

Refusals Strategies in British English and Mamujunese Cultures

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Abstract:- The research aims to elaborate on the refusal strategies of British English and Mamujunese cultures, to investigate to demonstrate the different types of refusal in English and Mamujunese; and to reveal the phenomenon of sending regards and facing a financial problem as a refusal strategy in Mamujunese cultures through the influence of status and kinship. The researcher was collected the primary data from 118 respondents of Mamujunese speakers by conducting DCT with two variables namely the influence of status and kinship. In English data, the researcher was collected data from conversation in YouTube and DCT in quora platform. The data were analyzed based on compilation of strategy by four linguists, namely: Beebe and Takahashi (1991), Felix-Brasdefer (2003), Mohammed T. Jasim (2017), and Wijayanto (2019). This research used mix method two find the data, which are quantitative and qualitative data. The results reveal that the kind of refusal strategies do selected Mamujunese speaker and British English in refusing are for Direct: Performative and Non performative, for indirect : statement of regret/apology, statement of alternative, statement of principle, promise, 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, Facing a financial problem, and sending regards, then for adjunct: appreciation/gratitude, agreement/support/positive opinion, well wishing, and Filler. Sending regards and facing a financial problem are added by researcher based on the phenomenon found in the data as the modification of theory developed by linguists. Then, refers to the fact that social status and kinship play important role in refusal whereas from first party and third party. Invitation via Third party is exist and tend to demonstrate sending regards as a new strategy of refusal. Another strategy exist is facing a financial problem. It appears because there is gift-giving culture from Mamujunese society, whereas people tend to use statement that explain they do not have financial enough to attend the formal invitations.

Keywords:- Refusal Strategy, Invitation, Politeness, Cross Cultural Pragmatics.

I. INTRODUCTION

"Refusals" refer to the act of saying "No" to convey the addressee's rejection of a request, invitation, and offer. Brown and Levinson (1987) argued that in interaction and communication, this negative response tends to risk the

speaker's or hearer's feelings or face. In addition, they stated that refusals require a higher level of pragmatic competence because they tend to risk the speakers' interpersonal relationship and are consequently known as a face-threatening act (FTA). However, since refusals are related to FTA of the speaker's and hearer's feeling, they usually involve various strategies to avoid offending one's interlocutor (Andini et al., 2021).

Refusals have been thoroughly studied in kinds of strategies and parameters. For instance, Beebe, Takahashi, and Beebe et al., (1990) classify three kinds of refusals namely, direct, indirect, and adjunct. Moreover, Felix-Brasdefer developed the theory proposed by Takahashi & Beebe, (1987) who put mitigate refusals in his theory (2004). Moreover, in Hedayatnejad et.al (2016); Jasim (2017); Tuncer & Turhan (2019); Mitkova (2020) explored some parameters such as social status, social distance, imposition, proficiency in mastering language, length of residence, level of education, age, and gender (Sahib et al., 2019). In addition, the research related to the study of pragmatic mitkova transfer exists in the order, frequency, intrinsic content, and tone of semantic formulas used in refusals.

Invitations in particular, are necessary for social interaction and accomplishing obligations to society (Wolfson & Judd (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 (2014); Mills (2003); Watts (2003). However, there aren't many studies examining the manners in which various linguistic communities extend and accept invitations Fe'lix-Brasdefer, (2004); Eslami-Rasekh (2005), and as far as I'm aware, none have focused on Mamujunese invitations and the implications for politeness.

In addition, this study seeks to bridge some of that knowledge gap while also offering insights for others outside the field of intercultural pragmatics. 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 among them. Furthermore, refusal in Mamujunese cultures always shows up in different contexts, for example for Mamujunese people, in particular, believed that refusing an invitation from the inviter without being polite was harmful because it would harm the FTA between individuals among them. In addition, invitation becomes crucial in this culture because it

ties in with habits that cannot leave this society, like invitation in a wedding ceremony, thanksgiving, or a *tahlil* (repeated recitation of the confession of faith) activity for someone who has passed away. 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 rejection in the invitation becomes something that must be conveyed carefully and in the most indirect way.

In addition to distinguishing social status and intimacy in inviting, which will be presented in this article, the researcher also wants to show 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. Sulawesi in general and Mamuju in particular place this in the above category. People from the highest social strata will be 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 family, close friends, or work colleagues. On the other hand, people who are invited through a third party are people who are neighbors but not too close, still have family relations but not too close, and are far from where they live. This difference later became a characteristic of the people of Sulawesi, mainly the Mamuju in invitation contexts. If there are some regulations or rules in avoid in society, this can lead to rejection.

