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Religiosity, Social Control, and Peer Control in Relation to Swearing Normalization: A PLS-SEM Study

Fadhlurrahman^{1, 6,*}, Hasruddin², Riswanto³, Firman⁴, Sutiyono⁵, Agus Martins⁶ and Yuliana⁷

¹*Department of Islamic Education, Universitas Ahmad Dahlan, Yogyakarta, Indonesia*

²*STKIP Paris Barantai, Kotabaru, Indonesia*

³*SMP Satap Negeri 2 Mepanga, Mepanga, Indonesia*

⁴*Biology Education Study Program, Universitas Sulawesi Barat, Majene, Indonesia*

⁵*Department of Elementary School Teacher Education, Universitas Nahdlatul Ulama Yogyakarta, Yogyakarta, Indonesia*

⁶*Graduate School, Universitas Negeri Yogyakarta, Yogyakarta, Indonesia*

⁷*SMP Satap Negeri 1 Mepanga, Mepanga, Indonesia*

*Corresponding author. Email: fadhlurrahman.2023@student.uny.ac.id

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Abstract

Swearing is increasingly understood not merely as a form of offensive language but as a socially situated practice whose acceptability is shaped by interpersonal relationships, normative expectations, and group contexts. Previous studies have demonstrated that swearing may function as an expression of emotion, solidarity, group identity, and social affiliation, while religious and social norms may simultaneously influence the boundaries of acceptable language use. However, empirical research integrating religiosity, social control, and peer control into a single explanatory model of swearing normalization remains limited. This study examines the relationships between religiosity, social control, peer control, and swearing normalization using partial least squares structural equation modeling (PLS-SEM). The analysis was conducted using 300 valid observations and four reflective constructs. The measurement model demonstrated satisfactory indicator reliability, internal consistency, and convergent validity, with outer loadings ranging from 0.746 to 0.839, Cronbach's alpha from 0.945 to 0.974, composite reliability from 0.952 to 0.976, and AVE from 0.609 to 0.673. Discriminant validity was also supported, with HTMT values ranging from 0.095 to 0.648. The structural model explained 53.5% of the variance in swearing normalization ($R^2 = 0.535$). Religiosity showed a significant positive relationship with swearing normalization ($\beta = 0.461$, $t = 10.778$, $p < 0.001$), followed by social control ($\beta = 0.328$, $t = 7.659$, $p < 0.001$), whereas peer control showed a significant negative relationship ($\beta = -0.269$, $t = 6.576$, $p < 0.001$). Effect sizes were moderate for all three predictors, while Q^2 predict values ranged from 0.298 to 0.393. The positive association between religiosity and swearing normalization provides a theoretically important insight, suggesting that religious commitment may not translate uniformly into behavioral restraint across different forms of everyday language use. This finding highlights the context-dependent expression of religious norms when language practices are embedded in informal social interaction. Overall, the findings suggest that swearing normalization is embedded in a complex normative environment in which religious identity, broader social regulation, and peer-based control may operate in different directions. Given the cross-sectional design, these findings are interpreted as statistical associations rather than causal effects.

Keywords: religiosity; social control; peer control; swearing normalization; social norms; PLS-SEM

1. INTRODUCTION

Swearing is a distinctive form of language use because its meaning and social consequences are strongly dependent on context. Contemporary scholarship demonstrates that swearing may serve multiple functions, including emotional expression, interpersonal bonding, identity construction, emphasis, and management of social relationships. Consequently, swearing cannot be understood simply as inherently inappropriate language; rather, its acceptability is negotiated through social norms and the relationships among speakers [1].

The normalization of swearing is particularly important because repeated exposure to a behavior can alter perceptions of what is ordinary, acceptable, or socially expected. Research based on the Theory of Normative Social Behavior indicates that descriptive norms can influence swearing behavior, particularly when individuals perceive social or interpersonal benefits from using swear words. Among Korean adolescents, for example, perceptions that swearing provides socialization benefits increased the tendency to follow normative perceptions surrounding swearing [2]. This suggests that normalization is not simply an individual linguistic preference but can emerge through interaction between personal beliefs and perceived social environments.

