

**REFUSAL STRATEGIES OF ENGLISH AND MAMUJUNESE IN  
REFUSING INVITATION**

**BY**

**SYARIFUDDIN**

**F022192012**



**POST GRADUATE PROGRAM OF ENGLISH LANGUAGE STUDIES**

**FACULTY OF CULTURAL SCIENCES**

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**REFUSAL STRATEGIES OF ENGLISH AND MAMUJUNESE IN REFUSING  
INVITATION**

Thesis

As one of the requirements for achieving a master's degree

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Written and submitted by

SYARIFUDDIN

F022192012

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SYARIFUDDIN

F022192012

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**PROGRAM MAGISTER STUDI BAHASA INGGRIS  
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UNIVERSITAS HASANUDDIN**

**2023**

**THESIS**

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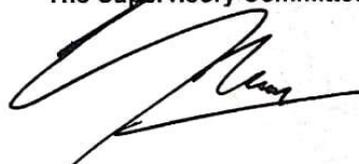
**SYARIFUDDIN**

**Register Number: F022192012**

has been defended in front of the thesis examination committee which was formed in order to complete the study of the Master Program in English Language Studies Faculty of Cultural Sciences Hasanuddin University on August, 15<sup>th</sup> 2023 and is declared to have met the graduation requirements.

Approved by:

**Head of  
The Supervisory Committee**



**Prof. Dr. Abdul Hakim Yassi, Dipl.TESL.M.A**  
NIP 195611281989031003

**Member of  
The Supervisory Committee**



**Prof. Dr. Harlinah Sahib, M.Hum**  
NIP 196211281987032001

**The Head of English Language Studies  
Program**



**Prof. Dr. Harlinah Sahib, M.Hum.**  
NIP196211281987032001

**The Dean of Faculty  
of Cultural Sciences**



**Prof. Dr. Akin Duli, M.A.**  
NIP496407161991031010

## A STATEMENT OF THESIS AUTHENTICITY

The Undersigned:

Name : Syarifuddin

Register Number : F022192012

Study Program : English Language Studies

Truthfully states that the thesis was the result of my own work. If it is proven that some part of the entire part of this thesis in the work of others, I am willing to accept any sanctions for my dishonesty.

Makassar, August 18<sup>th</sup>, 2023



Syarifuddin

F022192012

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## **ABSTRACT**

**SYARIFUDDIN.** *Refusal Strategies of English and Mamujunese in Refusing Invitation (Supervised by Abdul Hakim Yassi and Harlinah Sahib)*

This research aimed to study how English and Mamujunese speakers refuse invitations and the reasons behind the use of certain strategies. The researcher collected data from Mamujunese speakers through a Discourse Completion Test, considering the influence of social status and kinship. English data was gathered from conversations on YouTube and the Quora platform. The data were analyzed using strategies identified by linguists such as Beebe and Takahashi (1991), Felix-Brasdefer (2003), Mohammed T. Jasim (2017), and Wijayanto (2019). The results reveal that the kind of refusal strategies do selected English and Mamujunese such as, Direct (Performative and Non performative), Indirect (Statement of regret / apology, Statement of alternative, Statement of principle / promise, Statement reason / excuse / explanation, Attempt to dissuade interlocutor, Wish, Acceptance function as refusal, Invoking god, Putting the blame on third party, Set condition for future acceptance, Expressing awkwardness, and Sending regards), and Adjunct (appreciation / gratitude, agreement / support / positive opinion, well wishing, and filler). The most commonly used strategy in both languages are the statement of regret/apology, which aims to minimize the negative impact of refusals on the hearer. Mamujunese individuals tend to extend apologies not only to those of higher social status but also to those of equal or lower social status. Reasons/excuses/explanations are provided after the apology to enhance acceptability for the speakers. The researcher also introduces the concept of sending regards to inviter as an additional strategy based on observed phenomena in the data, which serves as an indirect approach to express well wishes to the inviter and mitigate their feelings.

**Keywords:** *Refusal Strategies, Invitation, Politeness, Sending Regards, English, Mamujunese.*



## **ABSTRAK**

**SYARIFUDDIN.** *Strategi Penolakan di Bahasa Inggris dan Mamuju dalam Menolak Undangan (Dibimbing oleh Abdul Hakim Yassi dan Harlinah Sahib)*

Penelitian ini bertujuan untuk mengkaji bagaimana penutur bahasa Inggris dan bahasa Mamuju menolak undangan serta mengkaji alasan di balik penggunaan strategi penolakan. Peneliti mengumpulkan data dari penutur bahasa Mamuju melalui Tes Penyelesaian Wacana, dengan mempertimbangkan pengaruh status sosial dan hubungan kekerabatan. Data bahasa Inggris dikumpulkan dari percakapan di YouTube dan platform Quora. Data tersebut dianalisis menggunakan strategi-strategi yang diidentifikasi oleh ahli linguistik seperti Beebe dan Takahashi (1991), Felix-Brasdefer (2003), Mohammed T. Jasim (2017), dan Wijayanto (2019). Hasil penelitian menunjukkan bahwa jenis strategi penolakan yang dipilih oleh penutur bahasa Inggris dan Mamuju antara lain, secara langsung (performatif dan non-performatif), tidak langsung (pernyataan penyesalan / permintaan maaf, pernyataan alternatif, pernyataan prinsip / janji, alasan / maaf / penjelasan, upaya untuk meyakinkan lawan bicara, berharap, penerimaan sebagai penolakan, mengandalkan Tuhan, menyalahkan pihak ketiga, menetapkan syarat untuk penerimaan di masa depan, menyatakan rasa canggung, dan menyampaikan salam), serta Penambahan (penghargaan / rasa terima kasih, persetujuan / dukungan / pendapat positif, ucapan selamat, dan kata pengisi). Strategi yang paling umum digunakan dalam kedua bahasa adalah pernyataan penyesalan / permintaan maaf, yang bertujuan untuk meminimalkan dampak negatif penolakan terhadap orang yang mengundang. Selain itu, orang Mamuju cenderung memberikan permintaan maaf tidak hanya kepada mereka yang memiliki status sosial lebih tinggi tetapi juga kepada mereka yang memiliki status sosial yang sama atau lebih rendah. Sedangkan, strategi berupa alasan/ penjelasan, diberikan setelah permintaan maaf untuk meningkatkan penerimaan bagi lawan bicara. Disisi lain, penelitian ini memperkenalkan strategi mengirim salam kepada pengundang sebagai satu strategi tambahan berdasarkan fenomena yang diamati dalam data, yang berfungsi sebagai pendekatan tidak langsung untuk menyampaikan harapan baik kepada pihak yang mengundang dan meredakan perasaan mereka.