Besides looking at the context of several existing patterns of refusal, this paper also presents something new about rejecting invitations. This research was conducted because there are some new types of refusals that are existing, such as "Sending Regards to the Inviter" and "Feeling Broken" as refusal strategies in Mamujunese contexts. Sending regards is related to the rejection of an invitation via a third party, and feeling broke is related to the culture of gift giving when the person is invited. This paper reports refusal strategies deployed by native speakers of Mamujunese in Indonesia as compared with those employed by native speakers of British English in the United Kingdom.

II. OBJECTIVE OF THE STUDY

Based on the previous section, the objective of this research is formulated as follows: 1) demonstrate the different types of refusal in English and Mamujunese; and 2) reveal the phenomenon of sending regards and facing a financial problem as a refusal strategy in Mamujunese cultures.

III. LITERATURE REVIEW

According to Leech (1983), being polite means minimizing the effect of polite illocutions and the implications of impolite statements or expressions (Jansen & Janssen, 2010). However, Brown and Levinson established the most popular theory (1987). Some features of their universalistic formulation of politeness theory are problematic.

Brown and Levinson politeness model (1987) illustrates a variety of strategies in speech act. Such as negative and positive strategies as involvement and independence strategies in their face (politeness) system. 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, (2005) there are three possible social relationships which correspond to three kind of politeness system which are deference, solidarity, and Hierarchy. The three social relationship are corresponding to three kinds of politeness system which based on the values interlocutors assign to two contextual variables, power (p) and distance (d). Yassi et al., (2011) developed Scollon and Scollon's three politeness system (deference, solidarity, and hierarchy) become six politeness system based on three contextual variables: power (p), distance (d), and kinship (k).

According to Scollon & Scollon, the three potential social connections—deference, solidarity, and hierarchy—correspond to the three types of politeness systems. The three social interactions correlate to three different types of politeness systems, depending on the values that interlocutors assign to the two contextual variables of power (p) and distance (d). Later, Yassi et al., (2011) enlarged Scollon and Scollon's three politeness systems (deference, solidarity, and hierarchy) to become six politeness systems based on three contextual variables: power (p), distance (d), and kinship (k).

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 (Rahman, 2018). 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 (Nurhayati, (2012); Iliadi & Larina, (2017); Yamaguchi, (1999).

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 (Sukmawaty et al., 2022; Andini, et al., 2022; Azis et al., 2022). For that reason, the habits and customs that they follow will not be separated from those principles. One of the way to maintain relationship among them is attend an invitation. Attend invitation is very crucial because that can

create something that support each other's. in other hand, there are some tradition that should obey in various activities such as weddings, invitations to khataman, funerals, or other events that are still related to one another. There is a way to express support each other, is massolo tradition. This tradition is the form of gift-giving in western and south Sulawesi. Actually, it purposes to express the universal tradition across nations, across ethnicities, across regions, and also across classes (Beslaw et al., 1981).

IV. METHOD

➤ *Participant*

The present study analyzed two kinds of written data of refusal strategies acquired from three groups of participants: (1) The speakers of British English (NBS) and (2) The speakers of Mamujunese (NMS). The group NMS consisted of 60 participants comprising fifty-three (26) female and sixty-six (34) male. Their ages were ranging from 15 to 55 years old and have various. The group of the speaker of British English (NBS) obtain from videos YouTube and Quora platform (social media).

➤ *Research Instrument*

• *Table1 Summary of DCT Scenario*

The data obtained from NM and NBE was, Successively, referred to as interlanguage data, target language data, and native language data. The data of the study from the two groups contain a series of written

responses that were collected by means of a series of discourse completion tasks (DCT). The DCT of this study involved from six model types of social pattern in social interaction that show have from Yassi's theory. But, in the six pattern from Yassi, this research only took three kind of types of social pattern.

The research informants' utterances were left completely blank, but the participants in the situations were given their exact words. It was requested of the informants to fill in the blanks with what they would say.

The DCTS's scenarios and social circumstances were created to be as realistic as practicable in both Mamujunese and British contexts. They were created with the help of five native speakers of British English who have given comments on the Quora platform and ten native speakers of Mamujunese who are from several backgrounds, such as officers, leaders of tribes, and ordinary people, who have given comments through an interview.

Data Coding Adopting Beebe et al., (1990), Felix-Brasdefer (2008); Wijayanto (2019). In this study, the main utterances used to perform refusals (semantic formulas) and adjuncts (utterances which do not express refusals but they go with semantic formulas to provide particular effects to given refusals) were used to categorize the refusal techniques. Refusals can be made in both direct and indirect ways.

