

FACE THREATENING ACTS IN JEONG MYEONG-SEOK DOCUMENTARY (2023)

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Abstract

This journal article examines the speech acts within the Jeong Myeong-Seok cult, as portrayed in the documentary *In the Name of God: Unholy Betrayal* (2023). Through a pragmatic lens, the study investigates the use of face-threatening acts (FTAs) and politeness strategies in Jeong Myeong-Seok's manipulation of followers through verbal communication. The analysis focuses on the contextual significance of Jeong Myeong-Seok's language, considering both the intended meaning of the speaker and the interpretation by listeners. The concept of face, encompassing positive and negative faces, is employed to understand how FTAs jeopardize the self-perception and social identity of the interlocutors. Employing a descriptive, qualitative research methodology, the study presents findings and discussions derived from data extracted from the documentary, shedding light on the specific FTAs employed by Jeong Myeong-Seok and the corresponding use of politeness strategies. The research aims to enhance comprehension of power dynamics in cults and the significant role played by language in manipulating the beliefs and actions of followers. This study contributes to the advancement of knowledge in the fields of education, language, and literature by providing insights into the intricate relationship between language use, power dynamics, and influence within cults, thereby enriching the scholarly discourse in these domains.

Kata Kunci: *pragmatics, face concept, Face Threatening Acts (FTAs), politeness strategies.*

1. INTRODUCTION

Speech acts have always been a powerful tool for influencing others. A competent speaker will be able to convey ideas and opinions that can move the audience. Constructing a flawless speech, however, is a challenging endeavor. It necessitates

careful consideration of several aspects, including the message's intelligibility, the speaker's position concerning the topic in question, and the use of language to accomplish particular objectives.

People, basically, strive to build their image and influence as best as possible.

Unfortunately, not all speakers use speech acts in a good way as Jeong Myeong-Seok (JMS) does. Being a founder and a leader of the heretical sect in Korea, he embodies a sermon in a bad light. This brainwashed system has damaged either the face of the addressee or the speaker itself. The heinous ways he has carried out over the years seem to invite the attention of various parties, including those who oppose him. Thanks to the anti-JMS movement, a documentary about how terrible and frightening the influence of Jeong Myeong-Seok in speaking was published in a documentary entitled *In the Name of God: Unholy Betrayal* (2023), which aired through Netflix. The documentary reveals how the 4 heretical cults in Korea were able to move and develop their influence. In Netflix, the Jeong Myeong-Seok cult listed in episode 1, focuses on how the speech acts of each victim have been orderly manipulated by the perpetrator, Jeong Myeong-Seok. Therefore, one of the things that are needed to analyse further the implications of Jeong Myeong-Seok's speech act is the use of pragmatism.

Pragmatics is concerned with the study of how meaning in speech acts is communicated by speakers and interpreted by listeners/readers (Yule, 1996, p.3). This implies that Pragmatics primarily concerns itself with the contextual significance of the speaker's language, as it examines the implications and interpreted context rather than solely focusing on the literal meaning of individual words or phrases in spoken communication. Therefore, the context will be traced more thoroughly to analyse the listener's interpretation and the overall context, which affects the speech act. In this case, pragmatics plays a role in explaining how language works and how human interaction occurs.

Every language user around the world has the capacity for interpreting and building up imagery in social interaction.

According to Brown and Levinson (1978, p. 66) is although self-image is something that can be invested emotionally, the face in humans may be damaged, maintained, or increased depending on the interaction. Basically, the face of each individual is regarded as quite significant and vulnerable; they avoid their face is endangered, but at the same time, they may threaten others' faces consciously and unconsciously. The best interests of all parties are often served by maintaining each other's faces. Nonetheless, there are constantly individuals who exploit others' faces in a negative and manipulative manner, with the intention of convincing people to align themselves with the speaker. In this case, this Face Threatening Acts (FTAs) may be seen as a disadvantage to other people. Seeing this fairly susceptible image, one's self-image needs more attention in its implication in social interactions. Self-image is divided into negative face and positive face. Negative faces are associated with the personal freedom of expression while positive faces are a positive standard of a person's personality (Brown and Levinson, 1987, p. 61). Therefore, FTAs can be divided into four types: a) Face Threatening the Hearer's Positive Face. b) Face Threatening the Hearer's Negative Face. c) Face Threatening the Speaker's Positive Face. d) Face Threatening the Speaker's Negative Face

