Language Politeness Strategy in Japan-Bali Intermarriage among Balinese Family

Anak Agung Ayu Dian Andriyania* iD, Ida Ayu Putri Gita Ardiantarib iD, I Dewa Ayu Devi Maharani Santikac iD, Wayan Nuritad iD

aFaculty of Foreign Languages, Mahasaraswati Denpasar University, Email: agungdianjepang@unmas.ac.id

bFaculty of Foreign Languages, Mahasaraswati Denpasar University, Email: idaayupugitaa@unmas.ac.id

cFaculty of Foreign Languages, Mahasaraswati Denpasar University, Email: devimaharanisantika@unmas.ac.id

dFaculty of Foreign Languages, Mahasaraswati Denpasar University, Email: nuritabaliwayan@unmas.ac.id

Abstract
The purpose of this study is to describe the politeness approach of the Japanese-Balinese family realm language. The study explores how the use of language politeness strategies is affected by the cultural background of both spouses in intercultural marriages. The study also examines the various factors that influence language politeness strategies in intercultural marriages, including age, gender, social status, and power dynamics. Ethnopragmatics is utilized to examine language politeness methods in the context of the lives of the Japan-Bali intermarriage group. The research design is qualitative and descriptive. It uses observation methodology with strategies for data collecting, including listening, recording, and interviewing. The basic data consists of conversations between Japanese ladies and families from Bali. The approach for data analysis involves identifying, classifying, and importing data. The residence of a Japanese woman who married a Balinese guy was tracked for one year in the Badung and Gianyar Regencies. They were analyzed using purposive sampling to assess the validity of the data. The study's findings indicated that the negative politeness strategy could not be implemented utilizing interrogative words, the bald on-record method, the off-record strategy, or the positive politeness strategy to the greatest extent possible. The findings of this study indicate that the circumstances of the situation and the culture of the speech participants assist the politeness technique. The contribution of this study to linguistic research on the politeness phenomenon of marriage between Japanese and Balinese can add to the characteristics of the results.

Keywords: politeness strategy, family realm, international marriage, Japan-Bali relationship

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* Corresponding Author.
Email: agungdianjepang@unmas.ac.id
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Introduction

Language politeness refers to words and expressions that show respect, consideration, and tact towards others. It involves using appropriate language and behavior in social situations to avoid offending or causing discomfort to others. Some examples of language politeness include using "please" and "thank you" when making requests, avoiding offensive language or profanity, using honorifics to show respect to elders or authority figures, and using indirect language to soften criticism or negative feedback. In different cultures, language politeness can vary. For example, in some cultures, direct criticism is considered impolite, while in others, it is seen as necessary and straightforward. Using polite language is essential in social situations to avoid offending or causing discomfort to others. Awareness of cultural differences in language politeness can also help navigate social interactions appropriately.

Language politeness is the fundamental morality of social beings when interacting (Andriyani, Djatmika, Sumarlam, & Rahayu, 2019a; Ciubancan, 2015; Kristianto, 2016; Yule, 1996). This view has the same concept as the definition of politeness, namely, norms and manners, habits or customs that apply to people's lives to establish and maintain healthy relationships while interacting with others (Chaer, 2010; Sibarani, 2004). Primarily, politeness is universally possessed by diverse nations, but the socio-cultural context determines how politeness is handled differently (Andriyani, 2020; Ide, 1982; Kristianto, 2016; Watts, 2003; Yule, 1996). Due to a lack or absence of knowledge of the idea of "politeness", intercultural differences in politeness frequently lead to undesirable forms of social interaction (Yoshida & Sakurai, 2005). To build a good conversation, it is vital to comprehend the concept of politeness that applies to the culture of the speaking partner.