Peer relationships are particularly relevant to this process. Swearing may function as a marker of closeness, solidarity, humor, and group membership, meaning that individuals may adopt linguistic practices that are common within their friendship groups. Recent research similarly shows that swearing can operate as social bonding when used within trusted peer relationships, while other studies demonstrate that peer mimicry can contribute substantially to the diffusion of offensive speech and the formation of collective behavioral norms [3].

At the same time, social control provides a contrasting mechanism. Social control refers broadly to interpersonal or institutional responses that communicate whether a behavior conforms to or violates socially accepted norms. In this sense, social control can constrain deviant or uncivil behavior by increasing the perceived social costs of norm violations. Research on social norms and social control demonstrates that the relationship between descriptive norms, prescriptive norms, and behavioral responses is central to understanding how individuals regulate socially inappropriate conduct [4].

Religiosity represents another potentially important normative mechanism. Religious commitment can shape moral evaluations, behavioral standards, and perceptions of acceptable conduct. Previous research has frequently examined religiosity as a form of social control and has found that religious commitment may be associated with lower levels of delinquent or deviant behavior. However, the strength and direction of this relationship are not universal and may depend on the type of behavior examined and on the social-control mechanisms operating alongside religiosity [5].

Importantly, existing research has not established a simple and universal relationship between religiosity and deviant behavior. Studies have reported that the apparent effect of religiosity can diminish after social-control variables are introduced, suggesting that religious effects may partly operate through broader mechanisms of social regulation. Other research has similarly emphasized that religion can function simultaneously as an internalized moral system and as a source of social control through participation in religious communities [5].

This study therefore integrates religiosity, social control, and peer control into a single PLS-SEM framework to examine their relationships with swearing normalization. The theoretical contribution of this study extends beyond establishing statistical associations among religiosity, social control, peer control, and swearing normalization. The study proposes a contextualized understanding of religiosity in everyday language behavior. Although religiosity is commonly conceptualized as a normative and social-control mechanism that constrains deviant behavior, its behavioral expression may vary according to the social meaning and interactional context of a particular behavior. Swearing provides an important case because the same linguistic expression may function as norm violation in one context but as humor, solidarity, affiliation, or informal communication in another. Thus, religiosity may coexist with the normalization of particular forms of swearing rather than uniformly suppressing them. The present study contributes to religiosity and social-control research by distinguishing between religious normative orientation and its context-dependent behavioral expression [6].

2. CONCEPTUAL FRAMEWORK AND HYPOTHESES

Figure 1 presents the conceptual framework. Religiosity, social control, and peer control are modeled as exogenous reflective constructs, while swearing normalization is modeled as the endogenous

reflective construct. The framework specifies three direct hypotheses.

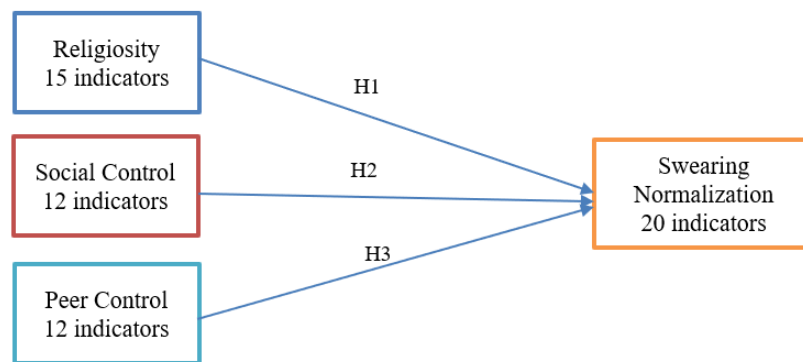


Figure 1. Conceptual Framework of the Study

H1: Religiosity is significantly associated with swearing normalization.

H2: Social control is significantly associated with swearing normalization.

H3: Peer control is significantly associated with swearing normalization.

A non-directional formulation is deliberately used because empirical literature does not provide sufficient grounds for assuming that each predictor must operate in the same direction across different cultural and behavioral contexts. This is especially relevant given that swearing can simultaneously function as a norm violation and as a socially bonding practice [1].