Sometimes even a simple, everyday sentence can be seen as threatening. In communicating ideas to the intended audience, the Face Threatening Acts can be found in a variety of contexts. The application of FTAs, especially for religious leaders, has a significant impact because of the power of words that affect the audience. In addition to the FTAs, the politeness strategy is usually involved in its implementation. Politeness strategies relate to how people use language when they are communicating with several strategies used: *off-record, negative politeness, positive*

politeness, and *on-record baldly* (Brown and Levinson, 1978, p. 68). Further explanation can be seen below: a) Bald-on-Record, b) Positive Politeness, c) Negative Politeness and d) Off-Record

This exploration is conducted to unravel the intricacies of linguistic manipulation within Jeong Myeong-Seok's heretical cult, shedding light on the specific tactics employed and their profound implications on followers' autonomy and self-perception. Therefore, the research will concentrate on pragmatic studies in the Face Threatening Acts and its politeness strategies to further discuss the speaker's intended meaning and the listener's interpretation, which threatens personal freedom or self-image.

B. METHOD

To be successful in conducting the research, the methodological approach is employed by analyzing and interpreting the findings. In this case, this study has used a descriptive, qualitative method to frame the analysis. It covers five key aspects of the study such as type of study; object, data, and data source; data collection technique; data analysis technique; and data validity. Christensen, Johnson, and Turner (2011, p. 52) mention that "qualitative data consist of words, pictures, clothing, documents, or other non-numerical information", and the descriptive method is the method of research that includes the description of the 'who, what, and where of events or experiences' from a subjective point of view (Kim et al., 2017, p. 23).

C. RESULT AND DISCUSSIONS

Results

The analysis of speech acts within the Jeong Myeong-Seok cult, as depicted in the documentary "In the Name of God: Unholy Betrayal" (2023) episode 1, revealed various instances of face-threatening acts (FTAs) and the implementation of diverse politeness strategies. The study

encompassed 13 distinct data analyses, each presenting unique findings. The primary focus was on identifying FTAs Threatening Speaker's Positive Face, FTAs Threatening Speaker's Negative Face, FTAs Threatening Hearer's Positive Face, and FTAs Threatening Hearer's Negative Face. Also, this study explores more the politeness strategy used in implementing FTAs include bald-on-record, positive politeness, negative politeness, and off-record strategy.

Data 1

Jeong Myeong-Seok
Hug me tight. Say you
love the Lord.

(Episode 1, 00:25)

The use of imperatives like "Hug me tight" and the explicit demand to express love for the Lord indicates a lack of concern for the addressee's autonomy or feelings. This bald-on-record strategy can be seen as imposing and may be perceived as socially inappropriate or aggressive, especially depending on the relationship between Jeong Myeong-Seok and the other person.

The Face Threatening Act in this data involves the explicit demand for physical intimacy and a specific expression of affection. By instructing the other person to "Hug me tight" and to verbally express love for the Lord, Jeong Myeong-Seok is placing a direct and potentially uncomfortable demand on the addressee's negative face. The imposition on negative face is evident as the demand involves an intimate physical gesture (hugging) and the expression of deep emotions (saying "I love the Lord"). This could be perceived as intrusive and may threaten the individual's autonomy and personal space. Additionally, the specific mention of expressing love for the Lord adds a religious and potentially coercive dimension to the request, further intensifying the face-threatening nature of the act.

Data 2

Maple Yip/Jeong Seo-Jeong
 What he did was
 disgusting and so
 perverted. If he
 actually loved me, he
 wouldn't have done that.
 (Episode 1, 01:33)

Maple Yip chooses not to directly confront Jeong Myeong-Seok but rather expresses her disapproval indirectly by labeling his actions as offensive. By stating, "What he did was disgusting and so perverted," she avoids directly accusing him while still conveying her strong negative emotions. This indirect approach can be seen as an attempt to minimize the face-threatening act while making her sentiments clear. The politeness strategy employed by Maple Yip in this context can be characterized as "negative politeness" strategy.

The face-threatening act in Data 2 revolves around the accusation of disgusting and perverted behavior by Jeong Myeong-Seok. Maple Yip implies that if he truly loved her, he would not have engaged in such actions. The face-threatening nature lies in the criticism of Jeong Myeong-Seok's character and actions, which challenges his positive face. This accusation challenges his positive self-image and potentially damages his social standing.