Table 1 Refusal Categories

Beebe & Takahashi (1991)	Felix Brasdefer (2008)	Mohammed T Jasim (2017)	Wijayanto (2019)
1). Direct a. per formative refusal b. Non-per formative 2). Indirect a. apology/regret b. wish c. excuse/ reason/ explanation d. alternative e. promise of future acceptance f. statement of principles g. set condition for future acceptance h. statement of philosophy i. dissuade interlocutor j. Accept that function as a refusal 3). Adjunct a. positive opinion b. Empathy c. Fillers d. Gratitude/ appreciation	1). Direct a. non-per formative b. negative willingness 2). Indirect a. mitigated refusal b. indefinite reply c. excuse/ explanation d. wish e. regret/apology f. avoidance g. alternative h. promise of future acceptance i. set condition of future or past acceptance j. let interlocutor hook 3). Solidarity politeness strategies a. explicit acceptance b. mitigated acceptance c. solidarity 4). Adjunct a. positive opinion, willingness, agreement, support b. requesting information about event c. statement of discomfort d. accepting fault e. well-wishing	1). Direct a. Negated Ability b. Direct No c. Per formative Refusal 2).Indirect Refusal a. let of the hook b. it is my treat c. indicate willingness d. statement of impeding event e. counter factual conditionals f. general pinciples g. alternative h. avoidance i. putting the blame on third party j. clarification k. request for consideration and understanding l. negative consequences to Requester m. wish n. chiding/criticism 3).Adjunct a. regret/apology b. invoking the name of god c. positive opinion/agreement d. gratitude/ appreciation	Adopted theory from Beebe and Takahashi (1991) But, to accommodate data from presents study he added some strategy, like: 1)Direct a. inapplicability 2) Adjunct a. asking for assurance b. wishing for goodluck/good time c.expressing awkwardness

	f. gratitude/ appreciation	e. statement of empathy f. getting interlocutor's attention	
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V. FINDINGS

A. Strategy Types

Table 2. Strategy Types English and Mamujunese

Strategy types	British English Data	Mamujunese Data	Total
DIRECT			
Direct No	14	-	14
NA/Negative Willingness	41	50	91
Total	54	51	105 (16,1%)
INDIRECT			
Statement of regret/apology	54	107	157
Statement of Alternative	23	12	35
Statement of Principle	5	3	8
Promise of future acceptance	14	17	31
Reason/Excuse, explanation	51	55	106
Attempt to dissuade	4	6	10
Wish	4	4	8
Acceptance function as a refusal	22	14	36
Invoking God	-	17	17
Putting the blame on third party	-	3	3
Set condition for future acceptance	-	5	5
Expressing awkwardness	-	17	17
Facing a financial problem*	-	17	17
Sending regards *	-	18	18
Total	177	261	472 (72,7%)
ADJUNCT			
Appreciation/ Gratitude	32	5	37
Agreement/ support/ positive opinion	6	2	8
Well wishing	10	5	15
Filler	5	7	12
Total	53	19	72 (11%)
Overall number of strategies			649 (100%)

➤ Direct No

The difference between the two cultures is still very clear, where the direct use of the words "no" still exists in English, unlike Mamujunese, which avoids this situation when refusing an invitation, either directly from the first party or a third-party intermediary

- No, I'm going to bed
- No, Thank you

➤ Negative Ability/ Negative Willingness

Negative ability and negative willingness were mostly applied to declining invitations. It was used more frequently by NMs than by NBs, but the difference in how they displayed it indicates that NMs try to avoid declining invitations with negative ability at the start of a conversation. It is related to the culture that looks impolite; people need to explain their apology and reason before giving direct refusals.

- I really don't think I can't, sorry. I have an important meeting Friday evening.
- Merodampangnanga Puang, *uqdea mala mako di acarata* (I'm sorry Puang, I can't attend in your event)

➤ Statement of Regret/ Apology

NMs more frequently uses apology rather than NBs because in general NMs shows speaker uses apology strategy to reduce the negative effect of the complaint on the hearer.

It is usually used when refuse to a person of higher social status and intimates among speakers. This strategy is mostly used by both of speaker's.

- Sorry, I'm afraid I can't come. I'm busy with my homeworks. How about next day
- *Niaddampangnanga pak, kurang sehat inne kasi', jadi inggana uqdea mala mako di sapota.* (I'm sorry, Sir, I'm not well, so I can't come to your house).

➤ Statement of Alternative

This strategy used when someone had another plan or agenda, so both of speaker's still used this way. The different of this strategy the way speaker of NMs use addresser or honorific and start with apology before go to offer alternative

- I Would you like it but unfortunately I already have plans. How about next Friday?
- Merodampanganga pak, *uqdea mala divaksin joloq, saba diang tomo inne urusan uqde mala di pellei, umba tente ampunna madondong?* (I'm sorry, sir, I can't be vaccinated because I have business that can't be left behind. How about tomorrow?)

