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Politeness Representation in *Tangguh Bukhasan* Utterances in *Lampung Pesisir* Communities, Indonesia

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Abstract:

This study aims to explore (1) the principles of speech politeness and (2) the rules of speech behavior in *Tangguh Bukhasan* in the Lampung Coastal community. This study provides new findings regarding speech politeness that have not been found in previous studies. The data source is the speech of *Tangguh Bukhasan*, and 20 informants who were selected purposively in Pesawaran Regency, Lampung Province, Indonesia. Data analysis was carried out by the practical matching method to determine primary determinants and normative approach. The finding indicates that the realization of the six maxims of the Leech model affected the *Bukhasan* speech of the Lampung coastal community. However, the essence of politeness of Leech (1983) is still general and needs to be developed with the presence of maxims of speech behavior. The politeness does not only talk about interpersonal but also about the rules of speech behavior that bind it. Speech in deliberation must use polite speech, with language procedures prevailing in the community. The linguistic ethics contained in *Tangguh Bukhasan's* speech include the use of the *Perwatin* language variety and social identity markers in the form of a customary title (*adok*) in each greeting, organizing ideas by agreeing on when to start speaking, the interlocutor, the information correctness from the couple who want to get married, marriage assistance, and the wedding time, reviewing the questions or intentions of the interlocutor before the speaker responds to the questions or intentions spoken, and starting the turn to speak when the speech is marked by the word "*khesan*" at the end of the speech. Furthermore, this research can be used in the linguistics study, especially in sociopragmatics. Through this field of science, findings were obtained why someone uses language and practices that language.

Keywords: linguistic etiquette, politeness, polite speech, *tangguh bukhasan*.

印度尼西亚楠榜佩西西社区东固布哈桑语中的礼貌表示

摘要:

本研究旨在探讨(1)说话礼貌的原则和(2)楠榜沿海社区东固布哈山(东固布哈桑)的言语行为规则。这项研究提供了有关言语礼貌的新发现,这些发现在以前的研究中没有发现。数据来源为东固布哈桑的演讲,以

及在印度尼西亚楠榜省佩沙瓦兰摄政区特意挑选的20名线人。数据分析采用实用匹配法确定主要决定因素和规范方法。这一发现表明,水蛭模型的六项准则的实现影响了楠榜沿海社区的布哈桑演讲。然而,水蛭(1983)的礼貌本质仍然是普遍的,需要随着言语行为准则的存在而发展。礼貌不仅涉及人际交往,还涉及约束它的言语行为规则。审议中的言论必须使用礼貌的语言,并遵循社区通行的语言程序。东固布哈桑演讲中包含的语言伦理包括在每个问候语中以习惯标题(阿多克)的形式使用珀瓦廷语言变体和社会身份标记,通过就何时开始讲话、对话者、信息正确性达成一致来组织想法从想结婚的夫妇、婚姻援助、除草时间,在说话人回应所讲的问题或意图之前,回顾对话者的问题或意图,并在演讲被单词标记时开始轮到说话演讲结束时的“赫桑”。此外,这项研究可用于语言学研究,尤其是社会语用学。通过这一科学领域,获得了人们为什么使用语言和实践该语言的发现。

关键词: 语言礼仪, 礼貌, 礼貌用语, 东固布哈桑。

1. Introduction

Speech politeness is a substance and cannot be avoided in communication. The politeness of speech has implications for creating effective relationships between speakers (Theunissen, 2019, p. 8). It means that politeness of speech facilitates speakers in building and maintaining harmonious relationships in society. Although studies on politeness have been extensively researched in the context of communication (Maros & Rosli, 2017; Theunissen, 2019; Ridealgh & Jucker, 2019; Moon et al., 2019; Percival & Pulford, 2020; Makarova & Pourmohammadi, 2020; Isosävi, 2020; Wang, 2021; Jeoung, 2021), few represent speech politeness in the traditions of a society of culture.

