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SASAKNESE IMPOLITENESS / POLITENESS THEIR PERCEPTION
BASED ON SOCIAL STATUS AND GENDER

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ABSTRACT

Related to the persistence of opinion gaps, what factors influence the perception of politeness, causing language politeness to be never stopped being investigated. It has been questioned by many researchers whether as a reflection of social systems or individual characteristics. Moreover, the identity of a group of people is attached not only to the personality of each individual but also to other identities that prevail in society. To express how the perception of politeness in language use by reflecting social systems and individual characteristics. Therefore, this study aims to investigate the effect of differences in the indigenous Sasak people's social strata and social faces on the perception of politeness. This study was conducted using qualitative and quantitative research methods. The qualitative research found, Sasak ethnic has an excellent social face and tolerates the words and language used by the interlocutors. The quantitative research found: there was no difference between male and female perceptions of Sasak language politeness; there is a significant difference in the perception of politeness in the use of Sasak language between those who are of high social status and ordinary, but most have the perception that ethnic Sasak uses language politely and very politely. Thus, the quantitative findings in this study reinforce the qualitative findings in this study that the Sasak ethnic has good social face. Contrary to the prior study findings by Lakoff, politeness is manifested because the influence of attitudes must be manifested when interacting. This study concludes that the language commonly heard by the Sasak people is accepted as a polite language in social interactions. Furthermore, the social status significantly influences Sasak ethnic perceptions of politeness.

INTRODUCTION

Quite a lot of research and sociolinguistic theories have been done to uncover problems related to language, social society, and politeness. Politeness theory,

particularly the concept of face, has been examined and extended in various cultural contexts (Feng 2015, p.1). Among the previous studies, there were studies related to the influence of social structure, linguistic structure, and changes that occur with linguistic problems, including language impoliteness (Oliver 2009, pp.107,110). The changes that occur with linguistic issues are lifestyle changes, changes in traditional territories, and changes in customs, including easy access to information due to advances in information technology. That change can threaten native language and language quality changes to language extinction (Oliver 2009, pp.107, 109-110). Politeness is defined as the public self-image that every member wants to claim for himself, and it is split into a positive and negative face (Mazzarella 2015, p.94).

The theory also recognizes cultural variations in the concept of face (Feng 2017, p.1). However, it is common, that the interlocutor always judges the level of politeness in the language used by a person as an acceptable and unacceptable preference. Politeness somehow becomes the way people use to attract hearer (Sorlin 2017, p.138). In daily language, politeness has its positive connotation (Bremner 2012,p.1). Different people and groups have different perceptions of impoliteness or politeness (im/politeness). Perspective on politeness is being questioned in many studies; does that perspective reflect the social system or reflect the individual's perspective? (Thompson and Anderson 2019, pp. 101-102).

However, it is known that imperfections in the use of language in a social group are also a dominant phenomenon that gives rise to impoliteness level (Snell 2018, p.666). Even though some experts argued that impoliteness does not exist in certain forms or strategies linguistically (Haugh and Melody Chang 2019, p.207) but somehow im/politeness view is strongly influenced by social development and the need for the same beliefs and similar social values (Parvaresh and Tayebi 2018, p.91). In other words, the perspective of a person and the perception of a group of people on politeness are attached to the characteristics of the individual and other identities that apply in society. Actually, there is no agreement on words to mean polite or impolite, especially related to command words, prohibitions, urgent requests, rebuttals, even insults (Fedriani 2019, p.161). Locher and Bousfield in Ardila (2019, p.161) ascertained an uncertain agreement in the community about what is actually impolite. Indeed, politeness in the language is reflected in cooperative and non-cooperative communication behaviors created from an emotional atmosphere, while a violent atmosphere is created when the threat of social faces increases in conversation (Ardila 2019, p.161). A good social face is directly proportional to a person's ability to carry out successful social interactions. The social face shows the amount of comfort a person feels in interacting with other people. In the meantime, other experts argue im/politeness, in theory, is a form of pragmatic interpersonal evaluation (Ran and Zhao 2019, p. 259). Predictably, with the gap in opinion regarding factors affecting perceptions of impoliteness and politeness, so that it is not surprising if the researchers have never stopped examining research problems related to language im/politeness, including in finding correlations and classify politeness as part of interpersonal attitude (Thompson & Anderson 2019, p.103). Research on im/politeness continues to be pursued by researchers to

