, the quality of life for local communities, and the preservation of the environment (Ihsan et al., 2015; Nugroho et al., 2020). This ecotourism area is known as the Bukit Lawang orangutan conservation, which is a national conservation area located within the Gunung Leuser National Park in Langkat Regency, North Sumatra. This conservation area is characterized by being inhabited by Sumatran orangutans (*Pongo abelii*) (Aditya et al., 2023)

Orangutans have become an attractive tourist attraction due to being one of the great apes that still exist in Southeast Asia. The other great apes, such as gorillas (*Gorilla gorilla*), chimpanzees (*Pan Troglodytes*), and bonobos (*Pan Paniscus*), live in Africa. Orangutans are dependent on pristine forest conditions and preserved natural ecology, and they are frugivorous primates (animals that eat fruits) (Gillhooly et al., 2021; Rubis, 2020).

According to Indonesian Law Number 10 of 2009 on Tourism, the success of tourism area development and growth relies on several aspects that need to be considered, including tourist attractions, accessibility, infrastructure and facilities, and the local community. These important aspects are detailed in the form of attractions, accessibility, and amenities. In addition to these factors, the support of the local community is crucial. This support can be in the form of friendly and courteous attitudes of the residents. In this regard, attention must be given to the socio-cultural conditions of the local community, such as equal relationships between guests and hosts, strengthening local characteristics, the interests of the local community, service quality that encompasses all aspects, the integration of the physical and socio-cultural environment, and more (Kaharuddin et al., 2021; Saragih & Sirait, 2022).

From the above explanation, it is evident that there is a strong connection between politeness and the success of the tourism industry. Providing excellent service in tourism entails using polite language to ensure that tourists feel comfortable throughout their travel experience. One of the challenges in the development of tourism in the Bukit Lawang ecotourism area may lie in the lack of friendliness and politeness among tour guides. Impoliteness can lead to tourist dissatisfaction and diminish the desire for repeat visits. (Andriyani, 2020; Khalika & Supatmiwati, 2019)

The issue of hospitality is a classic problem that needs to be addressed for the progress of a tourist destination. Language politeness of local tour guides is of utmost importance. The development of access, facilities, infrastructure, and amenities alone is not sufficient. It must be accompanied by building a culture of hospitality among the community around Bukit Lawang to provide top-notch service.

Politeness refers to the customs, traditions, or norms that exist within a society. Politeness represents behavioral rules that are established and agreed upon by a particular community, making it a prerequisite for social behavior. Therefore, politeness is often referred to as etiquette. Politeness is also associated with behavior expressed in a good or ethical manner. Politeness is a cultural phenomenon, so what is considered polite in one culture may not be considered polite in another culture (Brown, 2015).

Being polite means being concerned about "face," both the speaker's face and the hearer's face (Brown & Levinson, 1987). In this context, "face" does not refer to physical appearance but rather to public image and dignity in the eyes of society. Unlike Goffman (Pujiono & Hasibuan, 2017; Saifudin, 2021), who describes face as a social attribute, Brown and Levinson argue that face is a personal attribute possessed by every individual and is universal. In this theory, face is divided into two types: positive face and negative face. Positive face is related to values of solidarity, informality, recognition, and togetherness (Afriana & Mandala, 2018). On the other hand, negative face is associated with an individual's desire for autonomy, freedom from external imposition, and the respect for their independence by others (Casas Gómez, 2017, p. 55; Saeed, 2016, p. 244). Considering that face holds such values, it is important to preserve them. One way to do this is through the use of polite language that does not undermine these face values.

Language politeness is a field of pragmatic study that depicts situations demonstrating awareness of the dignity of others in both oral and written language. Politeness is developed by society to reduce friction in personal interactions. To apply language politeness, three principles must be adhered to: formality, hesitancy, and equality or camaraderie. Another definition states that politeness is a strategy to avoid conflict, which can be measured by the degree of effort made to avoid conflict situations (Brown, 2015; Lakoff, 1990, 2000). Lakoff's theory serves as the foundation for politeness theory, which has been further developed in various fields and disciplines. These studies aim to achieve a more accurate understanding of politeness issues in discourse. Furthermore, politeness research has also been developed with a cross-cultural pragmatic approach (Brunet et al., 2012).

This study focuses on the analysis of language politeness among tour guides. The language used by tour guides serves specific purposes and is limited by the fundamental reference of utterances. The use of language varies depending on the type of situation and the medium employed. Register is a semantic concept that can be defined as a system of meanings specifically associated with a particular configuration of field, tenor, and mode. The configuration of these situations is referred to as context. Specifically, in this case, register encompasses three aspects: the location-related aspect, the language used, and the role of the participants. These three variables determine a system of meaning (Culpeper & Terkourafi, 2017; Halliday & Hasan, 1989).

In line with the aforementioned issues in tourism development, it is necessary to conduct a study on the language politeness of tour guides in the Bukit Lawang ecotourism area. This paper aims to identify the patterns of politeness markers used by tourism service providers in Bukit Lawang. Additionally, the underlying reasons for the use of these markers will be

discussed. It is hoped that this information will serve as a basis for decision-makers in the region to enhance their tourism industry.

LITERATURE REVIEW

A. Language Politeness

Language politeness is the act of demonstrating awareness of the dignity of others in language use, whether in oral or written communication. Language politeness is a field of study in pragmatics, which has been discussed by scholars such as Lakoff (1973), Fraser (1978), Brown and Levinson (1978), Leech (1989), and Pranowo (2009).

Lakoff (1973) states that politeness is developed by society to reduce friction in personal interactions. According to Lakoff, there are three principles that should be adhered to when practicing politeness: formality, hesitancy, and equality or camaraderie.