Accordingly, religiosity is not assumed in this study to exert a uniformly suppressive relationship with all forms of informal or norm-sensitive language behavior. Its association with swearing normalization may depend on how individuals interpret religious norms within everyday interactional settings. This contextual perspective provides a theoretical basis for examining the direction of the relationship empirically rather than imposing a priori negative association.

3. METHOD

3.1. Research Design and Data

This study employed a quantitative cross-sectional design using survey data. The final dataset consisted of 300 valid observations, with no missing values across the variables included in the analysis. The observed indicators were measured on a five-point response scale, with values ranging from 1 to 5. Four latent constructs were examined: Religiosity, Social Control, Peer Control, and Swearing Normalization.

The constructs were operationalized reflectively. Religiosity consisted of 15 indicators, Social Control consisted of 12 indicators, Peer Control consisted of 12 indicators, and Swearing Normalization consisted of 20 indicators, yielding 59 indicators in the final measurement model.

The Swearing Normalization construct comprised 20 indicators. Items NS1–NS15 were positively oriented toward swearing normalization and were retained in their original direction. Items NS16–NS20 were negatively worded and were therefore reverse-coded before PLS-SEM estimation. Because the study used a five-point response scale, reverse coding was performed using the formula $(X_R = 6 - X)$, whereby original responses of 1, 2, 3, 4, and 5 were transformed into 5, 4, 3, 2, and 1, respectively. The final measurement model therefore included NS1–NS15 and the reverse-coded indicators NS16R–NS20R. After recoding, higher scores consistently represented higher levels of swearing normalization. The original wording, item direction, recoding procedure, and final indicator designation are provided in Appendix A.

3.2. Data Analysis

The analysis was conducted using a two-stage PLS-SEM procedure comprising assessment of the measurement model and assessment of the structural model. For the reflective measurement model, indicator loadings, Cronbach's alpha, ρ_A , composite reliability, average variance extracted (AVE), and heterotrait-monotrait ratio (HTMT) were examined. Contemporary methodological guidance recommends evaluating these criteria before interpreting structural relationships [7].

The structural model was evaluated using variance inflation factor (VIF), path coefficients (β), bootstrapped t-statistics and p-values, coefficient of determination (R^2), effect size (f^2), and predictive relevance using Q^2 predict and $PLSpredict$. Such reporting provides both explanatory and out-of-sample predictive evidence, which is increasingly recommended in contemporary PLS-SEM research [8].

4. RESULT

4.1. Descriptive Statistics

Table 1. Descriptive Statistics

Construct	N	Minimum	Maximum	Mean	SD
Religiosity	300	1.20	4.80	3.006	0.656
Social Control	300	1.00	4.83	3.011	0.679
Peer Control	300	1.25	4.83	3.003	0.677
Swearing Normalization	300	1.00	4.95	3.000	0.688

The four constructs exhibited highly similar mean scores, ranging from 3.000 to 3.011, with standard deviations ranging from 0.656 to 0.688. These results indicate comparable central tendencies and dispersion across the constructs, with scores generally centered around the midpoint of the five-point response scale.

4.2. Measurement Model

The measurement model demonstrated strong reliability and convergent validity. All outer loadings exceeded 0.70, ranging from 0.746 to 0.839, indicating satisfactory indicator reliability. Contemporary PLS-SEM guidance generally considers loadings around or above 0.708 desirable because the construct then explains at least approximately half of the indicator variance [9, 10].

Table 2. Reliability and Convergent Validity

Construct	Cronbach's α	rho_A	CR	AVE
Religiosity	0.954	0.955	0.959	0.609
Social Control	0.949	0.951	0.956	0.643
Peer Control	0.945	0.953	0.952	0.623
Swearing Normalization	0.974	0.975	0.976	0.673

All reliability coefficients substantially exceeded 0.70, while AVE values ranged from 0.609 to 0.673. These results demonstrate adequate internal consistency and convergent validity. The use of rho_A alongside Cronbach's alpha and composite reliability is consistent with contemporary recommendations for reflective PLS-SEM measurement models [6].

The outer loadings also demonstrated a consistent pattern across all four constructs. Religiosity indicators ranged from 0.746 to 0.819, Social Control from 0.752 to 0.825, Peer Control from 0.763 to 0.827, and Swearing Normalization from 0.789 to 0.839. Thus, no indicator required deletion based on inadequate loading.