Furthermore, in Indonesia, studies on politeness have been conducted and reviewed from various aspects, including communication (Salgado et al., 2018), social culture (Sukarno, 2018), social (Sari et al., 2019), and teaching (Wijayanto, 2019). These recent studies have shown that politeness is an element that never escapes a scientific study. However, few empirical studies representatively reveal politeness in the speech traditions of a culture, for example, the *tanggung bukhasan* of the *Lampung Pesisir* tribal community, Indonesia.

In *tanggung bukhasan*, the essence of politeness is substance. Consensus speech to apply for a girl to be matched with a man intended to be assessed must use polite speech-language with the procedures in the cultural community. When this is ignored, it may cause a lack of elegance in the communication network and potentially not achieve the speaker's intention. The defining factors agreed with norms or behavior so that what is called politely is also expressed through these behavioral norms. Through this view, further research on speech politeness in the speech traditions of a cultural community, especially the *Lampung Pesisir* tribal community, needs to be carried out.

This article represents politeness in the *Lampung Pesisir* tribal community's spoken language in the expression of *tanggung bukhasan* through the principles of the politeness model Leech (1983). The politeness principles of Leech's model are considered more to refer to the essence of speech. However, the author considers a speech norm as a principle taken into account to

categorize the speech as polite by the community. This means that language and culture are variables that must be explained. Brown and Levinson (1987) stated that the politeness maxim formula proposed by Leech (1983) could have been developed according to procedures for using polite language. Therefore, speech studies that also culturally explain why someone uses language and practices such language need to be represented because every culture has its way of interacting and communicating.

This study determines the realization of Leech's (1983) model of politeness used in the *tanggung bukhasan* speech by the *Lampung Pesisir* indigenous community: the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. The second purpose of this study is to find out the rules of language procedures referred to by speakers in the *tanggung bukhasan* speech by the *Lampung Pesisir* Indigenous Community.

Tanggung Bukhasan in the *Lampung Coastal* community is speaking to discuss the issue of arranged marriages. *Tanggung* is interpreted as "excuse yourself" (Mahya, 2016, p. 224). It is interpreted as "excuse yourself," considering that in "*tanggung*," there is a form of meaning to excuse yourself or excuse yourself with various forms of speech meaning that follow the intent and purpose of the conversation. This word is familiar to the public with the term *butanggung*, which means "to beg each other." Then, the term *bukhasan* is a combination of the prefixes "*bu*," which means "to do" and "*khasan*," which means "mate." So, it can be concluded that *tanggung bukhasan* is a speech application for permission with various forms of meaning, which is carried out by the male family and the female family to reach a consensus for their child's matchmaking.

The term *butanggung* used by the authors does not mean ignoring other terms used by the people of *Lampung*, *hippun*, or *buhippun*, which refer to the meaning of gathering or consensus. Researchers use the word '*tanggung*' considering that in every communication to the indigenous peoples of Coastal *Lampung*, the word is familiar and is often used in consensus speech. The term *hippun* by and Badi'ah et

al. (2021) is interpreted as a meeting to discuss a problem. *Hippun* means 'to gather'. So, *hippun* can be interpreted as a tradition of gathering together to discuss an issue to reach a consensus. The content of the consensus is adjusted to the topic of discussion.

In *tangguh bukhasan*, speakers and speech partners must have language and language practice competencies based on separate procedures for the Lampung Coastal community. In practice, the male family will visit the female family's residence. After hearing information from their children about getting married, each family has reported this meeting. Through their respective spokespersons, it was conveyed that the agreement was made to support and realize the wishes of their two children, who already wanted to get married.

Referring to the research objectives presented above, this research is intended to answer the following questions:

(1) How is the realization of the principles of speech politeness in the *tangguh bukhasan* of the *Lampung Pesisir* indigenous people?

(2) What do speakers refer to as the rules of speech procedure in the *tangguh bukhasan* speech of the *Lampung Pesisir* indigenous people?

2. Methods

2.1. Design

The approach used in this research is a sociopragmatic approach with a descriptive qualitative research design. The sociopragmatic approach was chosen considering that the conversation occurred in certain social conditions or a particular culture, and it was tied to local conversations (Leech, 1983, pp. 10-11). In practice, sociopragmatics fully represent phenomena that need to be explained culturally and socially from the community's perspective.

