



A Journal of Culture, English Language, Teaching & Literature

ISSN 1414-3320 (Print), ISSN 2502-4914 (Online)

Vol. 26 No.1; June 2026

Copyright © Soegijapranata Catholic University, Indonesia

Communication through *Go'et* as an Off-Record Politeness Strategy in Health Promotion: A Sociopragmatic Study

¹David Djerubu and ²Gabriel Fredi Daar

¹Midwifery Department, Faculty of Health Science,
Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia

²English Education Department, Faculty of Teacher Training and Education,
Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia

¹daviddsvd@gmail.com; ²freddydaar@gmail.com

Communication through *Go'et* as an Off-Record Politeness Strategy in Health Promotion: A Sociopragmatic Study

¹David Djerubu and ²Gabriel Fredi Daar

¹daviddsvd@gmail.com; ²freddydaar@gmail.com

¹Midwifery Department, Faculty of Health Science, Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia

²English Education Department, Faculty of Teacher Training and Education, Universitas Katolik Indonesia Santu Paulus Ruteng, Indonesia

Abstract: Health promotion is a key factor in encouraging behavioral changes toward healthier living, particularly in communities with strong cultural traditions like Manggarai, Flores Indonesia. Traditional communication approaches such as *Go'et*, an indirect politeness strategy (off-record politeness), are crucial in delivering sensitive messages without offending. This study aims to; 1) Identify the types of *Go'et* in the Manggarai language that can be utilized in health promotion contexts. 2) Explore how *Go'et* is employed as an off-record politeness strategy in health promotion in Manggarai. The research employs a qualitative approach with ethnographic methods to gain an in-depth understanding of the practice of *Go'et* communication in health promotion within the Manggarai community. The study was conducted in Pateng and Rego, Manggarai Barat Regency, Flores Indonesia, with 10 participants, including traditional elders, community leaders, and health workers involved in health promotion. Data were analyzed using thematic analysis, which involved data coding, theme identification, and in-depth interpretation. Triangulation was applied by comparing data from interviews, observations, and documents to ensure the validity of the findings. The study revealed that *go'et* has the potential to be integrated into health promotion strategies. Several types of *Go'et* can be employed in health promotion. As an Off-Record Politeness strategy, there are some characteristics of *Go'et*, that make it potentially applied in health promotion; its use of indirectness, *Go'et* helps save interlocutor's face for sensitive health topics, and *Go'et* provides space for building trust and cultural resonance. The study also found that *Go'et* typically conveys advisory messages and hopes for the health of the community. Despite its unique characteristics, some challenges need to be addressed by healthcare workers when dealing with *Go'et* in terms of promoting health. The study contributes to the theory of linguistic politeness, particularly regarding off-record politeness strategies, and highlights their application in health promotion within the indigenous Manggarai community.

Key words: communication, off-record politeness, *Go'et*, health promotion

Abstrak: Promosi kesehatan merupakan faktor kunci dalam mendorong perubahan perilaku menuju hidup yang lebih sehat, khususnya di masyarakat dengan tradisi budaya yang kuat seperti Manggarai, Flores, Indonesia. Pendekatan komunikasi tradisional seperti *Go'et*, strategi kesopanan tidak langsung (kesopanan off-record), sangat penting dalam

menyampaikan pesan sensitif tanpa menyinggung perasaan. Penelitian ini bertujuan untuk; 1) Mengidentifikasi jenis-jenis Go'et dalam bahasa Manggarai yang dapat dimanfaatkan dalam konteks promosi kesehatan. 2) Menjelajahi bagaimana Go'et digunakan sebagai strategi kesopanan off-record dalam promosi kesehatan di Manggarai. Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi untuk memperoleh pemahaman mendalam tentang praktik komunikasi Go'et dalam promosi kesehatan di masyarakat Manggarai. Penelitian ini dilakukan di Pateng dan Rego, Kabupaten Manggarai Barat, Flores, Indonesia, dengan 10 partisipan, termasuk tetua adat, pemimpin masyarakat, dan petugas kesehatan yang terlibat dalam promosi kesehatan. Data dianalisis menggunakan analisis tematik, yang meliputi pengkodean data, identifikasi tema, dan interpretasi mendalam. Triangulasi diterapkan dengan membandingkan data dari wawancara, observasi, dan dokumen untuk memastikan validitas temuan. Studi ini mengungkapkan bahwa go'et berpotensi untuk diintegrasikan ke dalam strategi promosi kesehatan. Beberapa jenis Go'et dapat digunakan dalam promosi kesehatan. Sebagai strategi Kesopanan Tidak Tercatat (Off-Record Politeness), terdapat beberapa karakteristik Go'et yang membuatnya berpotensi diterapkan dalam promosi kesehatan; penggunaan ketidaklangsungannya, Go'et membantu menjaga harga diri lawan bicara dalam topik kesehatan yang sensitif, dan Go'et memberikan ruang untuk membangun kepercayaan dan resonansi budaya. Studi ini juga menemukan bahwa Go'et biasanya menyampaikan pesan nasihat dan harapan untuk kesehatan masyarakat. Terlepas dari karakteristiknya yang unik, beberapa tantangan perlu diatasi oleh petugas kesehatan ketika berurusan dengan Go'et dalam hal promosi kesehatan. Studi ini berkontribusi pada teori kesopanan linguistik, khususnya mengenai strategi kesopanan tidak tercatat, dan menyoroti penerapannya dalam promosi kesehatan di masyarakat adat Manggarai.

Kata kunci: komunikasi, kesopanan tidak tercatat, go'et, promosi kesehatan

INTRODUCTION

Health promotion is key to fostering behavioral changes in communities toward healthier lifestyles. However, the effectiveness of health promotion campaigns is significantly influenced by the communication approaches employed, especially in culturally rich societies like Manggarai, Indonesia. In this community, traditional communication patterns rooted in customary values and social norms play a crucial role. One distinctive form of communication in Manggarai, Flores is Go'et, which functions as an off-record politeness strategy in everyday social interactions (Daar et al., 2023). Go'et enables the delivery of subtle and indirect messages, ensuring the recipient does not feel offended, particularly in sensitive contexts such as health.

According to the theory of indirect politeness, off-record strategies create interpretive space for interlocutors, allowing messages to be conveyed without directly threatening someone's face (Leech, 1983). In the context of health promotion in Manggarai, the use of Go'et is highly relevant as it minimizes potential conflicts or embarrassment that may arise from health advice perceived as criticism of personal lifestyle choices.