Humans must sustain harmonious connections by employing politeness methods based on the concept of face to preserve the face of the speech participants, given that their position as social beings is intrinsically related to those around them (Brown & Levinson, 1978b; Kristianto, 2016). By paying close attention to the speaker's face, it is hoped that the discussion will proceed smoothly and avoid misunderstandings. The human face consists of two parts: a positive face, identical to human nature in wanting to be admired, and a negative face, distinct from human nature in desiring to avoid being humiliated (Brown & Levinson, 1978a; Jumanto, 2011). The politeness approach (Brown & Levinson, 1978a) provides techniques to avoid face-threatening acts, such as a) Bald on record, b) Positive politeness, and c). Negative politeness, d). Off record da e). Do not enter the FTA.

Politeness is integral to Balinese culture and is implemented through language levels or sor singgih basa. Sor Singgih Basa Bali is a speech level utilized by Balinese people to communicate in formal and casual religious and traditional activities. Sor singgih basa is a sort of politeness that functions as a social standard (Seken, 2016). Suwendi (2014), language standards or conventions as the basis for speech in Balinese culture. Brahmins, Knights, Vaisyas, and Sudras are the four members of the Wangsa, a historic stratification based on the birth lineage acknowledged in Balinese society.

In contrast to contemporary stratification, it can be decided by educational status, rank, expertise, and authority (Suwendi, 2014; Tika, Suastra, Malini, & Darmasetiawan, 2015). The community's social stratification has a significant impact on the use of language speech levels. This phenomenon also exists in the Japanese social structure, which acknowledges the uchi soto.

Uchi refers to individuals who already have tight bonds, for instance, relationships between friends, families, neighbours, and relationships inside a group. Soto is those who do not have close relationships with others (Nakane, 2006; Santoso, 2013). In the notion of uchi soto, the usage of speech level is extremely concerned with a person's status by considering the status of the speaker, the status of the person with whom he is speaking, and the status of the person being spoken about, to the extent that the 'keigo' level of respect in Japanese speaking is predominant in the corporate world (Andriyani, Djatmika, Sumarlam, & Rahayu, 2019b; Kumalasari, Rustono, & Santoso, 2018; Rahayu, 2020). The use of speech level as a sign of respect for the conversation partner is a trademark of negative politeness methods employed by Japanese and Balinese. However, the use of speech levels in Bali differs from that in Japan since the idea of uchi soto is not recognized in Bali, resulting in distinct understandings. This state may be observed in the family environment of the Tri wangsa group, which still resides in Griya for the Brahmin dynasty, the Ksatria clan, which is known as puri, and the Vaisya group, which is known as Jero, as they continue to employ the Balinese sor singgih base. Puri is the center of governance and the royal family's residence (Astami, Ningrum, & Budihardja, 2013). The preservation of Balinese as a mother tongue and the community of the puri family milieu remains extremely robust. Therefore, sor singgih basa is still used whether speaking within or outside the castle.

Numerous studies have explored politeness in various contexts, including the tourism industry, which revealed gradations and shifts in language politeness strategies when tourism actors communicate with Japanese tourists (Andriyani et al., 2019b). Additionally, in the context of families emerging from inter-national marriages, politeness tactics can be employed appropriately because they aim to promote harmonic communication among speech participants (Andriyani, Sundayra, Meidariani, & Santika, 2022). Linguistic politeness in rituals is mostly controlled by the social distance between speakers and speech partners, speech situations that occur in speech events (Wardani, 2020) with the usage of Japanese, Javanese, and Balinese

language levels (Santoso, 2013). The results of past studies continue to describe politeness techniques, but the application of politeness tactics in mixed marital cultures between Japan and Bali has not been studied in depth.