**Kata Kunci :** *Strategi Penolakan, Undangan, Kesantunan, Menitip Salam, Bahasa Inggris, Bahasa Mamuju.*



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## LIST OF ABBREVIATIONS

Adv	Adverb
V	Verb
Conj	Conjunction
Pro	Pronoun
Prep	Preposition
1 <sup>st</sup>	First person singular
2 <sup>st</sup>	Second person singular
3 <sup>rd</sup>	Third person singular
N	Noun
Sing	Singular
Adj	Adjective
NMs	Mamujunese Native Speaker
NBs	British English Speaker
DCT	Discourse Completion Task
FTA	Face Threatening Act
1 <sup>st</sup>	First person singular
Cas. form	Casual form
DET	Determiner
Suf	Suffix
pref	Prefix
NP	Noun Phrase
Excla	Exclamation
P	Power
D	Distance
K	Kinship
ET	English Translation
SR	Structure of refusal
MB	Bound Morpheme

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## CHAPTER I

### INTRODUCTION

#### 1.1 BACKGROUND OF THE RESEARCH

The concept of refusals refers to the act of saying or responding “no” to convey the addressee’s rejection of invitation. Brown and Levinson (1987) stated that refusals require a high level of pragmatic competence because they tend to risk the speaker’s interpersonal relationship and are consequently known as face-threatening act (FTA). In addition, B&L also argued that FTA became a major focus of attention of researchers working on communication and social interaction. However, the presence of the study of refusal very often involves various strategies to the speakers and the hearers to avoid offending one speaker to another. The term of refusal has been thoroughly studied in varieties of strategies and parameters. For instance, Beebe, Takahashi, and Uliss-Weltz (1990) classify three kinds of refusal namely, direct, indirect, and adjunct.

Moreover, Felix Brasdefer developed the theory proposed by Takahashi et.al, who put mitigate refusal in his theory (2004). Hedayatnejad et.al (2016), Jasim (2017), Tuncer and Turhan (2019), and Mitkova (2020) explored some mastering language, length of residence, level education, age, and gender. In addition, the researches above are related to the study pragmatic transfer exists in the order, frequency, intrinsic content, and tone semantic formulas used in refusals. Refusals, involving the act of declining or rejecting requests or invitations, play a crucial role in communication.

Invitations in particular, are necessary for social interaction and accomplishing obligations to society (Wolfson et al. 1983), making them extremely informative for the communicative patterns and sociocultural norms of any linguistic community. This is particularly true when it comes to politeness issues, whose contentious nature across cultures has been emphasized by many scholars (Eelen 2001; Mills 2003; Watts 2003). However, there aren't many studies examining the manners in which various linguistic communities extend and accept invitations (Wolfson et al., 1983; Fe'lix-Brasdefer, 2003; Eslami, 2005), and as far as the researcher aware,

none have focused on Mamujunese refusal invitations in the implications for politeness and compare with English.

There are many types of English language but generally people know as the familiar language those are British and American. The researcher chooses British rather than American because it tends to be more indirect and polite compared rather than American English. British often utilize more hedging, mitigating language, and politeness markers in their speech. On the other hand, Americans are frequently more direct and may use straightforward language without as many polite expressions (Sifianou, 1999, Cutting, 2005, Murphy, et al. 2019). Furthermore, cultural norms surrounding apologies and expressions of gratitude can also influence language usage in both of language. British English speakers tend to apologize more frequently, even for minor inconveniences, whereas Americans lean towards using "thank you" and "sorry" in less frequent and more specific situations (Deutschmann, 2003, Wagatsuma & Rosett 1986, Trosborg, 2011). In giving refusal, Americans tend to be more direct in their refusals. They use straightforward language to refuse invitations without extensive explanation and being upfront and efficient in communication is valued, even if it means being more direct (Kasper, 1995, Stewart & Bennett, (2011). Otherwise, British culture places a strong emphasis on politeness and maintaining harmony in social interactions, which can influence the use of indirect language in refusals (Sifianou, 1999).

Furthermore, it determines that British culture combines individualism and social harmony, emphasizing politeness, indirect communication, and social bonding to maintain positive relationships and prevent conflicts. In addition, this approach helps British people navigate the delicate balance between personal autonomy and social connections (Sifianou, 1999, Leech 2014). Indeed, the researcher's choice to compare British English with Mamujunese is based on the similarities in their emphasis on social harmony and brotherhood, even if it different in terms of individualism and togetherness.

In general, people in Sulawesi especially for Mamujunese society, still have an attitude that upholds the values of togetherness and brotherhood in their daily lives. This idea is really important to them and affects how they do things and follow

their traditions. A big part of keeping their relationships strong is by accepting invitations to events. This is a big deal because it helps everyone support each other. On the flip side, they also have specific ways of doing things during different events like weddings, khataman ceremonies, funerals, and other occasions that bring them all together.