Manggarai culture emphasizes social harmony and mutual respect, reflected in Go'et-based communication (Moses, 2013). This tradition underscores that communication is not merely about transmitting information but also about packaging messages that are well-received without threatening social relationships. Here lies the pragmatic relevance in analyzing traditional communication forms like Go'et, communication always occurs within a complex social context

(Sidiropoulou, 2017). Thus, communication strategies such as *Go'et* play an important role in delivering effective health promotion messages within Manggarai society, where customary and social values remain deeply respected

Local understandings of health are often intertwined with spiritual and customary values (Widayanti et al., 2020; Sadana et al., 2024). This is also evident in Manggarai, where health is viewed not only from a physical perspective but also from spiritual and social dimensions. Consequently, communication strategies for promoting health must consider these aspects. *Go'et* bridges traditional health perceptions and modern health approaches by facilitating culturally accepted message delivery.

Several studies on politeness strategies have demonstrated that off-record politeness enhances communication effectiveness in contexts requiring social sensitivity (Catrambone, 2016; Khalik & Supatmiwati, 2019; Santos et al., 2023; Terada et al., 2021). In health promotion, maintaining good interpersonal relationships is key to encouraging behavioral change (Widayanti et al., 2020). Thus, the use of *Go'et* in health promotion within Manggarai can facilitate desired behavioral changes harmoniously. Successful health promotion relies not only on the content of the message but also on how it is conveyed. Communication that respects social and cultural norms is more effective in encouraging the adoption of new behaviors, as culturally relevant messages are more likely to be accepted by audiences (Sumiati, 2017; Mavianti, et al., 2020). In Manggarai, strategies like *Go'et* not only preserve social harmony but also enhance the likelihood of health promotion messages being accepted and internalized by the community.

On a more specific note, studies on the use of *Go'et* in Manggarai's cultural communication have been conducted by several researchers (Moses, 2013; Daar et al., 2023). However, the application of *Go'et* as an off-record strategy in health promotion in Manggarai has not been explored. Thus, this study fills the gap by identifying and understanding *Go'et* as an off-record politeness strategy in health promotion within Manggarai society. It focuses on how off-record strategies help convey sensitive health messages without disrupting social relationships during health promotion campaigns, particularly regarding critical health issues such as sanitation, hygiene, and nutrition. Thus, the study aims to address the following research questions:

1. What forms of *Go'et* in the Manggarai language can be used in health promotion?
2. How is *Go'et* employed as an off-record politeness strategy in health promotion in Manggarai?

This study is expected to contribute to understanding the adaptation of traditional communication strategies in the context of health promotion and to enrich cross-cultural studies on the use of off-record politeness strategies.

LITERATURE REVIEW

A. Communication in Health Promotion

Health promotion is a critical component of public health. It focuses on empowering individuals and communities to take control of their health and enhance their well-being (Nutbeam & Kickbusch, 1998). Community involvement is pivotal to the success of health

promotion programs. Effective initiatives prioritize the active engagement of local communities to ensure culturally relevant and sustainable interventions (Prasanti, 2018). In Indigenous communities, traditional practices and communication norms, such as using metaphors and indirect language, play significant roles in health education (Daar et al., 2023). This engagement fosters trust and enhances the acceptance of health information, as community members are more likely to adopt health practices when they feel ownership of the interventions (Hawe, 2015). Furthermore, health promotion models integrate local knowledge and cultural practices to contribute to more effective and sustainable health outcomes (Hendariningrum, 2018).

Communication, at its core, involves the transfer of information. For communication to occur, there must be mutual understanding between the sender and receiver of the symbols, words, and images used to convey information (Ekiyor & Altan, 2020; Tili & Barker, 2015). Health communication focuses on how individuals within a group or community address health-related issues and strive to maintain their well-being (Hendariningrum, 2018). Effective communication strategies that align with the language, customs, and values of the target audience are crucial in influencing health behaviors (Payán, 2021). Research demonstrates that indirect communication, such as using metaphors, storytelling, and culturally embedded expressions, is highly effective in delivering messages that might otherwise be perceived as confrontational or inappropriate (Kasper, 1990; Catrambone, 2016). In the Manggarai community, for instance, *Go'et*, a local traditional expression, can convey health messages through indirect language.

Integrating cultural communication strategies into health promotion is both practical and ethical. Promoting health in a culturally respectful manner ensures interventions are not only effective but also aligned with the community's social and moral values (Hendariningrum, 2018). Research shows that culturally aligned health promotion campaigns can enhance health literacy and behavioral change. By employing culturally relevant communication strategies such as *Go'et* in Manggarai, health promoters can encourage community members to adopt healthier behaviors without imposing external cultural values (Hawe, 2015). This approach not only increases the acceptance of health messages but also fosters equity and social justice in health promotion efforts (Marmot, 2017).

B. The Off-Record Politeness Strategy

The off-record politeness strategy is a key concept in politeness theory. According to Brown & Levinson (1987), this strategy is used when a speaker conveys a message indirectly. The off-record strategy minimizes the risk of threatening the interlocutor's face. In this approach, the speaker communicates their intent without explicitly stating it, allowing the listener to interpret the message and reject it if uncomfortable (Khalik & Supatmiwati, 2019). This strategy is particularly effective where social relationships and cultural norms necessitate maintaining social harmony by avoiding confrontation (Al-Hindawi & Alkhazaali, 2016).

Implicature plays a vital role in off-record strategies. Speakers convey messages through hints or allusions, which listeners can interpret in multiple ways (Nkirote, 2024). This use of implicature allows listeners flexibility in responding to the message. Studies indicate that off-record strategies are commonly employed in cultures with high social hierarchies (Daar et al., 2023; Sukarno, 2018; Syam, 2019). These strategies help preserve good relationships and avoid confrontation (Brown, 2015). In traditional communities such as Manggarai, off-record

strategies are particularly relevant for delivering health messages that respect local cultural norms without creating social tension.

Using off-record strategies in health promotion reflects an adaptation of communication to local cultural values. Off-record strategies allow speakers to address sensitive or potentially face-threatening topics within contexts prioritizing hierarchy and interpersonal relationships (Nkirote, 2024; Yaqin et al., 2023). In Manggarai, traditional communication practices like Go'et employ off-record strategies to promote health behaviors through subtle allusions and indirect language (Semiun, 2014). This approach enhances the effectiveness of health promotion by aligning with culturally sensitive communication patterns.

One example of an off-record strategy in the Manggarai community is using Go'et in communication. Go'et encompasses proverbs traditionally used during ceremonies and cultural gatherings (Moses, 2013). It is characterized by poetic and figurative language (*reweng* or *jaong di'a*) (Jugan & Pandor, 2023). As a traditional form of communication in Manggarai, Go'et emphasizes politeness and local wisdom. It is used to deliver messages in a culturally nuanced manner, often by elders with deep knowledge of Manggarai language and culture (Daar, 2023).