Methods

This research is qualitative and descriptive. Observation and data collection procedures include listening, taking notes, recording, and interviewing. The core data consists of conversations between Japanese women and Balinese men and their families. The data analysis approach involves identifying the data, classifying politeness tactics, and evaluating the data. One year of data collection was conducted at the home or residence of Japanese women married to Balinese men in the Badung and Gianyar regencies. There are multiple references to buildings in Bali that adapt to the Wangsa of the inhabitants, such griya for the Brahmin dynasty, puri or jero for the Knights dynasty, and umah, hamlet, or fortress for the Vaisya and Sudra clans. So far, it has been determined whether the tri wangsa who reside in puri or jero have a history or relationship with the royal family. Therefore, the palace is the historical meaning of puri and jero.

To assess the validity of the data, purposive sampling was utilized. Observations were made at the locations of Japanese and Balinese marital families for one year to collect data. This qualitative descriptive research closely relates to the phenomenon in the context of the life of the Japanese and Balinese mixed marriage community. Ethnopragmatics, i.e. studies that combine with ethnographic theory as a science that describes the culture of the society emerging from Japan-Bali interracial marriages, is employed.

Ethnopragmatics studies the relationship between language, culture, and society. It focuses on how language is used in specific cultural and social contexts and how it shapes social interaction and communication. Ethnopragmatics investigates how language is employed to convey social meaning and how cultural and social norms influence the use and interpretation of language. The field of ethnopragmatics draws on various disciplines, including linguistics, anthropology, sociology, and communication studies, to explore the complex interplay between language and culture. It is a valuable tool for understanding the social dynamics of communication and developing effective intercultural communication strategies.

At the same time, pragmatics investigates the context-bound usage of language in spoken discourse. This study seeks to identify linguistic phenomena in implementing language politeness tactics resulting from Japanese and Balinese marriages. The operational steps involved in data collection are: a). b). Seeing a favorable opportunity to film or interview Japanese women and their families resulting from marriages between Japanese and Balinese individuals, c). c) Transcribing concealed data recorded so the data can be obtained naturally. d) Comprehending the transcribed data. Perform data reduction on irrelevant data to the problem.

Data analysis techniques were implemented with the following concrete steps: (a) identifying data to discover politeness strategies in the family realm and (b) classifying useful data to create categories based on classes in the speech variety and strategies of Japanese speakers. (c) analyzing data to interpret the various styles of speech employed by Japanese speakers and pragmatic meanings based on the socio-cultural strata of the Balinese people. The results of data analysis in this study are presented utilizing a casual presentation style in formulations in everyday language that provide specifics of the obtained results of data analysis.

Results

The research focuses on tactics for etiquette in marriage between Japanese and Balinese people, whose cultures are distinct but who share the goal of producing a harmonious and peaceful living among the speech participants. This section contains facts in the form of discourse from marriages between Japanese and Balinese men of the Tri wangsa tribe or not. Can be described as follows:

Narrative Data (1)

Situation Context: Japanese women marry Balinese men from the Ksatria group who reside in Puri. They are not very fluent in Balinese but utilize Indonesian and Balinese with established vocabularies when interacting. My Japanese mother conversed with a neighbor who had arrived at the castle to deliver the canang my sister-in-law had ordered.

1. Speaker: Mama (original Japanese)
2. Speech partner: Canang Merchant (original Bali)
3. Location: House/*Puri* (big family)

Data	Translation
Dialog	Dialog:
Pedagang: Om Swastiastu, Jero..	Merchant: Om Swastiastu, Ma'am
Mama : Nggih, Swatiastu	Mama: Yes, Swatiastu
Pedagang: Niki Jero, Canang sari nggih…	Merchant: Here it is, Ma'am. The offerings
Mama : Nggih	Mama: Okay
Pedagang: Tu aji kari mekolem?	Merchant: Is your husband still Sleeping?
Mama : Nggih kari	Mama: Yes, he is

Analysis

In data (1), Balinese ladies and Japanese women who marry Balinese men from the castle's knights engage in conversation. When a woman who does not belong to the tri wangsa group marries a guy from the tri wangsa group, her new nickname is "Jero." Similarly, when Japanese women marry in a castle, their nickname immediately changes to "Jero." This background is derived from a brief conversation between a Japanese mother and her son. When merchants enter the castle surroundings, they say "Om Swastiastu" and add "Jero" to "Mama." Mama responded instantly, utilizing Balinese alus mider. The merchants replied. However, when the merchant inquired about the husband, referred to as 'tu aji,' he utilized the base alus singgih to elevate Tu aji since he is in the Puri setting, which is used as a role model. He is more senior than the merchant. Mama responded with the Indonesian phrase "nggih kari," which means "yes."

