

Gender influence on Sasaknese's Perspective of Im/Politeness on Complaining Utterances

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Abstract: *It is generally known that perceptions of politeness become studies that are still widely researched by researchers using many theories. But there is missed side that hasn't been observed from the observation, in which the perception, not only the result of an agreement by a social group but also comes from the basic knowledge that they acknowledge in the social group itself. This research examined the individual variability about im/politeness perceptions with reference to gender differences. There are three types of complaint conversations that became the object of this research. They are conversations spoken by the Sasak community, Indonesia. 60 Sasaknese became respondents in this study. With the same range of age between 30 to 40 years old. Data collected using a questioner technique (respondents were asked to fill in the questionnaire after listening to recorded conversations) and interviews. The results obtained in this research are, there are no significant differences between men and women. Most of them answered "neither polite nor impolite" from the interviews, it was found that their perception about recorded conversation given is in between, or in other words, they don't consider it as impolite, but they can't say it as a polite one either. As the conclusion of this research, we can say that, (from the finding), Gender doesn't influence the way Sasaknese perceive impoliteness and politeness. There is a factor that more or less influences them in perceiving im/politeness, that is what this research claim as the linguistic experience. The linguistic experience that Sasaknese gets in the community.*

Keywords: gender, perception of im/politeness, complaining utterances

1. Introduction

Many studies were done to discover new things related to language and human society. And to examine it, many theories used in referring to language and culture. Such as social structures and linguistic structures which in the last decades have been observed through sociolinguistic theory. Furthermore, sociolinguistics also examines the changes that occur with linguistic matters. And in determining the social evaluation of linguistic variants (Tope and White, 2006: 236)

One of the language phenomena that is still being investigated is how to investigate im/ politeness in the science of linguistics itself. Although some experts argue that im/politeness does not exist in particular (linguistic) forms or strategies (Watts, 2003: 65). However, some researchers never stop examining it in order to find its correlation and to classify im /politeness as part of interpersonal attitude (Culpeper, 2011:56), and im /politeness is theorized as a form of interpersonal evaluation (Haugh, 2013:). The notion of evaluation has itself remained remarkably under-theorized in pragmatics (Haugh 2013: 53)

Im/politeness at this level is far from the theory stated by Brown and Levinson (1987). Which is im / politeness, in this case, is the study attached to the interpersonal dimension of communication approach (Spencer-Oatey, 2008:4) and Face Constituting theory (Arundale, 2010), then (Kadar and Milis 2011) argues that im / politeness is theorized as evaluations that are situated within localized interactions. Whereas Eelen (2001) states that im / politeness involves moment evaluation.

From the explanation above, it can be generated that there is a common thread between linguistics and its use in social societies (sociolinguistics) and pragmatics. Which there is a relationship between pragmatic meaning and social actions (Mills, 2003:77). Furthermore, research on im / politeness is dominated by researchers' efforts to trace differences in certain social, cultural and discursive parameters (Haugh, 2018).

2. Complaining in Sasak community

In order to give better understand the level of im/politeness of the complaint language spoken by the Sasak ethnic. It will first be explained in this paper about the Sasak ethnic itself. Sasaknese, in their culture and community, has class stratifications of social identities which are called; "Raden" (prominent noble), "Menak" (ordinary noble) and "Jajar Karang" (commoner). "Social identities are defined on the basis of membership of social classes which reflect differences in the distribution of social roles and statuses to control of the means of production in communication" (Tope and White, 2006: 36). Raden or the noble family identically uses *Baha Alus* in their daily communication. While the *Menak and Jajar Karang* are more likely to use *basa biase* in their everyday conversation. So, in other words, Sasak ethnic has a level of language following their social strata. The identity of a group of people is attached not only to the characteristics of the individual itself but also to other characters prevailing in that society (Akhmar, A.M, Arafah B, Wahyuddin, 2017: 64)

Sasak ethnic uses the language of complaint more explicit than the other ethnic in Indonesia. Or in other words, Sasak ethnic is more open in saying claims. In general, complaining in Sasak ethnic is divided into two, indirect and

direct complaining. Which are called as "*ngerumun*" (indirect complaint) and "*ngeremon*" (direct complain). *Ngerumun* is broadly interpreted as an oral language that is spoken but more inaudible and commonly spoken quickly, so the listener cannot hear the complaints that stated out by the speaker, yet the listener can feel the feeling that the speaker is complaining something, while "*ngeremon*" using language that is more straightforward, straight to the point and usually ignores the listener's face.

