



## Politeness in Language in the Mootayu Village Community, Bone Raya District, Bone Bolango Regency

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### ABSTRACT

The purpose of this study is to describe: 1) compliance with the principles of politeness in the family environment; 2) compliance with the principles of politeness in the family environment among teenagers in Mootayu Village, Bone Raya District, Bone Bolango Regency. This research method uses a descriptive approach with a qualitative research type. The data collection techniques used are listening techniques, note-taking techniques, documentation techniques and data analysis techniques. This study uses the theory proposed by Geoffrey Leech about the principles of politeness in the family environment which explains the principles of politeness which are divided into six maxims, namely 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 results of the study: 1) compliance with the principles of politeness in the family environment in Mootayu Village, Bone Raya District, Bone Bolango Regency reflects that the local community continues to maintain the values of politeness in interactions, especially between older and younger family members. This is reflected in the six maxims according to Leech which appear to be applied by the people of Mootayu Village, especially in the family environment and in interactions between teenagers. This creates a communication relationship that is full of respect, harmonious, and in line with prevailing social and cultural norms; 2) compliance with the principles of politeness in language among teenagers shows that most teenagers still apply the values of politeness in language, especially when interacting with older people in formal situations, so that communication continues to take place in an orderly manner and in accordance with prevailing social norms.

*Keywords* : *politeness, languag, village community*

## Kesantunan Berbahasa pada Masyarakat Desa Mootayu Kecamatan Bone Raya Kabupaten Bone Bolango

### ABSTRAK

Tujuan dari penelitian ini mendeskripsikan: 1) pematuhan prinsip kesantunan berbahasa pada lingkungan keluarga; 2) pematuhan prinsip kesantunan berbahasa pada kalangan remaja yang ada di Desa Mootayu Kecamatan Bone Raya Kabupaten Bone Bolango. Metode penelitian ini menggunakan pendekatan deskriptif dengan jenis penelitian kualitatif. Teknik pengumpulan data yang digunakan merupakan teknik simak, teknik catat, teknik dokumentasi dan teknik analisis data. Adapun penelitian ini menggunakan teori yang dikemukakan oleh Geoffrey Leech tentang prinsip kesantunan berbahasa yang menjelaskan mengenai prinsip kesantunan yang dibedakan dalam enam bidal (maksim) yaitu maxim kebijaksanaan, maksim kedermawanan, maxim pujian, maksim kerendahan hati, maksim kesepakatan dan maksim simpati. Hasil penelitian: 1) kepatuhan terhadap prinsip kesantunan berbahasa dalam keluarga di Desa Mootayu, Kecamatan Bone Raya, Kabupaten Bone Bolango mencerminkan bahwa masyarakat setempat tetap memelihara nilai-nilai kesopanan dalam berinteraksi, khususnya antara anggota keluarga yang lebih tua dan lebih muda. Hal ini tercermin dari keenam maksim menurut Leech yang tampak diterapkan oleh masyarakat Desa Mootayu khususnya dalam lingkungan keluarga maupun dalam interaksi antara kalangan remaja. Hal ini menciptakan hubungan komunikasi yang penuh rasa hormat, harmonis, dan sejalan dengan norma sosial serta budaya yang berlaku; 2) pematuhan prinsip kesantunan berbahasa di kalangan remaja menunjukkan bahwa sebagian besar remaja masih menerapkan nilai-nilai kesopanan dalam berbahasa, terutama ketika berinteraksi dengan orang yang lebih tua dalam situasi formal, sehingga komunikasi tetap berlangsung dengan tertib dan sesuai dengan norma sosial yang berlaku.

*Kata kunci* : *kesantunan, berbashasa, masyarakat desa*

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## INTRODUCTION

Language is typically used as a means of communication in conversations to convey a message from the speaker to the listener. Humans use language as a means of communication, and it plays a crucial role in everyday life. According to Sapir and Worf (Yunhadi, 2016), the fact that language influences a person's cultural behavior is very true. Communicating using well-chosen words means polite expression. Polite sentence structure can indicate a person's polite character.

Language in society is a crucial factor in enhancing or improving our communication skills. Language within the community and among adolescents, without limitation, refers to all moral, value, and religious considerations for polite communication. By following these considerations, good communication in language will appear polite. The family environment determines polite language, while adolescents adopt the language used within the family and in social interactions outside the home. Social interactions outside the home can lead some adolescents to be less polite, so polite language within the family environment is crucial. This is to foster the character of Indonesian children who speak politely.