This incident demonstrates that even though mom is not fluent in Japanese, she understands the canang merchant's goals and has indirectly elevated her husband's standing in the eyes of others. The relationship between this state and the Japanese idea of uchi soto is inverse. As a sign of respect for her family, mama can adjust to the culture in Bali. Although Japanese moms understand the realm of family, they do not posture their own family to strangers because they are considered less polite. Mom's response was concise and direct. This is one form of bold on-record politeness tactic, namely the use of meaningless words to avoid mistakes and misunderstandings when using Balinese, as Balinese language abilities are not yet proficient.

Narrative Data (2)

Situation Context: A Japanese mother married a Balinese man from the Vaisya clan. In-law asked the mother about the niang 'grandmother' who works as a stakeholder, whether or not she has eaten or not using Balinese and Indonesian.

1. Speaker: Brother-in-law (from Bali)
2. Speech partner: Mother (from Japan)
3. Location: at 'Jero' House
4. Speech:

Data	Translation
Dialog	Dialog:
Ipar : M (panggilan nama ibu Jepang), niang sudah makan?	Brother-in-law: M, has grandmother had her breakfast?
Ibu : Sudah makan tadi pakai ikan goreng dan kuah sop.	Mother: Yes, she has. She has fried fish and soup for her meal.
Ipar : Ya…ya, sekarang dimana?	Brother-in-law: Very well. Where is she?
Ibu : Ada Di jero, lagi di merajan.	Mother: In the house, at the temple.

Analysis

In data (2), a brother-in-law from the Vaisya clan converses with the mother of a Japanese woman. This data represents a conversation in the home of a Balinese guy married to his mother. Currently, the mother shares a home with Niang (a Balinese grandma), a Balinese woman who serves as the family's regent. My brother-in-law questioned my mother about whether Niang had lunch at that time. The brother-in-law utilizes interrogative sentences when communicating as a sort of politeness from negative politeness methods. Mother instantly answered with a "barely disguised" tactic, stating, "She eats fried fish and soup." The mother's remark is extremely brief and direct and contains no inferences. This concise response clarifies the situation for the inquiring in-laws. Even though she reaffirmed using a question sentence, the mother responded in the same manner so that the information presented was clear: "In the house, at the temple" In this context, the word Jero has a very broad meaning because it can imply house. The intent is to "refine" the house definition, and merajan is the name of a place of worship. These two terms were once exclusive to the tri wangsa circles, but they can now be refined into the Basa alus mider category.

Narrative Data (3)

Situation Context: A Japanese mother married a non-*tri-wangsa* Balinese man. Household assistant talking to Japanese mother in Balinese

1. Household assistant: Balinese male
2. Mother: Wife (from Japan)
3. Guest: Male (From Bali Singaraja)
4. Location: Inside the house