As an indirect communication strategy, Go'et is frequently employed in sensitive social contexts, such as negotiations, subtle messaging, and health promotion. Rooted in the social values of the Manggarai community, where social harmony and interpersonal relationships are highly esteemed, this approach is considered particularly effective in health contexts. It aligns with the community's communication patterns, prioritizing politeness and social harmony (Brown, 2015).

METHOD

A. Research Design

This study employs a qualitative research design with an ethnographic approach. This approach was chosen based on the objective of comprehensively understanding communication practices through Go'et in the cultural context of Manggarai, particularly the use of off-record politeness strategies in health promotion activities. Ethnography allows researchers to explore the meanings and values underpinning social interactions and to understand participants' perspectives on using Go'et in their daily lives (Creswell, 2007). Focusing on field observations and in-depth interviews, this study aims to uncover the communication strategies employed in health promotion within the Manggarai indigenous community.

B. Participants

This study was conducted in Pateng and Rego Village, the Community Health Center (Puskesmas) in West Manggarai Regency. The participants of this study were community members engaged in the traditional communication practice of Go'et, including traditional leaders, community figures, and health practitioners. The total number of participants was 10, selected using purposive sampling techniques. The participant selection criteria included the following: 1) Participants possess adequate knowledge of the Manggarai language and culture, Rego Dialect; 2) Participants are traditional leaders who regularly use Go'et in cultural activities; 3) Participants are health practitioners with experience in health promotion activities; 4)

Participants are influential community figures who play a significant role in disseminating health information. The participants were included to provide a broad perspective on using off-record politeness strategies within the cultural context.

C. Data Collection Methods

Data for this study were collected using three primary methods: in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to: 1) Identify *Go'et* expressions that can be utilized in health promotion activities; 2) Explore participants' understanding of *Go'et* as an off-record strategy applied in health promotion; 3) Examine the meanings embedded in *Go'et*. Semi-structured interview guides were employed to ensure flexibility and depth in exploring these topics. Participant observation was conducted in the field, where the researcher actively observed community activities involving *Go'et* communication. This method aimed to understand the direct context of *Go'et* usage and how politeness norms are maintained in everyday interactions. Document analysis involved reviewing traditional texts, books, and records related to the practice of *Go'et* in Manggarai culture. This method sought to provide supplementary information on the cultural values associated with *Go'et* communication strategies.

D. Data Analysis Methods

The data in this study were analyzed using thematic analysis as developed by Braun and Clarke (2006). This analysis involved several stages, including open coding of data, identification of key themes, and in-depth interpretation of the findings. In the initial stage, interview transcripts and observation notes were coded to identify patterns relevant to using *Go'et* and off-record strategies. Subsequently, key themes such as politeness, social harmony, and health promotion were identified and comprehensively analyzed.

Data triangulation was conducted by comparing findings from interviews, observations, and document analysis to ensure the validity of the research findings. This analysis is expected to provide an in-depth depiction of how *Go'et* functions as an off-record communication strategy in health promotion within the Manggarai community.

RESULTS

This study was conducted in the Manggarai Regency, East Nusa Tenggara, Indonesia, specifically focusing on communities that use the Rego dialect. The participants included 4 healthcare workers from local Puskesmas (Community Health Centers), 4 traditional elders (*tokoh adat*), and 2 ordinary community members who actively engage in traditional and health-related activities. The healthcare workers were between the ages of 25 and 45, representing both male and female staff with varied professional backgrounds, including nurses, midwives, and health promotion officers. Most of them had at least five years of experience working in community health settings. The traditional elders ranged in age from 60 to 75 years and were selected for their expertise in oral traditions and deep understanding of *go'et* as a cultural practice. All participants were native speakers of the Rego dialect and had lived in the community for more than 10 years, ensuring contextual familiarity with the use of *go'et*. The diversity in participant backgrounds provided rich insights into how *go'et* functions in health communication within Manggarai's sociocultural framework.

Data analysis of the study yielded in two main themes with some categories. The theme consists of (1) types of Go'et, with six categories, including Health Advice for Occupational Safety, Respecting Elders' Advice for Health, Health Service Utilization, Family Planning and Reproductive Health, Physical Activity and Recovery, and Holistic Health and Well-being. (2) Characteristics of Go'et as an off-Record Politeness Strategy in Health Promotion, including Indirectness and ambiguity, Save the interlocutor's face for sensitive health topics, Building trust and cultural resonance.

A. Theme 1: Types of *Go'et* in Promoting Health

Go'et has become an integral part of the Manggarai community's life, deeply embedded within the cultural framework. It carries moral values and messages that are significant for the speaker and the listener. Beyond this, Go'et serves as a medium that facilitates communication in social life, possessing artistic value rich in meaning. Generally, Go'et is employed in cultural activities. However, as society continues to evolve alongside increasing complexities and challenges, Go'et has expanded its role as a communication medium beyond cultural activities. The study indicated that Go'et can also be utilized in health promotion activities. Therefore, this section presents the study findings of data analysis regarding the types of Go'et applicable in such activities. The discussion is further supplemented with an explanation of the meanings and contexts in which Go'et is used.

1. Health advice for occupational safety

It encourages listeners using protection when working in extreme weather to prevent illness, as shown in the following data:

Neka ba rumbang ngo duat, rantang depet le meneh, cegong le seoh.

Don't be careless go work, not caught by a cold, touched by a cold

Don't work in the heavy rain and under the sun directly, so you don't get sick

The Go'et *neka ba rumbang ngo duat* conveys advice or even a prohibition, cautioning the listener against working during heavy rain. It can also be a reminder to use protective gear, such as a raincoat when working in such conditions. This advice aligns with the socio-cultural context of the Manggarai community, particularly the Rego dialect speakers, who predominantly work as rice and field farmers. Farming is done in rice fields during the rainy season and dry fields during the dry season. The purpose of this Go'et is to remind individuals to be cautious while working and to prioritize their well-being by wearing protective clothing to maintain their health, whether working in the rain or under the scorching sun.

Therefore, the Go'et *neka ba rumbang ngo duat* is paired with the phrases of *rantang depet le meneh, cegong le seoh*. The term *meneh* means "cold" and shares a synonymous meaning with *seoh*. Using both lexical items in a single phrase conveys a similar message—advising the listener to avoid illness caused by reckless work habits and neglect of personal health. Based on this interpretation, the Go'et *neka ba rumbang ngo duat rantang depet le meneh, cegong le seoh* can serve as a valuable resource for health promoters in advocating for healthy living practices. By adhering to this advice, community members can maintain their well-being and prevent illness, regardless of whether they work during the rainy or dry season.