Politeness in language establishes the ethics or customary manners of polite language in society and among adolescents. According to Chaer (in Nugroho et al., 2021), polite behavior is a rule for establishing polite language, thus becoming a prerequisite for socially agreed-upon behavior. Good manners include a polite tone of voice, and gentleness enhances intimacy. In every situation, it is important to pay attention to the following linguistic aspects when speaking: the use of name changes, the system of pronouns, and greetings, along with appropriate word choice to avoid offending the listener.

Therefore, the author conducted research on politeness in the language of the community in Mootayu Village, Bone Raya District, Bone Bolango Regency. Politeness in language means speaking using verbal cues or grammar. When speaking well, one should follow cultural stand-

ards, not just convey one's thoughts. Language reflects a community's culture. Communication between communities becomes more difficult when there are greater cultural differences. Languages have distinctive varieties and ways of speaking. These differences are strongly related to the community's perspectives or principles.

The daily lives of the people in Mootayu Village use Gorontalo and Indonesian. Not all residents of Mootayu Village speak Gorontalo; most older residents still use Gorontalo; among teenagers, they only use Indonesian or slang. In interactions, the community uses soft and polite language; if someone speaks rudely, it is considered rude. Consequently, politeness in society is crucial for creating a harmonious and comfortable atmosphere.

According to Leech (in Suoth, 2021), to determine whether a community's speech acts are polite or not, guidelines for polite communication must be observed. Indicators of politeness consider the principle of politeness as a "tool" to explain why informants often speak indirectly (implicature). Even if implicature is not used, speech is considered polite if it is characterized by the following aspects: (1) the speech does not harm the speaker, (2) the speech provides praise, (3) the speech does not praise, (4) the speech optimizes harmony between them and reduces incompatibility, and (5) the speech shows sympathy for the experiences of the interlocutor (sympathy maxim).

The researcher chose to analyze compliance with the principles of politeness in language speech in the family environment and among teenagers in Mootayu Village, Bone Raya District, Bone Bolango Regency. Why this research was chosen in Mootayu Village, Bone Raya District, Bone Bolango Regency because the author often hears people in the family environment, teenagers, children, and the surrounding community in communicating. Why the author chose this area because the author is interested in the area. There has been no previous linguistic research in this area, so the



author felt interested in conducting a study entitled "Politeness in Language in the Community of Mootayu Village, Bone Raya District, Bolango Regency."

## METHOD

This study employed a qualitative approach. This approach yielded descriptive data in the form of statements or writings, as well as individual behavior, as proposed by Bogdan and Biken (Waruwu, 2023; Razak, 2017). This study collected data in the form of words, not numbers.

This qualitative study was based on the research object obtained from the data, namely statements from the community. Descriptive qualitative research was chosen, as the data obtained consisted of conversations between speakers and observed behavior, namely community conversations. These words were utterances that reflected politeness. The qualitative approach did not emphasize quality or quantity. The location of this research was Mootayu Village, Bone Raya District, Bone Bolango Regency.

The subjects of this study were the family community and youth in Mootayu Village. This study also served as a source of information for language data used in Bone Pesisir, determining The subject, namely the researcher, wanted to collect data on "Politeness in Language Among the Community in Mootayu Village, Bone Raya District, Bone Bolango Regency."

The data consisted of conversations containing words or sentences reflecting adherence to the principles of politeness, including the maxim of tact, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. This study also examined the types of politeness in community speech. The researcher sourced data from the speech of the family community and youth in Mootayu Village, Bone Raya District, Bone Bolango Regency.

Observation is the observation of a specific object to obtain data. The researcher conducted observations by determining the research location

in Mootayu Village, Bone Raya District, Bone Bolango Regency, starting in September 2024.

The researcher identified informants to collect data. Every language speaker can qualify as a regular informant. Some are good speakers and some are not. An informant essentially represents the community in providing information about their language. Informants in This research was selected according to the requirements. Not all people in the research location were used as informants. The researcher only acted as a language observer applying a data collection method called the listening method, because the method used involved direct observation of language use (Mahsun, 2017: 91) in (Seafinus, 2022:140). The data collection technique with documentation is the collection of data obtained through documents (Hardani in Melly, 2023).