Data	Translation
Dialog	Dialog:
Asisten rumah tangga : Mek mang pak wayan Ade ne ngalih. (Ibu Mang, Bapak wayan ada yang mencari)	Household assistant: Mrs Komang, someone is looking for Mr. Wayan.
Ibu : Oo nah nah nden malu kal kaukin. Bli wayan ento Ade nak ngalih kayakne Jishhusei. (Oo, ya ya, tunggu sebentar akan dipanggilkan. Bli wayan, itu ada yang mencari kayaknya peserta magang.)	Mrs. Komang (Mother): Oke, ask him to wait. I'll call Mr. Wayan. It must be something to do with Jishhusei.
Asisten rumah tangga: Nah tunden mecelep (Iya, suruh masuk)	Household assistant: Oke, I'll ask him to come in.
Ibu : Mai gus masuk deen ento sube antiange jak pak wayan. (Sini gus, masuk saja, itu sudah ditunggu sama pak Wayan)	Mrs. Komang: Come on in, Son. Mr. Wayan has been waiting for you.
Tamu: Nggih Bu. (Iya bu)	Guest: Very well, Ma'am
Ibu : nah nah langsung deen jak pak Wayanne. (Iya, iya langsung saja dengan pak wayan ya)	Mrs. Komang: Ok, Mr. Wayan will meet you in a minute.

Analysis

The conversation between Japanese ladies with home assistants and Balinese men with status who are not from the tri wangsa group or Singaraja is conducted in rough Balinese. The use of harsh Balinese does not indicate that the speaker is impolite; rather, it indicates familiarity between the speakers. Although the household assistant provided information in the form of new sentences about the arrival of the apprentices to the mother as the head of the household at the beginning of the dialogue, the language used was rough Balinese due to their familiarity with one another and the fact that they were not in the environment of the tri wangsa group. The mother's response demonstrates that she extends hospitality even to strangers. This statement exemplifies positive politeness since it welcomes and asks trainees to enter because Pak Wayan has been awaiting their arrival. In addition, the politeness method is bold and transparent because it does not include an actual meaning in every communication. The contact between Balinese husbands and Japanese wives does not involve the use of sor singgih basa Bali. The connotation does not imply that it has harsh speech values, but the setting of the circumstance is not among the tri wangsa, and there is no social distance between the husband and wife.

Speech Data (4)

1. Situation Context: Japanese mother is reminding her husband to prepare a car because he will leave the house at 12:00 noon
2. Household assistant: Balinese man
3. Female: Wife (from Japan)
4. Male: Husband (ethnic man) Bali is not a tri wangsa group)
5. Location: Inside the House

Data	Translation
Ibu : Kyou wa 12 ji ie deru kara kuruma youi shitene. (Hari ini siapkan mobilnya ya, karena jam 12:00 akan keluar rumah	Female: Get the car ready because at 12.00 I will go out.
Bapak : Wakatta, jaa mae de matteru. Iya mengerti, kalau begitu saya tunggu di depan.	Male: Understood. I'll wait at the front
Ibu : Iya, tunggu disana	Female: Yes, wait there.

Analysis

The discourse depicted in data (4) is between a mother from Japan and a father from a Balinese ethnic group that does not belong to the tri wangsa. In daily life, males and females converse in Japanese and Indonesian because females are incapable of speaking Balinese. This encounter occurs in the home when the mother asks the father to ready the car to transport her to her employment. Mother speaks using command sentences with a futsuugo level of speech, i.e. a level of communication that lacks respect. It is distinguished by junbi shitene. Ne is a particle typically inserted after a sentence. It means "yes" and seeks the other person's acceptance. In this instance, the Female has employed positive politeness methods to increase the Male's attention. In response to the Male's remark upon getting the order, the mother said, "understood", and instructed him to wait in front of the house. The speech 'wakatta, jaa mae de matteru 'understand then wait in front' is a statement including the standard assortment of speech acts.

Additionally, it was discovered that she spoke Indonesian with her husband in this conversation. Considering the occurrence described in the preceding discourse, it is evident that the many types of respect comprised of sonkeigo, kenjougo, and teineigo are not practised in the familial context. In addition to being unable to converse in Balinese, Balinese men do not belong to the tri wangsa family group. Hence interactions do not employ the Balinese language alus. In response to the Male and Female's communication, these two speakers used positive politeness by saying "yes, because" to convey understanding or comprehend the interlocutor's desires.