By doing a research about refusal strategy in English and Mamujunese, the research suggests in this study that is the addition to the notion of classification of refusal strategy developed by the linguist based on the phenomena found in the research. In this research seeks to bridge some of that knowledge gap while also offering insights for others outside the field of intercultural pragmatics. The researcher was challenged to uncounter about one aspect of refusal strategy that is invitation and the reason for disclosing about invitation is caused by several aspects. One of the newest strategy about sending regards to inviters in Mamujunese culture. In relation to English, sending regards to inviters tend to be responded in positive utterances but sending regards in Mamujunese is an indirect strategy for refusing an invitation to mitigate the positive face of inviter. It's conveyed via a third party, believed in western and south Sulawesi, and Mamujunese in general. This method is used to remember someone who has given an invitation but cannot attend. For instance, there is an invitation between friends in Mamujunese,

Speaker A: *Kuumpukan inne bittina solasuung, u'de kasi mala di sapo kalaena langsung, iaku nabeang aa inne akkatta, untuk mansambunganga akkattana untuk nahadir leba tau di saponna sirumu-rumung, ingannna dini di sapo, acara kanikkaanna anakna, mulai inne allo sampai paccampurang na acara.*

*(I represented my relative because he could not attend in directly, and I was given the mandate to inform all who could be present here to gather at the wedding of my relative's child, starting today until the peak of the event is over).*

Speaker B: *Patandakan kalemo mako sallang ku di solasung, (sending regards) addampanganga (apology) diang sirambangang acara laen, (reason) nappa uqde kasi mala ampunna uqde kulampai inne*

*acarana kapala. Saba iaku pokokna, Nappa u'de kasi mala nitunda tomo (explanation)*

*(Give my regards to him, I'm sorry, I have another schedule from the chief of the village, and I can't cancel the invitation because I have an important role there and we cannot postpone the event.)*

More particularly, it looks into how different way the speakers of British English and Mamujunese express their refusals for invite someone in different social status and intimacy. Furthermore, refusal in Mamujunese cultures always shows up in different contexts. Mamujunese people believed that refusing an invitation from the inviter without being polite was harmful because it would harm the FTA between individuals in society. In addition, invitation becomes important because it ties in with habits that cannot leave in society, like invitation in a wedding ceremony, thanksgiving, or other ritual activities. When the inviter calls his neighbor or their relatives to come, they must come or they will refuse using some indirect strategies. This causes discomfort for the invited person because the habit of attending other people's invitations is considered mandatory, especially when the invitation is delivered verbally. In this culture itself, people will feel more appreciated if they are invited verbally to attend the event. So, conveying refusal in the invitation becomes something that must be conveyed carefully and consider power and kinship between interlocutors.

In addition to distinguishing power and kinship in inviting, the researcher also shows inviting patterns between the first person and the third person, where this still exists among various ethnic groups in the western and southern parts of Sulawesi Island particularly in Mamuju. People who has power related with the highest social strata were invited with the first person or the person who has the event, whether they are from the aristocratic elite, elite officers, or people who have a very close emotional relationship with the inviter, such as relatives, close friends, or work colleagues. On the other hand, people who are invited through a third party are mostly neighbors but they are far from where the inviter live and still have family relations but not too close. This pattern became a characteristic in invitation for the people of Sulawesi, mainly in Mamujunese contexts. If there are some regulations or rules in avoid in society, this can lead to rejection.

Based on the explanation above, the researcher vividly formulates a Research topic entitled *“Refusal Strategy of English and Mamujunese in Sending Regards (Sociopragmatic Approach).”*

## **1.2 RESEARCH QUESTIONS**

1. What are the types of refusal strategies that used in British English and Mamujunese Language?
2. How are the structures of refusal strategies existed in British English and Mamujunese Language?

## **1.3 OBJECTIVE OF THE RESEARCH**

1. To identify the types of refusals used in British English and Mamujunese Language
2. To reveal the structure of English and Mamujunese Language refusal existed

## **1.4 SIGNIFICANCE OF RESEARCH**

### **1. Theoritically**

Theoretically, this research is expected to have contribution to the field of linguistics to provide information to the readers about refusal strategy used by British English and Mamujunese cultures. Also, it intended to be able to discover refusal invitation strategy from third party for another perspectives and cultures.

### **2. Practically**

Practically, this research is expected to provide ways to identify the refusal strategies in English and Mamujunese especially in sending regards to inviter.

## **1.5 SCOPE OF RESEARCH**

This research focuses on types of Refusal in English and Mamujunese. The researcher determines British English refusals and compares them with those found in Mamujunes because there are similarities in relation with brotherhood and social harmony. The British English Refusal data are taken from videos tutorial with the main focus on “Refuse Invitation” specifically in social media platforms, called

Youtube and quora. Then, the Mamujunese data are taken from utterances in invitation of refusal Mamujunese culture that already exist in spoken language.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 PREVIOUS STUDIES**

A number of researchers have conducted studies about refusal strategies in English and other languages including local languages such as Javanese and many others. To have a distinctive view of the studies, the following are several studies in which the researcher examined the similarities and different points of view specifically in refusal strategies throughout the language diversity influenced by cultures.

The first previous study was entitled “Refusals of request and offers in Iraqi Arabic and British English (Jasim, 2017).” This study investigates refusals of requests and offers utilized by speakers of Iraqi Arabic and British English, as well as by Iraqi learners of English. It aims to identify the strategies of refusal employed by these three groups of speakers, as well as any differences between them. 60 subjects participated in this study. 20 Iraqi Arabic Speakers (IAs), 20 Iraqi Learners of English (ILEs), and 20 British English Speakers (BEs). The elicitation method adopted for the data collection consisted of a discourse completion test (DCT) and a series of open-ended role plays. In both cases, the scenarios employed varied systematically along the following parameters: social status, social distance, rank of imposition and gender. The results indicate that the choice of refusal strategies reflects characteristics of Iraqi versus British English culture.

Secondly, Raslie and Azizan (2018) carried out research entitled; Refusals in the Malay Culture focuses on Gender Differences. Their paper investigated the refusal strategies of Malay male and female students at a Malaysian public university. The findings revealed that indirect refusal is the predominant strategy employed by both male and female participants, with the choice of refusal being a negative willingness ability. However, the male participants utilized direct refusal strategies more frequently than female counterparts. Also indicates that, both of genders, those frequently found reason and statement of alternative types in giving refusals.

Saad et.al (2018) did research about Refusal Strategies of Malay Speakers of English and Native Speakers of English. This study aims to discover the types and the contents of refusal strategies of the Malay ESL university students. The result indicates that both groups employed almost similar refusal strategies, such as, preference for indirect strategies, employed of lesser degree of directness and utilization of positive opinion. However, the contents of indirect strategies show the impact of cultures on the strategies where Malaysian speakers of English reflect the eastern values while native speakers of English reflect the western value.