2.2. Data

The research data are (1) utterance fragments and (2) rules of behavior in the *tangguh bukhasan* community of *Lampung Pesisir*. The data is used to realize Leech's politeness and the linguistic etiquette model referred to by the cultural community. The informants of this research were 20 people, consisting of traditional leaders and experts in *tangguh bukhasan*'s utterances in the *Pesawaran* Regency, Lampung Indonesia, especially the *Waylima* and *Kedondong* sub-district. Meanwhile, the data sources for this research are the stories in the *tangguh bukhasan* event and the results of focus group interviews with some traditional leaders and experts in the *tangguh bukhasan*.

2.3. Research Procedures

The methods used in collecting data in this research are the listening and speaking methods. The listening method in this study uses the free-of-conversation listening technique, the recording technique, and the note-taking technique. This research uses speaking

methods, face-to-face, recording, and note-taking strategies. The determination of research informants is based on the opinion of Spradley (2016), that research informants are people who know comprehensively about arranged marriages. In obtaining valid or reliable data, the researchers increase their persistence in research, theory triangulation, and observer triangulation.

2.4. Data Analysis

Data analysis was carried out using the practical matching method by selecting primary determinants and normative approaches. Analyzing the data using pragmatic matching is intended to examine, base, or link research data with Leech's six maxims of politeness: the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. Meanwhile, the analysis using the normative method is intended to interpret speech politeness based on the polite norms found in the people of *Lampung Pesisir* when they are doing *tangguh bukhasan*. Technically, the data were analyzed using the model of Miles et al. (2014, pp. 31-33), which includes the stages of activity: data condensation, data presentation, and concluding.

3. Results and Discussion

Leech (1983) suggests that interpersonal issues must be considered in speech, namely the principle of politeness. The parameter of Leech's politeness principle is to minimize losses for the interlocutor and maximize his profits. It means that the spoken language in Leech's principles of politeness is more to the essence of polite speech. The politeness principles consist of six maxims: the *maxim of wisdom*, the *maxim of generosity*, the *maxim of praise*, the *maxim of humility*, the *maxim of agreement*, and the *maxim of sympathy*. The six maxims are parameters that determine the practice of language politeness.

3.1. Politeness of *Tangguh Bukhasan* Utterance

3.1.1. Tact Maxim

In this maxim, the speaker must optimize the benefits for the hearer and minimize the benefits for himself. For example, the tact maxim appears in the speech inviting the host to the guest's family to enjoy the food prepared.

(1). "*Khupa ne diya hidangan khadu lestakhi, khadu di hadapan tunggang sila pujajama, muat do ngasi kheti ne ki di kayak khena gawoh. Lapah kham pujajama nikmati, uway ne haga ti inum, khesan hanekan moneh. Khesan da pengayom beliauuan, mak kejang moneh tangguh na weh jul jauh Kedundung je*" ("Apparently, the dish was served in front of us all. It is not good to just look at it. Let us enjoy it. Please, drink the water, eat the cake. So, the honored Protector, This conversation is not long because *Kedondong* Village is far away").

Utterance (1) was spoken by the spokesperson for

the host with the title *Hakhap Setia* to the spokesperson for the guest with the title of traditional *Pengayom*. The speech above is intended to invite guests from the male family from *Kedondong* Village to enjoy the dishes provided by the host.

3.1.2. Generosity Maxim

In the maxim of generosity, the speech participants must have mutual respect. The form of respectful speech appears in the willingness of the speaker to express his customary title before the speech partner reveals his customary title. The speech is as follows.

(2) "*Semangkungne sikindua khetine pai nyampaiko bubalah, haga buulih-ulih pai jama pusikam, sapa adok pusikam? Kian bangik, ki tebing mak setahu mak jadi. Calon sabai beliauan, jadi ki sikindua hinji, Hakhap Setia. Jadi, ngilu khetine pai timbal anjak pusikam na sapa adok pusikam. Khesan na ya!*" ("Before I speak, I would like to ask you what your customary title is? Let it be nice. *If the cliffs do not meet, nothing will happen.* The honorable, the in-law candidate, my customary title is *Hakhap Setia*. So, I ask a question, what is your traditional title. That is all, thanks").