Data analysis techniques are used to analyze data after it has been fully collected. This technique is used to interpret the data that is the object of the research. Taylor, in Moleong (in Rahma, 2013:1689), explains that data analysis is the process of organizing and sorting data into patterns, categories, and basic descriptive units so that working hypotheses can be found and formulated as suggested by the data. After all the data has been collected, the data is analyzed using the following steps:

- a) Collecting data from recorded conversations related to the principles of politeness, as seen from the maxim of tact, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. These six maxims are based on the principles of politeness, as outlined in the research instrument. Percakapan antara ibu (speaker-1 yakni S1) dan anak (speaker-2 yakni S2).
- b) Analyze the data according to the classifications related to the principles of politeness in the community of Mootayu Village.
- c) Summarize the data obtained regarding the principles of politeness. Present the results, discussion, and conclusions of the research

on how the principles of politeness are applied in the community of Mootayu Village, Bone Raya District, Bone Bolango Regency.

## RESULTS

This section presents the research results, which consist of: (1) adherence to the principles of politeness in the family environment in Mootayu Village, Bone Raya District, Bone Bolango Regency. (2) adherence to the principles of politeness in the community of teenagers in Mootayu Village, Bone Raya District, Bone Bolango Regency.

This research examines politeness in the family environment and the youth environment in Mootayu Village. The results of this study examine the community's adherence to the principles of politeness in everyday conversation. The six principles of politeness proposed by Leech are the maxim of tact, the maxim of praise, the maxim of generosity, the maxim of humility, the maxim of agreement, and the maxim of sympathy. The research location:

Mootayu Village is one of ten villages in the Bone Raya District, Bone Bolango Regency. The majority of the population is Muslim.

The coastal community of Mootayu Village, Bone Raya District, Bone Bolango Regency, uses Indonesian mixed with the Gorontalo dialect and the Suwawa (Bonda) dialect. These three languages are used in daily communication.

The language used by young people is increasingly mixed with the Gorontalo dialect. However, in daily interactions and communication in Mootayu Village, the older community still strongly adheres to the Suwawa (Bonda) language. Language is a reflection of culture, and the use of the Suwawa (Bonda) regional language, with its values of politeness, cooperation, and mutual respect, is a cultural identity. Although this language is still rarely used by young people, many older people still use it in their daily communication.

## 1. Adherence to Principles of Linguistic Politeness in the Family Environment

Based on research on linguistic politeness in the family environment of the people of Mootayu Village, it was found that the use of everyday language demonstrates the application of the principles of linguistic politeness as proposed by Leech. Leech's politeness theory emphasizes the importance of maintaining social relationships through the use of polite language, which is reflected in the maxims of tact, generosity, respect, simplicity, agreement, and sympathy. In family interactions in Mootayu Village, politeness is evident in the way family members respect each other, use polite language, and maintain harmonious communication in daily life.

### Tact Maxim

- S1: Tata bagaimana ti ade punya tugas Kuliah?  
(*Sis, how is your younger sibling's college assignment?*)
- S2: Dia jaga karja sendiri, dia tidak mo suruh bantu pasaya olo  
(*he did it himself, he didn't want my help*)
- S1: Iyo tapi tetap bantu-bantu kasana ti ade tata.  
(*yes, still help him*)

The conversation above demonstrates adherence to the principle of politeness in language, specifically the maxim of tact. The imperative sentence, in which a mother orders her eldest child to help her younger sibling, is a tactful expression.

### The Maxim of Praise

- S1: Ey. Matiliyango'u mayi bo donggo hepo mobo'a kaini ti kika, donggo hepo mobo'a kaini dadata. Te andi donggo kaluari.  
(*my wife, I have invited Kika, but she is still washing clothes, if Andi is out*)
- S2: Moolohu da'a ti kika.  
(*Kika is very diligent*)

The conversation above shows compliance with the principles of politeness in the sentence



"mooluhu da'a ti kika" (very diligent si kika). This sentence expresses admiration or appreciation for Kika who is diligent so that he directly gives praise. in accordance with the maxim of praise in language politeness where the speaker shows a positive attitude towards other people.