2. Respecting elders' advice for health

The Go'et emphasizes following elders' prohibitions to prevent misfortune and illness, as represented in the following data:

Imbi le ri'ing, jaga sumang dumpa agu pala ranga

Believe in prohibition, not to come face directly

Follow the advice so you stay away from any problem

The Manggarai community highly values politeness and respect for elders. These values are manifested in various aspects of social life. Listening to the advice of older individuals is one of their key implementations. This philosophy is deeply embedded in the community, as elders are perceived to possess greater experience and wisdom. Such values serve as fundamental guiding principles in different aspects of life.

In this context, the Go'et *Imbi le ri'ing* emphasizes the importance of heeding the advice and prohibitions of elders. *Imbi le ri'ing* means following a prohibition or advice. Those who adhere to such guidance generally lead better lives compared to those who disregard it. The Go'et *Imbi le ri'ing* is paired with *jaga sumang dumpa agu pala ranga*, which signifies the consequences of ignoring advice or prohibitions—leading to difficulties or misfortune. For instance, if parents advise their child to wear protective clothing when working in the rain and the child ignores the advice, they may experience *sumang dumpa agu pala ranga*, meaning they might fall ill.

The Go'et *Imbi le ri'ing, jaga sumang dumpa agu pala ranga* carries profound meaning and has a significant influence on shaping an individual's life. Numerous prohibitions in Manggarai's social context must not be violated, many of which stem from both cultural and religious beliefs closely tied to the community. In this regard, Go'et guides societal behavior to promote well-being. For example, in certain ethnic groups, there is advice or even a prohibition against consuming dog meat, as violating this may lead to adverse consequences, such as illness. Therefore, incorporating Go'et into health promotion efforts is essential in encouraging a healthier lifestyle within the community.

3. Health service utilization

It encourages community members to regularly attend healthcare services, showing its importance to promote community health.

Neka ngonde mai posyandu rantang mipih linsing dango ranga

Don't lazy come posyandu not pale face

Be diligent to come to health center for your better health

One of the government programs through the Ministry of Health is the provision of integrated healthcare services to the community. These services are delivered through *Puskesmas* (Community Health Centers) or *Pustu* (Village Health Posts). The primary goal of this initiative is to ensure that the community maintains good health, as health conditions significantly impact other sectors such as education, the economy, and overall well-being.

A similar initiative is carried out within the Manggarai community, particularly among speakers of the Rego dialect. Healthcare workers, as the frontline providers of medical services, play a crucial role in ensuring the continuity and sustainability of these programs. Community members are expected to actively participate by visiting the available healthcare centers. However, in practice, some individuals exhibit low engagement or apathy toward seeking healthcare services.

To address this issue, healthcare workers have developed the Go'et *Neka ngonde mai posyandu rantang mipih linsing dango ranga* as a communication strategy. *Neka ngonde mai posyandu* encourages the community not to be lazy but to regularly attend healthcare services. At these centers, individuals receive various health services, including medical check-ups, treatment for health issues, and counseling, all of which contribute to improving their quality of life. Meanwhile, *rantang mipih linsing dango ranga* represents the consequences of not attending healthcare services, implying that those who neglect their health may face *mipih linsing dango ranga*—illness.

4. Family planning and reproductive health

A promotion of a two-child norm for a happy and healthy family, is stated in the following data:

"Emo suan wua tuka kudut ripok kaeng kilo"

Enough two children to happy family

Better to have two children for a happy family

To promote healthy, prosperous, and happy families, the Indonesian government, through the Ministry of Health, has introduced the slogan "*Dua Anak Cukup*" ("Two Children Are Enough"). This slogan is driven by several factors, including the significant annual increase in Indonesia's population, the relatively high poverty rate, and Indonesia's human development index, which remains uncompetitive. On the one hand, a large population presents a promising demographic bonus for realizing *Indonesia Emas 2045* (Golden Indonesia 2045), on the other hand, it poses challenges across various sectors of life. Within this framework, the slogan "*Dua Anak Cukup*" serves as the tagline of the Ministry of Health, particularly the Family Planning Department, to control population growth in Indonesia.

In the local context of the Manggarai community, particularly among speakers of the Rego dialect, to control birth rates are carried out by healthcare workers at community health centers. Various approaches are employed, including communication strategies that utilize the local language such as Go'et. One such strategy is embodied in the Go'et *Emo suan wua tuka kudut ripok kaeng kilo*, serving as a persuasive tool to encourage families of reproductive age to control their birth rates. The phrases *Emo suan wua tuka*, convey the message of having only two children per family, while *kudut ripok kaeng kilo* signifies the aspiration for a happy family life. The underlying idea is that with only two children, parents are more likely to fulfill their children's needs, including education and healthcare, thereby ensuring their well-being and happiness.

However, a major challenge is the existence of another Go'et deeply rooted in Manggarai culture, particularly among newlywed couples: *Porong anak banar, wing do*. Literally, this Go'et expresses a prayer and hope for newly married couples to have high fertility and many children.

The coexistence of these two contrasting Go'et creates a dilemma for health promoters, as promoting one may conflict with deeply held cultural beliefs. Therefore, the context of Go'et usage must be carefully considered to avoid counterproductive outcomes. Additionally, the level of community knowledge and understanding plays a crucial role in determining the effectiveness and impact of these Go'et in achieving a healthy and prosperous life.

5. Physical activity and recovery

Physical activity and recovery promote light activity during recovery instead of being inactive, as shown in this data:

Neka danga ragok lobo jangkong

Don't stay on bed

Don't lie in bed all the time

Public awareness of the importance of exercise is a fundamental aspect of maintaining a healthy lifestyle. Physical activities can generally be categorized into two types: intense exercise, such as running or jogging, and light exercises, such as walking or simple body movements. Engaging in physical activity is not merely a response to external commands but a conscious decision influenced by an understanding of its positive impact on health. However, not everyone shares the same level of awareness. Some individuals are reluctant to engage in physical activity, preferring to remain inactive, even spending entire days resting.

A similar phenomenon is observed within the Manggarai community, particularly among individuals recovering from illness. It is common for people to remain bedridden throughout their recovery process, and such inactivity may not be effective for healing. In response, healthcare workers often utilize the Go'et *Neka danga ragok lobo jangkong* as an indirect strategy to encourage patients to engage in light physical activities during their recovery. This phrase encourages patients not to remain completely still, as even minimal movement is essential for regaining strength and restoring health. Using Go'et ensures that advice is delivered in a culturally appropriate and respectful manner, preventing offense while maintaining a positive relationship between healthcare workers and patients.

6. Holistic health and well-being

Holistic health and well-being blesses individuals with hope for good health, happiness, and prosperity, indicated in the following data:

Uwa gula bok loho, bolel loke basa tara

Grow morning, rise sun, glow skin wet looking

Grow healthy and happy

Every member of the Manggarai Rego dialect community is expected to lead a happy and fulfilling life, which is reflected in their health, education, and economic well-being. This aspiration is deeply embedded in cultural traditions, including significant events such as *We'e Mbaru*—a housewarming ceremony for a newly occupied home. During this event, the homeowner

is blessed with the *Go'et Porong uwa gula bok loho, bolel loka basa tara*, which conveys the hope that the recipient will enjoy good health and happiness.