➤ *Statement of Principle*

NMs and NBs use same strategy to show the statement of principles:

- Thank you so much for your kindness, How gracious of you, I cannot go. I must adhere to certain rules
- Merodampanganga pak, *uqdea meloq di vaksin iaku, saba mengkhawatirkan efekna* (I'm sorry, sir, I don't want to get the vaccine because the side effects are worrying).

➤ *Promise*

NMs and NBs show this strategy in the last of their statements. The difference is that while NMs use promise in a similar way to an indefinite response, the speaker still feels hesitant to show promise.

- How thoughtful of you, thank you so much for the invitation to wedding party. However due to party, I cannot attend, it is disappointing but maybe we can make future plans sometime soon.
- *Inshaallah, mating banggia diacarata punna pura inne jamaan dikantor* (I will go to your party when the task in the office is finished).
- *Inshaallah, punna uqde diang saba, namating banggia ittu di kanikkaanna.* (God willing, If there are no problems, I will go to his wedding)

➤ *Reason, Excuse, Explanation*

NMs decline invitation is based on the behavior of easterners, who put their group interests above their own. They avoid declining an invitation due to a personal issue or laziness, unless it is threatening the person's profession or there is an urgent interest from the next of kin.

- That's very kind of you but unfortunately I'm busy tonight.
- Thank you for your kind invitation, I wish I could, but I'm afraid I have an important exam that day, but thank you very much.
- *Niaddampanganga inne solasuung, uqdea mala mating diacarata apa sirambangang bega acarana sikadamping sapo dini.*

I do apologize brother, I can't come to your party, because its same agenda with my neighbor

➤ *Attempt tyo Dissuade Interlocutor*

NMs and NBs used by opener with the filler and followed by this strategy.

- Hmm, I promised myself I'd take care of few things at home that have been waiting on my attention, Another time okay?
- *Aii, apa do inne, apa sirambangang bega acarana nakeke di sapo, beang aqdampanjang uqde kasiq mala kuhadiri itte acarana solasuung dipatandakang pa mako.* (what should I do? his agenda coincides with my children

agenda in my house, please ask him, give me apologize because I can't attend in his party).

➤ *Wish*

The differences between NMs and NBs are how they show this strategy, in Britain, giving more statements only gives a bad impression to the invitee, so they mostly give direct refusals after expressing more expectations to attend. In contrast to Mamujunese, which is based on other reasons, such as less important events or becoming ill, to give direct refusals, "no" is still very rarely used.

- You're so generous and thoughtful! i wish I could say yes, but regretfully, I have to say no.
- *Meloq sisiqda mako di pamogau, tapi natama tomo di Pamboang* (I wish I can go to the party, but is I should go to Pamboang)

➤ *Putting the Blame on Third Party*

The reasons for weather and disease are often used by the Mamuju people to blame third parties. This sounds a little strange, but in everyday life it is still often used.

- Merodampanganga pak, *uqdea mala mako mavaksin, saba diang tekananku* (I'm sorry, sir, but I can't get vaccinated because I have high blood pressure)
- *Merodampanganga, uqdea mala tandaq mating di tonikka, apa saba matamba urang dini.* (I'm sorry, I won't be able to attend the wedding reception because of the rain).

➤ *Set Condition for Future Acceptance*

NMs typically employ this strategy when they are invited alongside another person who was previously invited by the different person.

- *Diang sirambangan inne acara meloq kulampai solasuung, barang diang laen pa acara, ampe mala tau mating.* I have another party that I should go to, brother. Maybe another time, I will come

➤ *Expressing Awkwardness*

This strategy is commonly used when NMs invited from high social status.

- *Aii, masiri-siria na mako di acarana itte anakna Camat, undanganna kale dikita ampe masuli, sangapa mo tomo diinsii.* (I'm getting shy when I go to the wedding of the head of the sub district's child. The invitation envelope looks expensive; how much should I fill it with?)

➤ *Facing a Financial Problem*

This is the important strategy in Mamujunese when declining invitations, because one of the strong reasons is related to the gift-giving cultures that exist in this society. People will think twice about attending an invitation if they do not have a gift or money to bring when they are invited.

- *Jadi, addampangang mo inne, apa uqde tau mala mako di acarana, dipangkua kalemo inne to meperoa, menyusul pa mating, walaupun selesai acara na tatta mating, saba inne sekarang diang halangan, jadi sallangku kalemo mako di solasuung.* (So, I'm sorry that I can't attend the event; please ask to the person who called me that I will go there; even though the event is over, I will still come,

because now I'm unable, so give my greetings to him)

➤ *Sending Regards to Inviter*

This strategy is generally found when they use third party to invite someone. As an indirectness strategy, sending regards to inviter as polite refusal become phenomena that only found in Sulawesi I general and Mamujunese in particular.