The spokesperson spoke utterance (2) to the host, who holds the customary title *Hakhap Setia* to the guest representatives. However, in the speech, it appears that before the speech partner conveys the customary title he bears, the speaker has conveyed the *adok* title attached to him first.

3.1.3. Approbation Maxim

In the approbation maxim, the speech participant should always try to give appreciation. The approbation maxim can be seen in the speaker's thanks for responding to his questions.

(3) "*Walhasil da na calon sabai Hakhap Setia beliauan, api haga ditimbal kheti ne pai la calon sabai pengayom si dija kantu ngucapko khibuan tekhima kasih. Sina hane benokh pepatah tibing putawok siya jama calon sabai*" ("Finally, the honorable in-law candidate of *Hakhap Setia*, what can I answer as the in-law candidate of *Pengayom* here, besides saying a thousand of thanks. That is what the proverb says "*Cliffs meet each other*").

Utterance (3) was spoken by a guest representative who holds the traditional *Pengayom* title to the spokesperson for the host who holds the customary title *Hakhap Setia*. The speaker expresses his gratitude for the answer of the interlocutor, whom both knew the meaning of consensus at that time.

3.1.4. Modesty Maxim

In the modesty maxim, the speech participant must always be humble by reducing praise for himself and maximizing praise for others. The modesty maxim appears in the speaker's apology to the interlocutor.

(4) "*Sikindua ji wih, calon sabai anjak kebelah udi benokh-benokh kilu mahap, khupa ne diya si anak calon sabai anjak kebelah lain batas delom kenal gawoh,*

kantu uwat niat si helau ki senangon kheti ne pai la anak calon sabai nyomokh jama anak calon sabai kebelah" ("I represent the in-law perspective over that (the man's family), I genuinely apologize. The daughter of the in-law here is not only limited to acquaintances but also has good intentions").

Utterance (4) was spoken by the guest representative, who holds the traditional *Pengayom* to title the representative of the host who holds the *Hakhap Setia* tradition. The speaker apologizes first as a form of humility before he concludes the truth of the interlocutor.

3.1.5. Agreement Maxim

In the agreement maxim, the speech participants must be able to foster harmony with each other speaking. The agreement maxim can be seen in the harmony between the speaker and the interlocutor regarding the wishes of the two children of each family who want to get married.

(5) "*Calon sabai Pengayom beliauan, khupa ne diya wi ana kucekhita sikindua jeno, khadu uwat cekhite ne anak sikam la, lain nyomokh lagi na sa pengayom, semangkung ne pusikam kesemuka, beliau khadu uwat cawa cekhita ne. Walhasil ne, ganta kutekhima sikindua*" ("*The honorable, the in-law candidate, and Pengayom. I have already received stories from our daughter that they are not just close. Her parents have got the story. Finally, now I accept the goodwill of the man's family*").

Utterance (5) was spoken by the representative for the host with the title *Hakhap Setia* to the representative for the guest with the title *Pengayom adat*. In the speech, both of them agreed regarding support for the wishes of their two children, who are planning to get married.

3.1.6. Sympathy Maxim

In the maxim of sympathy, the speech participants must have mutual sympathy. The sympathy maxim is shown in the interlocutor's support for the speaker's intention to propose to the host's child from the female family.

(6) "*Walhasil mak kejang moneh haga timbal sikindua dija, Pengayom beliauan. Ki sangon khadu kesepakatan putawok-tawok, yu insyaallah. Khetine pai la kebenokh halangan khua putawok-tawok dacok dilaksanako sia. Khesan gawoh, mak moneh kejang timbal sikindua*" ("In the end, my answer will not be too long, Honorable Protector, if an agreement has been reached between them, yes, God willing. This means that if there are no obstacles, a marriage can be carried out. That is all my answer").

The spokesperson spoke utterance (6) to the host who holds the *Hakhap Setia* custom to the guest spokesperson who has the *Pengayom adat* title. The utterance shows the speaker's sympathy to approve the intention of the two children from both sides of each who have agreed to marry.