In health promotion, this *Go'et* can be effectively utilized as a communication strategy to encourage the well-being of the community. Rather than simply providing health advice, incorporating elements of prayer and hope into the message enhances its emotional and cultural resonance, making it more impactful. This approach fosters a sense of care, respect, and empowerment among community members, encouraging them to take greater responsibility for their health. By integrating traditional wisdom into modern health initiatives, healthcare workers can strengthen their connection with the community and promote healthier lifestyles in a more meaningful and culturally relevant way.

B. Theme 2: Characteristics of *Go'et* as an off-Record Politeness Strategy in Health Promotion

The findings of this study revealed that *go'et* serves as an effective off-record politeness strategy in health promotion within the Manggarai community. As an indirect communicative tool, *go'et* allow healthcare providers to convey sensitive health-related messages in a way that minimizes face-threatening acts (FTAs) and fosters acceptance among community members.

1. Indirectness and ambiguity

Based on the data analyses, some characteristics of *Go'et* as an off-record politeness strategy were found. One of the key characteristics of *go'et* as an off-record politeness strategy is its use of indirectness and ambiguity. Healthcare providers strategically employ *go'et* to address health concerns without imposing direct commands or explicit warnings. This indirect approach encourages individuals to interpret the message within their cognitive and cultural frameworks. It aims to make it more persuasive and culturally resonant. For example, rather than directly instructing community members to have only two children, health providers use *go'et* such as *Emo suan wua tuka kudut ripok kaeng kilo*, implying the importance of having two children in the family without overtly instructing the community.

The phrase does not impose an explicit directive, but it subtly suggests a desired behavior while maintaining respect for the listener's values. This indirect and context-sensitive strategy makes the message more persuasive and culturally resonant. In doing so, *Go'et* not only conveys information but also affirms cultural identity and traditional wisdom, reinforcing community engagement in public health initiatives.

2. Save the interlocutor's face for sensitive health topics

Another characteristic of using *go'et* as an off-record politeness strategy is the effort to save the interlocutor's face for sensitive health topics. The use of *go'et* in health promotion serves as a face-saving mechanism, particularly when addressing sensitive issues such as reproductive health, hygiene, or lifestyle changes. In a society where confrontation may be perceived as impolite or disrespectful, *go'et* enables healthcare providers to discuss taboo topics subtly. This indirect approach reduces resistance and promotes engagement by allowing listeners to infer meaning without feeling personally targeted.

By using *go'et*, healthcare workers can promote health behaviors while minimizing face-threatening acts (FTAs) that might otherwise create resistance or discomfort. For example, instead

of telling someone they are unhygienic or at risk due to a certain behavior, a well-chosen *go'et* can hint at the consequences of such actions without pointing fingers. This approach is especially powerful in group settings, where preserving one's social image is essential. The indirectness embedded in *go'et* allows listeners to engage with the message privately and internalize it without public embarrassment. As a result, the use of *go'et* not only communicates health information effectively but also sustains respect, dignity, and mutual understanding between healthcare providers and community members.

3. Building trust and cultural resonance

The most important characteristic of *Go'et* as an off-record politeness strategy is building trust and cultural resonance between health providers and the community. Health messages are significantly accepted by the community when *go'et* is incorporated into health promotion efforts. Since *go'et* is deeply rooted in Manggarai's oral tradition, its use by healthcare workers signals cultural awareness and respect for Indigenous knowledge systems. This is evidenced by the interviews with health practitioners, indicating that messages delivered through *go'et* are often better received than delivered through direct instructions. *Go'et* is accepted as aligning with traditional wisdom passed down through generations.

Interviews with health practitioners revealed that messages conveyed through *go'et* are often more readily accepted than direct instructions. The community perceives *go'et* not as an imposition but as a continuation of familiar, ancestral wisdom. Its poetic and symbolic form connects with the audience on an emotional and cultural level. This reaffirms their identity and traditions while gently guiding behavior. This cultural resonance enables health promotion messages to be delivered in a way that feels respectful, non-invasive, and empowering.

About the above data, *go'et* has the potential to be integrated into health promotion strategies. In Manggarai, dialect Rego community, elders and cultural leaders play a crucial role in preserving and teaching *go'et* to younger generations of healthcare providers. Furthermore, collaborative efforts between health institutions and local cultural figures can enhance the effectiveness of health messaging by incorporating *go'et* into educational materials and community outreach programs.

4. Challenges of using *Go'et* in health promotion

Despite its effectiveness, the participants also mentioned the challenges of using *go'et* in health promotion. One major issue is the declining knowledge of *go'et* among younger healthcare providers. Many of whom are unfamiliar with its forms and meanings. Additionally, as health professionals increasingly come from diverse linguistic and cultural backgrounds, their ability to use *go'et* appropriately is limited. Thus, it needs for cultural training programs that equip healthcare workers with the necessary linguistic and cultural competence to employ *go'et* effectively in health communication. Another challenge is the existence of two *go'et* that carry out contra-productive meanings; *Go'et* "*emo suan wua tuka kudut ripok ka'eng kilo*", aims to persuade individuals to control birth rate, meanwhile, *Go'et* "*porong anak banar, wing do*", implying the recommendation and hope to new couples to have more children. These *Go'et* needs to be anticipated to create meaningful and acceptable information for the community.

DISCUSSION

Based on the data analyses, it's found that Go'et is potentially used as an off-record politeness strategy in promoting health to the community. It's the expansion of applying this cultural identity in expressing the way of life and how people in Manggarai, Rego dialect interact with others. It's not easy for the community to transform certain habits into a more progressive one (Pongsibanne et al., 2018). It's due to the hegemony and power of elders and those who maintain identity (Schwartz, 2015). Donnelly et al. (2012) in their study highlighted the importance of a positive attitude and the community's openness to accept the transformation. Go'et is commonly used in cultural events, serving the multifaceted interpretation for those who do not have cultural and local language knowledge. However, it's seen that Manggaraian People, Rego Dialect are open and sensitive to the change that comes to the community. Thus, using Go'et in health promotion is a new approach to influencing the community's behavior towards a healthy and prosperous life.

Using Go'et to promote health could become an option for healthcare providers to persuade the community using their values and identity. Nguyen et al. (2024) stated that integrating values in promoting better lifestyle and health is effective. By forwarding values, people feel more approachable and respected. However, it depends on how the speaker conveys messages and the strategies applied during the interaction (Schwartz, 2014). Thus, the use of Go'et is applicable and relevant to this context.

