

# THE STUDY OF LANGUAGE POLITENESS THAT USED BY THE CHILDREN WITH THE NATIVE SPEAKERS OF WOLIO LANGUAGE

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## ABSTRAK

*Penelitian ini merupakan penelitian sociolinguistik yang mengkaji fenomena kebahasaan terhadap penggunaan kesopanan berbahasa/berbicara anak-anak dengan penutur asli bahasa Wolio. Tujuan penelitian ini adalah untuk mengetahui bahasa kesopanan yang digunakan oleh anak-anak dengan penutur asli bahasa Wolio. Penelitian ini merupakan penelitian kualitatif dengan menjelaskan respons informan terhadap penggunaan dan pembelajaran bahasa kesopanan sehari-hari yang digunakan oleh anak-anak dengan penutur asli bahasa Wolio. Sumber data merujuk pada hasil wawancara informan dan buku yang relevan dengan tujuan penelitian. Oleh karena itu instrument yang digunakan untuk menganalisis data adalah peneliti sendiri sebagai penutur asli dan informan. Sedangkan tehnik untuk menganalisis data menggunakan metode reduksi, disply dan verifikasi.*

***Kata kunci: sociolinguistik, kesopanan, anak-anak, bahasa Wolio***

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## INTRODUCTION

Children need good manners and need guidance deeper in speaking. The role of parents is strongly needed to guide and educate the children on how to use the correct language especially the level of the good manners. We are not referring to languages which gradually alter their form over the centuries, and in so doing possibly change their names. In this situation, it is extremely easy for the less prestigious one to borrow vocabulary, constructions and sounds from the one with greater social approval. In the long run, it may obliterate itself entirely in the process.

The best-known cases of language suicide are those in which a developing language, a creole, gets devoured by its parent. Furthermore, Crystal (2003: 12) says that “The phrase ‘language death/loss’ sounds as stark and final as any other in which that word makes its unwelcome

appearance. And it has similar implications and resonances. To say that a language is dead is like saying that a person is dead or loss. It could be no other way – for languages have no existence without people. A language dies or loss when nobody speaks it any more.” For native speakers of the language is written, or any other thriving language, it is difficult to envision such a possibility. But the reality is easy to illustrate.

The presumption is that any language which has a very small number of speakers is bound to be in trouble, and common sense tells us that this should usually be the case. Perhaps only in places where the circumstances are especially favourable could such a language survive.

Furthermore, the use of Wolio language by its native speaker in various areas in Buton territory has gradually

decreased indirectly. The speakers tend to use or speak Indonesian or other vernacular compared with the use of Wolio language. If this is not anticipated rapidly, the Wolio language will be in extinction or language shift. This extinction will happen because of the certain factors as described in the next session. All ethnicities are obliged to use Wolio language in communication with other ethnicities. In such atmosphere, the position and occupation of Wolio language are very strong. During the Butonese sultanate, the function of Wolio language is now changed into Indonesian language and other languages especially the children and young generation.

In addition, most of the children today prefer using the Indonesian to the Wolio language and the parents have also used the Indonesian in their family life at home. Besides that, the level of good manners used by the children in speaking the Wolio language began experiencing the changes. The decrease of the level of the

good manners is perhaps caused by the lack of the use of the Wolio language by the parents as the native speakers.

Furthermore, one of the main reasons in which the researcher is interested in taking this title is that the children as the speakers hardly ever use the Wolio language in the daily communication, either they speak to their parents or their brothers and sisters. In the point of vocabulary, the children prefer using and enriching the Indonesian vocabularies than the Wolio language vocabularies. The level of good manners by the children in using the Wolio language in the family environment is really not maximal. The children as the speakers of the Wolio language in greeting the old age people began impolite so that the role of parents in educating and directing their children in the family environment is strongly needed. Besides that, the researcher would also like to know how children used the Wolio language with the native speakers of Wolio language themselves.