further track differences, in particular, social, cultural, and discursive parameters (Haugh 2013, p.52). However, until now, there is still no research related to how perceptions of impoliteness are actually seen from the results of consensus and basic knowledge recognized in certain social groups. This study focuses on the study of language impoliteness related to social faces due to differences in the social status of the Sasak people in Mambalan Village, Indonesia. The village of Mambalan is administratively included in the Gunungsari Regency, West Lombok Regency of West Nusa Tenggara province, consisting of 4 hamlets, namely Mambalan, Buwuh hamlet, Batu Riti hamlet, and Lilir Barat hamlet. In this study, the Mambalan hamlet was chosen because it is the center of the Mambalan village government and is inhabited by native Sasak ethnics with a high social status and ordinary social status, which is quite adequate. This study was conducted on adults in the Mambalan sub-village aged 30 years to 40 years with the consideration that, based on information obtained from the village chief, most Mambalan residents at that age were married, and had quite a long experience of socializing with family and community.

Sasaknese, in their culture and community, has class stratifications or social identities, which are called; “Raden” (prominent noble), “Menak” (ordinary noble) and “Jajar Karang” (commoner). Social identities are defined based on membership of social classes, which reflect differences in the distribution of social roles and statuses to control the means of production in communication. The Raden family identically uses *basa alus* in their daily communication, while the Menak and the Jajar Karang are more likely to use *basa biase* in their daily conversation. So, in other words, Sasak ethnic has a level of language in accordance with their social strata. *Basa alus* is a special language used by the upper classes who have high social positions and noble descent. Whereas *basa biase* is a common language that is usually used by people with ordinary and low social status and also not of royal descent.

In matters affecting perceptions of impoliteness/politeness in speaking, previous researchers have limitations, such as being limited to single interaction case studies, semiotics, relevant theories, and critical analysis of data sets (Archer and Jagodziński 2018, pp. 167-168). However, the previous research that has not been done is related to the influence of social strata on perceptions of im/politeness in the original Sasak ethnic culture in Mambalan village, in Lombok, West Nusa-Tenggara, Indonesia. In particular, to answer the questions: Do differences in the social status of the native Sasak ethnic groups affect the perception of politeness? Does the social face of the native Sasak ethnic group influence the perception of politeness? In other words, it needs scientific answers through research. Therefore, the aim or motivation of this research is to investigate whether the differences in the social strata of the indigenous Sasak people affect the perception of politeness and whether the social face of the indigenous Sasak people affects the perception of politeness?

The next question that arises is whether the difference in perspective is influenced by gender. Moreover, so far, women have fought for the rights to gender equality with men in life in society (Ikhlas Muhammed Nati 2020). Many pragmatics and sociolinguistics studies discuss gender and politeness.

According to Lakoff (1975) as quoted by Keikhaie and Mozaffari (2013, p.53), it is stated that: women are more polite than men in speaking. Women's language is expected to be based on speaking attitudes by avoiding expressions of strong feelings (Lakoff 1973, p.46). Meanwhile, Lim and Ahn (2016) said, women use more polite language attitude than men as a consequent of women have weaker strength than men. Female uses affective functions while focusing on referential functions of language (Cao 2007, p.403). However, perception of politeness is a result of longer of thinking, habit, and experience (Mills 2003, p.236). Thus, this research needs to be done to find out whether Sasak ethnic women have different perceptions of politeness from Sasak ethnic men.

This study focused on what linguists said, as a second wave of politeness research approach, which is based on interactions that occur in local communities with different social status. Keep in mind that, the first wave of politeness research approach is a classic approach to speech theory so that the analysis is also based on speech (Blitvich and Sifianou 2019, pp. 91). The second wave of politeness research approach is a discursive approach that shifts the focus of analysis from speech to interaction (Blitvich and Sifianou 2019, pp. 91-92). In short, research with a discursive approach in this study is to answer the research questions as follows: 1) Are there differences in Sasak people in understanding im/politeness based on gender? 2) Does Sasak ethnic, social status affect perceptions of im/politeness in speech?