4.3. Discriminant Validity

Discriminant validity was assessed using HTMT. The values ranged from 0.095 to 0.648, remaining below the commonly used threshold of 0.85. Contemporary methodological literature recommends HTMT as the primary approach to discriminant validity assessment rather than relying exclusively on the traditional Fornell-Larcker criterion [11].

Table 3. HTMT

Construct	Peer Control	Religiosity	Social Control	Swearing Normalization
Peer Control	—	0.097	0.095	0.221
Religiosity	0.097	—	0.578	0.648
Social Control	0.095	0.578	—	0.583

Swearing Normalization	0.221	0.648	0.583	—
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The highest HTMT value was 0.648 between Religiosity and Swearing Normalization, which remains below the conservative 0.85 criterion. Therefore, the four constructs can be empirically distinguished from one another [12].

4.4. Collinearity Assessment

Collinearity was assessed before interpreting the structural relationships. The structural VIF values were 1.005 for Peer Control, 1.441 for Religiosity, and 1.445 for Social Control, indicating no critical collinearity among the predictor constructs. These values are comfortably below commonly applied VIF thresholds [13].

The indicator-level VIF values ranged from approximately 2.059 to 3.234. Although several values exceeded 3.00, none approached the critical value of 5.00, and the structural-model VIF values remained particularly low. Consequently, multicollinearity does not appear to threaten interpretation of the structural paths [14].

4.5. Structural Model Assessment

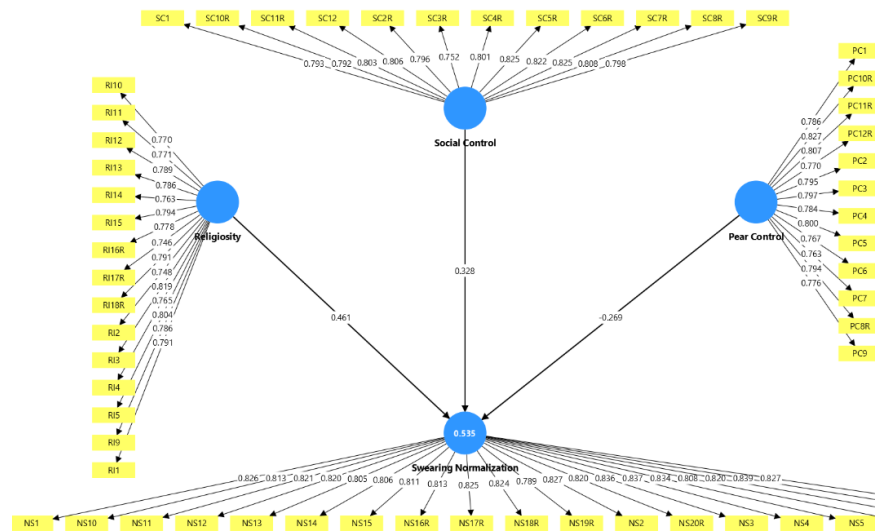


Figure 2. PLS-SEM Structural and Measurement Model Results.

Figure 2 presents the estimated PLS-SEM model, including the standardized path coefficients, coefficient of determination, and outer loadings of the observed indicators. The results show that Religiosity has a positive and significant association with Swearing Normalization ($\beta = 0.461$), while Social Control also has a positive and significant association with Swearing Normalization ($\beta = 0.328$). In contrast, Peer Control has a negative and significant association with Swearing Normalization ($\beta = -0.269$). The structural model explains 53.5% of the variance in Swearing Normalization ($R^2 = 0.535$), indicating that Religiosity, Social Control, and Peer Control collectively account for more than half of the variance in the endogenous construct.