## **METHOD OF THE RESEARCH**

The design of this research was a qualitative approach. It was the study the things in their natural settings, attempting to make sense of or interrupt phenomena in terms of the meanings the people bring to them (Denzin and Lincoln, 2005 in Iin Lufiana, 2016). This design used to describe the informants' responses about the study of language use by the children with the native Wolio language.

The data source taken in this research was a primary data and secondary data. The primary data were taken from the informants based on the result of interview,

meanwhile the second data were taken from the relevant books or references.

The instrument used in this research was the researcher herself and informants. The technique used to collect the data was interview and analysis documentation. The interview was done to know about the responses how the children as the speakers of Wolio language speak to their parents and parents speak to the children in the environment of the family.

Furthermore, the technique used in analyzing the data about the study of language use by the children with the native speakers of Wolio language in this research

was a qualitative analysis. The analysis was taken based on Miles & Huberman (1998) in Sugiyono (2012) with the following procedures:

1. Data reduction

Data reduction in qualitative research was the process of analysis to choose, concentrate on the attention, simplify, and transformed the data from field notes. Reducing the data meant making summary and excluding unimportant data so that it made more specific data.

2. Data display

After doing data reduction, the researcher did the data display. It was directed in order the data reduction result was organized, and arranged systematically. The data display in this research was done in the narrative form connected with the phenomena which happened in the field.

3. Verification

After doing the data display, the researcher did the next process namely data verification based on the finding of field notes and interviews.

## FINDING AND DISCUSSION

### A. Finding

After displaying the results of interview quotations in the form of tabulation, the researcher described each of the interview quotations descriptively.

#### **Descriptive Analysis Results of Children Interview Based on the Interview Questions**

The following points are the results of children interview quotation based on the interview questions.

1) *Dalam kehidupan sehari-hari, apakah Anda sering menggunakan bahasa Wolio atau bahasa Indonesia?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

*“Iya, saya sering menggunakan bahasa Wolio tapi terkadang saya juga menggunakan bahasa Indonesia”*

Based on the result of the above interview quotation to

respondent 01 on August 9<sup>th</sup>, 2018 at 9.15 a.m., she responded that she often used Wolio language but sometimes she also used Indonesian language. It meant that the use of Wolio language in which respondent 01 was more dominant compared with the use of Indonesian language.

b. Respondent 02

Based on the result of interview with respondent 02, she said that:

*“Iya, terkadang saya menggunakan bahasa Indonesia dan terkadang bahasa Wolio”*

After doing the interview to respondent 02 on August 10<sup>th</sup>, 2018 at 8.30 a.m., she said that sometimes she used Indonesian language and sometimes used Wolio language. This interview quotation was rather different from the respondent's statement. The respondent 02 tended to use Indonesian language than the Wolio language as the local language in the daily life.

c. Respondent 03

Based on the result of interview with respondent 03, he said that:

*“Iya, saya sering menggunakan bahasa Wolio daripada bahasa Indonesia dalam kehidupan sehari-hari”*

Based on the result of interview to respondent 03 on August 10<sup>th</sup>, 2018 at 9.05 a.m, the researcher described that the he more often used the Wolio language than Indonesian language in his daily life. It mean that the respondent 03 liked using the local language.

d. Respondent 04

Based on the result of interview with 04, she said that:

*“Iya, saya sering menggunakan bahasa Wolio dalam kehidupan sehari-hari.”*

Based on the result of interview to respondent 04 on August 10<sup>th</sup>, 2018 at 9.30 a.m, the researcher described that the respondent 04 often used the Wolio language in her daily life. The use of the Wolio language was often applied in the family life between parents and children.