- *Diang yaku' punna pura zoomku lea, sallangku kalemo mako di Pak Marsono ee...* (I have a zoom meeting scheduled later. Give my greetings to Mr. Marsono)

➤ *Appreciation/ Gratitude*

- That's very kind of you to invite me, thank you. I'd be delighted to attend your sister's wedding.
- *Terimakasih banyak, kutarima do itu akkattata, cuman addampanganga, patandakan sallangku mako di pamang, apa sirambangang bega baca patampulona lagoku.*

➤ *Agreement/ Support/Positive Opinion*

- I want to say thank you inviting me. It was nice thing to do. But I've decided not to go
- *Masyallah, Kutarima do itu akkattata, meloq sisiqda mating di acara zikir ta, tapi Qadarullah, diang urusan inne, jadi uqdea mala hadir, merodampangnga.*

(Mashaallah, I accepted your purpose for come here; I really wanted to go to the zikr, but God has other plans for me, so I can't come; please accept my apologies).

➤ *Well-Wishing*

- Thanks, I will. I hope you are having fun at the party.
- *merodampanganga uqde mala hadir di kanikkaanta, tapi semoga lancar banggi acara ta, sehat-sehat ia nasangna, malangka sunqaq, masempo dalle. (I'm sorry I won't be able to attend your wedding, but I hope everything goes well and that you're still healthy, long-lived, and full of luck).*

➤ *Fillers*

- Ahh, I'd love to but I'm busy at that time
- *Aii, apa do inne Pamang, sirambangang bega ki tomo acara suqbe di kantor. Tapi ingga'na diang banggi adiku mala mansallea. (Aii ...How is this, uncle? There is another agenda in my office. But maybe my brother can fill in for me and come to your house.)*

In the data, 1.15–1.18 are the types of adjuncts that are similar to NMs and NBs. The only difference between them is that NBs use show fillers to indicate that they have thought about what they want to say to decline an invitation, whereas NMs use show fillers as a sign of regret to emphasize rejection.

B. Sequential Orders

The most common sequential orders of refusals invitation represent

Table 3. Sequential Orders

Pattern of social relation	Speakers	Orders			
		1	2	3	4
Hierarchy in non-kinship	British English speaker (NBEs)	Apology Gratitude / appreciate	Non per formative Apology	Promise , Reason, attempt to dissuade interlocutor	Statement of principle
	Mamujunese speaker (NMs) first party	Apology Invoking god	Excuse/ blaming on third party/ reason Acceptance that function as a refusal	Non-per formative/ regret/ promise/ invoking god	Regret
Hierarchy in kinship	British English speaker (NBEs)	Gratitude/ appreciate Positive opinion	Positive opinion Wish	Promise of future acceptance Reason Statement of regret/apology	Non per formative
	Mamujunese speaker (NMs)	Apology	Invoking god	Promise of future acceptance	
Intimacy in non-kinship	British English Speaker (NBEs)	Gratitude/ appreciate Apology Acceptance that function as refusal	Non per formative Apology/ regret	Excuse/reason/ explanation	Statement of alternative
	Mamujunese speaker (NMs)	Apology Invoking god	Regret/Non-per formative/ reason/send regards/ indefinite reply	Non-per formative /alternative	Reason

➤ *Hierarchy in Non-Kinship (Declining an invitation from boss, professor, Traditional leader, and leader of Office.*

Table 4. Hierarchy in Non-Kinship

The interaction between manager and employee	
Corpus	Thank you for offer, but I’m really sorry, I won’t be able to, I’m afraid its against company policy to have non-business lunches with clients, it wouldn’t be appropriate. So, with regret I’m go to have to say no.
Structure of refusal	Appreciate/gratitude + apology + non-performative + statement of principle+ apology + performative (No).

Table 5 The Interaction Between Professor and Student

The interaction between professor and student	
Corpus	Thank you for your (kind) invitation to dinner party, with regret, unfortunately I am unable to accept on this occasion. However, I look forward to seeing/ meeting/talking with you on another occasion”.
Structure of refusal	Appreciate/Gratitude + apology + non-performative+ statement of alternative

The table's set of data is divided into two situations: manager and employee, followed by professor and student. Both strategies use a similar structure to deliver their refusals. Begin with an expression of gratitude, followed by an apology. After giving another strategy as indirect, they try to give a direct strategy like saying "I won't, or I can't," or

"no." In contrast, they use different strategies to close the statement: the first is a statement of principle, such as the regulation of company policy, and the second is only an alternative, such as offering another schedule.