1. Formality means avoiding sounding forceful or arrogant.
2. Hesitancy means acting in a way that allows the interlocutor to make choices.
3. Equality or camaraderie means behaving as if you and the interlocutor are equals.

Furthermore, Leech (1993) defines politeness as a strategy to avoid conflict that can be measured by the degree of effort made to avoid conflict situations. Leech proposes six politeness maxims:

1. Tact maxim: minimize the cost to others; maximize the benefit to others. Example: If you don't mind, please come to my house.
2. Generosity maxim: minimize the benefit to oneself; maximize the cost to oneself. Example: Please have a rest. Let me do the dishes.
3. Approbation maxim: minimize dispraise to others; maximize praise to others. Example: Your shoes look great. Where did you buy them?
4. Modesty maxim: minimize praise to oneself; maximize dispraise to oneself. Example: Oh, I'm so stupid. I couldn't keep up with the lecturer's pace earlier. Can I borrow your notes?
5. Agreement maxim: minimize disagreement with others; maximize agreement with others. Example: Yes, I agree. However, ...
6. Sympathy maxim: minimize antipathy towards others; maximize sympathy towards others. Example: I'm sorry for the misfortune that has befallen you.

The theories mentioned above, as proposed by Lakoff, Fraser, Brown and Levinson, Leech provide relevant insights into understanding language politeness. These concepts can be related to research on language politeness among tour guides in Bukit Lawang.

B. Sociopragmatics

Leech (1989) argues that sociopragmatics is the intersection of pragmatics and sociolinguistics. In other words, sociopragmatics utilizes the study of pragmatics to uncover the linguistic meanings used in specific social conditions. Leech also explains that sociopragmatics explains the local conditions that are more specific to the use of language, or it can be understood

as focusing on any aspect of the social context that is specific to the pragmatic meaning of language use.

Sociopragmatics is a branch of pragmatic studies that examines the sociological perspective. The sociological perspective is defined as a science used to understand social conditions and is centered around society. Sociopragmatics is a study that not only prioritizes language but also the social environment that influences that language. Sociopragmatics can be considered as an interdisciplinary field between sociology and pragmatics. Sociology is the study of social phenomena in the surrounding environment, while pragmatics is defined as the study of meaning conveyed by speakers and interpreted by listeners (MBA & Charlotte, 2021; Rahmayanti & Fajar, 2020)

Sociopragmatics is related to the study of language and is closely connected to society, thus requiring data or subjects involving more than one person (Jahdiah, 2019). The object associated with sociology is not language but society itself, aiming to describe the society and its behavior. The object of study in sociopragmatics is discourse intended to examine the intended meaning of that discourse. Sociolinguistics and sociopragmatics are two distinct disciplines. Sociopragmatics is a discipline that is local and focuses on specific principles of cooperation and politeness. Sociopragmatics can be seen as the boundary between sociological and pragmatic perspectives.

METHOD

A. Type of Research

This research adopts a qualitative approach with a phenomenological paradigm (Anggito & Setiawan, 2018; Moleong, 2014). The phenomenological paradigm focuses on the researcher's subjective experience of various types of empirical data encountered. In this context, the study aims to understand the phenomenon of language politeness among tour guides in the ecotourism area of Bukit Lawang in North Sumatra.

B. Method

The research methodology employed includes observation, field notes, recordings, in-depth interviews, and document analysis. Oral data obtained through observation and direct interactions with tourism service providers in Bukit Lawang are the main focus of this study. In addition, in-depth interviews were conducted to gain a deeper understanding of the language politeness applied by tour guides. The triangulation method was used to enhance the credibility of the data by verifying it through various sources and techniques.

C. Data

The data for this research consist of oral data in the form of utterances produced by tour guides in the ecotourism area of Bukit Lawang. This data was obtained through direct observation, where the research team hired tour guides as tourists and interacted with them, as well as through in-depth interviews conducted on September 11, 2023. Additionally, data was also collected through recordings and document analysis related to language politeness in the Bukit Lawang tourism environment. The data sources used in this study include local tour guides and tourists visiting Bukit Lawang.

D. Data Analysis

The data obtained through the collection of oral and document data were analyzed using coding and classification techniques. Coding was used to organize the data into relevant categories related to the concept of language politeness. Subsequently, the data was classified using the theory of language politeness as an analytical framework. The purpose of this data analysis is to identify the forms, principles, and impact of language politeness among tour guides in Bukit Lawang.

RESULTS AND DISCUSSIONS

The research findings indicate that the markers of language politeness among tour guides in the ecotourism area of Bukit Lawang consist of (1) markers of offering assistance, (2) markers of agreement, (3) markers of requesting, (4) markers of commanding, (5) markers of refusal, (6) markers of apologizing, (7) markers of giving advice, and (8) markers of giving praise.

Table 1:
Markers of Language Politeness

No.	Markers of politeness	Speech Examples
1	offering assistance	<i>Mari bu, saya bantu memegangi sampai naik ke atas.</i> Let me help you up, ma'am.
2	agreement	<i>Ya benar Mas, saya setuju itu, memang hidup mereka bergantung dari hutan ini.</i> Yes, you're right, sir. I agree, their lives indeed depend on this forest.
3	requesting	<i>Izin ya Mas, saya merokok gapapa ya.</i> May I smoke, sir? Is it okay?
4	commanding	<i>Ayo Bu, jalan dari jalur sini tidak becek.</i> Come on, ma'am, this path is not muddy.
5	refusal	<i>Ya bagaimana ya, kalau untuk teman-teman pemandu yang berbahasa Inggris mungkin adalah tambahannya lagi.</i> Well, for the English-speaking guides, maybe it's an additional requirement.
6	apologizing	<i>Baik kita sudah selesai, jadi saya mohon maaf sekiranya ada kata-kata atau perilaku yang engga enak.</i> Alright, we're done. So, I apologize if there were any words or actions that were inappropriate.
7	giving advice	<i>Saran saya ya mas, baiknya kita engga usah memberi makan secara langsung.</i> My suggestion, sir, it's better not to feed them directly.