Lastly, related to refusals in Indonesia, Wijayanto conducted research entitled "Refusals in Javanese and English: A Comparative Study of Saying "No" in two different cultures (2019). The present study compares refusal strategies used by native speakers of Javanese in Indonesia and native speakers of British English in the United Kingdom. The research also found that Javanese and British native speakers favoured indirect refusal strategies and used approximately similar sequential orders of refusals. However, the types of semantic formulas and adjuncts involved were different. British practising Western politeness, recurrently applied adjuncts that could maintain the other interlocutors' positive face. By contrast, Javanese practicing social harmony and selected adjuncts that could maintain the other interlocutors' feelings.

Most previous research focused on how refusal strategies different between western and eastern cultures, as well as whether there were gender differences in refusal. However, it appears that fewer studies are focusing on modifying the types of strategies formulas in refusals. So, this present research focuses on investigating refusalsof English and Mamujunese that focus on sending regards to the inviter as a polite strategy.

## **2.2 THEORETICAL BACKGROUND**

### **1. Sociopragmatics**

The sociopragmatic approach is a theoretical framework in pragmatics that focuses on the social aspects of language use. It examines how language is influenced by social context, cultural norms, power dynamics, and individual intentions. This approach emphasizes that language is not only a means of

conveying information but also a tool for achieving social goals and maintaining relationships. It considers how people use language strategically to navigate various social situations, including how they manage politeness, refusals, apologies, requests, and other speech acts (Brown & Levinson: 1987). They state that, sociopragmatic approach, investigates how individuals choose specific politeness strategies based on factors such as social distance, relative power, cultural norms, and the urgency of the situation. This approach helps us understand the intricate ways in which language is used to navigate social interactions and achieve communicative goals while considering the delicate balance between preserving face and conveying meaning (1987).

Understanding sociopragmatics involves recognizing how different cultures shape the way people engage in communication, particularly when it comes to making requests and offering apologies. These cultural variations play a crucial role in determining the politeness strategies and communication norms individuals employ. In the realm of sociopragmatics, it becomes evident that effective communication extends beyond mere language proficiency then it encompasses an awareness of cultural contexts and their influence on social interactions (Anna: 2011).

When want to study how people ask for things and apologize in different cultures, people must see how language connects with culture and social rules. This shows that sociopragmatics, which is about how person use language in society, culture, and understanding social awareness. It's like a puzzle where they have to fit together what's expected in society, who has power, and how they relate to each other. This helps them to communicate well, especially when they need to say 'no' politely.

Sociopragmatics focuses on how individuals use language in social interactions, taking into account factors such as politeness, respect, and the dynamics between people during conversations. When people aim to explain how language is connected to their culture, cross-cultural pragmatics comes into play. This field examines how language undergoes changes when people from various cultures communicate. It's taking to studying the communication styles of

individuals from different countries or backgrounds and how their cultural practices influence their language use.

So, while sociopragmatics is about the social side of language, cross-cultural pragmatics focuses on how this social side changes when cultures mix. They're related because cross-cultural pragmatics helps us see how sociopragmatic rules can be different in different cultures.

Moreover, from Wierzbicka, suggested that the core principles of Cross-Cultural Pragmatics (CCP) According to Wierzbicka, the core principles of CCP are best described in the following terms:

1. People talk in a variety of societies and communities
2. These linguistic variations are systemic and substantial
3. They exhibit various cultures, or at the very least various values hierarchies
4. Diverse cultural values and priorities that have been independently developed can be used to explain and make sense of different ways of speaking and communicative styles.

From those four points mentioned above, are the starting points to understand the pragmatics (the language use). In this sense, when the idea incorporates into pragmatics and speech act, cross-cultural pragmaticians can learn how people from various cultural and linguistic backgrounds express gratitude, apologize, request, etc., and also how politeness is presented and how people from different cultures and languages maintain responsibility. As a result, Wierzbicka (1985:175) draws conclusion that many cross-cultural research shows that cultural norms are reflected in speech act realizations.

## **2. Politeness**

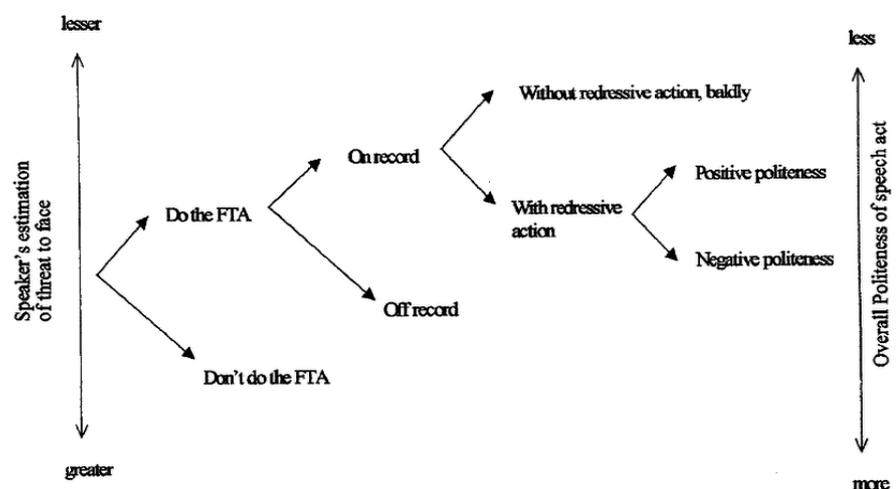
Politeness is a broader term that can be define as the (linguistic) devices used to maintain a good human relationship. Since that time, linguists and experts around the world have become interested in the topic of politeness. They look at politeness from an alternative viewpoint. Lakoff (1973) define politeness as a way to mitigate tension in interpersonal interactions and Leech (1983) also said that politeness is a way to avoid conflict.

Then, Holmes determine politeness is a way to build relationships and good manners with others. Moreover, it becomes especially important when someone is forced to threaten somebody's face, which Brown and Levinson (1987:61) regarded as the public self image that every member wants to claim for himself.