Table 6. The Interaction Between Traditional Leader and Ordinary Person

The interaction between Traditional leader and ordinary person	
Corpus	Inshaallah, kutarima inne undanganta solasuung, tapi diang sirambangang acara lamaranna tomo keluarga, ampe iaku pokokna. Ampunna diang banggi perbedaan waktu dan masiga soro jao, kuuhara’ mala suqbe diingkita, barang bongina pa. Tapi ampunna uqdea mala mating,merodampangnga kasiq.
MB/ PoS	Inshallah ku tarima inne undangan ta solasuung tapi NP 1st SING verb pro noun 2nd SING N/ Abb Conjsirambangang acara lamaran na keluarga ampe iaku pokok na. V N V 3rd SING N Conj pro adj 3rd SING ampunna diang banggi perbedaan waktu na dan masiga soroq jao Conj adv adv adj N 3rd SING Conj adj V adv Ku haraq mala suqbe di ingkita barang bongi na pa tapi ampunna uqde 1st V adj V prep pro adv N 3rd SING Conj Conj adv a mala mating, merodampangnga kasiq. 1st adj V Verb adv
ET	God willing, I accept this invitation, brother, but there is a family proposal event that happens to coincide, and I have an important role there. If maybe there is a time difference and there is already finish, I hope I can come to your event, maybe tonight. However, if I am unable to attend, I apologize.
SR	Invoking god +positive opinion + reason + statement of principle + set condition for future acceptance + promise + statement of regret

Beginning with invoking God, followed by several positive opinions and statements of principle regarding the role of a noble person in other activities, this is due to the fact that canceling the invitation with the person who invited you is somewhat avoided. The reason for having coincident events is the most common reason found in the context of

Mamuju culture. So, in order not to threaten the inviting FTA, the invitee offers several options, such as attending even though it is late, and also promises to come, and closes with a statement of regret for not being able to attend the peak of the event.

Table 7 Declining Invitation from Ustadz (Officer) Via Third Party

Declining invitation from Ustadz (officer) via third party (other person)	
Corpus	Patandakang kale mo mako pak Imam sallangku, ampe Merodampangna kasiq, kebetulan inne kurang sehat, jadi inga’na uqdea mala mating.
MB/ PoS	Patandaq kale mo mako pak Imam sallang ku ampe V Adv prep V N N 1st SING Conj Merodampang a kasiq kebetulan inne kurang sehat a jadi V 1st adv adj pro adj adj 1st adv Ingaq na uqde a mala mating. V 2nd adj 1st adj V
ET	Give my regards to the Imam, and I apologize, I’m not in good condition, so I can’t attend in your agenda
SR	Sending regards +apology + statement of regret + non-performative statement

The data above shows a phenomenon that starts with sending regards to the inviter. Responding to an invitation with "regards" indicates an indirect rejection in the context of Mamuju culture and Sulawesi in general. After that, it will be followed by several types of indirect refusals, such as apology, regret, and a statement of inability to attend. This phenomenon is commonly found when sending invitations through a third party, and it is still common in Mamuju culture.

➤ *Hierarchy in Kinship (Decline Invitation Among Relative.*

Table 8 Declining Invitation from Relatives For Celebrate Thanksgiving

Declining invitation from Relatives for celebrate thanksgiving	
Corpus	“You’re so generous and thoughtful! I wish I could say yes, but regretfully, I have to say no.
SR	.” Appreciation + wish + statement of regret + performative

Table 9 Declining Invitation from Uncle Who Far From Home

Declining invitation from uncle who far from home	
Corpus	Merodampanga pamang, Inshaallah, barang kanikkaan na ampe tanda tau mating.
MB/PoS	Merodampang a pamang inshallah barang kanikkaan na V 1 st N NP Adv prefix+ V 3rd ampe tandaq tau mating Conj V Pro V
ET	I'm sorry, uncle; perhaps I'll meet you at the wedding ceremony
SR	Statement of regret + invoking god + promise of future acceptance

The two tables above show conversations between two people who still have a family relationship but are of different ages. That's a conversation between an uncle and his nephew. In the English data, it shows that refusals are not long-winded and tend to be to the point. This demonstrates that one of the strategies to avoid is using various reasons to refuse. The closer they are, the freer they are to show their statements of refusal without being burdened by each other. In contrast to the culture of Sulawesi, especially the Mamuju, even though they still have family ties, they still avoid direct rejection because the age and seniority factors are still very influential, so the refusal statement made from the data above prefers to make a promise to come on the wedding day rather than reject directly by saying no.