3. Gender perception of im/politeness

In using im / politeness, there are several related matters, such as context, language and culture. Limitations of several previous studies mentioned in the research of Michel and Haugh (2015: 57), their research examined on how participants in the same interaction can evaluate the same strategies and forms of perception of im / politeness. The other questions that arise from many researchers are: does culture affect one's perception of im/politeness? What about the differences in gender, age, social status and occupation? Does it also affect perceptions about im / politeness? These questions which then stimulated this research. Titik (2019) was done research dealing with the teacher's perception of the text message sent by students. From the research found that almost 50% of students' text message that was sent to the teacher was considered polite. So can we then say that it is because the teachers who became the subject of the research is well educated so that their perception is influenced by their wisdom of language used by students who in this case have lower education?

In a broad domain, the perception of im/politeness in one ethnic can be different / may be the same as another ethnic. And in a narrower domain, the same ethnic group can have different perspectives on im/politeness. That way, the assumption that the perception of im / politeness related to the culture of a society can become a deeper and broader research material. But the assumption about it does not directly lead to the conclusion that thoughts on perception are then influenced by individual thoughts.

Perspectives on im/politeness are questions in many researchers. Does that perspective reflect the social system or reflect the perspective of the individual? (Zou and Leng, 2015: 1239). Or in other words, is the property based on an assessment of the norms that emerge from a social system, or does it arise from individual perceptions that are the result of social interaction with one another? (Carbaugh: 2012: 72)

The next question that arises is whether the difference in perspective is influenced by gender? For contemporary feminists, women and men do not constitute internally homogeneous groups (Erligh, 1999: 7). There are many pragmatics and sociolinguistics studies that discuss gender and politeness. Lakoff (1973: 55) claims that women use polite language more than men. Furthermore, Lakof's claims are based on differences in social expectations between men and women.

Some studies suggest that women use polite language more than men. It is said that women use more polite language than men because women have weaker strength than men

(Lim, 2015). Female uses affective functions while focusing on referential functions of language (Erlich, 1999: 64).

In briefly, based on the explanation above, this paper aims to provide an explanation and test results about that the perception of im / politeness. Which in short, the research questions stated as 1) how does gender influences Sasaknese in perceiving im/politeness? 2) is there any other factor which influences Sasakness in perceiving im/politeness such as the influence of the same discourse event of the speaker and listener (Haugh, 2018: 73).

4. Data and Methodology

This study aims to examine the gender perspective on the im / politeness of the numbers of complaint sentences spoken by the Sasak ethnic community. There are three conversation sentences that researched. The three sentences are obtained from 1) conversation between husband and wife, 2) children and fathers, and 3) sellers and buyers.

There were 60 respondents involved in this study. Thirty were men (between 30-40 years old), and 30 were women who have the same average age as male respondents as well. All respondents are native speakers of Sasak language who live in the village of Mambalan, West Lombok, Indonesia. The research method used in this study is qualitative using snowball sampling.

In the process of data retrieval, respondents were heard recorded conversations and also the results of transcript conversations. After that, respondents were asked to fill in a questioner containing the level of im / politeness with a range of very impolite, impolite, polite, very polite and neither polite nor polite (Haugh, 2018:75). in order to maintain consistency. Alongside the rating complaints, respondents were also invited to comment on what they thought (Chang and Haugh, 2011: 45).

After the data were collected, 15 people who answered neither polite nor impolite were contacted for their willingness to be interviewed. Interviews were conducted to find out the more obvious reasons and thoughts of respondents about the answers they gave in the questioner. After that, because the results were less than what this research expected, all respondents were interviewed in order to find their reasons and thoughts about the ratings they gave.

The results of the answers in the interview were then analyzed based on the theory of content analysis proposed by Krippendorff (2013:65). Which these results, once collected, will be classified based on the coding of each data. And data is transcribed based on CA transcription convention theory (Jefferson,2004:35).