8	giving praise	<i>Wah.. semangat dan sehat sekali ibu ya.</i> Wow, ma'am, you're so enthusiastic and healthy.
---	---------------	---

A. Offering Assistance

In general, markers of language politeness in offering assistance are used by tour guides in the form of questions such as "Can I help you with something?", "What are you looking for, sir?" or "May I assist you?" These utterances demonstrate the tour guide's effort to offer help to the tourists. Here is an example:

Data (1):

Context: Local tour guide (P) with a tourist (W) at Wild River Cafe in Bukit Lawang.

P : *jadi kita semua berlima ya bu?* (So, there are five of us, right, ma'am?)

W : *iya pak?* (Yes, sir?)

P : *Jadi kita buat saja paketnya 500 ribu ya, jadi seorang 100 rb. biasanya satu orang 150.* (Let's make the package 500,000 rupiahs, so it will be 100,000 rupiahs per person. It's usually 150,000 rupiahs per person.)

W : *Oh begitu, yauda pak.* (Oh, I see. Okay, sir.)

P : *Kalau begitu saya persiapkan dahulu ya. Ada lagi kira-kira yang bisa saya bantu?* (In that case, let me prepare everything first. Is there anything else I can help you with?)

W : *engga ada pak. Tapi kita jadi berangkatnya habis makan siang ya* (No, sir. But we'll leave after having lunch.)

P : *iya bu, baiknya begitu makan siang dulu, nanti saya setelah makan siang datang lagi ya.* (Alright, ma'am. It's better to have lunch first. I'll come back after lunch.)

This conversation reflects the interaction between a local tour guide (P) and a tourist (W) at Wild River Cafe in Bukit Lawang. The tour guide (P) starts by asking if they are all five people, indicating the desire to confirm the number of people in the group. The tourist (W) confirms that they are indeed five.

Next, the tour guide (P) offers a tour package priced at 500,000 rupiahs, with a rate of 100,000 rupiahs per person, which is cheaper than the usual price (150,000 rupiahs per person). The tourist (W) responds by saying "Oh, I see. Okay, sir," indicating their agreement with the offer. The tour guide (P) then confirms the plan to have lunch first before departing and offers to prepare everything after lunch. The tourist (W) states that they don't need any further assistance and only want to leave after having lunch.

In this conversation, the tour guide (P) uses polite and friendly language in interacting with the tourist (W). Although there is no use of formal address terms or specific titles, the tour guide maintains politeness in conveying information and responding to the tourist's requests.

Data (2):

Context: Local tour guide (P) with a tourist (W) during a hike in Bukit Lawang.

W: *waduh capek juga ya, jalan nanjak gini.* (Oh, it's tiring, walking uphill like this.)

P: *Mari bu, saya bantu memegangi sampai naik ke atas.* (Come on, ma'am, let me assist you by holding onto you until we reach the top.)

In the above conversation between a local tour guide (P) and a tourist (W) during a hike in Bukit Lawang, the tourist expresses fatigue and difficulty in traversing the steep path. The tour guide (P) offers assistance by saying, "Come on, ma'am, let me assist you by holding onto you until we reach the top." In this context, the utterance "*Mari bu, saya bantu memegangi sampai naik ke atas*" (Come on, ma'am, let me assist you by holding onto you until we reach the top) demonstrates the tour guide's politeness and kindness. The utterance reflects sociopragmatic principles in communication, particularly in terms of positive actions towards others.

In sociopragmatic theory, this utterance can be associated with the concept of "solidarity," emphasizing the willingness to help and show concern for others. The tour guide uses polite and friendly language in offering assistance, using the phrase "*Mari bu*" (Come on, ma'am) to positively invite the tourist. Furthermore, the utterance also reflects the concept of "positive face" in sociopragmatic theory. The tour guide strives to maintain a "positive face" or a good image by offering assistance to the tourist facing difficulty. Through this action, the tour guide demonstrates empathy and care for the tourist, which can enhance the tourist's satisfaction and trust in the tour guide and their hiking experience.

Overall, this conversation illustrates the use of polite, friendly, and caring language by the tour guide in offering assistance to the tourist. It aligns with sociopragmatic principles in communication that prioritize solidarity and maintaining a positive face in social interactions.

B. Agreement

Agreement refers to the alignment of an individual with a particular idea, concept, or decision. It indicates someone's support for a specific notion. Typically, agreement is signaled through expressions such as agree, appropriate, correct, concur, align, and so on. Here is the obtained data:

Data (3):

Context: Conversation between a local tour guide (P) and a tourist (W) during a hike.

P : *Ini kebun masyarakat pak? Banyak lah pemasukan masyarakat dari kebun.* (Is this a community garden, sir? The community earns a lot from it.)

W : *iya, tapi yang punya kan paling satu dua orang. Terus kan nanti yang kebun masyarakat hanya sampai batas itu saja. Lebihnya sudah hutan lindung.* (Yes, but usually only one or two people own it. And the community garden only extends up to that limit. The rest is protected forest.)