Table 4. Structural Model and Hypothesis Testing

Hypothesis	Structural Path	β	t	p	Decision
H1	Religiosity → Swearing Normalization	0.461	10.778	<0.001	Supported
H2	Social Control → Swearing Normalization	0.328	7.659	<0.001	Supported
H3	Peer Control → Swearing Normalization	-0.269	6.576	<0.001	Supported

The strongest structural relationship was observed for Religiosity, with $\beta = 0.461$ and $t = 10.778$ (p

< 0.001). Social Control also demonstrated a significant positive relationship with Swearing Normalization ($\beta = 0.328$, $t = 7.659$, $p < 0.001$). In contrast, Peer Control demonstrated a significant negative relationship ($\beta = -0.269$, $t = 6.576$, $p < 0.001$).

4.6. Effect Size

The effect-size analysis indicates that all three predictors made meaningful contributions to the endogenous construct.

Table 5. Effect Sizes

Predictor	f ²	Interpretation
Religiosity	0.317	Moderate
Social Control	0.160	Moderate
Peer Control	0.155	Moderate

Religiosity demonstrated the largest effect size ($f^2 = 0.317$), followed by Social Control ($f^2 = 0.160$) and Peer Control ($f^2 = 0.155$). Thus, the importance of Religiosity is evident not only in the magnitude of its path coefficient but also in its contribution to the explained variance.

4.7. Predictive Relevance

The model also demonstrated positive predictive relevance. The Q^2 predict values for the 20 Swearing Normalization indicators ranged from 0.298 to 0.393, with all indicators showing positive values.

Table 6. Predictive Relevance

Statistic	Result
Minimum Q^2 predict	0.298
Maximum Q^2 predict	0.393
Indicators with Q^2 predict > 0	20/20

Positive Q^2 predict values indicate that the model possesses predictive relevance for the endogenous construct. Contemporary PLS-SEM guidance recommends combining explanatory measures such as R^2 with out-of-sample predictive assessments such as PLSpredict rather than treating statistical significance alone as evidence of model quality [15, 16].

The PLSpredict results further showed that PLS-SEM produced lower RMSE than the linear-model benchmark for the indicators reported. For example, NS1 yielded an RMSE of 0.630 under PLS-SEM compared with 0.678 under the linear model, while NS4 yielded 0.658 compared with 0.719. Similar patterns were observed across the remaining indicators [17, 18].

5. DISCUSSION

5.1. Religiosity and Swearing Normalization

The strongest relationship in the model was found between Religiosity and Swearing Normalization ($\beta = 0.461$). This finding is noteworthy because much of the established literature has conceptualized religiosity as a mechanism that constrains deviant or norm-violating behavior. Previous studies have frequently reported an inverse relationship between religiosity and delinquency, although this relationship can become weaker when social-control mechanisms are considered simultaneously [5].

The positive association between Religiosity and Swearing Normalization should nevertheless be interpreted cautiously. Because the Swearing Normalization indicators were explicitly aligned through reverse coding, the positive coefficient indicates that higher religiosity scores were statistically associated with higher levels of swearing normalization in this sample. This finding is theoretically unexpected because religiosity is commonly associated with normative regulation and behavioral restraint. However, the cross-sectional design does not permit a causal interpretation of this association. The finding should therefore be understood as an empirical association that requires contextual and theoretical explanation rather than as evidence that religiosity causes the normalization of swearing.

One possible explanation is that religiosity may not operate uniformly across all forms of norm-

related language behavior. Swearing is not necessarily perceived solely as a form of deviant behavior; it may also serve interpersonal functions such as solidarity, humor, affiliation, emotional expression, and identity construction [1]. Consequently, individuals with relatively high levels of religiosity may still participate in forms of swearing that are socially embedded or normalized within interactional contexts. In this sense, religious commitment and everyday language practices may coexist rather than operate as universally opposing forces.

The result should therefore not be interpreted as suggesting that religiosity promotes swearing. Rather, it indicates that, within the present sample, religiosity was positively associated with the normalization of swearing after accounting for Social Control and Peer Control. The finding highlights the importance of distinguishing between religious normative orientation and behavioral expression in specific social contexts. It also suggests that the relationship between religiosity and language behavior may be more context-dependent than a simple assumption that greater religiosity necessarily corresponds to lower acceptance of all forms of informal or norm-sensitive language.