➤ *Intimacy in Non-Kinship*

Table 10 Declining Invitation Between Friends

Declining invitation between friends	
Corpus	“Thank you so much for inviting me! I’m sure it’s going to be wonderful, but I’m afraid I have to say no.”
SR	Gratitude/ appreciate + positive opinion + regret + non performative

Table 11 Declining Invitation Between Friends to go to the a New Baby Born Party

Declining invitation between friends to go to the a new baby born party	
Corpus	Jadi, addampangang mo inne, di pengkuai pa mako to meperoa sallangku kalemo mako, menyusul pa mating, walaupun selesai acarana tatta mating.
MB/ PoS	Jadi, addampangang mo inne, di pengkuai pa mako to Adv V conj pro prep V conj prep 3rd SING meperoa sallang ku kalemo mako, menyusul pa mating, V V 1st adj prep V Conj adv walaupun selesai acara na tatta mating. Conj V N 3rd adj adv
ET	So, I’m sorry, just tell them who called me up, I will go there, even the party is over, I will go there
SR	Apologize + sending regards + promise + facing a financial problem

Table 12. Declining Invitation Between Teachers Via Third Party

Declining invitation between teachers via third party	
Corpus	Terimakasih banyak, kutarima do itu akkattana, cuman a’dampanganga, patandakan mako sallangku di solasuung inne kasi, apa madondong sirambangang leqba acara na pinonaku, jadi, uqde kasi malah kuhadiri itu acarana
MB/PoS	Terimakasih banyak, ku tarima do itu akkatta na, cuman V DET 1st + V Prep DET N 3rd Conj aqdampanganga, patanda kan mako sallangku di solasuung V V + SUFF PREP V + 1st Prep N

	inne kasi, apa madondong sirambangang leqba acara na Prep adv conj N V Mod. V N 3rd pinonaku, jadi, uqde kasi mala kuhadiri ittu acarana N + 1st adv DET adv adv 1st + V DET N + 3rd
ET	Thank you very much. I accept the invitation. But I'm sorry. Give my regards to him because the event coincides with my nephew's event, so I can't attend to his event.
SR	Appreciate/gratitude + agreement+ apology + sending regards+ reason + non performative

In the three table above, the more familiar and casual the way of refusing, the more it is reflected in the culture of Britain in several rejection strategies. In contrast to the Mamuju cultural context, giving a direct refusal in a situation of refusing is strongly discouraged, basically, invitations are still formal in some situations. Also, the eastern nature, which is more collective and upholds togetherness, is still very strong. So, in inviting as many people as possible, either through the first person or the third person, to attend, just not attending is one thing, but bringing something as a gift is very important. That's why it's common for people to refuse because they don't have something like money or basic necessities to bring to an event. So this phenomenon has been proven through the data above, where the person who was invited gave a statement such as "menyusul pa mating, walaupun selesai acarana tatta mating (I will go there; even if the party is over, I will go there)." This shows that, in general, they would love to attend but have a lack of financial problems. This is also an addition to the theory of refusals, which takes into account the cultural context of Mamuju and Sulawesi in general.

VI. DISCUSSION

The importance of using language appropriately in accordance with the needs of various settings has recently received considerable attention, likely as a result. This problem directly relates to what communicative competence involves. It is common knowledge that the two main components of communicative competence intercultural communication and pragmatic abilities make up the majority.

This research investigated the verbal and written acts of refusal in response to an invitation. This research focuses on refusal methods and strategies, as well as how they differ depending on the interlocutor's status, intimacy, and the differences between the first and third parties during decline invitation among interlocutor. It takes its starting point from the pragmatic abilities of British English and Mamujunese. The research was designed so that the subjects would undergo both an interview and a DCT. Combining various data collection methods in this way is not only a thorough approach to conducting research, but it is also crucial for looking into a foggy, complex field like pragmatics. In the present study, the researcher identifies the refusal strategy based on the compilation of strategies from four linguists such as Beebe and Takahashi (1991); Felix-Brasdefer (2003) with a modification based on the data.

The two groups all frequently make excuses or explanations when declining an invitation; they should typically be specific and believable in order to seem credible. Make your contributions as informative as necessary. However, this can be culturally distinctive. For instance, Beebe et al., (1990) discovered that American NSE employed far more specific excuse and explanation elements as compared to Japanese English language learners, who opted for imprecise excuse elements. In the current study, speakers of Mamujunese and British provided more generalized excuses and explanations than specific ones. They might, however, use general contents for a variety of sociopragmatic interpretations.

As individual privacy is highly maintained and valued by British NSE Raslie & Azizan, (2018), they might apply unspecific Excuse/explanation to protect their privacy or personal territory. By contrast, in the Mamujunese context, vague Excuse/explanation is a common strategy. The Mamujunese groups, unlike NBs, commonly provided excuses in that they could not cancel or leave a previous arrangement, particularly when declining an invitation to a collocutor of higher status. When the Mamujunese couldn't come up with a good reason to refuse, they made an ambiguous statement, such "inshallah" as invoking God, which is common in Iraqi refusals but different in order to deliver the context (Jasim, 2017). Another strategy included white lies, and the same is true in the Java context. It is the same for both cultures because the interaction principle remains the same.