P : *oh, Jadinya penghasilan utama kawan-kawan pemandu bergantung dari hutan ini kan.* (Oh, so the main income of us tour guides depends on this forest, right?)

W : *Ya benar Mas, saya setuju itu, memang hidup mereka bergantung dari hutan ini. Makanya ya kita terus berupaya lah menjaga hutan ini.* (Yes, that's correct, sir. I agree with that. Their livelihood indeed depends on this forest. That's why we need to continue our efforts to protect it.)

Data (3) is a conversation between a local tour guide (P) and a tourist (W) during a hike, discussing the community garden and the importance of the forest for the livelihood of the local residents. The tour guide (P) states, "Is this a community garden, sir? The community earns a lot from it." The tourist (W) agrees with this statement and responds, "Yes, that's correct, sir. I agree with that. Their livelihood indeed depends on this forest."

In this context, the agreement utterance "Yes, that's correct, sir. I agree with that. Their livelihood indeed depends on this forest" demonstrates empathy and recognition towards the situation expressed by the tour guide. The utterance reflects sociopragmatic principles in communication, particularly in terms of acknowledging and appreciating the views or experiences of others. The agreement utterance in data 3 also reflects the concept of "positive face" in sociopragmatic theory. The tourist shows appreciation for the tour guide's knowledge and validates their perspective, which can strengthen the relationship between them and create a harmonious atmosphere in the conversation.

Overall, this conversation demonstrates the use of empathetic, acknowledging, and agreeing language from the tourist towards the tour guide's viewpoint. It aligns with sociopragmatic principles in communication that prioritize solidarity, appreciation, and maintaining a positive face in social interactions.

C. Requesting

Requesting is one form of directive speech act aimed at obtaining or acquiring something from the interlocutor. Some examples include expecting, pleading, and offering. The following data was obtained:

Data (4)

Context: Conversation between a tour guide (P) and a tourist (W) in the forest to observe orangutans.

P : *Memang kalau keadaannya begini, biasanya karena orang hutan nya sudah pada kenyang. Makanya tidak ada yang turun ke bawah.* (Indeed, when the situation is like this, usually it's because the orangutans are already full. That's why none of them come down.)

W : *oh begitu..* (Oh, I see...)

P : *Izin ya Bu, saya merokok gapapa ya.* (May I, ma'am, smoke? Is it okay?)

W : *oh ya tidak apa-apa pak.* (Oh, yes, it's fine, sir.)

In data 4, conversation between the tour guide (P) and the tourist (W) at a resting point during a hike in the forest, the tour guide (P) requests permission to smoke by saying, "Excuse me, ma'am, is it okay if I smoke?" The tourist (W) grants permission by responding, "Oh, yes, it's fine, sir."

In this context, the request for permission, "Excuse me, ma'am, is it okay if I smoke?" demonstrates the tour guide's politeness and consideration towards the tourist. The utterance reflects sociopragmatic principles in communication, particularly in terms of requesting permission and respecting the desires of others.

In sociopragmatic theory, this utterance can be associated with the concept of "freedom from imposition" or "negative face," which emphasizes the importance of respecting the independence and freedom of others. The tour guide politely asks for permission from the tourist before smoking, demonstrating an awareness of the tourist's need to feel comfortable in their surroundings.

Furthermore, the utterance also reflects the concept of "positive face" in sociopragmatic theory. The tour guide expresses their desire politely and respects the decision of the tourist. The tourist grants permission by responding, "Oh, yes, it's fine, sir," demonstrating understanding and openness to the tour guide's request.

Overall, this conversation illustrates the use of polite language, requesting permission, and respecting the desires of others. It aligns with sociopragmatic principles in communication that prioritize freedom from imposition, appreciation, and maintaining a positive face in social interactions.

D. Instructing

Instructing is one type of directive speech act aimed at directing or instructing the interlocutor to do what the speaker desires. Examples of instructing include commanding, ordering, instructing, requiring, compelling, borrowing, and inviting. Here is the obtained data:

Data (5):

Context: Conversation between a local tour guide (P) and a tourist (W) during a hike.

W1: *Wih becek juga jalannya ya...* (Wow, the path is muddy...)

W2: *Iya hati-hati buk...* (Yes, be careful, ma'am...)

P : *Ayo Bu, jalan dari jalur sini tidak becek.* (Let's go, ma'am, the path from here is not muddy.)

In the above conversation between a local tour guide (P) and a tourist (W) during a hike, the tour guide (P) invites the tourist (W) to walk on a path that is not muddy by saying, "Let's go, ma'am, the path from here is not muddy."

In this context, the instructing utterance "Let's go, ma'am, the path from here is not muddy" demonstrates the tour guide's effort to provide instructions or guidance to the tourist. The utterance reflects sociopragmatic principles in communication, particularly in terms of giving commands or directions.

In sociopragmatic theory, this utterance can be associated with the concept of "power" or "positive face," indicating a dominant or authoritative attitude in giving instructions. The tour guide uses firm language and invites the tourist to follow the path that is not muddy.

However, it is important to note that in this context, the instructing utterance is not overly dominant or harsh because it is expressed with a friendly invitation tone. The tour guide uses the word "Let's" to evoke enthusiasm and encourage the tourist to follow the suggestion.

Overall, this conversation demonstrates the use of language that directs or instructs with the aim of providing guidance to the tourist. The utterance reflects sociopragmatic principles in communication that prioritize power, but also maintain a balance by using friendly and inviting language.