5. Finding

Finding in this study is that the aggregated ratings of (im) politeness across the 60 respondents revealed a significant degree of variability. For the first conversation between husband and wife: where is the wife, gives a complaint to the husband

Wife: *ne kan, wahk badaq mun mbeli ape2, beketuan juluk singan. Mun salak marak ne kan, mubazir jarine. Trus sai jak berebeng ne nani. Ndekn bau tekadu.*

In the conversation above, the husband bought an electric oven with 600 watts of power while their home only had 900 watts of electricity. This means that electric ovens will not work in their homes. For the category of male respondents, the following data is obtained. 2 respondents rated the complaining as "very impolite", 3 rated it as "impolite", 15 rated it as "neither impolite nor polite", 10 rated it as "polite", and 0 rated it as "very polite". For the category of female respondents, the following data was obtained. 4 respondents rated it complaining as "very impolite", 4 rated it as "impolite", 15 rated it as "neither impolite nor polite", 7 rated it as "polite", and 0 rated it as "very polite".

Table 1: Perception of im/politeness of the first talk

	Very Impolite	Impolite	Neither	Polite	Very Polite
Male	2	3	15	10	0
Female	4	4	15	7	0

As can be seen from the data above, it is found that there is a very slight difference between men and women perception in the husband and wife conversation above. The comparison can be seen from Figure 1 below.

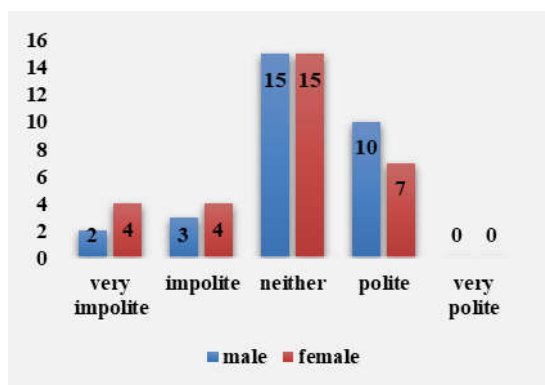


Figure 1: perception of im/politeness for the first conversation

For the second conversation between mother and child: where is the child, giving a complaint to the mother -son: *ndekku mele inak mun te cat putek tembok tiye, abu melek. Ye jelap kotor mun putik jak. Mun mele kadu cat putek silak bae, laguk lek kamark tetep lemak ku cat abu.*

In the conversation above, the child complains about the colour of the house paint chosen by his mother. The child wants the ash paint to paint the house, but the mother still buys white. Even so, the child still insists on painting his room in ash colour as he wishes.

For the category of male respondents, the following data is obtained. Three respondents rated the complaining as "very impolite", 3 rated it as "impolite", 24 rated it as "neither impolite nor polite", 0 rated it as "polite", and 0 rated it as "very polite". For the category of female respondents, the following data was obtained. Five respondents rated the complaining as "very impolite", 4 rated it as "impolite", 21 rated it as "neither impolite nor polite", 0 rated it as "polite", and 0 rated it as "very polite".

rated it as "neither impolite nor polite", 0 rated it as "polite", and 0 rated it as "very polite".

Table 2: Perception of im/politeness of the second talk

	Very Impolite	Impolite	Neither	Polite	Very Polite
Male	3	3	24	0	0
Female	5	4	21	0	0

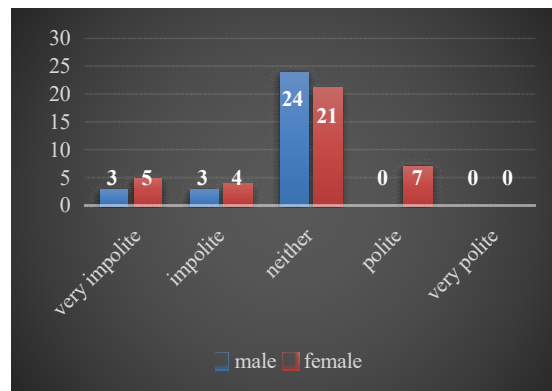


Figure 2: perception of im/politeness for the second conversation.

For the last conversation, it has happened between seller and buyer, in which the buyer complains to seller over the food that he served.

Buyer: *ye panas gati pelesing ne, ndekq bau mangan jarin*
 In the conversation above, the buyer complained about the food he bought from the seller, where the food was spicier than the buyer's expectations so that the buyer could not eat the food. For the category of male respondents, the following data is obtained. 0 respondents rated the complaining as "very impolite", 0 rated it as "impolite", 20 rated it as "neither impolite nor polite", 5 rated it as "polite", and 5 rated it as "very polite". While for the category of female respondents, the following data was obtained. 2 respondents rated the complaining as "very impolite", 0 rated it as "impolite", 18 rated it as "neither impolite nor polite", 10 rated it as "polite", and 0 rated it as "very polite".