Some of the latest related works are as follows:

- Agus Wijayanto, Aryati Prasetyarini, and Mauliy Halwat Hikmat (2017) investigated immodesty in foreign language students. This previous study confirmed that different social statuses have different levels of immodesty (Wijayanto, Prasetyarini, & Hikmat, 2017). This previous research is a qualitative (interview) study.
- Murni Mahmud (2018) examined the role of politeness and how to show courtesy. This previous research confirms that politeness is essential in class interactions (Mahmud, 2018). The form of politeness, according to students, is timely and not angry in class (Mahmud, 2018). This previous research was a qualitative (interview) study.
- Titik Ceriyani Miswaty, Burhanuddin Arafah, Marthen L. Manda, and Harlina Sahib (2019) examined whether there are differences in perceptions of modesty between genders. This previous research found no difference in politeness between men and women (Miswaty, Arafah, Manda, & Sahib, 2019). This research is a quantitative (survey) study.
- Farzaneh Khakzad Esfahlan and Mohsen Boroumand (2020) examined the relationship between gender and socioeconomic status with the politeness strategies of speakers. This previous research confirms a significant relationship between gender and speakers' politeness strategies (Esfahlan & Boroumand, 2020). In contrast, there is no significant relationship between socioeconomic status and speakers' politeness strategies (Esfahlan & Boroumand, 2020). This previous research is a quantitative (survey) study.
- Nikos Vertis and Marc DI. Pell (2020) examines the effects of linguistic structure, coercion, and prosody on politeness. This previous research concluded that many factors play an essential role in shaping the

perception of im/politeness, especially linguistic structure and prosody (Vergis & Pell, 2020). This previous research is an experimental study.

The study of literature on relative works as described above: did not examine the influence of differences in social status by the hierarchy of descent and the social faces of indigenous peoples on perceptions of im/politeness. Thus the research in this article is a novelty of findings that other researchers have never previously found. Besides that, the research in this article applies triangulation of qualitative and quantitative data, which is different from the latest related work which only uses one research method.

METHODOLOGY AND DATA

This study constitutes a combination of qualitative and quantitative methods. The research data collected were qualitative and quantitative data from the residents of Mambalan Hamlet. The research population is the people of Mambalan Hamlet who have ages 30 to 40 years. The total population of the study villagers of Mambalan aged between 30 and 40 years is 76 people. The number of data samples needed for the study was 60 people for a 90% confidence level in quantitative research. The sampling technique used for quantitative data collection is stratified random sampling. In other words, the population data is separated based on the strata of social status. Then the sample data is randomly selected as many as 30 people with ordinary social status and 30 people with high social status. Qualitative research data were collected through structured interviews, while quantitative data were collected through surveys. The triangulation of methods in this study is done to ensure that the results of qualitative research can be trusted is not a personal opinion that does not match the facts in the field. Interviews were conducted to ask a number of questions that had been prepared to 2 leaders of the Sasak ethnic community. The survey data were collected by distributing questionnaires to the Sasak ethnic community sample. Regarding the survey questions, data was collected on respondents' perceptions of the level of politeness experienced when talking to local people who have the same social status and different social status. In survey questions, the respondent's gender and age are also asked.

DISCUSSION AND RESULT

The validity and reliability tests of the instruments were carried out to ensure that the survey data collection instruments were correct and reliable in collecting data (Anggrawan, Hidjah, & Jihadil, 2017) on the perceptions of the im/politeness of the Sasak ethnic groups in using language. The validity and reliability test results of this research survey instrument are as shown in table 1 and table 2. The instrument validity test was performed using Product Moment Correlation. The result of the validity test of the survey instrument (as shown in table 1) shows that the Pearson correlation is 0.710 and 0.559, so it can be concluded that the research instrument used to collect data has high validity.

		DifferenceSocialPerception	SimiliarSocial Perception	TotalAmount
DifferenceSocialPerception	Pearson Correlation	1	-.187	.710
	Sig. (2-tailed)		.152	.000
	N	60	60	60
SimiliarSocialPerception	Pearson Correlation	-.187	1	.559
	Sig. (2-tailed)	.152		.000
	N	60	60	60
TotalAmount	Pearson Correlation	.710	.559	1
	Sig. (2-tailed)	.000	.000	
	N	60	60	60

Table 1. The Validity Test Result of Instrument

Cronbach's-Alpha was used in this study to test instrument reliability. From the results of the Cronbach's-Alpha test, it is known that the alpha coefficient of the survey instrument is 0.6 (as shown in table 2). This means that instrument items have fairly good internal consistency (due to reliability coefficients with a value of 0.6 or higher than 0.6) considered "acceptable" in scientific studies).