### 2.1.1 Types of Politeness Strategies suggested by Brown and Levinson's (1978, 1987)

Brown and Levinson in the aim of politeness strategy is to minimize FTA. They state that every person has two types of face, positive and negative. Positive face is described as the individual's need to be respected and accepted in social interactions, while negative face is the individual's need to have an independence of action and imposition. This is the basic claim of territories, personal preserve, right to non-distraction, and every member wants to be unimpeded by others. Together, these types of face respect the face needs of individual to be respected and to be unimpeded. In other hand, positive face can be called as formal politeness and negative face as casual politeness.

In addition, according to Brown and Levinson (1987:60), speakers had to set five options about politeness strategies. They also said that tactics include completing the FTA and avoiding it. A numbered of points with FTA's increasing importance, which leads to the choice of methods with a decreasing risk perception. The figure politeness strategies are mention as follows:



The politeness strategies described in the refusals were analyzed based on Brown and Levinson (1987):

- a. Bald on record is employed whenever a speaker wants to do FTA with maximum efficiency more than speaker wants to satisfy hearer's face.
- b. Positive politeness satisfies a hearer's positive face that is speaker desire wants should be thought of as desirable.
- c. Negative politeness redresses a hearer's negative face that is the want to have freedom of action unhindered and their intention unimpeded.
- d. Off-the-record definitely entails an indirect use of language in which the speaker says something that is either more general or actually different from what the speaker means (wants to be understood). off-record and to be done in such a way that it is not possible to attribute only one clear communicative intention to the act.
- e. Don't do FTA is a strategy in which the speaker chooses to say nothing.

Generally, human communication includes not only linguistic knowledge but also an understanding of the situation's social and cultural variables. As a result, people often use different language tools and strategies, guided by their values, when performing the same speech act in a similar situation. When people understand their society, they apply the concept of the "face-threatening act" in their communication.

### **2.2.2 Types of Politeness Strategies from Scollon and Scollon (2003)**

Brown and Levinson politeness model (1987) demonstrates a kind of strategies in speech act, such as negative and positive politeness for saving face. Then, Scollon and Scollon (1995) distinguish the strategies as involvement and independence strategies in their face. The strategies are manipulated by the participants of communication according to factors such as power relationship, distance, and weight of imposition.

According to Scollon & Scollon, the three potentials in the types of politeness system such as deference, solidarity, and hierarchy. The three social relationships based on the values interlocutors assign to two contextual variables: power (p) and distance (D). The first and two politeness system are symmetrical while third is asymmetrical.

Firstly, symmetrical system in Deference Politeness System, in which they are aware of a certain social distance between them, that is related to statement of Scollon and Scollon, who said that participants are considered to be equals or near equals but treat each other at a distance (1995:4). This statement is determined by the low value of variable P and the high value of D, so that it can be represented by formula (-P,+D). A clear example of this system is the case of two colleagues with the same professional status who do not know each other. The immediate consequences of the perception of this politeness system will be the mitigation of FTAs by means of negative politeness or off record strategies.

Secondly, symmetrical system in Solidarity Politeness System, where interlocutors do not perceive any social distance between themselves. In this system, D also has low level, so it can be showed in the formula (-P,-D). An example of this system could be the case of two intimate friends who know each other for a long time and are on good terms. According to Scollon and Scollon (1995), the existence of this system allows individuals to perform their FTAs badly on record or using positive-politeness strategies.

Lastly, the asymmetrical politeness system is determined by the difference between interlocutors in terms of Scollon and Scollon (1995) call it Hierarchical Politeness System. It terms is individuals who share the asymmetrical are seen as having clearly different social status as in the relationship between an employer and employee. The value assigned to D can be high or low, so that the formula display is (+P+-D). Meanwhile, the result of this performance in presents FTAs without repressive action or with positive politeness strategies by the individual of higher status and in the need of individual of lower status feel to avoid FTAs, to perform them off record or to compensate them by means of negative politeness strategies.

### **2.2.3 Types of Politeness Strategies stated by Yassi (1996,2012)**

Another types of politeness strategies is also stated by another writer of politeness principle. Yassi (1996, 2011) added Scollon and Scollon's three politeness systems in thress divisions (deference, solidarity, and hierarchy) and become six points of politeness sysytem based on three contextual variables like power (p), distance (d), and kinship (k).

Firstly, deference politeness system strategy in non-kinship labelled as (-P+D,-K), an interaction between two strangers. Secondly, deference politeness in kinship labelled as (-P+D,+K), i.e. and interaction between two distant families. Next, solidarity politeness strategy in non-kinship labelled as (-P,-D,-K) i.e. an interaction between two colleagues. Then, solidarity politeness strategies in kinship labelled as (-P,-D+K) i.e. interaction between two siblings. Another important point that Yassi suggested is hierarchical politeness strategy in non-kinship labelled as (+P,+D,-K), i.e. interaction between boss and employee. Lastly, hierarchical politeness strategy in kinship labelled as (+P,-D,+K) i.e. interaction between parents and children. Moreover, Yassi also stated that (1996,2012), the three social variables: Power, Distance, and Kinship that have positive contributions on politeness strategies used by interlocutors especially for Asian cultures. So, the researcher used this theory in order to determine the speakers related which are social relations during their communication.

#### **a. Refusal Strategy**

Refusal is one of the strategies which is the speaker feeling reluctant to disclose to the interlocutors because of offense. In line refusal, Takahashi and Beebe in (1987) proposed there will be negative result of identify pragmatic differences between languages that can be caused difficulties in the context of political systems where conversation is usually defined foreign diplomats and politicians. For instance, in 1974, the late prime minister of Japan, Mr Sato, was asked by president Nixon whether he would agree to self-imposed restrictions on the export of fabrics to the U.S. Mr Sato answered, "Zensho shimasu," this Japanese expression was literally translated into English as "I'll take care of it." When used by politicians, this expression actually constitutes a polite refusal in Japanese. In contrast when Mr. Nixon hear this expression, he becomes very angry because the Japanese did nothing. From examples on above, it is very important to know every background interlocutor especially in refusal communication in order to avoid misunderstanding among them.