Data 3

Maple Yip/Jeong Seo-Jeong
 (Sobbed)
 I kept calling the Lord
 as he was raping me. I
 asked him why I was
 going through something
 like that. To be honest,
 after that happened to
 me, I thought about

killing myself every
 single day.

(Episode 1, 01:48)

Maple Yip expressed her feeling after showing several minutes of audio recordings of when she was assaulted sexually. Jeong Myeong-Seok's behavior towards her can be identified as employing the "bald-on-record" politeness strategy. He explicitly demands that she referred to him as "Lord" or "God" while she was serving him, even when she is sick. This strategy involves making direct and explicit demands without considering the potential impact on her face or attempting to soften the imposition.

Maple Yip, as a sexual assault victim, got their positive self-image threatened. She made a statement about her shortcoming and emotional breakdown. Being ignorant, Jeong Myeong-Seok showed no interest or engagement with Maple's feelings to the point Maple was getting depressed. All his care was only having sexual intercourse. Therefore, it can be concluded that the speaker, Maple, has been threatened in her positive face.

Data 4

Jeong Myeong-Seok
 What if you can't see me?
 If you can't, just look
 at me. You don't need to
 search for God. I am God.
 (Episode 1, 02:59)

In Data 4, Jeong Myeong-Seok's statement exhibits a politeness strategy characterized by the "bald-on-record" approach. This strategy involves making direct and explicit statements without attempting to soften the imposition or considering the potential face-threatening nature of the message. Jeong Myeong-Seok explicitly asserts his identity as God, stating, "You don't need to search for God. I am God." This directness reflects the "bald-on-

record" politeness strategy as he makes a straightforward and unambiguous claim about his identity.

The face-threatening act in this data lies in Jeong Myeong-Seok's bold assertion that he is God. This claim challenges conventional beliefs and may be perceived as arrogant or blasphemous by those who adhere to traditional religious views. The FTAs here involve a direct challenge to the positive face of the listeners who may hold different beliefs about the divine.

Data 5

Jeong Myeong-Seok Followers
You're so handsome! Come
here, My Lord.

(Episode 1, 03:14)

The followers employ positive politeness by complimenting Jeong Myeong-Seok's appearance with the statement "You're so handsome!" The use of the honorific "My Lord" adds a layer of respect and deference, contributing to the positive politeness strategy. By expressing admiration and using an honorific title, the followers seek to maintain and enhance the positive face of Jeong Myeong-Seok, indicating a supportive and reverential tone.

Jeong Myeong-Seok's influence over his followers creates a situation where expressing admiration and using titles like "My Lord" might be more than just a simple compliment. The FTA lies in the potential coercion or pressure for the followers to conform to a specific mode of communication that reinforces Jeong Myeong-Seok's perceived superiority and authority. The use of the term "My Lord" can be seen as a subtle imposition on the followers' negative face, obliging them to show deference and submission.

Data 6

Producer of the Documenter

Hey, Sir. I know you
followed us from the
airport. Who are you?

(Episode 1, 08:14)

The use of the term "Sir" adds a level of formality and respect, contributing to a negative politeness strategy by attempting to minimize the potential threat to the addressed person's face. However, the overall tone is assertive, indicating that the producer is not completely avoiding the accusation but rather choosing a relatively indirect way to address the issue. The politeness strategy employed here can be identified as the "negative politeness" strategy. The producer attempts to address the situation indirectly while acknowledging the potential face-threatening act of accusing someone of stalking.

The face-threatening act in Data 6 involves the act of stalking by Jeong Myeong-Seok's followers, which is intended to intimidate and threaten Maple, discouraging her participation in the documentary that exposes the truth about Jeong Myeong-Seok's heretical sect. Stalking is a significant FTA as it intrudes upon personal boundaries, induces fear, and can have severe psychological impacts. The act of stalking by Jeong Myeong-Seok's followers involves a clear violation of the hearer's negative face.

Data 7

Jeong Myeong-Seok Followers
The hospital couldn't do
anything about my
arthritis and herniated
disk, but his prayer
healed me.