Cronbach's Alpha	N of items
.060	2

Table 2. The Reliability Test Result of Instrument

Based on interviews with 2 community leaders who were both male, in qualitative research in this study, it was concluded that there were no differences of opinion between the two community leaders. Both of them argue that the Mambalan community has never grumbled (not disturbed) by using *basa alus* or *basa biase* or a mixture of *basa alus* and *basa biase* in community relations. More than that, the 2 community leaders emphasized that Mambalan Sasak ethnic who have a social position and high social status has good social interaction skills. The Mambalan community no longer sees the difference in status as a bad barrier to establishing a good social face or interaction with everyone just because of the level of politeness of the language used. Surprisingly, some people often issue dirty words like the word *sundel* or *bangsat* (swear words), which is usually well accepted because most people recognize it as a habit that belongs to someone.

In quantitative research in this study, the type of respondent's perception data from the survey is ordinal data. All survey respondents constitute native speakers of the Sasak language who live in the village of Mambalan, West Lombok, Indonesia. There are 28 men (between 30-40 years old), and 32 are women who have the same average age as male respondents.

Based on gender difference, the results of the survey on respondents' perceptions of the level of community politeness experienced when talking to surrounding communities who have different social strata (as shown in table 3 and figure 1) were as follows: in male respondents, there were: 0 respondents had perceptions "very disrespectful", 3 respondents had perceptions "disrespectful", 15 respondents had perception "quite polite", 10 respondents

had perceptions “polite”, and 0 respondents had perceptions “very polite”. While the female respondents, the results obtained that there were: 1 respondent rated “very disrespectful”, 4 respondents rated it as “not polite”, 15 respondents rated “quite polite, 9 respondents rated “polite”, and 3 respondents rated “very polite”.

	Very Impolite	Impolite	Quite Polite	Polite	Very Polite
Male	0	3	15	10	0
Female	1	4	15	9	3

Table 3. Respondents’ Perceptions of The Level of Politeness of The Surrounding Community Who Have Different Social Status Based on Gender

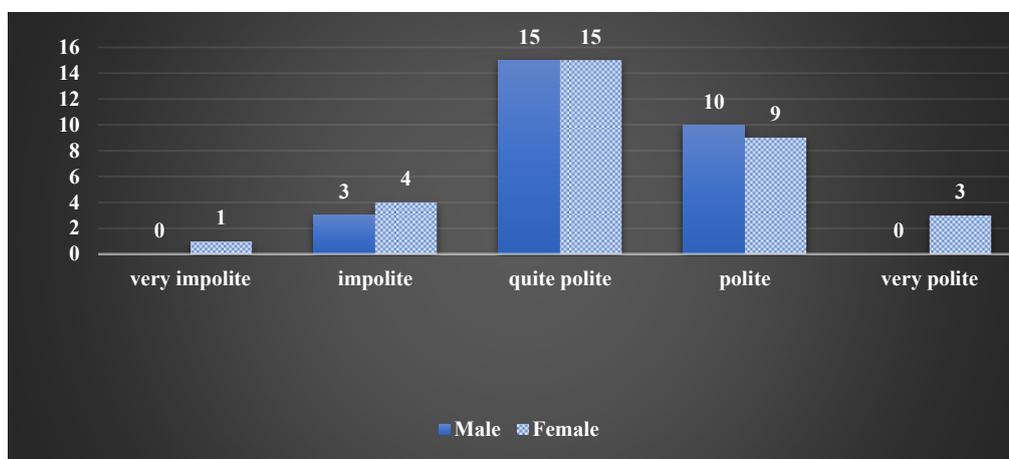


Figure 1. Perceptions of Impoliteness in Conversations Between People with Different Social Statuses Based on Gender

Comparative statistical test results from 2 samples of perception of impoliteness/politeness between people with different social statuses based on gender (as shown in table 4) noted that the significant value is 0.8, or greater than the alpha value (0.05). Thus there is no difference between men and women in the perception of im/politeness that occur in talks between people who have different social statuses.

	Levene's Test for Equality of Variances	t-test for Equality of Means								
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Perception	Equal variances assumed	2.466	.122	-.150	58	.881	-.031	.209	-.449	.386
	Equal variances not assumed			-.153	55.426	.879	-.031	.204	-.440	.377

Table 4. Comparative Statistical Test Results Of 2 Samples of Perceptions of

Im/Politeness Conversations Between People with Different Social Statuses Based on Gender.