#### Maxim of Generosity

- S1: Tiyango' u mayi ti kika andi monga sama-sama wolemu.  
*(Call me here when I eat with you)*
- S2: Aliheo tiyango mayi tingoliyo tan dipo yilonga ati.  
*(Quickly call them here, maybe they haven't eaten yet, poor thing.)*

The conversation above demonstrates adherence to the principle of politeness in the sentence "aliheo tiyango mayi tingoliyo tan dipo yilonga ati" (quickly call them here, they probably haven't eaten yet). This expression demonstrates an attitude of concern and an offer of kindness within a social relationship, which falls under the maxim of generosity.

#### The Maxim of Humility

- S1: Saya ini juga tau mama, cuman kalau ada tugas tetap saya mo batanya pati ka ikna.  
*(I can too, mama, but I still ask ka ikna)*
- S2: Iyo kase tau bagitu juga ti ade, kalau so bingung jangan bapaksa bapikir sandiri suruh bantu kasana.  
*(Yes, tell your sister too, if you are confused, don't force yourself to think for yourself, ask for help)*

The conversation above shows compliance with the principles of politeness in the sentences expressed by the tantri that he is capable of doing it but he still asks. This expression reflects the maxim of humility by showing self-confidence but remaining open to learning from other people

#### Maxim of agreement

- S1: Betul poli ini papa. Iyo kase ingat kasana olo ti kaka.  
*(that's right papa, remind me bro)*
- S2: iyo betul, nanti ti papa mo kase ingat ti kaka.  
*(Yes, that's right, papa will remind you later)*

The conversation above shows compliance with the principles of politeness in the sentence "it's true, this is papa and the reply is yes, it's true." This expression is included in the maxim of agreement showing agreement with a statement.

#### Maxim sympathizes

- S1: Iya mama, sebelum jam 9 saya so di rumah.  
*(Yes, Mom, I'll be home before 9 o'clock.)*
- S2: Iya nou, hati-hati ba bawa motor jangan ba laju.  
*(Yes dear, be careful driving, don't speed.)*
- S1: Iya mama  
*(yes mom)*

The conversation above demonstrates adherence to the principle of politeness: the sympathy maxim, which requires the speaker to maximize empathy and concern. The expression "be careful" demonstrates a mother's concern and affection, as the utterance is based on worry and empathy.

## 2. Adherence to the Principle of Politeness in Language Among Adolescents

The results of research on politeness in language among adolescents in Mootayu Village indicate that language use in everyday interactions still reflects the application of the principles of politeness according to Geoffrey Leech's theory. In communication between adolescents, speech is used to maintain social relationships, respect the interlocutor, and create a harmonious communication atmosphere. This can be analyzed through Geoffrey Leech's politeness maxims, such as the maxims of appreciation, agreement, sympathy, and tact, which emerge in everyday conversation. Although in some situations

adolescents use casual and informal language, politeness values are still evident through their speech, word choice, and mutual respect within their social environment.

### Maxim of Tact

- S1: huuf. Cape raman eh. Bakarja ini tugas so tidak mo kalar-kalar.  
*(tired of doing unfinished assignments)*
- S2: Istirahat bro, jangan talalu paksa kalau cape. Soitu lain kali tugas jangan kase menumpuk supaya tidak mo jadi banyak mo karja.  
*(Take a break, friend. Don't push yourself too hard if you're tired. Next time, don't let your assignments pile up so you don't end up having too much to do.)*
- S1: kita tako eh kalau tugas yang kemarin kita karja itu salah depe pengerjaan.  
*(I'm afraid that the assignment I did yesterday was done wrong)*
- S2: Tidak apa yang penting ngana karja sendiri. jadi tetap mo dapat nilai bagus itu insyaallah harus optimis dengan percaya diri.  
*(it's okay if you do it yourself, so you can still get a good grade, God willing, you have to be optimistic and confident)*

The conversation above demonstrates adherence to the principle of politeness in the sentence "Take a break, bro. Don't push yourself too hard if you're tired." This expression reminds someone not to push themselves when they're tired and to show concern for the other person's condition in a polite and polite manner. This sentence aligns well with the maxim of tact because it emphasizes empathy and respect for the limits of others' abilities.