The difference between the two cultures is still very clear, where the direct use of the words "no" still exists in English, unlike Mamujunese, which avoids this situation when refusing an invitation, either directly from the first party or a third-party intermediary. Negative ability and negative willingness were mostly applied to declining invitations. It was used more frequently by NMs than by NBs, but the difference in how they displayed it indicates that NMs try to avoid declining invitations with negative ability at the start of a conversation. It is related to the culture that looks impolite; people need to explain their apology and reason before giving direct refusals. NMs more frequently uses apology rather than NBs because in general NMs shows speaker uses apology strategy to reduce the negative effect of the complaint on the hearer. It is usually used when refuse to a person of higher social status and intimates among speakers. This strategy is mostly used by both of speaker's

Putting the blame on third parties for both of cultures is the way they use strategy. Mamujunese is usually reasons related to weather and disease are often used for blame third parties. This sounds a little strange, but in everyday life it is still often used. Moreover, Set condition for future acceptance for NMs typically employ this strategy when they are invited alongside another person who was previously invited by the different person.

In the data, 1.15–1.18 are the types of adjuncts that are similar to NMs and NBs. The only difference between them is that NBs use show fillers to indicate that they have thought about what they want to say to decline an invitation, whereas NMs use show fillers as a sign of regret to emphasize rejection.

The researcher suggests in this study that this is an addition to the notion of classification of complaint strategies developed by the linguist based on the phenomena found in the research. The strategies added to this compilation include sending regards and facing financial problems. Sending regards is an indirect strategy for refusing an invitation that is conveyed via a third party and is the kind of refusal that western and south Sulawesi believed in general and Mamujunese in particular. "In other words, this is a way to remember someone who has given an invitation but someone cannot attend. The example of this strategy is when the speaker invite someone via third party. "Patandakan kale mo mako di pak Imam sallangku, (sending regards) ampe Merodampanga kasi', (apology) kebetulan inne kurang sehat a, (statement of regret) jadi inga'na u'dea mala mating (non-performative).

The second addition is facing financial problems. It shows when people want to go to an invitation but don't have something to bring as a gift. It is crucial to maintain a positive attitude toward the invitee. Mamujunese people will think twice about attending a party when they don't have anything to bring as a gift.

For facing financial problem, the inviter demonstrating in order to keep the FTA from invitee. The example of this strategy when speaker still close friends and they are invited for attending wedding ceremony. Merodampanganga inne solasuung (I'm sorry brother as apology), tapi inggana' uqdea mala mating joloq disapomu, (but maybe I cannot attend in your home as negative ability) mane pura tau inne pattanangan (the new growing season is already over as reason), jadi kosong leqba inne (I don't have anything as facing a financial problem).

This is the important strategy in Mamujunese when declining invitations, because one of the strong reasons is related to the gift-giving cultures that exist in this society. People will think twice about attending an invitation if they do not have a gift or money to bring when they are invited. It influences from Sulawesi culture in general and Mamujunese in particular who has tradition for bring something as gift-giving when they attend in formal invitation such as wedding

party, a new born-baby party and thanksgiving. Besides that, in gift-giving tradition, or generally in Sulawesi society as Massolo tradition, there are social relations that are mechanical and, at the same time, a social burden for society (Syukur, 2021). In the context of maintaining friendship, Sulawesi society, and Mamujunese in particular, have a moral obligation to participate in massolo activities. In refusal context, this very crucial to reveal this phenomenon because still exist and demonstrate unique aspects among Sulawesi society and Mamujunese in specific.

VII. CONCLUSION

The analysis show that the kind of refusal strategies in British English and Mamujunese cultures in declining invitation to symmetrical and asymmetrical relationship are Performative, Non performative, statement of regret/apology, statement of alternative, statement of principle, promise, 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, Facing a financial problem, sending regards, then appreciation/gratitude, agreement/support/positive opinion, well wishing, and Filler. In conveying refusals not only to first party but also to the third party, people usually employ it some strategies. Based on the data, the more dominantly used either British English and Mamujunese are statement of regret/apology and reason/excuse/explanation. Apology demonstrates to reduce the negative effect of refusals on the hearer. It shows that Mamujunese generally state their apology not only to the higher status but also in equal and lower social status. Then reason/excuse/ explanation is delivered after apology in order to avoid negative effect and it can be acceptable to the speakers.

Refusals strategies in Mamujunese especially for refuse invitation shows two different ways, first party and third party. In first party, Mamujunese people tend to used that convey to the people who has high social status such as noble person, officer, seniors and their kinship such as relatives, close friends, and neighbors. Then in third party, Mamujunese people tend to use this way for lower social status, unfamiliar friends, neighbours but not really familiars and member of family who live far from addresser.

The added strategy of this research are sending regards as indirect refusals. It shows when Mamujunese people use third party for invite person. Another strategy is facing financial problem that shows because the gift-giving cultures is influence Mamujunese society in particular and Sulawesi in general.

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