Meanwhile, Brown and Levinson (1987) stated that refusal is an act that to show a refuser's disapproval of a refusee's previous action, endangering the refusee's positive face and demonstrating a lack of concern for the refusee's feelings. If the refuser wants to preserve a harmonious connection with the refusee,

it should be handled with care because it is to mitigate a face-threatening act to the refusee's.

Different from writers above, refusal has been research in various topics, such as in a realization is sensitive to various aspects of cultural norms (Beebe et al., 1990; Yang, 2008), social status of the interlocutors (Nelson, Carson, Al-Batal, and El-Bakary, 2002; Al-Kahtani, 2005; Wannaruk, 2008), the initiating acts of refusals (Genc and Tekyildiz, 2009), degree of formality (Félix-Brasdefer, 2006), pragmalinguistic competence (Wijayanto, 2016), and politeness or face maintenance (Nugroho, 2000; Félix-Brasdefer, 2008; Wijayanto, 2013), then different factors such as gender, status levels, and familiarities with other interlocutors (Prawito, 2007; Utomo, 2007).

In addition, the important thing about the way to do refusal is that must consider or think it well before deliver it. In other hand, Leech and Thomas (2002) stated that refusing in an inappropriate way without considering various contexts will have an impact to the speakers. In addition, speakers tend to achieve their aims as a social actor, who must not only get things done but also maintain their interpersonal relationships with their interlocutors.

Moaveni also talked about the concept of refusal in American society, where she said that American define refusals in individual rights and freedom with highly prized. In this cultures being honest does not mean losing their face but other person's feeling is considered that it is not important to make up an alternative reason in order to save face in their society (Moaveni, 2014). However, it is difference from British context in saying/adreessing refusal. Meanwhile Park and Robert (2002) stateted that British people tend to strongly maintain friendship relations. They futher stated that even though close friends cannot replace family, they play an important role in everyday life and in times of crisis as a source of emotional support. Therefore, British people are difficult to refuse invitation conveyed by close friends.

Besides, the concept of FTA in refusals for Asian people such as Indonesian people shows they tend to use hierarchy concept in refusals. Indonesian people are concern with the difference in rank of social status and respect to seniority (Wijayanto, 2019). So, the important thing of FTA in refusals is people need to understand because, it shows different concept in every background of the language and cultures.

Based upon the researches done by those researchers, the researcher determines and elaborate some theories related to refusal strategies proposed by some linguists, such as:

1). Beebe and Takahashi (1990)

Table 1: categories of semantic Formulae by Beebe and Takahashi

<b>DIRECT</b>	
Performative	"I refuse"
Non-performative	"No, " I Can't," I won't
<b>INDIRECT</b>	
Statement of regret	"I'm sorry I feel terrible"
Wish	"I wish I could help you...."
Excuse, reason, explanation	
Statement of alternative	
Condition for future acceptance or past acceptance	"If you had asked me earlier, I would have..."
Promise	"I'll come next time"
Statement of principle and philosophy	
Attempt to dissuade interlocutore	"Threat, guilt trip, criticism, let interlocutor off the hook, self defense"
Acceptance which functions as as refusal	Unspecific or indefinite reply, lack of enthusiasm

Avoidance	Non-verbal-silence, hesitation, do nothing, physical departure, verbal-topic switch, joke, hedging
<b>ADJUNCT TO REFUSALS</b>	
Statement of positive opinion	"I'd love to...."
Statement of empathy	"I realize you are in a difficult situation"
Pause fillers	"uhh, "well," uhm"
Gratitude/Appreciation	

2). Felix Brasdefer

Table 2: The classification of refusals (Modified version of the Classification of Refusals in Beebe, Takahashi, and Uliss-Weltz 1990):

<b>DIRECT</b>	
Non-Performative	No
Negative willingness/ability	"I Can't," "I won't, I don't think so"
<b>INDIRECT</b>	
Mitigated refusals	"I don't think it's going to be possible because...."
Indefinite reply	"maybe," we'll see"
Excuse, explanation	"I have attend my brother's wedding"
Wish	"I wish I could be there"
Statement of regret/apology	"I'm sorry...."

Avoidance  1. Repetition of request 2. Hedging (expressing doubt or reluctance)	“on Saturday?”  “Gee, I don’t know”
Alternative	Why don’t we go out next week?
Promise of future acceptance	“I’ll do it next time”
Set condition for future or past acceptance	I wish you had asked me earlier, if I have time I’ll stop by your house”
Let Interlocutor off the Hook	That’s okay, don’t worry”
<b>SOLIDARITY POLITENESS STRATEGIES</b>	
Explicit Acceptance	“ okay, I’ll be there
Mitigated Acceptance	“ I think I’ll be able to make it”
Solidarity	“Well, you know how some people have young kids, and you how it is sometime its hard, but we will think about it. I’m gonna talk to them to see what we can work out. Manuel house is pretty centrally located”
<b>ADJUNCT TO REFUSALS</b>	
Statement of positive opinion, Willingness, Agreement, or support	“I’d love to that, congratulations
Requesting information about event	“When is it ?”
Statement of discomfort	“Well, now I’m in trouble”

Accepting fault	"It's my fault"
Well-wishing	"good luck"
Expressing gratitude/ appreciation	"Thank you, I appreciate it "

### 3). Mohammed Jasim (2017)

The main strength of his research is combination of data collection methods in analyzing refusal. Firstly, he used role play to understand real life events and he added that it is very useful data for analysis. Secondly, he used Discourse Completion Task (DCT) to know the responds of respondents especially from informant in Iraqi and Arabic. As a result, the data in the DCTs and the Role Play go hand in hand. In comparing the methods used, data analysis reveals that Role Play investigation can compensate for some of the limitations of the questionnaire. Thus, it satisfies the requirements of the researcher because it appears that no previous study has combined these two methods for the collection of data. However, he argued that this research is the first one examines refusals in Iraqi Arabic over multiple turns of interacts via Role Plays.

In order to fit with the current research and the data gathered, certain of Beebe et al.'s (1990) tactics have been modified. The term "statement of impending events" is used to integrate a variety of tactics, some of which are indirect refusals such as "reasons, excuses, justifications, and previous obligations." On the other hand, Iraqi Arabic speakers frequently use it for religious reasons; "invoking the name of God" is a strategy used in this research but not in Beebe et al.'s.