5.2. Social Control and Swearing Normalization

Social Control also showed a significant positive relationship with Swearing Normalization ($\beta = 0.328$). This result is theoretically interesting because social control is commonly conceptualized as a mechanism through which individuals are encouraged to conform to accepted behavioral norms. Social-control processes can involve sanctions, disapproval, monitoring, and interpersonal communication concerning the acceptability of behavior [4].

One possible interpretation is that social control does not necessarily operate independently of the normative environment in which behavior occurs. When a behavior becomes sufficiently common within a group, the distinction between observing a behavior and approving of it may become blurred. Research on swearing and descriptive norms similarly demonstrates that perceptions of common peer behavior can influence individual swearing, particularly when swearing is associated with social benefits [2].

Nevertheless, the positive direction should be interpreted cautiously. The present data demonstrate an empirical association, not a causal mechanism. Future research should distinguish between protective social control, which discourages swearing, and normative social control, which may reinforce locally accepted communication practices. Such differentiation could explain why the aggregate Social Control construct demonstrates a positive coefficient despite the conventional expectation that control should suppress deviant behavior.

5.3. Peer Control and Swearing Normalization

Peer Control demonstrated a significant negative relationship with Swearing Normalization ($\beta = -0.269$). This result is consistent with the proposition that peer-based regulation can discourage behaviors that are perceived as inappropriate within a friendship group. Unlike peer influence, which can increase behavioral similarity, peer control may operate through disapproval, correction, sanctions, or expectations concerning acceptable conduct.

This distinction is important because peers can exert contradictory influences. Research on swearing shows that peer behavior can promote imitation and normative adoption, while social-bonding research demonstrates that swearing may also be used to establish solidarity and group identity [19]. The negative coefficient in the present model suggests that when peer relationships function as mechanisms of regulation rather than simple exposure, they may reduce the normalization of swearing.

The result also reinforces the importance of distinguishing peer influence from peer control. These constructs should not be treated as interchangeable. Peer influence may communicate what peers do, whereas peer control concerns what peers permit, discourage, or sanction. This distinction provides a potentially valuable theoretical contribution to research on language normalization.

6. THEORETICAL IMPLICATIONS

The findings contribute to literature in three ways. First, they demonstrate that swearing normalization should be examined as a socially embedded phenomenon rather than solely as an individual linguistic preference. The simultaneous inclusion of religiosity, social control, and peer control shows that different normative systems can exhibit different relationships with the same behavioral outcome. Second, the study contributes to religiosity research by demonstrating the importance of

distinguishing between religious normative commitment and its behavioral expression. The positive path coefficient between Religiosity and Swearing Normalization, interpreted according to the verified direction of the reverse-coded indicators, indicates that higher religiosity was statistically associated with higher swearing normalization in the present sample. This finding suggests that religious commitment should not automatically be assumed to produce behavioral restraint across all forms of language use. Instead, the expression of religious norms may be conditioned by the social meaning and interactional context of the behavior. This contextualized interpretation helps explain why religious identity may coexist with forms of language that are regarded as socially acceptable within particular settings.

Third, the results support a more differentiated understanding of social regulation. The negative Peer Control relationship is compatible with the proposition that interpersonal sanctions can constrain norm violations, whereas the positive relationships observed for Religiosity and Social Control indicate that the meaning of normative constructs depends on how the underlying indicators operationalize behavioral regulation. This supports previous research showing that religion, social control, and deviance do not necessarily exhibit simple or universal relationships [5].

Finally, the model provides predictive evidence beyond statistical significance. The R^2 of 0.535, moderate effect sizes, positive Q^2_{predict} values, and favorable PLS-Predict comparisons collectively suggest that the model has both explanatory and predictive utility. Contemporary PLS-SEM literature emphasizes the importance of combining these forms of evidence rather than reporting path significance in isolation [6].

7. PRACTICAL IMPLICATIONS

The findings suggest that interventions addressing inappropriate language should not rely exclusively on individual moral instruction. Because swearing is embedded within social interaction, educational interventions should address the norms communicated through peer relationships and broader social environments. Research on swearing demonstrates that language practices can serve positive interpersonal functions, meaning that interventions should distinguish between harmful, aggressive, or degrading swearing and informal language that functions as social bonding [1].