Based on gender difference, the survey results on the perception of the level of politeness that occurs in conversations in people who have the same social status (as the safety shown in table 5 and figure 2) are as follows: in male respondents, there are: 0 respondents have a perception of “very disrespectful”, and “impolite”, 12 respondents have “fairly polite” perception, 13 respondents have “polite” perception, and 3 respondents have “very polite” perception. Meanwhile, according to female respondents, the survey results showed: there were: 0 respondents rated “very disrespectful” and “disrespectful”, 11 respondents rated “quite polite”, 16 respondents rated “polite”, and 5 respondents rated “very polite”.

	Very Impolite	Impolite	Quite Polite	Polite	Very Polite
Male	0	0	12	13	3
Female	0	0	11	16	5

Table 5. Respondents’ Perceptions of The Level of Politeness of The Surrounding Community Who Have the Same Social Status Based on Gender

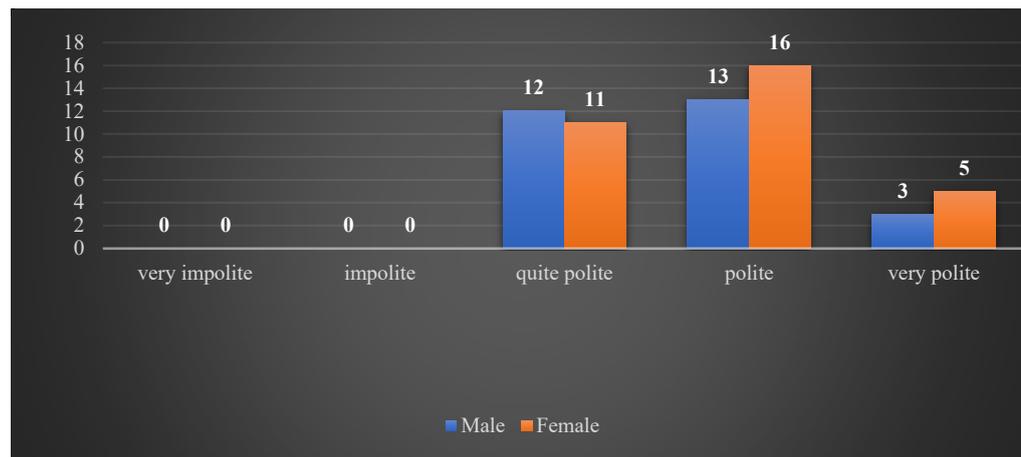


Figure 2. Perceptions of impoliteness in conversations between people with the same social statuses based on gender

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Perception	Equal variances assumed	2.075	.155	.817	58	.417	.170	.208	-.246	.585
	Equal variances not assumed			.808	53.298	.422	.170	.210	-.251	.590

Table 6. Comparative Statistical Test Results Of 2 Samples of Perceptions of Im/Politeness Conversations Between People with Same Social Statuses Based on Gender

Comparative statistical test results from 2 samples of perception of im/politeness between people with the same social status based on gender (as shown in table 6) indicated that the significant value is 0.4, or greater than the alpha value (0.05). Thus, there is no difference between men and women in the perception of im/politeness that occurs in talks between people who have the same social statuses.

Based on the social status difference, the survey results on the perception of the level of politeness that occurs in conversations in people who have different social statuses (as shown in table 7 and figure 3) are as follows: in respondents who have high social statuses, there are: 1 respondent have a perception of “very disrespectful”, 4 respondents have “impolite” perception, 22 respondents have “fairly polite” perception, 3 respondents have “polite” perception, and 0 respondent has “very polite” perception. Meanwhile, according to female respondents, the survey results showed: there were: 0 respondents rated “very disrespectful”, 3 respondents rated “disrespectful”, 8 respondents rated “quite polite, 16 respondents rated “polite “, and 3 respondents rated” very polite “.