The study found some Go'et that can be used in the health promotion. The Go'et commonly possesses senses of advising, recommending, persuading, and hope. The *go'et Neka ba rumbang ngo duat rantang depet le meneh, cegong le seoh*, for instance, carried out the sense of advising the community member or the listener to anticipate sickness caused by working hard. Likewise, the *Go'et Neka ngonde mai posyandu rantang mipih linsing dango ranga*, carried out the implicit message of advising the community member to come to the village health center to obtain health services from healthcare practitioners. These Go'et are delivered through an off-record politeness strategy, aiming at reducing the face-threatening act of the listeners. Terada et al. (2021) highlighted that the interaction that involves saving the face of the listeners tends to gain more appreciation by doing what is expected through the speech. By using this *go'et*, healthcare providers provide space for reflection to the listeners about what they are doing. At the same time, the speakers know the effects of not accommodating the advice given (Daar, 2023).

The *go'et* also has the sense of persuading. It's not delivered directly, the speaker uses metaphorical lexicons in the Go'et, instead (Daar et al., 2023). In this study, the use of Go'et *Emo suan wua tuka kudut ripok kaeng kilo*, besides implicitly bringing the sense of advising, the *go'et* also has a sense of persuading. The speaker influences the listeners to have two children by using the compensation of bringing the family to a happy and prosperous life (*kudut ripok kaeng kilo*). This communication strategy helps the listener determine what to do, and at the same time consider the consequences of not doing it (Henderson et al., 2016). Young & Oppenheimer (2009) underscores the importance of communication strategies that can change the listeners' perceptions and attitudes. The human approach also needs to consider when dealing with people tied to local identity and belief (Ristea, 2013; Rahma & Wantini, 2024). Therefore, other senses of Go'et need to be applied, such as those possessing a sense of hope. Through this Go'et, the speaker not only provides the circumstances of recommendation and advice, but beyond it, the speaker gives them hope for a healthy and happy life. By using the speech, the listeners are not given the alternatives to consider which brings certain consequences. They are provided hope that influences their lives physiologically. In the context of health promotion, it's found through

Go'et uwa gula bok loho, bolel loke basa tara, which brings hope for the healthy and happy life of the community.

With its function as an off-record politeness strategy, *Go'et* has some characteristics relevant to use in health promotion. Based on the study, there are three characteristics of *Go'et* as an off-record politeness strategy in the health promotion context; its feature of indirectness, its strategy of face-saving mechanism, and its character of building trust and cultural resonance. A defining feature of *go'et* as an off-record politeness strategy is its reliance on indirectness. Healthcare professionals deliberately utilize *go'et* to discuss health issues without issuing direct instructions or explicit cautions. This is in line with previous studies stating that indirectness is one of the characteristics of an off-record strategy in communication (Khalik & Supatmiwati, 2019; Catrambone, 2016). This subtle approach allows individuals to interpret the message based on their cognitive and cultural perspectives (Al Momani et al., 2018).

One of the strengths of *Go'et* is its function as a face-saving strategy, especially when dealing with sensitive topics. Yeomans et al. (2019) stated that a face-saving strategy helps maintain the relationship between speaker and listener. In the study, the use of *Go'et* affects the rapport between healthcare providers and patients. On one hand, information should be delivered clearly to the community. On the other hand, health providers maintain rapport so the information works properly to change people's behavior. Thus, it's important to build trust by connecting the messages delivered with the cultural context of the community (Jayasinghe et al., 2025; Lowrey-Kinberg, 2020). In the study, *Go'et* proved to build trust and cultural resonance. Health workers used *Go'et* to direct people to their identity and way of life.

Despite its effectiveness, the study identified challenges in using *go'et* for health promotion. A significant concern is the decreasing knowledge of *go'et* among the younger generation. Hasanah & Andari (2020) through their study highlighted the phenomena of culture loss among the millennial generation. They discussed the oral tradition issues that are almost forgotten by this generation. The decrease in the younger generation's interest in cultural activities hinders the internalization of values into their lives (Manurung et al., 2022; Popescu & Pudelko, 2024). In the study, the challenges are encountered by both younger health providers and patients or community members. *Go'et* is considered hard to use since it's not applied in everyday interaction (Daar et al., 2023). So far, it's been used in cultural events and spoken by the elders. However, through the findings of this study, health providers are expected to learn to use *Go'et* in promoting health in the community. The literacy of *Go'et* which has varied values should be carried out so they can use an approachable strategy aligning with the culture and characteristics of the community.

The other important challenge of using *Go'et* in promoting health is the existence of two *go'et* that carry out contraproductive meaning. On one hand, the health workers deliberately create a *go'et* to persuade the individuals to control the birth rate "*emo suan wua tuka kudut ripok ka'eng kilo*". It's designed to respond national policy. On the other hand, the individuals are faced with *Go'et* implying the recommendation and hope to new couples to have more children "*porong anak banar, wing do*". This *Go'et* is deeply rooted in Manggarai culture. Popescu & Pudelko (2024) stated that culture is identity, and it shapes a community's life. People tend to accept values that are close to their lives and are willing to internalize it consciously and voluntarily. In this study, the coexistence of these two contrasting *Go'et* creates a dilemma for health promoters. Thus, this sensitive issue should be anticipated by considering the context of *Go'et* usage. As Yamin et al.

(2022) asserted the level of education and knowledge determine whether aspiration is acceptable or not. In this regard, health promoters need to consider the level of community knowledge and understanding when the Go'et is communicated to the patients.

CONCLUSION

The study concluded that go'et is potentially used in health promotion. Go'et has the power to influence the community's behavior toward healthy life. Some types of go'et can be applied in this context. Go'et functions as a powerful off-record politeness strategy that mitigates face-threatening acts, fosters cultural resonance and enhances the effectiveness of health promotion messages. However, its continued use depends on sustained efforts to preserve and transmit this linguistic practice to future generations. Integrating go'et into health education and communication strategies may contribute to more culturally sensitive and impactful health interventions in the Manggarai community. However, some challenges are found in using Go'et in the context of health promotion that should be anticipated by health providers and individuals in the community.

Despite the study has answered the research question, some issues need to be addressed in future research. First, the study limited the analyses on the potential of Go'et as an off-record politeness strategy without measuring its effectiveness. Future studies address this issue by focusing on some aspects of culture relevant to the community context. Moreover, Go'et has a broader sense that can be explored from various linguistic perspectives. Second, the study setting focused on one community dialect of Manggarai language. More dialects could be the research subject analyses in the future by focusing on the potential of using Go'et in other aspects, e.g. Go'et in classroom instruction. These varied perspectives can contribute to the theory of pragmatic and language teaching.