2) *Kalau sering menggunakan bahasa Wolio, apakah Anda sering menggunakan bahasa Wolio yang santun terhadap orang tua sendiri (bapak dan ibu)?*

a. Respondent 01

Based on the result of interview with respondent 01, he said that:

*“Iya tentu, saya santun berbahasa terhadap ayah dan ibu karena mereka sering mengajarkan kesantunan di rumah”*

Based on the result of interview to respondent 01 on June 9<sup>th</sup>, 2018 at 9.17 a.m., the researcher found that the respondent 01 was speaking Wolio language politely to her own parents (either to her father or mother) because the parents often taught them at home.

b. Respondent 02

Based on the result of interview with respondent 02, he said that:

*“Iya, karena saya dan saudaraku di rumah selalu diajar untuk santun berbahasa.”*

Based on the result of interview to respondent 02 on August 10<sup>th</sup>, 2018 at 8.34 a.m, the researcher found that the respondent 02 often used the polite Wolio language to her both parents (either to her father or mother) at home. The accustom of parents who always educated and guided their children at home would produce or cause the children to behave politely not only to their parents but also to other people.

c. Respondent 03

Based on the result of interview with respondent 03, she said that:

*“Iya, saya santun berbahasa Wolio pada orang tua saya sendiri.”*

Based on the result of interview and observation to respondent 03 on August 10<sup>th</sup>, 2018 at 9.08 a.m, the researcher

responded that he was polite to speak the Wolio language to his parents either to his father or to his mother.

d. Respondent 04

Based on the result of interview with 04, she said that:

*“Iya, saya santun berbahasa Wolio pada orang tua saya.”*

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.32 a.m, the researcher found that the respondent 04 was also polite in speaking the Wolio language to her own parents either to her father or to her mother. The respondent 04 was also supported by the respondent 03 in responding the same thing.

3) *Di samping itu, apakah Anda juga sering berbahasa Wolio yang santun pada saudara (kakak dan adik) Anda sendiri?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

*“Iya sudah pasti, berawal santun berbahasa terhadap ayah dan ibu, maka santun juga saya berbahasa dengan kakak maupun adik-adik saya.”*

Referring to the result of interview and observation to respondent 01 on June 9<sup>th</sup>, 2018 at 9.20 a.m., the researcher described that the respondent 01 responded the interview question that from the beginning, she spoke to her father

and mother, it would also be polite to speak with her older brothers and little sisters. This respondent's response meant that when the parents educated the children politely, the children would automatically apply what the parents said.

b. Respondent 02

Furthermore, the result of interview with respondent 02, she said that:

*“Iya, saya santun berbahasa Wolio karena didikan orang tua juga begitu.”*

After doing the interview and observation to respondent 02 on August 10<sup>th</sup>, 2018 at 8.36 a.m, it indicated that she was polite to speak the Wolio language because of the parents also did the same thing. It meant what the children were doing was the description of the parents to their children.

c. Respondent 03

Based on the result of interview with respondent 03, he said that:

*“Iya sering, saya santun berbahasa Wolio karena didikan orang tua seperti itu selalu.”*

Based on the result of interview and observation to the respondent 03 on August 10<sup>th</sup>, 2018 at 9.10 a.m, the researcher described that the respondent 03 was often speaking the Wolio language politely either to his brother or sister. This is caused by the parents always educated their children on how to speak the language politely.

d. Respondent 04

Based on the result of interview with 04, she said that:

*“Iya sering.”*

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.32 a.m., the researcher found that the respondent 04 often spoke the Wolio language to her brother or to her sister. It was concluded that from the four respondents above, they used or spoke the Wolio language politely either to their brothers or sisters. This can be applied by the parents to maintain the local language from the extinction.