E. Rejection

Rejection is essentially an attempt by someone to convey a sense of disappointment to the interlocutor because something expected does not meet their expectations. However, in the realm of politeness in speech acts, rejection will not convey a disappointing impression if it is expressed in a polite and respectful manner. Conversely, rejection can cause disappointment to the interlocutor if it is expressed with rude expressions or language. Research data indicates that markers of politeness in rejections are used by tour guides towards tourists during service transactions. Here are some of the data:

Data (6)

Context: Conversation between a local tour guide (P) and a tourist (W) at a cafe before embarking on a hiking trip in the forest.

W: *Jadi pak, kami nanti perlu juga kumpul dengan pemandu wisata yang lain dan sedikit wawancara.* (So, sir, later we also need to gather with other tour guides and have a little interview.)

P: *Hmm... begitu ya.. ini pemandu yang bahasa Indonesia saja kan ya, ga usah yang bisa bahasa Inggris?* (Hmm... Is that so? These guides will only speak Indonesian, right? No need for English?)

W: *Kalau memungkinkan, lebih baik ada juga yang bisa bahasa Inggris, pak.* (If possible, it would be better to have someone who can speak English, sir.)

P: *Ya, bagaimana ya. Kalau untuk teman-teman pemandu yang berbahasa Inggris mungkin membutuhkan pengaturan tambahan. Karena biasanya mereka meminta bayaran lebih.* (Well, let me think. If we include guides who can speak English, it might require additional arrangements. Because usually, they ask for higher payment.)

W: *Oh begitu ya pak. Kalau begitu, tidak apa-apa hanya dengan pemandu yang berbahasa Indonesia.* (I see, sir. Alright then, it's fine to have only guides who speak Indonesian.)

In the above conversation between the local tour guide (P) and the tourist (W) at a cafe before embarking on a hiking trip in the forest, the tour guide (P) asks whether the tourist (W) needs a guide who can only speak Indonesian. The tourist (W) responds by saying, "If possible, it would be fine to have someone who can speak English, sir." The tour guide (P) then responds with the utterance, "Well, let me think. If we include guides who can speak English, it might be an additional arrangement."

In this context, the rejecting utterance, "Well, let me think. If we include guides who can speak English, it might be an additional arrangement," indicates the tour guide's rejection of the tourist's suggestion to have a guide who can speak English. The utterance reflects sociopragmatic principles in communication, particularly in terms of rejecting or expressing disagreement.

In sociopragmatic theory, this utterance can be associated with the concept of "negative face," which emphasizes the individual's need to feel independent and free from imposition. The tour guide rejects the tourist's suggestion, stating that having a guide who can speak English would require additional arrangements and might lead to further requests or expectations from the guide.

However, it should be noted that the rejection is not overly firm or harsh. The tour guide uses the word "might" to provide an explanation and show an understanding of the tourist's desire. The utterance reflects the tour guide's attitude of understanding and openness in accommodating the tourist's request.

The tourist (W) then accepts the rejection by responding, "I see, sir. Alright then, if that's the case, it's fine to have someone who speaks Indonesian." This utterance demonstrates the tourist's understanding and acceptance of the tour guide's decision.

Overall, this conversation illustrates the use of language to reject or express disagreement with the tourist's suggestion. The utterance reflects sociopragmatic principles in communication that prioritize individual freedom and maintaining negative face in social interactions.

F. Apologizing

Apologizing is an expression of regret for having hurt or disturbed the interlocutor. The speech act of apologizing falls under the illocutionary category of expressive speech acts, which involves expressing the speaker's psychological attitude towards the implied situation within the illocutionary act. (See Leech, 1983; R, 1979) In communicative practice, the speaker plays a crucial role in creating a polite speech act in the category of apologizing. Apologies are used with the hope that the apology will be accepted by the interlocutor, thus demanding the speaker's ability to use polite apologies.

Data (7):

Context: Conversation between a tour guide (P) and a tourist (W) at a café after the interview.

W : *terakhir nanti kita foto dulu ya pak* (We'll take a photo later, sir.)

P : *oke.. di sana saja, view-nya bagus* (Okay.. over there, the view is nice.)
W: *oh.. iya..* (Oh.. yes..)

P : *Baik kita sudah selesai, jadi saya mohon maaf sekiranya ada kata-kata atau perilaku yang engga enak.* (Alright, we're done, so I apologize if there were any words or behaviors that were unpleasant.)

W : *sama-sama pak, kami juga terima kasih banyak, mohon maaf juga kalau ada salah* (You're welcome, sir, and thank you very much. We also apologize if there were any mistakes.)

In the conversation at a cafe after the interview, the tourist suggests taking a photo first, and the tour guide agrees politely. The tour guide expresses an apology for the possibility of any unpleasant words or actions after the conversation concludes. This apology demonstrates the tour guide's awareness of the comfort of the tourist and their responsibility in maintaining their experience.

The tourist also responds politely, acknowledging the possibility of mistakes and expressing gratitude. This conversation reflects the use of polite language and mutual forgiveness between the tour guide and tourist, as well as the importance of maintaining a good relationship through apologies and understanding of potential mistakes.

Overall, this conversation exemplifies the use of polite language in apologizing. The tour guide takes responsibility for any potential discomfort caused and expresses regret, while the tourist acknowledges the apology and expresses gratitude. The exchange demonstrates the importance of maintaining a respectful and harmonious relationship through polite apologies and forgiveness.

G. Giving Advice

Giving advice can be understood as the speaker suggesting to the hearer to do something that the speaker considers beneficial for the hearer. The directive speech act serves several purposes, including advising, recommending, suggesting, directing, and urging. Commonly used words include "should," "ought to," and so on. Here is the obtained data:

Data (8)

Context: Conversation between a local tour guide (P) and a tourist (W) during a hiking trip to see orangutans.