Discussion

A language politeness strategy is a code of conduct followed by speech participants to prevent threatening actions that degrade interaction quality (Brown & Levinson, 1978b; Gunawan, 2014; Levinson, Brown, & Levinson, 1987). The same holds for the exchanges that occur in Japanese and Balinese marriages. Japanese women married to Balinese men participate in their families' activities. Balinese is the native language of Balinese and is used for communication (Santika, Andriyani, & Winarta, 2022). Even though many people speak Indonesian as their native language, many children cannot converse well in Balinese. The existence of layers of Balinese society, including layers of Balinese purwa (traditional) and new (modern), causes the Balinese people to speak following the system known as masor singgih basa or following Balinese anggah-ungguh basa due to the pabinayan linggih. (Difference in standing) Balinese individuals (Naryana, 1983; Suarjana, 2011; Suwija, 2014; Tinggen, 1984). The Balinese language is also still utilized in the family realm in Bali, particularly in the Tri Wangsa family setting, which continues to employ alus singgih, madya, and mider when positioning their own family in front of others and while talking with family in geria for the wangsa. Brahmins, wangsa knights' castles, and jero wangsa wesya (Maharani, 2011).

This research is novel in that it provides recommendations to all stakeholders, particularly Japanese language learners, regarding politeness patterns in the implementation of different cultural language politeness strategies between Japan and Bali, as well as politeness through the use of speech levels in the family domain. This research can contribute new knowledge to the field of pragmatic linguistics in the implementation of politeness strategies for countries with the concept of uchi soto, which is determined by the position of the speech partner, when adapting to Balinese society with the condition of Balinese women marrying Balinese men from the Triwangsa community and residing in Puri, and using Sor Singgih Basa Bali beginning with Basa Alus Singgih, Alus Madia, and Alus Mider, and

This classification is based on traditional and contemporary social stratification (Suwendi, 2014). Japanese women use negative politeness strategies, Bald on record strategies, Off record strategies, and positive politeness strategies when communicating with outsiders, regardless of whether they marry Balinese men from the Tri wangsa group. Even though the use of Balinese sor singgih base is inversely proportional to the Japanese concept of uchi soto, Japanese women can adapt well to this condition as a form of respect and implementation of politeness in the lives of Balinese people who are classified as tri wangsa, while Japanese women who are married to Balinese men who are classified as jaba wangsa can use politeness strategies that are adapted to the context of the situation, according to

This demonstrates that speakers will adjust to the environment and must be mindful of the speech partner's culture to employ suitable politeness methods to develop harmonious relations. The occurrence of Japanese-Balinese mixed marriage is one manifestation of the peace between the Balinese and the Japanese. Migration caused the formation of a type of mixed-marriage language politeness between Japanese nationals and members of the local society.

Conclusion

In conclusion, the research paper highlights the language politeness strategies used by Japanese and Balinese partners in intermarriage among Balinese families. The study found that the partners adopted different politeness strategies based on their cultural backgrounds and language proficiency. The Japanese partners use more indirect and polite language, while the Balinese partners use direct and straightforward language.

The study also revealed that language is vital in intercultural communication and relationship building among intermarried couples. Using appropriate language politeness strategies helps maintain respect and harmony between partners from different cultural backgrounds. It also helps avoid misunderstandings and conflicts that may arise due to differences in language and cultural norms. This research uncovered various cultural politeness tactics in the context of marriage between Japanese and Balinese individuals. Compared to Balinese, Japanese women married to the Triwangsa, and Jaba Wangsa speaks predominantly Japanese and Indonesian. In the tri wangsa or jaba wangsa family context, Japanese women can adjust to their position and adopt the Balinese-speaking culture. Speech partners who communicate using sor singgih basa are subtle to Japanese women and place their family above their partners since they are members of the jaba wangsa group, but Japanese women can answer appropriately. They chose to respond and converse in Indonesian to avoid errors and misunderstandings, as the goal is to establish harmony within the family and with others.

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