Educational institutions may consider strengthening peer-based normative mechanisms by encouraging students to develop explicit agreements concerning respectful communication. Rather than simply prohibiting particular words, educators can emphasize the social consequences of language, contextual appropriateness, respect, and the ability to regulate communication across different settings. This approach is more consistent with research showing that behavioral norms depend on both descriptive perceptions and prescriptive expectations [4].

8. LIMITATIONS AND FUTURE RESEARCH

Several limitations should be acknowledged. First, cross-sectional design permits the estimation of statistical associations but does not establish temporal ordering or causal effects among Religiosity, Social Control, Peer Control, and Swearing Normalization. Therefore, the observed path coefficients should not be interpreted as evidence that any predictor causes changes in Swearing Normalization. Second, the study relies on self-reported survey data, which may be influenced by social desirability and respondents' interpretation of sensitive language-related items. Third, the current model explains 53.5% of the variance in Swearing Normalization ($R^2 = 0.535$), indicating that 46.5% of the variance remains unexplained by the variables included in the model.

Future studies should incorporate longitudinal designs to examine whether Religiosity, Social Control, and Peer Control precede changes in Swearing Normalization and to provide stronger evidence regarding temporal relationships among the constructs. Experimental or quasi-experimental designs may also be considered where appropriate to further examine potential causal mechanisms. Further research could incorporate peer norms, family control, school climate, digital-media exposure, self-control, moral identity, and religious practice. These variables may help clarify why religious and social-control constructs sometimes exhibit unexpected relationships with specific forms of deviant or informal behavior. Research on contemporary swearing similarly emphasizes the importance of examining context, social relationships, and cultural norms rather than treating swearing as a uniform behavioral category [1].

9. CONCLUSION

This study examined the associations among Religiosity, Social Control, Peer Control, and Swearing Normalization using PLS-SEM with 300 observations. The measurement model demonstrated strong reliability and convergent validity, while HTMT values supported discriminant validity. The structural model explained 53.5% of the variance in Swearing Normalization. Religiosity showed the largest standardized path coefficient ($\beta = 0.461$), followed by Social Control ($\beta = 0.328$), whereas Peer Control demonstrated a significant negative association ($\beta = -0.269$).

The findings indicate that swearing normalization is not adequately characterized by a single normative mechanism. Rather, the observed statistical associations point to differentiated relationships among religious, social, and peer-based forms of regulation. The positive association between Religiosity and Swearing Normalization is theoretically noteworthy because religiosity is commonly associated with normative regulation and behavioral restraint. In the present sample, however, higher religiosity was statistically associated with higher levels of swearing normalization. This finding suggests that the behavioral expression of religious norms may be context-dependent, particularly when language practices are embedded in informal social interaction.

Given the cross-sectional design, the findings should be interpreted as statistical associations rather than causal effects. The study therefore contributes to a more contextualized understanding of religiosity and language behavior by showing that religious commitment does not necessarily correspond uniformly to lower normalization of all forms of informal or norm-sensitive language. Future research using longitudinal or experimental designs may further examine the mechanisms underlying these associations.

Supplementary Materials: Not applicable.

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Conflict of Interest Statement: The authors declare no conflict of interest.

Ethics Statement: No formal institutional ethics approval was obtained for this study. The study was conducted as a voluntary, anonymous survey. Participants were informed about the purpose of the study, the voluntary nature of participation, and the confidentiality of their responses, and informed consent was obtained before data collection.

Data Availability: The dataset generated and analyzed during the current study is not publicly available because it contains data collected from human participants and is subject to confidentiality and ethical restrictions. Aggregated data supporting the findings are available from the corresponding author upon reasonable request, subject to applicable ethical and institutional restrictions.

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APPENDIX A. SWEARING NORMALIZATION ITEMS AND CODING PROCEDURE

The Swearing Normalization construct was measured using 20 items. Items NS1–NS15 were retained in their original direction, whereas NS16–NS20 were negatively worded and reverse-coded before PLS-SEM estimation. All items were measured using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Reverse coding was performed using the formula $(X_R = 6 - X)$. Accordingly, original responses of 1, 2, 3, 4, and 5 were transformed into 5, 4, 3, 2, and 1, respectively. After recoding, higher scores consistently represented higher levels of swearing normalization.