W : *kalau kita bawa buah-buahan, terus kita kasih ke mereka (orang hutan) bisa kan pak?* (If we bring fruits and give them (the orangutans), is it possible, sir?)

P : *Saran saya ya mas, baiknya kita engga usah memberi makan secara langsung. Takutnya nanti mereka ga biasa, dan merasa terancam akhirnya malah dirampas barang-barang yang dibawa.* (My suggestion is, it's better if we don't feed them directly. We're afraid that they might not get used to it and feel threatened, which could result in them grabbing the things we brought.)

W : *oh begitu ya pak.* (Oh, I see, sir.)

P : *iya, kita juga mau mereka mandiri, terbiasa mencari makan dari hutan. Kalau pun mau diberi makan, diletakkan saja makanannya. Jangan diberi dari tangan langsung.* (Yes, we also want them to be independent, accustomed to finding food in the forest. If you want to feed them, just place the food down. Don't give it directly from your hand.)

In the above conversation between a local tour guide (P) and a tourist (W) during a hiking trip to see orangutans, the tourist (W) asks a question about feeding the orangutans with the fruits they brought. The tour guide (P) gives advice by saying, "My suggestion is, it's better if we don't feed them directly."

This utterance reflects the tour guide's knowledge and experience in preserving the well-being of the orangutans. The tour guide advises against directly feeding the orangutans because they are concerned that it might disrupt the natural habits and behaviors.

H. Giving Praise

Praising is one of the ways to create polite speech and facilitate effective communication. Generally, the speech act of praising is used through direct and indirect speech. Expressive speech acts are used by speakers when they want to express their psychological state regarding something, such as expressing gratitude, condolences, congratulations, praise, or even cursing. Since expressive speech acts express one's psychological state, their implementation is not in the form of actions but merely as speech representing one's state or the speaker's state.

Data shows that markers of politeness in giving praise by tourism service providers in the Bukit Lawang ecotourism area are used through direct speech using declarative sentences. Here is an example of the obtained data:

Data (9)

Context: Conversation between a local tour guide (P) and two tourists (W1 and W2).

W1 : *Duh.. capek juga ya...* (Oh.. it's tiring, isn't it...)

W2 : *Ayo bu, kita tungguin ini.* (Come on, let's wait for this.)

P : *Wah.. semangat dan sehat sekali ibu ya.* (Wow.. you're so enthusiastic and healthy, ma'am.)

W1 : *Iya, jarang-jarang jalan sejauh ini pak.* (Yes, it's rare for me to walk this far, sir.)

P : *Iya, kalau sering-sering tambah sehat bu (sambil tersenyum).* (Yes, if you do it more often, you'll become even healthier, ma'am (with a smile).)

In the above conversation, there is a praising utterance made by the tour guide (P) towards one of the tourists (W1). The tour guide uses the utterance "Wow... you have such great spirit and health, ma'am" as a form of appreciation and recognition of W1's psychological state, which appears tired. This utterance expresses appreciation for W1's spirit and health.

In the sociopragmatic context, this praising utterance can be related to the concept of positive politeness and politeness markers. The utterance demonstrates the use of direct speech with declarative sentences that express the psychological state of praise towards W1. The tour guide uses this utterance to provide support and boost W1's spirit during the journey.

Furthermore, this praising utterance also reflects the tour guide's effort to create polite speech and maintain a good relationship with the tourists. By giving praise, the tour guide shows a positive attitude and attention towards W1's condition and feelings, which can enhance tourist satisfaction in the interaction. This praising utterance also contributes to creating a harmonious and pleasant atmosphere in the communication between the tour guide and the tourists.

DISCUSSION

Local tour guides in Bukit Lawang utilize various politeness markers, including apologizing, expressing gratitude, praising, giving advice, refusing, offering, greeting, and instructing. These markers align with the principles of sociopragmatics as described by Leech (1989), Brown (2015), and Lakoff.

Apologizing markers, are such as "*saya minta maaf, maaf, saya benar-benar minta maaf*" ("I apologize, sorry, I'm truly sorry"), demonstrate tour guides' adherence to the politeness principle of tact, which emphasizes the importance of minimizing potential face-threatening acts and maintaining positive social relationships (Leech, 1989).

Expressions of gratitude, are like "thank you, thank you very much," align with the politeness principle of generosity, which involves showing appreciation and acknowledging the positive contributions of others (Brown, 2015). Praising markers, such as "great spirit, perfect, beautiful, and good," reflect the politeness principle of approbation, which involves expressing admiration and positive evaluation of others (Leech, 1989). Markers for giving advice, such as "how about, just, let's," correspond to the politeness principle of advice, which entails offering suggestions or recommendations in a considerate and non-imposing manner (Brown, 2015).

Refusing markers, are like "well... how about...," align with the politeness principle of tact as they allow tour guides to decline requests or suggestions while minimizing potential face-threatening acts and maintaining rapport (Leech, 1989). Offering markers, such as "my suggestion would be," adhere to the politeness principle of generosity by demonstrating tour guides' willingness to provide assistance and information to tourists (Brown, 2015).

Greeting markers, like "good afternoon, hello, welcome, sir, ma'am," reflect the politeness principle of approbation by creating a positive and welcoming atmosphere for tourists (Leech, 1989). Instructing markers, such as "please, would you like to, let's stop by," align with the politeness principle of advice as they guide tourists in their activities or journeys in a polite and considerate manner (Brown, 2015).