### Praise Maxim

- S2: Dila, enak skali ngana pe kue brownis.  
*(Dila, your brownie cake is delicious)*
- S1: Iyo kita pe mama yang bekeng itu dengan kita ba bantu.  
*(Yes, my mom made that, I just helped her)*

- S2: Pantasan enak skali, so boleh ba jual kue ngana pe mama Dila.  
*(no wonder it's so delicious, it seems like you're allowed to sell your mother's cakes, Dila)*
- S1: Tidak mau kita pe mama kou.  
*(Don't want us to pe mama kou)*

The conversation above demonstrates adherence to the principle of politeness in the sentence, "Dila, the brownies are delicious." This expression demonstrates the maxim of praise, which recognizes Dila's cooking skills and fosters positive relationships, a sense of appreciation, and strengthens interpersonal communication. It reflects a form of politeness in communication that serves to strengthen social relationships and demonstrates respect for the interlocutor.

### Maxim of generosity

- P1: Iya kue pati ka Maulina olo itu enak banyak orang ba pesan disitu.  
*(Maulina's cakes are delicious, many people order cakes from her place)*
- P2: Okay, nanti kita saja yang beli lilin.  
*(okay, I'll buy the candles later)*

The conversation above shows compliance with the principles of politeness in Intan's statement "We'll buy the candles later", her willingness to bear the task and cost of purchasing the candles. This statement reflects the maxim of generosity because the speaker is willing to make sacrifices for the common good.

### Maxim of Humility

- S1: Cielah hp baru, i box ini atau second?  
*(cielah new cellphone, new or used?)*
- S2: Alhamdulillah uti, second yang penting masi bagus mo pake ba foto akan depe kamera masih mulus.  
*(thank God, the most important thing is that it's still good to use for taking photos, the camera is still smooth)*



The conversation above demonstrates adherence to the principle of politeness in the sentence "Thank God, the second most important thing is that the camera is still in good condition." This expression reflects the maxim of humility because the speaker does not boast excessively about his possessions. This is a form of politeness in communication, where the speaker prefers to appear modest and grateful without boasting.

### Maxim of agreement

- S1: Besok ka rahmat pulang dari morowali, jadi torang mo adakan rapat untuk evaluasi pengurus karang taruna 2026. Bagaimana setuju?  
*(tomorrow, Rahmat will be back from Morowali, so we can hold an evaluation for the 2026 Karang Taruna management. How do you agree?)*
- P2: Iya dita. Memang seharusnya torang adakan evaluasi pengurus karang taruna, supaya kalau ada kegiatan-kegiatan yang mengharuskan karang taruna so bisa ada yang mewakili setiap-setiap pengurus.  
*(Yes, Dita, we should hold an evaluation meeting for the youth organization management. If there are activities that require the youth organization to have someone representing each activity)*
- P3: Betul sekali, karena kemarin ada kegiatan yang mengharuskan karang taruna tidak ada yang mewakili, jadi harus adakan evaluasi untuk tanggung jawab setiap-setiap pengurus. Kalau boleh scepatnya adakan rapat.
- P1: Iyo, nanti insyaallah kalau besok ka rahmat soada kita mo bicarakan dengan dia untuk pengadaan rapat.  
*(iya, nanti insyaallah kalau ka rahmat soada kita bicarakan bersama tentang pengadaan rapat)*

The conversation above demonstrates adherence to the principle of politeness, the maxim of consensus. This is clearly evident in the way

almost all speakers express agreement with the proposed evaluation meeting. Speakers mutually reinforce each other's opinions with expressions such as "yes, that's right, that's right." This allows the conversation to reach a mutual agreement.

### Maxim of Sympathy

- S1: Bro, bagaimana kerja di sana?  
*(Guys, how is work there)*
- P2: Lumayan berat dengan cape, depe jam kerja panjang.  
*(a little heavy and tired, long working hours)*
- P1: Iya juga sih, kita bisa bayangkan ngana babawa alat pasti cape sekali, tapi ngana hebat bisa bertahan dan dapat pengalaman.  
*(Oh yeah, like that, I can imagine you must be really tired carrying the equipment, you're great at surviving and gaining experience)*
- P1: Iya alhamdulillah.  
*(Yes, thank God)*

The conversation above demonstrates adherence to the principle of politeness, the maxim of sympathy. S1 demonstrates empathy by saying, "We can imagine how tired you must be," indicating that the speaker understands S2's difficult situation. S1 also expresses support, saying, "You're great at surviving and gaining experience." This support reinforces sympathy.