Some implications need to be taken into account through the study. Health promotion has its effects on people's behavior to healthy living. It's achieved through effective and meaningful information conveyed through Go'et. Thus, health workers deepen their knowledge and skills in using Go'et. Moreover, a specific course of using this communication strategy might be taken for better interaction with the individuals in the community. The young generation of the community also needs to obtain cultural transmission from their elders at home, so they become the parts of the community who understand and use Go'et consciously. Collaborative efforts between health institutions and local cultural figures can also enhance the effectiveness of health messaging by incorporating go'et into educational materials and community outreach programs.

REFERENCES

- Al-Hindawi, F. H., & Alkhazaali, M. A. R. (2016). A Critique of Politeness Theories. *Theory and Practice in Language Studies*, 6(8), 1537. <https://doi.org/10.17507/tpls.0608.03>
- Al Momani, K., Migdadi, F., & Rabab'A, E. (2018). Politeness strategies and the representation of women in the Holy Qur'an. *Intercultural Pragmatics*, 15(3), 409–435. <https://doi.org/10.1515/ip-2018-0012>

- Braun, V., & Clarke, V. (2006). Qualitative Research in Psychology Using thematic analysis in psychology Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <http://dx.doi.org/10.1191/1478088706qp063oa>
- Brown, P. (2015). Politeness and Language. In *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (Second Edi, Vol. 18). Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.53072-4>
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press (Vol. 22, Issue 4). <https://doi.org/10.2307/3587263>
- Catrambone, M. (2016). Off-record politeness in Sophocles: The patterned dialogues of female characters. *Journal of Politeness Research*, 12(2), 173–195. <https://doi.org/10.1515/pr-2016-0009>
- Creswell, J. W. (2007). *Qualitative Inquiry & Research Design; Choosing Among Five Approaches*. SAGE (Issue 4). <https://doi.org/10.1111/1467-9299.00177>
- Daar, G. F. (2023). The sociopragmatic study of speech acts in Go'et Ira in the We'e Mbaru cultural rite. *Studies in English Language and Education*, 10(2), 1084–1102. <https://doi.org/10.24815/siele.v10i2.26545>
- Daar, G. F., Beratha, N. L. S., Suastra, I. M., & Sukarini, N. W. (2023). The off-record politeness strategy and cultural values of the Belis negotiation speech event: A Sociopragmatic study. *Indonesian Journal of Applied Linguistics*, 12(3), 612–622. <https://doi.org/10.17509/ijal.v12i3.48746>
- Donnelly, T. T., Suwaidi, J. Al, Bulushi, A. Al, Enazi, N. Al, Yassin, K., Rehman, A. M., Hassan, A. A., Idris, Z., T.T., D., J.A., S., A., A., N.A., E., K., Y., A., R., & Z., I. (2012). The influence of cultural and social factors on exercise, diet, and smoking of Arabic women living with cardiovascular diseases in the State of Qatar. *Circulation*, 125(19), e730. <http://ovidsp.ovid.com/ovidweb.cgi?T=JS&PAGE=reference&D=emed10&NEWS=N&AN=71051324>
- Ekiyor, A., & Altan, F. (2020). Marketing Communication and Promotion in Health Services. *Promotion and Marketing Communications*, 1–21. <https://doi.org/10.5772/intechopen.91656>
- Kasper, G. (1990). Linguistic politeness: Current research issues. *Journal of Pragmatics*, 14(2), 193–218. <http://www.sciencedirect.com/science/article/pii/037821669090080W>
- Hasanah, L. U., & Andari, N. (2020). the Social and Cultural Values Transmission of an Oral Tradition. *Indonesian Journal of Social Research (IJSR)*, 2(3), 196–205. <https://doi.org/10.30997/ijsr.v2i3.70>
- Hawe, P. (2015). Lessons from complex interventions to improve health. *Annual Review of Public Health*, 36, 307–323. <https://doi.org/10.1146/annurev-publhealth-031912-114421>
- Hendariningrum, R. (2018). Budaya Dan Komunikasi Kesehatan (Studi Pandangan Kesehatan Pada Masyarakat Sunda Dalam Tradisi Makan Lalapan). *LUGAS Jurnal Komunikasi*, 2(1), 13–19. <https://doi.org/10.31334/jl.v2i1.118>

- Henderson, S., Barker, M., & Mak, A. (2016). Strategies used by nurses, academics and students to overcome intercultural communication challenges. *Nurse Education in Practice*, 16(1), 71–78. <https://doi.org/10.1016/j.nepr.2015.08.010>
- Jayasinghe, S., Byrne, N. M., & Hills, A. P. (2025). The culture of healthy living – The international perspective. *Progress in Cardiovascular Diseases*, February. <https://doi.org/10.1016/j.pcad.2025.02.001>
- Jugan, W., & Pandor, P. (2023). Memahami Peribahasa “Nai Ngalis Tuka Ngengga” dalam Budaya Hambor Manggarai melalui Konsep Otentisitas Martin Heidegger: Kontribusi terhadap Kesadaran Perdamaian. *Journal of Education, Humaniora and Social Sciences (JEHSS)*, 6(2), 978–994. <https://doi.org/10.34007/jehss.v6i2.1967>
- Khalik, L. A., & Supatmiwati, D. (2019). Politeness strategies as persuasive tools used in lombok commercial magazines. *Kasetsart Journal of Social Sciences*, 40(3), 735–742. <https://doi.org/10.34044/j.kjss.2019.40.3.09>
- Leech, G. N. (1983). *Principle of Pragmatics*. Longman.
- Lowrey-Kinberg, B. (2020). Retraction notice to Experimental results on the effect of politeness strategies on perceptions of police. *Language and Communication*, 69 (42–53), S0271530919300308, <https://doi.org/10.1016/j.langcom.2019.05.002>
- Manurung, E. S. D., Salsabila, F. I., Wirawan, P. T. P., Anggraini, N. D., & Pandin, M. G. R. (2022). Identity Crisis as A Threat Among Indonesian Young Generations. *Populasi*, 30(1), 1. <https://doi.org/10.22146/jp.75792>
- Marmot, M. (2017). The Health Gap: The Challenge of an Unequal World: The argument. *International Journal of Epidemiology*, 46(4), 1312–1318. <https://doi.org/10.1093/ije/dyx163>
- Mavianti, Rizka, Harfiani, G. (2020). The Role of Intercultural Communication Skills in Cultural Transfomration for Student. *Proceeding International Conference on Culture, Language and Literature IC2LC*, 9(January), 30–36. <https://proceeding.umsu.ac.id/index.php/ic2lc/article/viewFile/18/14>
- Moses, F. (2013). *Retorika Puisi Sastra Go'et Masyarakat Manggarai: Sebuah Kajian Retorika dan Puitika Lisan*. Badan Pengembangan Bahasa dan Perbukuan
- Nguyen, T. N. M., Saunders, R., Dermody, G., & Whitehead, L. (2024). The influence of culture on the health beliefs and health behaviours of older Vietnam-born Australians living with chronic disease. *Journal of Advanced Nursing*, 80(9), 3781–3796. <https://doi.org/10.1111/jan.16283>
- Nkrote, A. (2024). The Pragmatics of Politeness in Cross-Cultural Communication. *European Journal of Linguistics*, 3(3), 27–39. <https://doi.org/10.47941/ejl.2052>
- Nutbeam, D., & Kickbusch, I. (1998). Health promotion glossary. *Health Promotion International*, 13(4), 349–364. <https://doi.org/10.1093/heapro/13.4.349>