3.2. Rules of Behavior in *Tanggung Bukhasan Utterance*

However, in certain cultures, conditions, and purposes, the researchers argue that the Leech model of politeness principles needs to be developed because culture is complex. Yule (1996, p. 106) states that built interactions must prioritize interpersonally in politeness. Anything that can trigger the potential for conflict and confrontation should be minimized. Therefore, the essence of politeness is to consider interpersonal matters and the procedure for interacting. Pristiwati et al. (2019, p. 43) say that a polite person is a person who has a good language attitude and behavior as a sign of politeness. Thus, politeness cannot be separated from the procedure, also called politely.

In *tanggung bukhasan*, Leech's (1983) model of politeness principles influence speech. However, there are language procedures that are also stated as polite behavior that is agreed upon based on the rules that are applied by the cultural community. The procedures shown include various caring expressions, markers of social identity, organization of ideas, how and when to start speaking, and when to be silent.

3.2.1. *Perwatin Language and Markers of Social Identity*

Subtle languages are customary in the *Lampung Pesisir* community. Here, the speaker uses *Perwatin* language. The *Perwatin* language appears in the speaker's pronoun (Nasution, 2019, p. 45).

In the utterance (2) previously, the soft language is used as a personal pronoun in the words *sikindua* and *pusikam*. In daily language, these two personal pronouns are spoken as 'nyak' for *sikindua* and 'niku' for *pusikam*, which means 'I' and 'you.' Additionally, markers of cultural identity appear in utterances. The speech participant no longer greets by name but greets with a customary title, for example, the *pengayom* in the speech.

3.2.2. *Organization of Idea*

The stages of *tanggung bukhasan* include the introduction, core, and closing steps. In the introductory stage, the speaker starts the *tanggung* by asking permission to agree on the start time of the consensus. In the core stage, the speaker asks whether or not the information about the two children who want to marry is correct and agrees with the interlocutor to state the male family's intention to propose to their daughter. In these steps, an agreement was also reached regarding the assistance provided by the male family for wedding activities and on the day of the wedding. Finally, in the closing segment, the speakers express their gratitude for proposing to their daughter to fulfill their wishes.

3.2.3. *How the Speech Participants Start the Speech*

In starting the *tanggung bukhasan*, the speaker will start the speech by asking the first question of whether the delivery of meaning is carried out at that time.

Additionally, the speaker will also ask about the speech partner and the customary title he is wearing. This can be seen as conveyed by the speaker in the following utterances (2). A representative spoke utterance (2) from the guest to the host. In that utterance, the speaker started the first utterance by asking for information indirectly about whether they could convey the meaning. Then, the speech also asks for information about the speech partners to whom they convey their meaning.

3.2.4. *When is the Turn to Speak and When to Be Silent*

The *tanggung bukhasan* speech is an utterance in the context of consensus for an arranged marriage. The speech carried out is not directly on applying for conversation, but there are stages of the topic. In this stage, both the speaker and interlocutor have a turn to speak. In turn, there will be a final sentence that is delivered by speech participants indicating that they can speak in turn. The final sentence appears in every utterance. The speaker puts forward the final sentence with the word "*khesan*." That word was a marker that the speaker's turn to speak was complete, and then it was the interlocutor's turn to respond. Thus, as long as the speaker is speaking and has not yet arrived at the final sentence as referred to above, the speech interlocutor must be silent and listen carefully. Fukushima (2019) reports that attention closely relates to politeness. It will be considered impolite if the speech partner ignores the speaker who conveys his meaning to him.

Politeness in the language of a culture is not only shown through subtle language or questions about the continuity and indirectness of speech. However, it is also demonstrated by speech procedures that refer to be called polite." The manner of speaking in question is termed as linguistic etiquette. Linguistic etiquette is defined as the rules of politeness in language, which refer to the rules of linguistic and non-linguistic use (Duskaeva, 2020, p. 59). Jdetawy and Hamzah (2020) argued that linguistic etiquette is a set of verbal and non-verbal communication behavior rules and, in their communication practice, regulates in terms of how the person speaks, what the person should talk about, where the person makes the conversation, and to whom the discussion was addressed.