### DISCUSSION

Based on the research findings above, the researcher identified six types of politeness maxims according to Leech (1983), which are the principles of polite language. These six maxims are the maxim of tact, the maxim of praise, the maxim of generosity, the maxim of humility, the maxim of agreement, and the maxim of sympathy. Each maxim has its own rules and examples.

The researcher used Leech's theory (1983) to analyze the use of politeness in the community of Mootayu Village. The researcher found that three languages are used in Mootayu Village: **Indone-**

sian, Bonda (Suwawa), and Gorontalo. Indonesian, mixed with Gorontalo dialects, is predominantly used by young people in daily communication. Meanwhile, the elderly, or the elderly, use Gorontalo. Meanwhile, some mothers, fathers, and the elderly use Bonda (Suwawa).

The results of the above study are conversations between speakers and interlocutors. The activity was supported by tools such as writing materials for writing down information about the speaker and the conversation partner, and a cell phone for recording and documenting, including photos with the speaker and conversation partner. The results of the conversation regarding adherence to the principles of politeness in family circles were 10 conversations among family members. The results of the second study, regarding adherence to the principles of politeness in teenagers, were 10 conversations among teenagers.

Based on the above research results, the following discussion determines the conversations that include six types of politeness in Geoffrey Leech's (1983) book, which are principles of polite language. The six maxims are the maxim of tact, the maxim of praise, the maxim of generosity, the maxim of humility, the maxim of agreement, and the maxim of sympathy. Each maxim has its own rules and examples.

Based on the observation results, the people of Mootayu Village still demonstrate good compliance with the principles of politeness in everyday life, especially in the family environment. Politeness in language is one of the social values that is maintained and passed down by the community as part of the culture and norms that apply in the village. This is seen in the way family members communicate which prioritizes respect, politeness, and appreciation for the interlocutor. This finding is in line with the opinion of Leech (1983) in his book *Principles of Pragmatics* which states that politeness is a principle used by speakers to maintain harmonious social relations through the selection of speech that can minimize disharmony and maximize respect for others. According to Leech, the application of the principle of polite-

ness is reflected through several maxims, such as the maxims of tact, appreciation, and sympathy which aim to create good interpersonal relationships. Therefore, the language behavior of the Mootayu Village community that continues to prioritize respect and appreciation within the family environment shows that the values of politeness are still applied in real life and function as a means to maintain harmonious relationships between family members. The following is a discussion of the findings from the conversation above, the six maxims using Leech's theory (1983) in the book *Principles of Pragmatics*.

Based on the observation results, the people of Mootayu Village still demonstrate good compliance with the principles of politeness in everyday life, especially among teenagers. Politeness in language is one of the values that is maintained and passed down from generation to generation as part of the social and cultural norms of the local community. This is seen in the way teenagers communicate with parents and peers who continue to prioritize respect, politeness, and appreciation for others. This finding is in line with Geoffrey Leech's opinion in the book *Principles of Pragmatics*, which states that politeness functions to maintain harmonious social relations through the use of language that considers the feelings and interests of the interlocutor. According to Leech (1983), polite speakers will try to minimize expressions that can harm or offend others and maximize appreciation and respect for the interlocutor. Therefore, the language behavior of teenagers in Mootayu Village reflects the application of the principles of politeness that play an important role in maintaining harmonious social relations in the community. The following is a discussion of the findings from the conversation above, the six maxims using Leech's theory (1983) in the book *Principles of Pragmatics*.

Based on the research results above, the following conclusions can be drawn:

- 1) the level of adherence to the principles of polite language within families in Mootayu Village, Bone Raya District, Bone Bolango



Regency reflects that the local community continues to uphold polite values in interactions, especially between older and younger family members. This contributes to creating respectful, harmonious communication relationships that align with prevailing social and cultural norms.

- Adherence to the principles of polite language among adolescents in Mootayu Village, Bone Raya District, Bone Bolango Regency, indicates that despite the influence of modern developments and communication styles, most adolescents still apply polite language values, especially when interacting with elders or in formal situations, ensuring that communication remains orderly and in accordance with prevailing social norms.

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