Jasim argued that this research presents a new strategy like, "It is My Treat," such as "I'll pay." that did not appear in any previous study. This strategy appeared mostly in an offer for a cigarette, and 15 is an offer to pay for a snack in a cafeteria. Refusals of offers when interlocutors were asked to refuse an offer for payment this strategy may show a cross-cultural difference more than a difference in communication styles. While splitting a bill is acceptable in Western culture, it may

not be in Arab culture. In restaurants, Arabs will almost always insist on paying, especially if it is a small group setting or a business setting.

#### 4). Wijayanto (2019)

Wijayanto (2019) explain the results showed that although the kinds of semantic formulae and adjuncts utilized were different, native speakers of Javanese and British English preferred indirect refusal methods and used roughly comparable sequential patterns of refusal. Various initial actions of refusal led to different uses of different types of semantic formulae and adjuncts, but awareness of varying social status levels tended to induce different frequencies of use. He adopts the theory from Beebe et al. He found that in native speakers of British English and two native speakers of Javanese that to accommodate the data of the present study, the researcher developed one direct refusal strategy and three adjuncts were added. The added direct strategy was inapplicability, for example, "I don't think so." The additional adjuncts included "Are you sure?" but don't you use it? "), wishing for good luck or a good time (e.g., "I hope you have a good time"). I hope you have a great party and a nice weekend, and by expressing awkwardness to show embarrassment, for example, "aku ra kepenake" (I feel awkward).

#### **b. British English**

Some historians considered that politeness in Britain (and other European languages) as a cultural standard originating with the ruling elites, based on historical evidence. In this atmosphere, politeness standards provided a highly formalized mechanism for diverse members of the court to show their social rank (Deutschmann, 2003). Politeness has been used to maintain status hierarchies since the middle Ages, and it was a key part of the codes of behavior in aristocratic circles. For example, it was expected that a higher-ranking person would be greeted before a lower-ranking person, and that the higher-ranking person would be addressed with more deference and respect. The use of formal titles, such as 'Your Grace' or 'Your Majesty', was also common. During the 17th and 18th centuries, the ruling classes of Britain developed a more elaborate set of rules for polite behavior, which were based on the notion of 'civility'. This concept of

politeness required individuals to be courteous and respectful in their interactions with others, and it was thought to be a sign of good breeding and social rank. This code of behavior was heavily enforced by the upper classes, and it was expected that everyone would adhere to these standards (Klein, 2002). Politeness standards in Britain have evolved over time, but they still remain important today. In an increasingly globalized world, politeness is seen as a way of showing respect and being mindful of cultural differences. In addition, politeness can be used to create a sense of unity, as it allows people to interact with one another without feeling threatened or intimidated. Thus, politeness remains an important element of British culture and a fundamental part of the British way of life.

Moreover, in the book "Notes from a Small Island," the author, Bill Bryson, talks about some interesting things about British culture. He says that British people have a special kind of humor that is clever, witty, and often uses sarcasm and irony. They're good at finding funny things in everyday situations and playing with words to make jokes. Another thing he notices is how polite British people are. They say "please," "thank you," and "sorry" a lot in their conversations. It's a way of showing respect and being friendly. He talks about how this politeness is a big part of their culture and how it helps make their interactions pleasant and respectful.

Refusal strategies are an important aspect of pragmatics, especially when considering politeness and etiquette in different cultures. In "Notes from a Small Island," Bill Bryson provides insights into how British people often employ refusal strategies that reflect their cultural norms. He describes a situation where someone invites him to an event or gathering, but he is unable or unwilling to attend. Instead of bluntly saying "no," a British person respond with an indirect refusal, here's an example:

*"Oh, that sounds wonderful, but I'm afraid I already have something planned for that day."*

By using phrases like "I'm afraid" or "already have something planned," the British person softens the refusal and avoids giving a direct negative response. This indirect approach aims to preserve the relationship and avoid causing embarrassment or discomfort for both parties. Therefore, the British often use

indirect language and hedging when refusing requests or invitations. This allows them to maintain politeness and avoid causing offense, (Bryson: 2015). It's important to note that these refusal strategies can vary based on factors such as the relationship between the speakers, the context of the interaction, and individual personalities. However, Bryson's observations highlight the general tendency in British culture to use indirect and polite language when refusing requests or invitations, aligning with their emphasis on maintaining harmonious social interactions.

Another explanation from Fox (2014), For example, when an American traveler visiting England. In the United States, people engage in conversations with a more direct communication style, often getting straight to the point. However, upon interacting with the English, the American traveler unconsciously adjust their communication style to better fit the local norms. They might begin using more indirect language, offering polite expressions like "please" and "thank you" more frequently, and engaging in small talk before getting to the main topic. This is an example of pragmatic transfer, where the American traveler is adapting their communication style to align with the cultural expectations of the English and becomes a lens through which readers can better understand the ways in which cultural norms and communication patterns affect how people from different backgrounds interact and build relationships.

Lastly, British people portrayed in the book "*How to Be an Alien: A Handbook for Beginners and More Advanced Pupils*" by Mikes is a humorous exploration of British culture from an outsider's perspective. The book highlights various cultural quirks and social norms that might seem peculiar or amusing to someone not familiar with British customs. While the book is more focused on cultural observations and humor than explicit discussions of pragmatics transfer, there are instances where pragmatics and cultural differences are indirectly touched upon (1973).

### **c. Mamujunese cultures**

Politeness enacted in a certain group community is not separable from the culture of the community. Politeness in Indonesia is collectivistic or in other sides it is built from principle of mutual consideration (chojimah: 2015).

Mamujunese is an ethnic group from western Sulawesi with language users ranging from Mamuju districts to Pasangkayu, Bontang (East Kalimantan), and is classified as an Austronesian language (Friberg, 1989). The Mamujunese language is divided into several dialects, including the prestige Mamuju dialect, Sumare-Rangas dialect, Padang dialects, Sinyonyoi dialects, Sondoang dialects, Budong-budong dialect, Tapalang dialect, and Botteng dialect (Grimes and Grimes, 1987, Nurhayati, 2012 and Yamaguchi, 1999).