	Very Impolite	Impolite	Quite Polite	Polite	Very Polite
High Social Status	1	4	22	3	0
Ordinary Social Status	0	3	8	16	3

Table 7. Respondents’ Perceptions of The Level of Politeness of The Surrounding Community Who Have Different Social Statuses Based on The Social Status Rank of Respondents

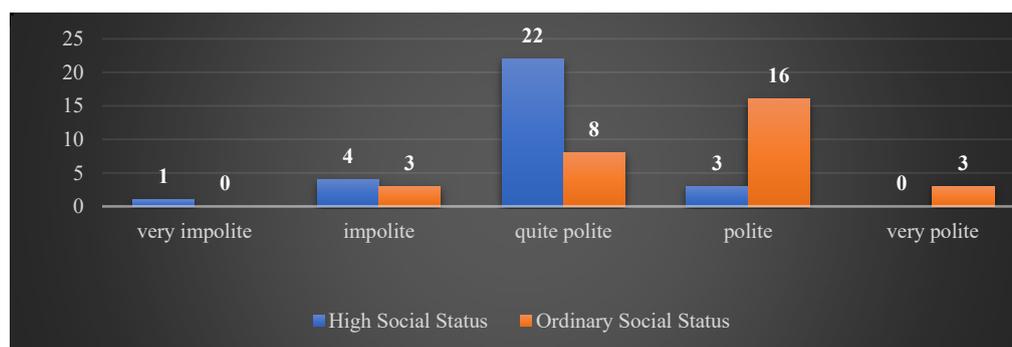


Figure 3. Perceptions of Impoliteness in Conversations Between People with Different Social Statuses Based on Social Status Rank of Respondents

Comparative statistical test results from 2 samples of perception of im/politeness between people with different social status based on social status (as shown in table 8) indicated that the significant value is 0.00, or lower than the alpha value (0.05). Thus, there is a significant difference between respondents with high social statuses and respondents who have ordinary social statuses in perception of im/politeness in talks between people who have different social statuses. There are differences of opinion based on the

respondent's social status on the perception of im/politeness in the conversation of people with different social status. However, there is only a slight perception of impoliteness (very rude and rude) in the conversation between the community with the other social statuses (see table 7 or figure 3). This quantitative research finding actually reinforces the opinion of Mambalan community leaders in qualitative research in this study that Mambalan people have good social relations. This indicated that the people of Mambalan would accept the language used at their respective social status rank.

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Perception	Equal variances assumed	6.227	.015	3.971	58	.000	.733	.185	.364	1.103
	Equal variances not assumed			3.971	53.821	.000	.733	.185	.363	1.104

Table 8. Comparative Statistical Test Results of 2 samples of Perceptions of im/politeness conversations between people with different social statuses based on the social status rank of respondents

This finding ascertains that most people with ordinary social status when talking to people with higher social status, perceive that the interlocutors (with high social level) have good and very good politeness. Conversely, most people with high social status perceive that the other party (with ordinary social group) has good courtesy (see table 7 or figure 3). Based on the social status difference, the survey results on the perception of the level of politeness that occurs in conversations in people who have the same social status (as the safety shown in table 9 and figure 4) are as follows: in respondents who have high social levels, there are: 0 respondents have a perception of "very disrespectful" and "impolite", 6 respondents have "fairly polite" perception, 19 respondents have "polite" perception, and 5 respondents have "very polite" perception. Meanwhile, according to female respondents, the survey results showed: there were: 0 respondents rated "very disrespectful" and "disrespectful", 17 respondents rated "quite polite", 10 respondents rated "polite", and 3 respondents rated "very polite".

	Very Impolite	Impolite	Quite Polite	Polite	Very Polite
High Social Status	0	0	6	19	5
Ordinary Social Status	0	0	17	10	3

Table 9. Respondents' Perceptions of The Level of Politeness of The Surrounding Community Who Have The Same Social Statuses Based On The Social Status Rank Of Respondents

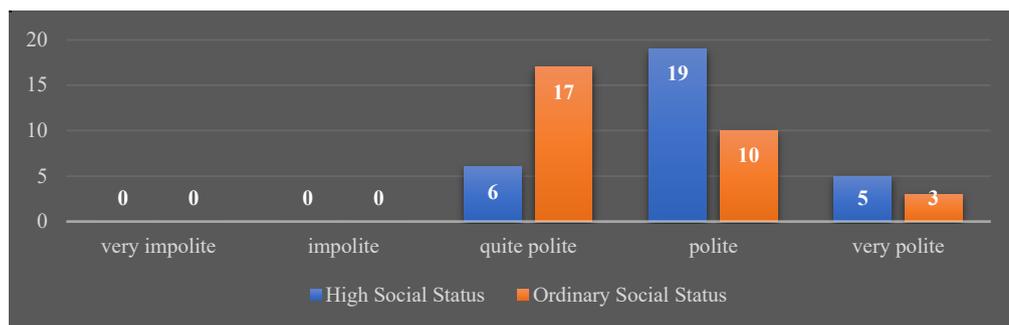


Figure 4. Perceptions of impoliteness in conversations between people with different social statuses based on the social status rank of respondents

Comparative statistical test results from 2 samples of perception of im/politeness between people with the same social status based on social status (as shown in table 10) indicated that the significant value is 0.012, or lower than the alpha value (0.05).