- Payán, D. D. (2021). Cultivating Health Policy Analysis and Communication Skills in Undergraduate Public Health Education: An Active Learning Approach. *Pedagogy in Health Promotion*, 7(3), 235–241. <https://doi.org/10.1177/23733799211003248>
- Pongsibanne, L., Naping, H., Hamdat, S., & Arifin, A. (2018). Social Cultural Transformation in Attitude and Behavior of. *International Journal of Sociology and Anthropology Research*, 4(5), 1–19. <https://ejournals.org/wp-content/uploads/Social-Cultural-Transformation-in-Attitude-and-Behavior-of-Padoe-Community.pdf>
- Popescu, C., & Pudelko, M. (2024). The impact of cultural identity on cultural and language bridging skills of first and second generation highly qualified migrants. *Journal of World Business*, 59(6), 101571. <https://doi.org/10.1016/j.jwb.2024.101571>
- Prasanti, D. (2018). Hambatan Komunikasi Dalam Promosi Kesehatan Program Keluarga Berencana (Kb) Iud Di Bandung Communication Considerations in Health Promotions Family Planning Program (Kb) Iud in Bandung. *Jurnal Penelitian Komunikasi Dan Opini Publik*, 22(1), 53–61. <https://jurnal.kominfo.go.id/index.php/jpkop/article/download/1146/887>
- Rahma, A., & Wantini, W. (2024). Human Behavior in Social Context. *Jurnal Impresi Indonesia*, 3(6), 411–417. <https://doi.org/10.58344/jii.v3i6.5049>
- Ristea, I. (2013). Reflections on Mechanisms Influencing Human Behavior. *Procedia - Social and Behavioral Sciences*, 92(Lumen), 799–805. <https://doi.org/10.1016/j.sbspro.2013.08.757>
- Sadana, S., Spees, C. K., Ramaswamy, B., & Taylor, C. A. (2024). Cultural Perceptions of Health in Asian Indian Adults. *Journal of Nutrition Education and Behavior*, 000(000). <https://doi.org/10.1016/j.jneb.2024.07.005>
- Santos, R. R. S. D., Araneta, J. E., Ingilan, S. S., & Palayon, R. T. (2023). Politeness strategies of Manobo students in a classroom in Kidapawan City, Philippines. *Southeastern Philippines Journal of Research and Development*, 28(2), 27–54. <https://doi.org/10.53899/spjrd.v28i2.247>
- Schwartz, S. H. (2014). National Culture as Value Orientations: Consequences of Value Differences and Cultural Distance. *Handbook of the Economics of Art and Culture* (Vol. 2). <https://doi.org/10.1016/B978-0-444-53776-8.00020-9>
- Schwartz, S. H. (2015). *Cultural values influence and constrain economic and social change*. In *Book Culture Matters: In Russia and Everywhere*. Lexington Books
- Semiun, A. (2014). The Functions of Politeness Marker “IO” in Manggarai Language: Kempo Speech. *Liceo Journal of Higher Education Research*, 9(1). <https://doi.org/10.7828/ljher.v9i1.411>
- Sidiropoulou, M. (2017). Politeness shifts in English-Greek political science discourse: Translation as a language change situation. *Journal of Politeness Research*, 13(2), 313–343. <https://doi.org/10.1515/pr-2015-0030>

- Sukarno. (2018). Politeness strategies, linguistic markers and social contexts in delivering requests in Javanese. *Indonesian Journal of Applied Linguistics*, 7(3), 659–667. <https://doi.org/10.17509/ijal.v7i3.9816>
- Sumiati, D. (2017). Intercultural Communication Based on Local Wisdom That Made the People of Bali Reject Sharia Tourism. *Asian Journal of Media and Communication*, 1(2), 137–146. <https://doi.org/10.20885/asjmc.vol1.iss2.art4>
- Syam, S. (2019). Sapaan Dalam Bahasa Mbojo: Ke Arah Sikap Kesantunan Berbahasa Dalam Perspektif Budaya Nusantara. *Humanitatis Journal on Language and Literature* 5 (2). <https://journal.universitasbumigora.ac.id/index.php/humanitatis/article/view/458>
- Terada, K., Okazoe, M., & Gratch, J. (2021). Effect of politeness strategies in dialogue on negotiation outcomes. *Proceedings of the 21st ACM International Conference on Intelligent Virtual Agents, IVA 2021*, 195–202. <https://doi.org/10.1145/3472306.3478336>
- Tili, T. R., & Barker, G. G. (2015). Communication in Intercultural Marriages: Managing Cultural Differences and Conflicts. *Southern Communication Journal*, 80(3), 189–210. <https://doi.org/10.1080/1041794X.2015.1023826>
- Widayanti, A. W., Green, J. A., Heydon, S., & Norris, P. (2020). Health-seeking behavior of people in Indonesia: A narrative review. *Journal of Epidemiology and Global Health*, 10(1), 6–15. <https://doi.org/10.2991/jegh.k.200102.001>
- Yamin, A., Suryani, S., Rahayu, S. Y., & Juniarti, N. (2022). Relationship between Perception, Educational Level, Place, Achievement, and Risk Behavior Among in-school Adolescents in Garut District. *Open Access Macedonian Journal of Medical Sciences*, 9(T6), 193–200. <https://doi.org/10.3889/oamjms.2021.7311>
- Yaqin, L. N., Yusof, N., Ismail, I. N., & Shaari, A. H. (2023). Negotiating Price in the Elopement of the Sasak Culture: Politeness Acts in Disagreeing. *GEMA Online Journal of Language Studies*, 23(4), 79–94. <https://doi.org/10.17576/gema-2023-2304-05>
- Yeomans, M., Kantor, A., & Tingley, D. (2019). The politeness package: Detecting politeness in natural language. *R Journal*, 10(2), 489–502. <https://doi.org/10.32614/RJ-2018-079>
- Young, S., & Oppenheimer, D. M. (2009). Effect of communication strategy on personal risk perception and treatment adherence intentions. *Psychology, Health and Medicine*, 14(4), 430–442. <https://doi.org/10.1080/13548500902890103>