The use of nonverbal politeness markers, such as smiling, nodding, shaking hands, offering a hand, pointing, and shaking the head, corresponds to the politeness principle of nonverbal communication, which emphasizes the importance of visual cues in conveying politeness and establishing rapport (Lakoff, 1975). In summary, the utilization of various politeness markers by tour guides in Bukit Lawang reflects their adherence to sociopragmatic theories such as Leech's politeness principles, Brown's politeness theory, and Lakoff's theory of nonverbal communication. These markers enable tour guides to maintain positive social relationships, show appreciation, offer guidance, and create a welcoming and harmonious environment for tourists.

The use of politeness markers by tour guides in Bukit Lawang is influenced by several factors, including:

1. Social harmony
Tour guides use politeness markers to create harmonious relationships with tourists. They want to ensure that tourists feel accepted and respected during their journey.
2. Desire to please tourists
Tour guides use politeness markers to create a positive experience for tourists. They strive

to maintain a comfortable and enjoyable atmosphere throughout the journey, so that tourists feel satisfied and are more likely to return in the future.

3. Social and cultural norms

The use of politeness markers is also influenced by social and cultural norms in the local community. Tour guides adhere to the rules and values that prevail in their community, including the use of polite and respectful language.

4. Professionalism and public image

Tour guides recognize the importance of maintaining professionalism and a good public image. The use of politeness markers helps them demonstrate good service quality and enhance their reputation as competent and friendly tour guides.

Overall, the use of politeness markers by local tour guides in Bukit Lawang reflects their efforts to maintain harmonious relationships with tourists, provide a positive experience, and adhere to prevailing social and cultural norms.

CONCLUSION

Based on this study, local tour guides in Bukit Lawang employ various patterns of politeness markers in their interactions with tourists. The politeness markers used include offering assistance, giving approval, making requests, giving commands, refusing, apologizing, giving advice, and giving compliments. The use of these politeness markers is influenced by factors such as social harmony, the desire to please tourists, social and cultural norms, as well as professionalism and public image. Overall, the use of politeness markers by tour guides in Bukit Lawang reflects their efforts to maintain harmonious relationships with tourists, provide a positive experience, and adhere to prevailing social and cultural norms.

In the context of tourism in Bukit Lawang, the use of politeness markers by tour guides plays a crucial role in establishing harmonious relationships with tourists, delivering a positive experience, and maintaining a good public image. Factors such as social harmony, the desire to please tourists, social and cultural norms, as well as professionalism and public image influence the use of these politeness markers. By understanding the patterns of politeness markers used by tour guides and the reasons behind their usage, steps can be taken to enhance tourism services in Bukit Lawang, including training and development programs that focus on politeness in communicating with tourists. This will contribute to a better tourist experience, sustainable growth of the tourism industry, and the reinforcement of a positive image of Bukit Lawang as a tourist destination.

ACKNOWLEDGEMENT

This research has been supported by the Directorate General of Vocational Education, Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia through the funding program for the year 2023 under research contract number 193/SPK/D.D4/PPK.01.APTV/VI/2023. We extend our utmost gratitude for the support and assistance provided. We also express our gratitude to the research institution and community service department of Universitas Harapan Medan (LPPM UnHar Medan) for providing the

opportunity and facilities to conduct this research. We hope that the results of our study can make a significant contribution to the advancement of science and technology in Indonesia.

REFERENCES

- Aditya, E., Jannah, N., & Dharma, B. (2023). Analisis Dampak Kebijakan Ecotourism di Wisata Alam Bukit Lawang Bagi Perekonomian Masyarakat. *Al-Kharaj : Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 5(6), 3070–3085. <https://doi.org/10.47467/alkharaj.v5i6.3829>
- Afriana, A., & Mandala, R. S. (2018). Kesantunan Berbahasa pada Pembelajaran Mahasiswa Universitas Putera Batam. *Jurnal Basis*, 5(2), 43. <https://doi.org/10.33884/basisupb.v5i2.777>
- Andriyani, A. A. A. D. (2020). A phenomenon of multilingual community among tourist actors: A case study at Kuta Beach of Bali. *e-Review of Tourism Research*, 17(6), 821-836, ISSN 1941-5842. *E-Review of Tourism Research*, 17(6). <https://doi.org/https://ertr-ojs-tamu.tdl.org/ertr/index.php/ertr/article/view/279>
- Anggito, A., & Setiawan, J. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher).
- Brown, P. (2015). Politeness and Language. In *International Encyclopedia of the Social & Behavioral Sciences* (pp. 326–330). Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.53072-4>
- Brown, P., & Levinson, S. C. (1987). *Politeness Some Universals in Language Usage*. University of Cambridge Press.
- Brunet, P. M., Cowie, R., Donnan, H., & Douglas-Cowie, E. (2012). Politeness and social signals. *Cognitive Processing*, 13(S2), 447–453. <https://doi.org/10.1007/s10339-011-0418-8>
- Casas Gómez, M. (2017). The Expressive Creativity of Euphemism and Dysphemism. *Lexis Journal in English Lexicology* 7(7). 43–64. <https://doi.org/10.4000/lexis.349>
- Culpeper, J., & Terkourafi, M. (2017). Pragmatic Approaches (Im)politeness. In *The Palgrave Handbook of Linguistic (Im)politeness* (pp. 11–39). Palgrave Macmillan UK. https://doi.org/10.1057/978-1-137-37508-7_2
- Gilhooly, L. J., Burger, R., Sipangkui, S., & Colquhoun, I. C. (2021). Correction to: Tourist Behavior Predicts Reactions of Macaques (*Macaca fascicularis* and *M. nemestrina*) at Sepilok Orang-Utan Rehabilitation Centre, Sabah, Malaysia. *International Journal of Primatology*, 42(3), 369–369. <https://doi.org/10.1007/s10764-021-00225-3>
- Halliday, M. A. K., & Hasan, R. (1989). *Language, context and text: Aspects of language in a social-semiotic perspective*. Oxford University Press.
- Ihsan, Soegiyanto, H., & Hadi, P. (2015). Pengembangan Potensi Ekowisata Di Kabupaten Bima. *GeoEco*, 1(2). <https://jurnal.uns.ac.id/GeoEco/article/view/8876>