Furthermore, refusal in Mamujunese cultures always shows in difference context, for example, request, offers, and invitation. Request and offers almost same with other strategy from other ethnics. Especially in invitation, Mamujunese people believed that it is harm for someone's refuse invitation from inviter without polite way because it will hurt the FTA between individuals among them. In addition, invitation becomes crucial in this culture because it close with habits that cannot leave in this society, like invitation in weeding's ceremony, thanksgiving, or tahlil (repeated recitation of the confession of faith) activity for someone's who passed away. When inviter call his neighbor or their relatives to attend the event, they must come or they refuse with some strategies in indirect way. This causes discomfort for the invited person because the habit of attending other's invitations is considered mandatory, especially when inviter delivered verbally. In this culture itself, people will feel more appreciated if they are invited verbally to attend the event. So, conveying rejection in the invitation becomes something that must be conveyed carefully and in the most indirect way.

The first finding from some interviews are about the conception of invitation in Mamujunese contexts. Four informants as elders and noble person believed that the most important thing for give invitation is respect customary rules. More explanation is shown in interview transcript below:

*Jadi kalau macam-macam pembara (pemanggil), seperti mekalanttigi atau, mappacci, itu lain juga, mesti dua, khusus laki-laki pake jas, kalau orang datang membara pake jas, kita hargai pakai jas atau kemeja, karena yang dihargai bukan orang secara langsung tapi kita hargai adat.*

So, the inviter like ordinary people knows in traditional ceremonies like, there must be two people, particularly men, they must wear suits. If those who come

to call wear suits, we must greet them in suits or shirts, because what is valued from them is not the person directly but we respect the traditional values  
**(Interview with informan 4)**

The next explanation from the second informant as housewife. She mentions other explanations related to the invitation, more explanation is shown in interview transcript below:

*Kewajiban menghadiri undangan itu seperti "inrang tassingar" jadi menulis tamu undangan wajib agar dilain waktu kita bisa balas undangan yang hadir serta bawaaannya.*

*The obligation to attend the invitation is like "moral debt," so making a list for the guest is kind of an obligation, and maybe another time, we can reply to the invitation for those who were present and their gift **(Interview with informan 2)***

The principle of attending to each other's invitations for support and sharing is known as an obligation. Mamujunese people consider these principles when deciding whether to accept or decline an invitation.

Inviting people can be done in two ways: directly and indirectly. Direct invitations involve visiting individuals, such as village heads or public stakeholders who can't be represented. For others, their family may represent them if they can't meet in person. When asking about the event date, it's best to do so a week or three days before. Indirect

In the case of distant invitees, phone invitations are suitable. However, if we are the ones inviting, they might not come unless there's a close relationship with the event's host. Some may accept, understanding the owner's busyness. Representing someone should involve a family member or delegate who can maintain their feelings and interests. Distant family members should be informed through telephone calls.

Religious events might involve sending invitation letters to less-close individuals. However, they'll still receive warm invitations, just like close neighbors

do. If I need to decline an invitation outright, let's assume the event is at 10 a.m. Here's a polite way to do so:

*Inshaallah,kutarima undangan ta, secara keluarga, tapi diang inne bertepatan acarana keluarga tomo,mudah-mudahan diang banggi sisalah waktunna, kuupayakan banggi mako diacarata, barang dibongipa, tapi ampunna uqdea mala tandaq mating addampanganga, meloq sisiqda mako sirumu-rumung diacarata, tapi uqde mala kupellei tomo itte acara, jadi addampanganga kasiq, jangan sampai kasiq diala hati inne saba uqdea mala hadir.*

Meaning:

*"Thank you so much for the kind invitation as a family member. I truly appreciate it. However, I regretfully inform you that I won't be able to attend at 10 a.m. due to a conflicting schedule with my own family's commitments. I'll make every effort to join in the evening, but if, unfortunately, I can't make it, I sincerely apologize. I really wish to be part of this event, but I can't overlook my responsibilities to my own family at that time. I hope you understand my situation, and I sincerely hope my decision doesn't hurt your feelings. Thank you again for thinking of me, and I wish the event great success." (Interview with informan 1)*

If NMs can't attend personally, they can ask their spouse to go instead. Sometimes, invitations are sent early if they can't make it. When there's a clash between work and family events, it doesn't always mean saying no to one. Managing time well and putting close ones first is important. Work commitments may limit interactions, except for big events. Balancing personal and professional life matters. Official invites might come through friends, not the person themselves. Prioritizing events with neighbors or friends is usual.

If an official event overlaps with a community one, like a religious ceremony, the community event takes priority. When choosing between similar status events, consider the neighbor's event. Others might help plan events. Invite elder family members or officials verbally. In short, family events get invites 5 or 10 days ahead.

Weddings have separate invites. Verbal invites are preferred, and representation is common.

Based on reason's above and the types of refusals according to (Beebe and Takahashi) the researcher found something different about the types of semantics formulas used in refusals that exist in Mamujunese cultures, namely the type of refusals in indirect form that specific to sending regards to inviters. This type commonly exists when someone invite their colleagues. The inviter sends regards to someone's in order to refuses in indirect way but in the same time they had to give respects for someone who had invite them. So, they will choose this refusal to mitigate the FTA of inviter.

The present study is driven by some insights from previous works, such as refusal behavior in contrastive cross-cultural pragmatic analysis (direct and indirect refusal), gender, complaining behaviors across social distance and social status levels, the ability of EFL learners to produce refusals and its relationship with their L2 proficiency, refusing on and cultural styles and politeness strategy.

This research deliberately concerns with refusing in invitation. The main analysis of the research are kinship/intimacy and social status to investigate the differences of refusal invitation in British English and Mamujunese cultures. In this research can reveal how those the variables can influence the strategy of refusal invitation either in the first party or third party. Furthermore, in this research can investigate sending regards to inviter as new strategy for refusals in invitation.

### 2.3 CONCEPTUAL FRAMEWORK

Based on the description of the theory, it is arranged a conceptual framework. The conceptual framework is based on the variables used in the research those are kinship and social status.

Chart 1: Conceptual Framework