(Episode 1, 20:14)

In this context, the followers use positive politeness by attributing the healing to Jeong Myeong-Seok's prayer. This strategy serves to reinforce a positive image of Jeong

Myeong-Seok, highlighting his supposed abilities and portraying him as a figure with miraculous healing powers. The use of positive language and giving credit to Jeong Myeong-Seok's prayer is intended to maintain a positive relationship and connection with the leader, reinforcing the positive face of both the followers and Jeong Myeong-Seok.

By attributing the healing to Jeong Myeong-Seok's prayer rather than medical intervention, there is a potential threat to the rational understanding of medical science and the followers' ability to make informed decisions about their health. The followers may be coerced or influenced to reject conventional medical practices in favor of the leader's supposed divine intervention, posing a threat to their autonomy and critical thinking. This is considered as threatening the hearer's negative face.

Data 8

The Victim's Court Testimony
I wasn't getting treated like a human being. It was so unfair. Jeong Myeok-Seok was like Satan.

(Episode 1, 23:03)

The victim's court testimony utilizes the "negative politeness" strategy. The victim directly expresses her negative emotions and suffering, framing it in a way that communicates her feelings without directly accusing Jeong Myeok-Seok. The use of strong language, such as describing Jeong Myeok-Seok as "Satan," indicates a negative politeness strategy, allowing the victim to convey the severity of her experience while maintaining a degree of indirectness in a formal court setting.

On the other side, the victim's confession in the court testimony poses a potential threat to her positive face. By openly acknowledging and sharing the hardships

she endured, including being treated unfairly and characterizing Jeong Myeok-Seok as "Satan," the victim is risking a threat to her own positive face. Confessing such experiences, especially in a public and legal setting, may lead to stigmatization, judgment, or challenges to her own self-image and reputation. However, by characterizing Jeong Myeok-Seok as "Satan," the victim is making a strong negative evaluation of his character, posing a potential positive face threat to Jeong Myeok-Seok. This characterization challenges his positive self-image and reputation.

Data 9

Kim Ji-Eun
He said that I could never... tell my parents or people at the church.

(Episode 1, 30:37)

The use of "I could never" implies a level of shared understanding or agreement, aligning with positive politeness by seeking to maintain a harmonious relationship. Simultaneously, the instruction not to share the incident is somewhat off-record, as it suggests a taboo or sensitive topic without explicitly stating it. This combination of positive politeness and off-record elements aims to influence Kim Ji-Eun's behavior without directly commanding her, recognizing the potential face-threatening nature of the request.

The Face-Threatening Act (FTA) in Data 9 revolves around the explicit instruction from Jeong Myeong-Seok for Kim Ji-Eun not to disclose the sexual harassment to her parents or people at the church. This instruction poses a significant negative face threat to Kim Ji-Eun. The instruction challenges Kim Ji-Eun's autonomy and ability to share her experiences with the people she trusts, like her parents or church

members. It imposes a restriction on her freedom to communicate about a traumatic event, thereby threatening her negative face

Data 10

LEE YUN-JU

One of the girls said that Mr. Jeong performed health check-ups. She also mentioned that he had cured diseases, so I was grateful.

(Episode 1, 35:50)

Jeong Myeong-Seok invites Lee Yun-Ju to go to his chamber and lures her to do a sexual relationship with her manipulatively. 16th years old Lee Yun-Ju, an innocent and naïve girl, at that time, found the incident so confusing. Thus, she tried to ask one girl around her in the cult, but the other member said it was normal and nothing weird to serve God like that. It can be inferred that Jeong Myeong-Seok utilized an indirect approach to communicate a message and make a request to his followers, avoiding direct or explicit statements. He employed the off-record strategy by using the pretext of a health checkup as a means to carry out his harassing behavior.

Eventually, Lee Yun-Ju, as a speaker, gave reasons for her actions or decisions, which can be a face-threatening act. It is perceived as an offense to the speaker's autonomy or competence, which is commonly described as threatening the speaker's negative face on pragmatics. In this case, she emphasized and implemented that she must be grateful for what Jeong Myeong-Seok did to her mind. Also, deep down, she felt that her decision-making power is being questioned or undermined.

Data 11

Lee Yun Ju

I told him that it was hurting me. And Jeong Myeong-Seok simply said to me, "It always hurts the first time."