4) *Bagaimana bentuk atau contoh ungkapan sapaan kesantunan Anda saat menggunakan bahasa Wolio pada kedua orang tua?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

*“Bentuk ungkapan sapaan kesantunan dalam bahasa Wolio yang saya gunakan misalnya “Ama, maimo tapebakupo!”*

Based on the result of interview and observation to respondent 01 on June 9<sup>th</sup>, 2018 at 9.23 a.m., it indicated that the form of or the example of politeness expression of *“Ama, maimo tapebakupo”* when she used the Wolio language to both parents conveyed the invitation expression to a father to have a breakfast. The form of this expression was the

standard expression used by the children to the parents either to a father or to a mother in the Wolio language.

b. Respondent 02

Based on the result of interview with respondent 02, she said that:

*“Contoh ungkapan sapaan kesantunan dalam bahasa Wolio yang biasa saya gunakan adalah “Ina..., yapai tadikaia kasiru siy?”*

Based on the result of interview and observation to respondent 02 on August 10<sup>th</sup>, 2018 at 8.38 a.m, it indicated that the form of or the example of politeness expression of *“Ina..., yapai tadikaia kasiru siy?”* when she used the Wolio language to both parents conveyed the expression about where to put something to a mother. The form of this expression was the standard expression used by the children to the parents either to a father or to a mother when asking a question to place something in the Wolio language.

c. Respondent 03

Based on the result of interview with respondent 03, he said that:

*“Contoh ungkapan sapaan kesantunan dalam bahasa Wolio yang biasa saya gunakan adalah “Ama..., kulingkapo te akaku yi daoa.”*

Based on the result of interview and observation to respondent 03 on August 10<sup>th</sup>, 2018 at 9.13 a.m, it indicated that the form of or the example of politeness

expression of “*Ama..., kulingkapo te akaku yi daoa.*” when he used the Wolio language to a father conveyed the expression about asking a permission. The form of this expression was also the standard expression used by the children to the parents either to a father or to a mother when asking a permission in the Wolio language.

d. Respondent 04

Based on the result of interview with 04, she said that:

“*Contoh ungkapan sapaan kesantunan dalam bahasa Wolio yang biasa saya gunakan adalah “Ama..., aliakupo boku gambarae.”*”

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.35 a.m., it indicated that the form of or the example of politeness expression of “*Ama..., aliakupo boku gambarae.*” when she used the Wolio language to both parents conveyed the expression about invitation to buy the drawing book. The form of this expression was the standard expression used by the child to the parents either to a father or to a mother when asking to buy something in the Wolio language.

5) *Bagaimana bentuk atau contoh sapaan kesantunan Anda saat menggunakan bahasa Wolio pada kakak atau adik?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

“*Iyapai urope yitu, andiku?*”

Based on the result of interview and observation to respondent 01 on June 9<sup>th</sup>, 2018 at 9.26 a.m., it indicated that the form of or the example of politeness expression of “*Iyapai urope yitu, andiku?*” when she used the Wolio language either to older brother/sister or to a little brother/sister conveyed the expression of asking a question where to go. The form of this expression was the standard expression used by the children in the Wolio language.

b. Respondent 02

Based on the result of interview with respondent 02, she said that:

“*Andiku, maimo talingka yi banuana pinoamata?*”

Based on the result of interview and observation to respondent 02 on August 10<sup>th</sup>, 2018 at 8.39 a.m, it indicated that the form of or the example of politeness expression of “*Andiku, maimo talingka yi banuana pinoamata?*” when she used the Wolio language to both parents conveyed the expression about where to go. The form of this expression was the invitation expression to little brother/sister.

c. Respondent 03

Based on the result of interview with respondent 03, she said that:

“*Jaganipea andimu siy?*”

Based on the result of interview and observation to respondent 03 on August 10<sup>th</sup>, 2018

at 9.15 a.m, it indicated that the form of or the example of politeness expression of “*Jaganipea andimu siy!*” when he used the Wolio language to a father conveyed the expression about asking a permission. The form of this expression was also the standard expression used by the older brother/sister to his/her little brother/sister in the Wolio language.

d. Respondent 04

Based on the result of interview with 04, she said that:

“*Maimo talingkaka yi banuana pinoinaku!*”

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.37 a.m., it indicated that the form of or the example of politeness expression of “*Maimo talingkaka yi banuana pinoinaku!*” when she used the Wolio language to a father conveyed the expression about requesting a permission. The form of this expression was also the standard expression used by the older brother/sister to his/her little brother/sister in the Wolio language.