Table 3: Perception of im/politeness of the third talk

	Very Impolite	Impolite	Neither	Polite	Very Polite
Male	0	0	20	5	0
Female	2	0	18	10	0

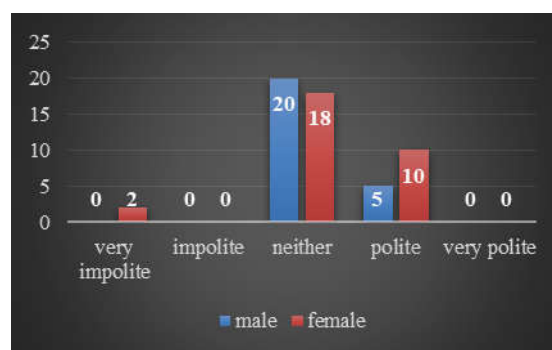


Figure 3: Perception of im/politeness of the third talk.

From the three conversations that were the objects of research in this research, we found the number of comparisons, as shown in the figure 4 dan 5.

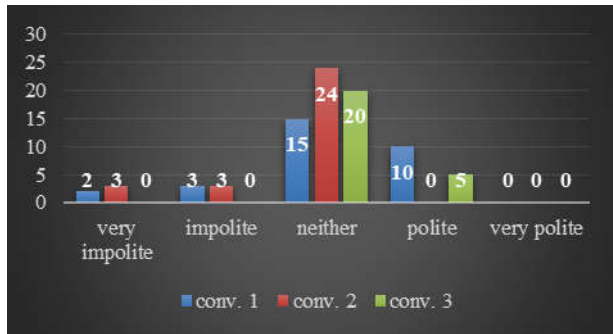


Figure 4: Male perception of im/politeness to all conversations

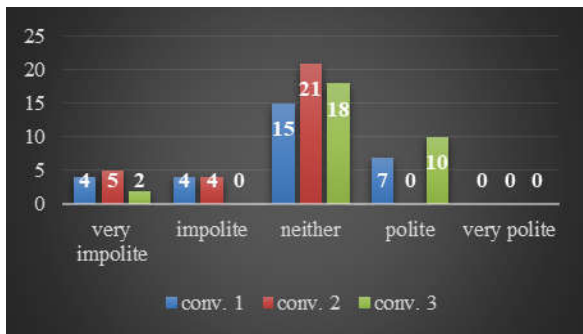


Figure 5: female perception of im/politeness to all conversations

6. Discussion

From the finding above, it can be seen that both types of gender have the same thought that complaining is not on the level "very polite". It can be seen from the figure above where none of the respondents chose very polite in the questioner. As for neither, the two types of respondents seemed to have the same understanding that they did not know clearly, whether the sentence spoken by the speaker who was the object of this study belonged to the im / polite group. This is the basis for taking additional surveys through interviews.

In a structured interview, respondents were asked several questions, including; 1) why do you answer "neither polite nor polite", 2) if you become the interlocutor, do you still have the same opinion? Etc. From the responses of the responses, found some surprising answers, including, that they do not feel that the language used by the speaker in the sentence is a rough language. But they can't say that the language was polite either. What they know is that the language used is very common in their village. The more surprising answer was found that what happened (in the use of language in their village) was not influenced by individual thought, but it was influenced by the language experience they experienced in their village.

7. Conclusion

The result of this research support what stated in Haugh (2018) that heralded a shift in focus to the way in which evaluations of (im)politeness can be contested. Evaluation of im/politeness are ideological in the more ordinary sense that is, they are underpinned by rationales that are thought to be

normal and so presumed to be shared - by those who invoke them (Eelen, 2001; Verschueren, 2012).

For this reason, this research prioritizes questions rather than answers where questions are also given to stimulate other researchers to examine im/politeness from different sides.

As explained in finding, this research, found that the language experience that community experiences in life, influences the way Sasaknese perceive on im/politeness. Furthermore, this research then emphasizes as well, that what is the result of this research can be debated and further investigated. because what is the linguistic event in Sasak ethnic could be or of course different from the linguistic events that occurred in other regions.

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