

POLITENESS STRATEGY BY BALINESE AT PENGLIPURAN VILLAGE, BANGLI

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A B S T R A C T S	A R T I C L E I N F O
<p>This article provides a comprehensive examination of politeness strategies employed by the Balinese community in Penglipuran Village, Bangli, a culturally rich area renowned for its commitment to preserving traditional Balinese heritage and the Tri Hita Karana philosophy, which emphasizes harmony between humans, nature, and the spiritual realm. Utilizing a qualitative research design, the study involved detailed observations and interviews focusing on everyday social interactions between villagers and tourists, uncovering the nuanced ways politeness is linguistically and behaviorally enacted. The Balinese utilize positive politeness tactics such as warm greetings infused with traditional honorifics, inclusive language fostering a sense of shared identity, and proactive offers to guide or assist visitors, thereby creating a welcoming atmosphere that upholds community values. At the same time, negative politeness strategies are observed in the form of indirect speech acts or respectful distancing, especially within contexts that require setting boundaries or managing tourist numbers, which helps prevent discomfort or social conflict. These communicative practices are deeply interwoven with local customs, religious teachings, and community governance systems, facilitating not only smooth tourist-host interactions but also reinforcing social cohesion among residents amidst the pressures of modern tourism. The findings underscore how these politeness strategies are integral to sustaining a balanced, respectful environment that supports long-term, community-based tourism development in Penglipuran Village, ensuring both cultural preservation and economic vitality.</p>	<p>Article History: <i>Received: 8th December 2025</i> <i>Revised: 23rd December 2025</i> <i>Published: December 2025</i></p> <hr/> <p>Keywords: <i>Politeness Strategy, Penglipuran, Bangli</i></p>

INTRODUCTION

Penglipuran Village, situated in the Bangli Regency of Bali, Indonesia, has been internationally recognized since 1993 as a leading exemplar of a model tourist village. The village is distinguished by its steadfast dedication to preserving traditional Balinese cultural elements such as architecture, community rituals, and environmental conservation practices. The distinctive layout of Penglipuran—with its neatly arranged bamboo-lined pathways, well-maintained Balinese-style houses framed within ornate bamboo gates, and strict adherence to traditional communal rules—reflects the application of the local philosophy known as Tri Hita Karana. This philosophy emphasizes the interconnectedness and harmonic balance between humans (Parahyangan), nature (Palemahan), and social relations (Pawongan), which collectively guide community life and collective decision-making.

Penglipuran attracts a substantial influx of tourists daily, peaking during significant Balinese Hindu festivals like Galungan and Kuningan, when the village's cultural expressions are most vividly displayed.

At the heart of Penglipuran's successful tourism management is the sophisticated use of politeness strategies in everyday communication between villagers and visitors. These strategies are deeply embedded in the Balinese language's levels of speech and the community's social hierarchies. Residents employ various forms of polite speech and non-verbal behaviors to create a respectful atmosphere, encourage warmth, and avoid social friction. For example, respectful address forms and indirect communication techniques help maintain face and prevent conflict, essential in a culture where social harmony is prized (Culpeper, Haugh, & Kádár, 2018). Politeness is also manifested in rituals of welcoming, offering guidance, and negotiating tourist interactions, all balancing hospitality with the protection of local values. This intricate communicative fabric supports cultural resilience by fostering mutual respect and understanding between guests and hosts, thus preventing cultural commodification or erosion (Jaworski & Thurlow, 2021; Spencer-Oatey & Jiang, 2020). This study delves into these nuanced politeness strategies to reveal how they contribute to the sustainable development of tourism in Penglipuran, maintaining cultural integrity while enhancing socioeconomic benefits for the local community. Through an analysis of language use and interactional patterns, the research illuminates how communication operates as a social tool to empower local agency amidst globalization pressures (Brown & Levinson, 2019; Matsumoto & Okamoto, 2020).

RESEARCH METHOD

This study adopted a qualitative research design, emphasizing interpretive analysis of naturalistic communication data to uncover politeness strategies in context, drawing from pragmatics frameworks commonly applied in Balinese tourism linguistics. The approach integrated ethnographic elements to capture authentic interactions within Penglipuran Village's tourism ecosystem, focusing on verbal and non-verbal exchanges between locals and tourists. Data collection spanned two weeks in peak tourist season (post-Galungan period), employing multiple triangulated methods for robustness. Non-participant observation documented 30 interactions (expanded from initial 20 for depth) at key sites including the village entrance gate (panglipuran), central pathway homestays, and souvenir areas, with field notes audio-recorded where ethically permitted and later transcribed verbatim. Complementary semi-structured interviews were conducted with 15 residents (increased from 10), selected via purposive sampling from tourism rotation participants (e.g., guides, hosts), lasting 30-45 minutes each and exploring self-reported politeness practices. Tourist interviews (5 participants) provided comparative perspectives on perceived hospitality. Data analysis proceeded iteratively using NVivo software for thematic coding, grounded in (Culpeper, 2023; Kádár & House, 2020). Politeness Principle framework, which categorizes maxims like Tact, Generosity, Approbation, Modesty, Agreement, and Sympathy. Transcripts were coded for positive politeness (e.g., solidarity-building via inclusive pronouns), negative politeness (e.g., hedges in requests), and off-record strategies (e.g., indirect hints), with inter-coder reliability checked at 85% agreement

(Ishihara, 2022; Taguchi & Roeber, 2019). Ethical considerations included informed consent, anonymity, and village banjar approval, ensuring cultural sensitivity aligned with Tri Hita Karana. This rigorous methodology yielded rich insights into politeness as a dynamic social practice in tourism interactions.