Table A1. Swearing Normalization Items and Coding Procedure

Item	Original Wording (Indonesian)	English Translation	Original Direction	Recoding	Final Indicator
NS1	Penggunaan kata-kata kasar sudah menjadi hal yang biasa di kalangan mahasiswa.	The use of swear words has become common among university students.	Positive	No	NS1
NS2	Saya dapat menerima penggunaan kata kasar dalam percakapan sehari-hari.	I can accept the use of swear words in everyday conversations.	Positive	No	NS2
NS3	Kata kasar tidak selalu menunjukkan karakter buruk seseorang.	Swear words do not always indicate a person's bad character.	Positive	No	NS3
NS4	Penggunaan kata kasar saat bercanda merupakan hal yang wajar.	Using swear words when joking is normal.	Positive	No	NS4
NS5	Kata kasar dapat digunakan untuk menunjukkan keakraban.	Swear words can be used to express familiarity or closeness.	Positive	No	NS5
NS6	Dalam situasi tertentu, penggunaan kata kasar dapat diterima secara sosial.	In certain situations, the use of swear words can be socially acceptable.	Positive	No	NS6
NS7	Saya tidak merasa terganggu ketika mendengar kata-kata kasar.	I do not feel disturbed when I hear swear words.	Positive	No	NS7
NS8	Saya tidak merasa bersalah ketika menggunakan kata-kata kasar.	I do not feel guilty when using swear words.	Positive	No	NS8
NS9	Saya menganggap kata-kata kasar hanya bagian dari ekspresi emosi.	I consider swear words to be simply a form of emotional expression.	Positive	No	NS9
NS10	Saya kemungkinan akan menggunakan kata-kata kasar ketika bercanda dengan teman dekat.	I am likely to use swear words when joking with close friends.	Positive	No	NS10
NS11	Saya dapat menggunakan kata-kata kasar dalam situasi tertentu.	I can use swear words in certain situations.	Positive	No	NS11
NS12	Saya tidak keberatan menggunakan kata-kata kasar jika lingkungan saya melakukannya.	I do not mind using swear words if people around me use them.	Positive	No	NS12
NS13	Kata-kata kasar sudah menjadi bagian dari budaya komunikasi generasi muda.	Swear words have become part of the communication culture of the younger generation.	Positive	No	NS13
NS14	Penggunaan kata kasar semakin dapat diterima dibandingkan masa lalu.	The use of swear words has become increasingly acceptable compared with the past.	Positive	No	NS14
NS15	Sebagian besar mahasiswa menganggap	Most university students consider the use of	Positive	No	NS15

	penggunaan kata kasar sebagai sesuatu yang normal.	swear words to be normal.			
NS16	Penggunaan kata-kata kasar seharusnya tidak dianggap sebagai hal yang wajar.	The use of swear words should not be considered normal.	Negative	Yes	NS16R
NS17	Saya merasa tidak nyaman ketika mendengar kata-kata kasar dalam percakapan.	I feel uncomfortable when I hear swear words in a conversation.	Negative	Yes	NS17R
NS18	Kata-kata kasar tidak pantas digunakan meskipun dalam konteks bercanda.	Swear words are inappropriate even when used in a joking context.	Negative	Yes	NS18R
NS19	Saya berusaha menghindari penggunaan kata-kata kasar dalam situasi apa pun.	I try to avoid using swear words in any situation.	Negative	Yes	NS19R
NS20	Masyarakat seharusnya tidak menormalisasi penggunaan kata-kata kasar.	Society should not normalize the use of swear words.	Negative	Yes	NS20R

Note. The original questionnaire was administered in Indonesian. The Indonesian wording is presented to document the exact original items, while the English translations are provided for the convenience of international readers. Items NS16–NS20 were negatively worded and therefore reverse-coded before PLS-SEM estimation. Reverse coding followed the formula ($X_R = 6 - X$), resulting in the transformation 1→5, 2→4, 3→3, 4→2, and 5→1. The final measurement model consisted of NS1–NS15 and the reverse-coded indicators NS16R–NS20R. Following recoding, higher scores consistently indicated greater normalization of swearing.