6) *Bagaimana bentuk atau contoh sapaan kesantunan Anda saat berbahasa Wolio terhadap teman-teman Anda di lingkungan tetangga?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

“*Tuapamo leleta yitu manga sabangka?*”

Based on the result of interview and observation to respondent 01 on June 9<sup>th</sup>, 2018 at 9.30 a.m., it indicated that the form of or the example of politeness expression of “*Tuapamo leleta yitu manga sabangka?*” when she used the Wolio language to her friends in the neighbor environment conveyed the expression of asking a question about the condition of the friends’ news. The form of this expression was the ordinary expression used by the children in the Wolio language.

b. Respondent 02

Based on the result of interview with respondent 02, she said that:

“*Sabangka, maimo takarajapo tugasita siy!*”

Referring to the result of interview and observation to respondent 02 on August 10<sup>th</sup>, 2018 at 8.42 a.m, it indicated that the form of or the example of politeness expression of “*Sabangka, maimo takarajapo tugasita siy!*” when she used the Wolio language to her friends in the neighbor environment conveyed the invitation expression to do the assignments. The form of this expression was also the ordinary expression used by the children in the Wolio language.

c. Respondent 03

Based on the result of interview with respondent 03, he said that:

“*Maimo talingka tabalanja yi Lippo!*”

Based on the result of interview and observation to

respondent 02 on August 10<sup>th</sup>, 2018 at 9.17 a.m, it indicated that the form of or the example of politeness expression of “*Maimo talingka tabalanja yi Lippo!*” when he used the Wolio language to his friends in the neighbor environment conveyed the invitation expression to do the shopping. The form of this expression was also the ordinary expression used by the children in the Wolio language as the respondent 02 said.

d. Respondent 04

Based on the result of interview with 04, she said that:

“*Ande membali, tulungiakupo talamboko dhoi siy!*”

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.40 a.m., it indicated that the form of or the example of politeness expression of “*Ande membali, tulungiakupo talamboko dhoi siy!*” when she used the Wolio language to her friends in the neighbor environment conveyed the request expression to send the money. The form of this expression was the ordinary expression used by the children in the Wolio language as the other respondents said.

7) *Bagaimana bentuk atau contoh ungkapan sapaan kesantunan Anda saat berbahasa Wolio dengan orang tua yang ada di tetangga Anda?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

“*Kuemani maafu, posangapoe.*”

Based on the result of interview and observation to respondent 01 on June 9<sup>th</sup>, 2018 at 9.32 a.m., it indicated that the form of or the example of politeness expression of “*Kuemani maafu, posangapoe.*” when she used the Wolio language with parents around the neighbor conveyed the expression about asking permission to the parents. The form of this expression was the polite expression used by the children in the Wolio language.

b. Respondent 02

Based on the result of interview with respondent 02, she said that:

“*Kuemani maafu, kumbulipo.*”

Based on the result of interview and observation to respondent 02 on August 10<sup>th</sup>, 2018 at 8.44 a.m, it indicated that the form of or the example of politeness expression of “*Kuemani maafu, kumbulipo.*” The quotation above was the same as the respondent 01. The form of this expression was the polite expression used by the children in the Wolio language.

c. Respondent 03

Based on the result of interview with respondent 03, he said that:

“*Tuapamo leleta?*”

Based on the result of interview and observation to respondent 03 on August 10<sup>th</sup>, 2018 at 9.20 a.m, it indicated that the form of or the example of politeness expression of “*Tuapamo leleta?*”

was about asking the news. The quotation above was the rather different from the respondents 01 and 02. The form of this expression was the ordinary expression used by the children in the Wolio language.

d. Respondent 04

Based on the result of interview with 04, she said that:

*"Tabe, kulalopo!"*

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.42 a.m., it indicated that the form of or the example of politeness expression of *"Tabe, kulalopo!"* conveyed that someone was passing to the way. The form of this expression was the polite expression used by the children in the Wolio language.