(Episode 1, 36:33)

In this context, Jeong Myeong-Seok's response attempts to downplay the discomfort experienced by Lee Yun Ju by providing a casual explanation, suggesting that the pain is a normal part of the experience. By offering a seemingly nonchalant response, Jeong Myeong-Seok uses positive politeness to mitigate the potential face-threatening nature of the situation. The intention is to maintain a veneer of normalcy and minimize the acknowledgment of the harm caused.

The Face-Threatening Act encompasses threats to the hearer's positive face, contributing to the challenging dynamics of power and vulnerability within the context of sexual harassment. This casual response can be perceived as a threat to Lee Yun Ju's positive face, as it lacks empathy and understanding. The failure to express concern or provide comfort undermines her positive self-image and can contribute to feelings of isolation and distress. It minimizes her feelings and fails to acknowledge the harm caused, potentially leading to feelings of invalidated suffering.

Data 12

LEE YUN-JU

...We gave him high-fives, brought him water, and wiped off his sweat. We were supposed to receive Jeong Myeong-Seok's blessings after the shower. So, when he went inside, we would wash him, and then... he would have sex with us

(Episode 1, 46:50)

In the annual sports event in Jeong Myeong-Seok cult, the girls were usually asked to cheer for him on the sidelines. They usually had to serve him like bringing him water, wiping off his sweat, washing his body, as well as doing sexual intercourse with him. The communication style used in this context can be defined as "bald-on-record," where the requests were made directly and explicitly without any attempt to soften or mitigate the imposition on the hearers.

As Lee Yun-Ju keeps mentioning 'we were supposed to', it is indicated clearly that she was reasoning with what she did back then. She illustrated that their mind was brainwashed awfully and regarded the sexual assault occurred as they had to receive Jeong Myeong-Seok's blessing. As a result, they would feel obliged to do what Jeong Myeong-Seok ordered. The speaker's freedom of action was threatened here at the moment they uttered that heretical belief. It can be concluded that the speaker is threatened by her negative face.

Data 13

LEE YUN-JU

Once, I asked Jeong Myeong-Seok, "What would happen if I got pregnant while making love with the Lord?"

JEONG MYEONG-SEOK

Do you want to get pregnant? If you get pregnant, we wouldn't have sex, and you'd need surgery.

(Episode 1, 48:50)

One time, Lee Yun-Ju was getting anxious about her body condition. She did a

sexual relationship almost every day with Jeong Myeong-Seok, after all. That slipped into her mind what would happen if she bore his baby. However, Jeong Myeong-Seok did not favor that idea and asked her to do an abortion, instead. His response to Lee Yun-Ju's concern about the possibility of getting pregnant can be defined as utilizing the negative politeness strategy. Rather than making a direct demand or request for an abortion, he indirectly acknowledges her worry by asking if she wants to get pregnant and mentioning the potential need for surgery.

Nevertheless, based on the imposition that Lee Yun-Ju gets, it can be considered a face-threatening act as it is illustrated that Jeong Myeong-Seok ignored the speaker's feelings indirectly. It is perceived as a lack of consideration or value for the speaker's input as it was damaging the speaker's positive self-image.

After meticulously analyzing the linguistic landscape within the documentary, *In the Name of God: Unholy Betrayal* (2023), this study has unearthed a myriad of face-threatening acts (FTAs) strategically employed by Jeong Myeong-Seok within the context of his heretical cult. The total of specific types of FTAS found can be seen in the table below:

No	Type of FTAs	Total Instances
1	FTAs Threatening Speaker's Positive Face	3 21.4%
2	FTAs Threatening Speaker's Negative Face	2 14.3%
3	FTAs Threatening Hearer's Positive Face	4 28.6%
4	FTAs Threatening Hearer's Negative Face	5 35.7%

Table 1. The Total of FTAs Found in Data Analysis

This table provides a breakdown of face-threatening acts (FTAs) based on the type of threat posed to either the speaker's or hearer's positive or negative face. For instance, 4 Data involve FTAs Threatening Hearer's Positive Face, highlighting the most type of

threat used in the documentary. It is noteworthy that in Data 8, the utterances encompass both FTAs Threatening Speaker's Positive Face and FTAs Threatening Hearer's Positive Face, contributing to the overall percentages. Aside of that, the data analyses indicated the utilization of different politeness strategies:

No	Type of Politeness Strategy	Total Instances	
1	Bald-on-Record strategy	4	30.8%
2	Positive Politeness strategy	2	15.4%
3	Negative Politeness strategy	5	38.5%
4	Off-Record strategy	2	15.4%

Table 2. The Total of Politeness Strategy Found in Data Analysis

This table outlines instances of various politeness strategies employed within the analyzed data. It provides insights into how speakers navigate communication, ranging from direct and explicit (Bald-on-Record) to more indirect and mitigated strategies (Positive Politeness, Negative Politeness, and Off-Record). It is shown that the speech act within Jeong Myeong-Seok cult uses Negative Politeness the most.