- Jahdiah, J. (2019). Kesantunan Berbahasa Tuturan Suami Istri Keluarga Banjar: Tinjauan Sosiopragmatik. *Madah: Jurnal Bahasa Dan Sastra*, 10(2), 161. <https://doi.org/10.31503/madah.v10i2.914>
- Kaharuddin, K., Napitupulu, J., Juliana, J., Pramono, R., & Saragih, E. L. L. (2021). Determinants of Tourist Attraction of the Heritage Tourism. *Journal of Environmental Management and Tourism*, 12(2), 507. [https://doi.org/10.14505//jemt.12.2\(50\).19](https://doi.org/10.14505//jemt.12.2(50).19)
- Khalika, L. A., & Supatmiwati, D. (2019). Politeness strategies as persuasive tools used in Lombok commercial magazines. *Kasetsart Journal of Social Sciences*. <https://doi.org/10.34044/j.kjss.2019.40.3.09>
- Lakoff, R. T. (1990). *Talking Power: The Politics of Language in Our Lives*. Harper Collins.
- Lakoff, R. T. (2000). *The Language War*. University of California Press. <https://doi.org/10.1525/9780520928077>
- Leech, G. (1993). *The Principles of Pragmatics*. (terjemahan) (M. D. D. Oka & S. Setyapranata (Eds.)). Universitas Indonesia.
- Leech, G. N. (1989). *Principles of Pragmatics* (Longman Linguistics Library) [https://doi.org/10.36348/sijll.2021.v04i02.002](https://d1wqtxts1xzle7.cloudfront.net/63519824/Principles_of_Pragmatics_Geoffrey_Leech20200603-64352-sx6dww-libre.pdf?1591224864=&response-content-disposition=inline%3B+filename%3DDirect_Speech_Act_on_Lion_King_Movie_Scr.pdf&Expires=1711353276&Signature=WH4CNnjGDTbOOD75A1NCaPOwM07OhHknI8QitOnyUV~pYNcZWKus7Hk1Qx1bWVvSZG299Bva9px2FUCRogOVNV4jD9wqyn3e29TdkoAc963pAgtN5JkOM1ZMzw9HQIK3YQmjUPPHbhOSDrwocE-GDWhXtyVglnY7Y33SYVE~zsKyRSTwHVR4MvBGh7I2xo~tpXfUml~TVboYwBUqdj71qiwp cYLKdsdDWUDa0nGAyHv~JEi70L0kx4AKxKfMhklzVjZIXCSmyJgXVxalbkNczjF~ftfoBfrsTOM-W2t5h5uwHJ6PPcMdvqEhDnV4w3zj5G7zLi50QL1~iXY5hzLNmQ__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZAMBA, Gabriel, & Charlotte, B. (2021). Taboos and Euphemistic Idioms in Ejagham: A Sociopragmatic Analysis. <i>Scholars International Journal of Linguistics and Literature</i>, 4(2), 39–47. <a href=)
- Moleong, L. J. (2014). *Metode Penelitian Kualitatif (Edisi Revisi)*. PT. Remaja Rosdakarya.
- Nugroho, D. Y., Kiswantoro, A., & Damiasih, D. (2020). Pengelolaan Taman Wisata Umbul Square Berbasis Ekowisata Di Kabupaten Madiun, Jawa Timur. *Jurnal Khasanah Ilmu*, 11(1). <https://doi.org/10.31294/khi.v11i1.7888>
- Pujiono, M., & Hasibuan, A. (2017). Bahasa Indonesia Retention amongst Indonesian Japanese Descendants Society in Medan City (Sociolinguistic Study). *International Journal of Language and Linguistics*, 4(1), 71–84. http://ijllnet.com/journals/Vol_4_No_1_March_2017/10.pdf
- Rahmayanti, I., & Fajar, A. (2020). Sosiopragmatik Imperatif Iklan pada Media Sosial. *Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya*, 3(1), 79–86. <https://doi.org/10.30872/diglosia.v3i1.37>

Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2015-2019. (2014). <https://www.bpkp.go.id/sesma/konten/2254/Buku-I-II-dan-III-RPJMN-2015-2019.bpkp>

Rubis, J. M. (2020). The orang utan is not an indigenous name: knowing and naming the maias as a decolonizing epistemology. *Cultural Studies*, 34(5), 811–830. <https://doi.org/10.1080/09502386.2020.1780281>

Saeed, J. I. (2016). *Semantics* (4th ed). Wiley-Blackwell.

Saifudin, A. (2021). Kesantunan Bahasa dalam Studi Linguistik Pragmatik. *LITE: Jurnal Bahasa, Sastra, dan Budaya*, 16(2), 135–159. <https://doi.org/10.33633/lite.v16i2.4107>

Saragih, E. L. L., & Sirait, M. L. (2022). Penanda Kesantunan Berbahasa Pelaku Wisata: Kajian Sosiopragmatik. *Jurnal Kajian Bahasa, Sastra dan Pengajaran (KIBASP)*, 6(1). <https://journal.ipm2kpe.or.id/index.php/KIBASP/article/view/4804>