	Levene's Test for Equality of Variances	t-test for Equality of Means								
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Perception	Equal variances assumed	4.591	.036	2.586	58	.012	.433	.168	.098	.769
	Equal variances not assumed			2.586	57.399	.012	.433	.168	.098	.769

Table 10. Comparative Statistical Test Results of 2 samples of Perceptions of im/politeness conversations between people with the same social statuses based on the social status rank of respondents

In other words, there is a significant difference between respondents who have high social statuses and respondents who have ordinary social levels in the perception of im/politeness that occurs in talks between people who have the same social class. There are differences of opinion based on the respondent's social status on the perception of im/politeness in people with the same social group; but there is no perception of very impoliteness and impoliteness in the conversation between the communities with the same social status. Thus, the finding of this quantitative study reinforces the opinion of the Mambalan community leaders from the result of the qualitative research in this study that the Mambalan community has good social relations. In other words, the people of Mambalan can accept the language used at their respective social status level. It means that people with the same social status, when talking to each other, use language that people do not perceive as disrespectful but rather perceive as quite polite, polite, and very polite. However, there is a difference in perception of politeness between people with high social status and people with ordinary social status when each talk with people with the same social status is because there are differences in the number of people who perceive to be quite polite, polite and very polite between people with high social status and ordinary social status towards politeness perception.

Further statistical analysis was carried out with Partial Least Square (PLS) to see the estimated path coefficients, namely knowing the value of the path coefficient or the magnitude of the relationship or the influence of latent constructs. The Bootstrap procedure performed is to get statistically significant parameter and t coefficient values; if a variable has a statistical value of $T > 1.96$ or a significance value (P value < 0.05), it is said to have a significant effect.

Perception of Politeness	Original Sample	Sample Mean	Standard Deviation	T Statistics	P Values
Gender → Different Social Status	0.018	0.014	0.137	0.132	0.895
Gender → Similar Social Status	0.014	0.008	0.130	0.110	0.913
Social Status → Different Social Status	0.467	0.461	0.116	4.031	0.000
Social Status → Similar Social Status	-0.318	-0.321	0.138	2.303	0.022

Table 11. Path Coefficients of Gender and Social Status to Perception Result

Table 11 shows the path coefficients for testing the measurement model. The results of hypothesis testing indicate that: (a). the gender variable does not significantly affect speaking politeness perception among Sasak people with different social status (because the T statistic is 0.132 is less than 1.96 or P is 0.895 is greater than 0.05); (b). gender variable does not have a significant effect on speaking politeness perception among Sasak people with the same social status (because the T statistic is 0.110 is less than 1.96 or P value is 0.913 is greater than 0.05); (c). the social status variable significantly affects the speaking politeness perception of the Sasak people with different social statuses (because the T statistic is 4.031 is greater than 1.96 or P is 0.000 is less than 0.05), and (d). The social status variable has a significant effect on the speaking politeness perception of the Sasak people with the same social status (because the T statistic is 2.303 is greater than 1.96 or P is 0.022, which is less than 0.05).

Meanwhile, figure 5 shows the path diagram of perception of PLS Modeling of im/politeness of Sasak ethnic that shows: latent constructs and the magnitude of path coefficients between latent constructs.