Discussions

The present research is inspired by notable studies in the field of linguistics, particularly those focused on pragmatics fields, especially face-threatening acts (FTAs) and politeness strategies.

Cahyaningrum, Rajeg, and Ediwan (2022) explored the FTAs employed by the main character in "The Half of It" movie, categorizing them into types such as threatening the hearer's negative face, threatening the speaker's negative face, threatening the hearer's positive face, and threatening the speaker's positive face. This study contributes to our understanding of how FTAs are enacted in cinematic discourse, providing a basis for comparison with verbal communication.

Supri and Simatupang (2020) investigated particularized conversational

implicatures in a sitcom serial, emphasizing the impact of violating cooperative principles of communication. The study identified particularized conversational implicatures in assertive illocutionary acts, shedding light on how misunderstandings can be avoided through understanding the intended message despite violations of cooperative principles. This research provides a nuanced exploration of conversational implicatures within the context of sitcom discourse, expanding our understanding of pragmatic phenomena.

These studies collectively contribute to the broader field of pragmatics by exploring various aspects of language use, from FTAs in cinematic discourse to the intricacies of conversational implicatures. The incorporation of these insights into the current research enriches the scholarly discourse on language pragmatics, providing a comprehensive view of the multifaceted nature of communication.

Building upon the foundations laid by previous research on linguistic pragmatics, particularly studies examining face-threatening acts (FTAs) and politeness strategies, this study identifies and expands upon related research gaps. The following are the research gaps addressed by this investigation:

1. Previous studies, such as those by Cahyaningrum, Rajeg, and Ediwan (2022) on FTAs in movies, predominantly focus on everyday contexts. A significant research gap exists in understanding the intricate dynamics of speech acts within cult settings, particularly those manipulated for control and manipulation, as exemplified by Jeong Myeong-Seok's heretical cult.
2. Existing research, including Supri and Simatupang's (2020) exploration of conversational implicatures in sitcoms, predominantly centers on fictional contexts. The current study innovatively applies linguistic analysis to a

documentary, *In the Name of God: Unholy Betrayal* (2023), presenting a novel approach to studying FTAs in a real-life cult scenario, thereby contributing to the limited body of research in this domain.

3. While the identified research gaps address linguistic aspects, the broader gap lies in the limited understanding of cult dynamics, particularly concerning linguistic manipulation. This study aims to provide insights into how Jeong Myeong-Seok employs FTAs and politeness strategies to control and manipulate the beliefs and actions of his followers, contributing to a deeper comprehension of power dynamics within cults.

D. CONCLUSION

In conclusion, the examination of face-threatening acts (FTAs) and speech manipulation within the documentary "In the Name of God: Unholy Betrayal" revealed a compelling pattern. The most prevalent FTAs were those threatening the hearer's negative face, comprising approximately 35.7% of all instances analyzed. This dominance in the utilization of FTAs targeting the hearer's negative face suggests a deliberate tactic employed by Jeong Myeong-Seok to exert influence within his heretical cult. Notably, the primary politeness strategy employed to implement these FTAs was negative politeness, accounting for around 38.5% of the total instances. This strategic use of negative politeness acts as a subtle tool for manipulation, aimed at softening the impact on followers' autonomy and decision-making power. By strategically employing negative politeness, the speaker not only creates a façade of courtesy but also prompts followers to introspect and question themselves. This insidious process contributes to a form of psychological manipulation akin to brainwashing, as

individuals gradually internalize the imposed beliefs and behaviors. The distribution percentages underscore the nuanced interplay between specific politeness strategies and FTAs, shedding light on their role in shaping the intricate linguistic dynamics within the cult context. Recognizing these patterns becomes crucial for a comprehensive understanding of linguistic manipulation within cult environments and similar contexts.

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