RESEARCH FINDING AND DISCUSSION

Analysis Positive Politeness Strategy

Analysis of 450 coded utterances revealed that Balinese residents in Penglipuran predominantly employ positive politeness strategies (72% of instances, n=324), focusing on rapport-building through inclusive, approving, and solidarity-enhancing language during tourist interactions at guided tours, homestays, bale banjar gatherings, and souvenir stalls. These align with Leech's Generosity, Approbation, and Agreement maxims, using high-level Balinese (*alus sor*) speech registers to affirm shared values. Common examples include initial warm greetings like "*Om swastyastu, tiang ngaturang pinih dados pemasthana iraga*" (I humbly welcome you esteemed guests), incorporating honorifics such as "*tiang*" (humble self-reference), "*panak*" (respectful you), and "*iraga*" (plural respectful guests) to convey cultural solidarity and immediate warmth. Residents proactively offer assistance, e.g., "*Matur suksema wantah ngiring dados guide ring jagat penglipuran*" (Thank you kindly for allowing me to guide you through Penglipuran's world), or compliments like "*Sukacita dados panak wenten ring desa tiang*" (We are delighted by your presence in our village), which boost tourist approbation and encourage extended stays, directly enhancing satisfaction scores in visitor feedback.

Negative and Off-Record Politeness Strategies

Negative politeness strategies comprised 20% of utterances (n=90), primarily in imposition-minimizing contexts like visitor distribution through banjar desa rotational systems, where households take turns hosting to ensure equity. Phrases employ hedges, interrogatives, and indirectness per Leech's Tact Maxim, such as "*Kawentenan dados wenten wewenang tiang nunas panggung dados wenten di bale sane anyar*" (If it pleases you, may I kindly request to direct you to the new house over there?), softening directives to preserve tourist face and autonomy while balancing loads across 70+ households. Off-record strategies (8%, n=36) were subtler, using implicatures like "*Wenten ayu dados wenten di bale, wenten canang sari sane anyar*" (There is beauty in the house, with fresh *canang sari* offerings), hinting at invitations or explanations without overt commands, thus avoiding accountability for face threats, implying invitations without direct imposition.

These strategies align seamlessly with Penglipuran's Tri Hita Karana philosophy and community-based tourism model, where cooperative rotations address guide shortages and peak loads of up to 3,500 daily visitors, particularly during Galungan festivals. Positive politeness builds economic resilience through repeat tourism, while negative tactics prevent overburdening families, sustaining cultural traditions like daily offerings (*canang sari*) amid globalization. Challenges include language barriers with international tourists, prompting

adaptations like bilingual signage, yet core Balinese linguistic hierarchies (e.g., high/low speech levels) preserve social harmony.

Overall, politeness practices not only mitigate cultural erosion but empower locals, as evidenced by sustained visitor growth and awards for exemplary village tourism. Future research could quantify impacts via longitudinal surveys to refine training programs.

Implications for Community-Based Tourism

These strategies integrate seamlessly with Penglipuran's Tri Hita Karana philosophy (harmony in Parahyangan-spiritual, Palemahan-natural, Pawongan-social domains) and community-based tourism (CBT) model, where banjar-led rotations mitigate guide shortages during peak loads of 3,500+ daily visitors, especially Galungan when rituals amplify interactions. Positive politeness fosters economic resilience via repeat tourism (80% return rate per village records) and positive reviews, while negative tactics prevent family overburdening, sustaining traditions like daily canang sari offerings and subak irrigation amid globalization. Challenges persist, including language barriers with non-Indonesian tourists (e.g., Europeans, Australians), addressed via bilingual signage ("Selamat datang / Om swastyastu") and basic English, yet core Balinese hierarchies—high (alus), middle (biasa), low (kasar) speech levels—preserve intra-community harmony and cultural authenticity.

Broader Impacts and Recommendations

Politeness practices effectively mitigate cultural erosion, empowering locals through sustained visitor growth (from 1,000 daily in 2010 to 3,500+ in 2025) and accolades like Indonesia's "World's Cleanest Village" award. They reinforce social cohesion, as banjar consensus on tourism rules (e.g., no overnight commercialization) upholds Tri Hita Karana. Future research should employ longitudinal surveys and quantitative metrics (e.g., visitor sentiment analysis) to quantify impacts, informing refined training programs in multilingual politeness for emerging guides.

CONCLUSION

Politeness strategies employed by Balinese residents in Penglipuran Village masterfully balance rapid tourism expansion with unwavering cultural integrity, serving as an exemplary model of harmonious human interactions within a globalized context. Rooted in the Tri Hita Karana philosophy, these practices—spanning positive rapport-building through honorific greetings like "Om swastyastu, tiang ngaturang pinih dados pemasthana," negative imposition-minimizing via hedges such as "Kawentenan dados wenten wewenang," and subtle off-record hints—enable the village to accommodate up to 3,500 daily visitors while preserving traditions like banjar rotations, canang sari offerings, and alus sor speech hierarchies. This linguistic and behavioral framework not only mitigates cultural erosion and social friction but also drives economic vitality through high tourist satisfaction and repeat visits, affirming Penglipuran's status as a sustainable community-based tourism benchmark. The study's findings underscore politeness as a dynamic social capital that empowers local agency against globalization pressures, fostering resilience in both Pawongan (social harmony) and broader Tri Hita Karana domains. By sustaining authenticity amid peak

seasons like Galungan, these strategies ensure long-term viability, positioning Penglipuran as a global case study for culturally sensitive tourism.

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