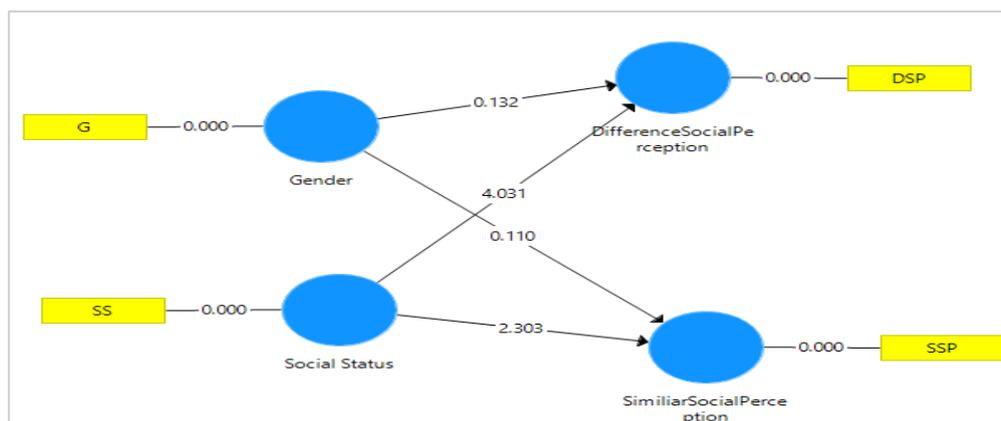


Figure 5. Path Diagram of PLS Modeling of Sasak Ethnic Im/Politeness Perceptions

CONCLUSION

Qualitative research in this study concluded that (1). Mambalan Sasak ethnic has a good social face in interacting with each other; (2). The Mambalan community does not complain about the language used (whether *basa alus* or *basa biase* or mixed of *basa alus* and *basa biase*) in their social relationships with others; (3). dirty or curses words that are commonly spoken when speaking, such as *sundel* (a dirty word) or *bangsat* (a curse word), do not make Mambalan people offended. It means that the Mambalan Sasak ethnic has a positive perception of all the interlocutors' words by not looking at the social status and the rudeness of the language spoken. In principle, the Sasak Mambalan people are used to hearing some harsh words when talking to fellow Sasak people, so harsh words are no longer perceived as harsh words.

In the quantitative research of this study, it was found that there are no differences in perceptions between men and women about im/politeness in the conversations of Sasak people who have different social statuses. Likewise, no differences were found between men and women in the perception of im/politeness that occurs in talks between Sasak people who have the same social status. It means men and women of the Mambalan Sasak ethnic group have a common level in social relations in the community and in politeness in using language. This finding actually confirms that there is no difference in perception in the level of politeness in using language based on gender in the ethnic Sasak Mambalan. In contrast to the opinion of Lakoff (1973), which emphasizes that attitude affects a person's language politeness, while in this study it is confirmed that differences in language refinement and social interaction skill (social face quality) affect language politeness.

This study notes that there are significant differences between respondents who have high social status and respondents who have ordinary social status in their perceptions of politeness in the use of Sasak language in Mambalan, but there are only a few who perceive it as rude and very rude words when talking to people who have different social statuses. The findings also confirm that most people with ordinary social status, when talking to people with higher social status, perceive that people with high social status speak politely. Conversely, most people with high social status when talking to people with

ordinary social status perceive that people with ordinary social status speak quite politely. Thus, these findings reinforce the opinion of Mambalan community leaders (the results of qualitative research in this study) that the Mambalan Sasak ethnic has good social relations.

Although there is a significant difference between respondents who have high social statuses and respondents who have ordinary social statuses in the perception of im/politeness that occurs in talks between people who have the same social status, but both people with high social status in talking with people with high social status and people with ordinary social status in talking with people with ordinary social status are considered by most of each party as a language that is quite polite and polite, and no one considers it an inappropriate language.

Communication between Mambalan people who have high social status uses *basa alus* language. So, it is not surprising if the perception of the Mambalan people who have a high social status towards the politeness of the language used by their peers who also have high social status is polite and very polite.

In general, it can be concluded that, the language of speech used by people with ordinary social status and among people with high social status is a language habit that is heard by the Mambalan community. Therefore, it is not considered as coarse language but rather an acceptable everyday language. This finding supports what is stated in (Haugh and Melody Chang 2019, pp. 208, 222), which underlines that the shifting focus of im/politeness can occur towards habits so that it is considered normal. It was also found that gender variable differences did not influence the perception of politeness in communication between Sasak ethnicities. In contrast, differences in the social status of Sasak ethnicity had a significant effect on the perception of politeness in communication between Sasak ethnicities.

Further research is still needed, whether the im/politeness due to the language shift applies to all people with different socio-cultural status (in other regions) so that because it is common to listen in a conversation, harsh words can be accepted as polite words. Besides that, further research is needed on other factors related to the perception of im/politeness, for example, those occurring in the use of the same language in people of different regions or countries.

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