Based on this, it can be seen that linguistic etiquette refers to behavioral norms that regulate and simultaneously control the use of linguistics and non-linguistic communication in cultural society. These behavioral norms include language, when to speak, how to start a conversation, and when to be silent when the interlocutor speaks. The principles of politeness in Leech (1983) affect the *tanggung bukhasan* practice, the *Lampung Pesisir* traditional speech, which is conducted in the context of matchmaking a couple which wants to get married.

Nevertheless, the essence of Leech's speech politeness in the *tanggung bukhasan* of the *Lampung Pesisir* culture community needs to be developed with

the presence of the maxim of utterance behavior because people from *Lampung Pesisir* culture have their etiquette of speaking politely. The rules of behavior in speaking are not only based on stable formulas but have also become principles, postulates, and maxims of speech/utterance behavior (Duskaeva, 2020, p. 60). It is also stated by Fukushima (2019, p. 243) that politeness is a social phenomenon that cannot be understood only through a linguistic perspective.

Furthermore, language etiquette in the *tanggung bukhasan* politeness of the *Lampung Pesisir* culture community manifests itself in various *perwatin* languages, markers of social identity, organization of ideas, how and when to start a speech, and when to be silent. It is peculiar to the rules that apply and are agreed upon by the cultural community. Globally, Ryabova (2015, p. 92) states that establishing communication contacts, attracting the attention of listeners, individualizing a communicant, respecting the communicant, revealing the status of the event, etc. are part of the realization of etiquette.

In practice, the people of Lampung have a speech language termed the *perwatin* language and the *merwatin* (Nasution, 2019, p. 45). *Perwatin* language is termed a subtle language, which is the language used by the people of Lampung to people who are respected and in traditional events. Meanwhile, *Merwatin* is the language used by the Lampung people as a daily language or among their peers. This language belongs to the ordinary language variety. The difference between the two languages generally lies in the person's greeting. The personal pronouns are listed in Table 1.

Table 1 Personal pronouns of Lampung Pesisir culture (Research respondents)

Personal pronoun	Bahasa Perwatin (soft language)	Bahasa Merwatin (common language)
A	B	C
I	Sikindua	Nyak
You	Puskam/Pusikam	Niku
We	Sikam Khumpok	Sikam
We	Kham Khumpok	Kham
They	Kuti Khumpok	Kuti

Column B in Table 1 is a personal pronoun used in speech for traditional events, including *tanggung bukhasan*. So, *perwatin* language refers to greetings only. It is considering that the Lampung language does not have a language level. However, respect and psychological and cultural rules must be used in speaking to elders and in a tradition (Hadikusuma et al., 1996, p. 52). Soft language with personal pronouns is found in speech. However, speakers will use formal tribe language unwritten in a dictionary or notebook. That language is a language with words or phrases whose impression values are smoother than daily languages, including *beliauan*, *buulih-ulih*, *khesan*, *lestakhi*, *hanekan*, dan *kesemuka*. Fomina et al. (2019) say that pronouns, choice of construction, and tenses with the required information content are unavoidable in polite communication.

The use of the word *beliauan*, which means 'the glorified,' after the speech of *adok* (traditional title), for example, *Pengayom beliauan* in speech (1), (5), and (6) and *Hakhap Setia beliauan* in speech (2) and (3) is a form of politeness shown by speakers to their interlocutors. The word '*beliauan*' always used after greeting *adok* at every beginning of speech as a form of respect. This is because Lampung people no longer greet their interlocutors by calling their names, but instead call the *adok* given by traditional leaders as their proud identity. It shows that greetings of respect as part of politeness do not distinguish social status, as stated by Ridealgh and Jucker (2019), because, whoever is trusted to be the spokesperson for communication, his position is highly respected.

Additionally, the speech participants in *tanggung bukhasan* have skills in speaking and have a good personality. Fomina et al. (2019) say that the level of ethical communication of communicators is influenced by their communicative competence and personal qualities. Speakers' and speech partners' competence and a good attitude are assessed as a benchmark in the *tanggung bukhasan*. Thus, the essence of speakers with socioeconomic status is ruled out. There is no significance between socioeconomic status and politeness of speech (Esfahlan & Boroumand, 2020, p. 1803).