8) *Bagaimana bentuk atau contoh ungkapan sapaan kesantunan Anda saat berbahasa Wolio dengan teman-teman yang lebih tua dan lebih muda yang ada di tetangga Anda?*

a. Respondent 01

Based on the result of interview with respondent 01, she said that:

*"Maimo tasumpu uwe mapane."*

Based on the result of interview and observation to respondent 01 on June 9<sup>th</sup>, 2018 at 9.35 a.m., it indicated that the form of or the example of politeness expression of *"Maimo tasumpu uwe mapane."* was the ordinary or standard expression in the Wolio language. Responding the interview

question about the form or example of expression when using the Wolio language with older and younger friends around the neighbor, the researcher described that the expression of *"Maimo tasumpu uwe mapane."* conveyed the expression about invitation to have a drink. The form of this expression was the standard expression used by the children in the Wolio language.

b. Respondent 02

Based on the result of interview with respondent 02, she said that:

*"Maimo talingkaka yi karia!"*

Based on the result of interview and observation to respondent 02 on August 10<sup>th</sup>, 2018 at 8.46 a.m, it indicated that the form of or the example of politeness expression of *"Maimo talingkaka yi karia!"* was the ordinary or standard expression in the Wolio language. Responding the interview question about the form or example of expression when using the Wolio language with older and younger friends around the neighbor, the researcher described that the expression of *"Maimo talingkaka yi karia!"* also conveyed the expression about invitation to go to the confinement. The form of this expression was the standard expression used by the children in the Wolio language.

c. Respondent 03

Based on the result of interview with respondent 03, she said that:

*"Lingka yapai yitu, tolida?"*

Based on the result of interview and observation to respondent 03 on August 10<sup>th</sup>, 2018 at 9.22 a.m, it indicated that the form of or the example of politeness expression of “*Lingka yapai yitu, tolida?*” was the ordinary or standard expression in the Wolio language. Responding the interview question about the form or example of expression when using the Wolio language with older and younger friends around the neighbor, the researcher described that the expression of “*Lingka yapai yitu, tolida?*” also conveyed the expression about asking the place where to go. The form of this expression was the standard expression used by the children in the Wolio language.

d. Respondent 04

Based on the result of interview with 04, she said that:

“*Opeamo takaraja yitu, sabangka?*”

Based on the result of interview and observation to respondent 04 on August 10<sup>th</sup>, 2018 at 9.44 a.m., it indicated that the form of or the example of politeness expression of “*Opeamo takaraja yitu, sabangka?*” was the ordinary or standard expression in the Wolio language. Responding the interview question about the form or example of expression when using the Wolio language with older and younger friends around the neighbor, the researcher described that the expression of “*Opeamo takaraja yitu, sabangka?*” also conveyed the

expression about asking what someone was doing. The form of this expression was the standard expression used by the children in the Wolio language.

## B. Discussion

Based on the result of research interview with the children connected with the interview question of number 1 “In daily life, did you often used the Wolio language or Indonesian?”, the children said that in daily life, they often used the Wolio language with the native speakers of Wolio language, but they sometimes used Indonesian language, and one of them seldom used Indonesian in the communication.

Furthermore, the result of the research which connected with the interview question number 2 “If you often used the Wolio language, did you often used the polite Wolio language toward your own parents (father and mother)?”, the children said that they spoke politely with their parents, because the parents always taught the politeness to them at home. In addition, the result of interview question of number 3 that “Besides that, did you also often used the Wolio language politely to your brothers and sisters?” Responding this question, the researcher concluded that the children also spoke the Wolio language politely to their brothers and sisters.