Furthermore, the word '*buulih-ulih*' in the speech (2), which means 'to ask', is more subtle than "*nanya* or *butanya*." Then, the word *khesan* in the speech (6), the words *lestakhi* and *hanekan* in speech (1), and the words *kesemuka* in speech (5) are subtle words that speakers also use. The word *khesan*, which means 'that is how it used to be', is more subtle than the word '*khen*.' The word *lestakhi*, which means 'completed/available', is more subtle than the words '*khadu uwat*.' The word *hanekan*, which means 'cake/food', is more subtle than the word '*bebuak*.' Then, the word '*kesemuka*' means presenting oneself, which is more subtle than '*khatong*.' So, if the speaker uses daily language or common language in the activities of a tradition, it will be considered impoliteness speaking.

In *tanggung bukhasan*, the meaning of an utterance is not conveyed in one go or two or three words. Instead, there are stages of topics that must be concluded so that speakers can proceed to the next stage of speech. Ryabova (2015) reports that there is also etiquette speech with a strict organization of ideas in the scope of expressive speech and emotive speech. Strict organization of ideas must also be adhered to by communicators in speaking activities. At the initial stage, the speaker conveyed his intention by asking for information in advance about the host's readiness to agree at that time and the speech partner, along with the customary title he bears. The traditional title (*adok*) is an essential thing in the *Lampung Pesisir* community because speakers and speech partners of the Lampung community no longer call the names of each of them in speaking. The speech procedure by asking the time to

be able to start speaking to the speech partner and the customary title of the speech partner is a form of etiquette that shows politeness. Even though it is considered an innocent request without a polite sign, for example, with the word 'please', it is deemed to be polite. This is undoubtedly different from the research findings of Caballero et al. (2021), who stated that starting a request with the word 'please' was more polite than those who did not use the marker.

After obtaining information about the host's readiness to agree, the speech partners, and the *adok* worn, then the speaker proceeds to the next topic, namely: confirming information from each child of both parties who wish to be married, the willingness of both families to realize the expectations of each child, delivery of assistance for the implementation of the marriage contract that has become an agreement, determining the day of the marriage contract and technical activities, as well as thanks for the realization of the consensus result as expected. These stages of the speech topic need to be fulfilled and agreed upon in each topic.

4. Conclusion

Speech politeness is not only a question of interpersonal but also about the rules of behavior that are binding and must be obeyed in a speech community. In the *bukhasan* of the Lampung coastal indigenous community, there are several rules of behavior which are stated as polite categories: (1) every speaker has a pride name (*adok*) and not a colloquial name that must be known and used in speech; (2) speech is not carried out immediately but by stages of ideas that must be agreed upon; (3) the speech language used is a language that meets the rules of politeness, namely the *Perwatin* language, which is marked by personal pronouns; (4) in responding to the speech, the speaker is not allowed to directly answer the question or the intent of the interlocutor. The speaker must review carefully and thoroughly what has been said by the interlocutor, then the speaker responds to the interlocutor's intention. The speech systematic includes the speaker's statement, a careful and thorough review of the speech partner's speech, and the speaker's response or answer to the interlocutor's intention; (5) the turn to speak is obtained by the speaker when the interlocutor has ended the speech, a marker that the interlocutor has and will end his speech is the presence of the word *khesan* in the final speech. Thus, the principles of politeness of the Leech model (1983) in the *Tanggung bukhasan* of the Lampung coastal community need to be developed in the presence of behavioral maxims or something that refers to linguistic etiquette.

5. Limitations and Implications for Further Studies

This study only represents the *tanggung bukhasan* politeness of the *Lampung* Pesisir community based on politeness and linguistic etiquette. In the Lampung

Coastal community, there is a style of language that is often used to illustrate the meaning of speech. Therefore, it is necessary to conduct an in-depth study of speech politeness in terms of language style, so that politeness can be represented comprehensively.

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Author's Contributions

The first author conceptualized the idea, collected, and analyzed the research data. The second author wrote the Results and Discussion section. The third author wrote the Introduction section. The fourth author conceptualized the research method.

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