The result of interview question of number 4 that “How was the form or the example of politeness expression when you spoke the Wolio language to both of your parents?” Responding this question, the researcher explained or described that the children expressed the different forms of the expressions like: “*Ama, maimo*

*tapebakupo!*”. This expression conveyed the invitation expression to a father to have a breakfast. The form of this expression was the standard expression used by the children to the parents either to a father or to a mother. Furthermore, “*Ama..., kulingkapo te akaku yi daoa.*” This expression conveyed the expression about asking a permission. The form of this expression was also the standard expression used by the children to the parents either to a father or to a mother when asking a permission. “*Ina..., yapai tadikaia kasiru siy?*”. This expression conveyed the expression about where to put something to a mother. The form of this expression was also the standard expression used by the children.

Meanwhile, the result of interview question of number 5 that “How was the form or the example of politeness expression when you spoke the Wolio language to your brothers and sisters?” Responding this question, the researcher explained or described that the children expressed the different forms of the expressions like: “*Iyapai urope yitu, andiku?*”. The researcher described that this conveyed the expression of asking a question where to go. The form of this expression was the standard expression used by the children. Furthermore, “*Maimo talingkaka yi banuana pinoinaku!*” conveyed the expression about requesting a permission. The form of this expression was also the standard expression used by the older brother/sister to his/her little brother/sister.

In addition, the result of interview question of number 6 that “How was the form or the example of politeness expression when you spoke the Wolio language to your friends around the

neighbor environment?” Responding this question, the researcher explained or described that the children expressed the different forms of the expressions like: “*Tuapamo leleta yitu manga sabangka?*”. The researcher described that this conveyed the expression of asking a question about the condition of the friends’ news. The form of this expression was the ordinary expression used by the children. Furthermore, “*Sabangka, maimo takarajapo tugasita siy!*” conveyed the invitation expression to do the assignments. The form of this expression was also the ordinary expression used by the children.

The result of interview question of number 7 that “How was the form or the example of politeness expression when you spoke the Wolio language to the parents around the neighbor environment?” Responding this question, the researcher explained or described that the children expressed the different forms of the expressions like: “*Kuemani maafu, posangapoe.*”. The researcher described that this conveyed the expression about asking permission to the parents. The form of this expression was the polite expression used by the children. Furthermore, “*Tuapamo leleta?*” conveyed asking about the news. The form of this expression was the ordinary expression used by the children in the Wolio language.

The result of interview question of number 8 that “How was the form or the example of politeness expression when you spoke the Wolio language to the older and younger friends around the neighbor?” Responding this question, the researcher explained or described that the children expressed the different forms of the expressions like: “*Maimo tasumpu uwe*

*mapane.*”. The researcher described that this conveyed the expression about invitation to have a drink. The form of this expression was the standard expression used by the children. Furthermore, “*Maimo talingkaka yi*

*karia!*” also conveyed the expression about invitation to go to the confinement. The form of this expression was the standard expression used by the children.

## CONCLUSION AND SUGGESTION

### A. Conclusion

Based on the result of the previous chapter, the researcher concluded that the children still used the Wolio language during communicating with the native speakers of the Wolio language. Besides that, in daily life, the children still used the Wolio language more dominant and more politely either to their own parents, to their elder brothers/sisters or than Indonesian language, to their friends and or to the parents around their neighbor environment. The forms of the expression in which the children used were different and still used standard expression in communicating to the native speakers of the Wolio language as the lingua franca. The researcher described that the form of this expression conveyed asking a question where to go. The form of the expression was the standard expression used by the children was like the expression about requesting permission. The form of this expression was also the standard

expression used by the older brother/sister to his/her little brother/sister. The other form of the expression was like about the condition of the friends’ news. The form of the expression used by the children in Wolio language was the ordinary expression used by the children.

### B. Suggestion

Referring to the conclusion above, the researcher formulates the following suggestions:

1. The researcher hopes the children to always use the Wolio language to those people (native speakers) politely and should keep maintaining the local language as the lingua franca.
2. The researcher also hopes th
3. at children keep using and speaking as well as enriching the local language vocabularies to be polite in speaking the local language to all ages.

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