

Polite Imperative Structures in the Kaledupa Dialect: An Examination of Wakatobi Language

Susiati¹, Rima², La Ode Achmad Suherman³

¹ Universitas Iqra Buru, Buru, Indonesia

² Universitas Pendidikan Muhammadiyah Sorong, Sorong, Indonesia

³ Universitas Muhammadiyah Buton, Baubau, Indonesia

*Correspondence: rimaambuau@gmail.com

ABSTRACT

This research delves into the intricacies of imperative politeness within the Kaledupa dialect of the Wakatobi language (KDWL), focusing on both its forms and influencing factors. By employing a descriptive qualitative approach from a pragmatic perspective, the study meticulously gathers data through observation, moderate participatory recording, and note-taking techniques. The findings indicate that politeness in KDWL imperatives is manifested through several linguistic features: the length of utterances, the structuring of speech where non-imperative information often precedes the imperative command, variations in intonation, and the use of kinesic signals such as gestures. These elements combine to create a nuanced system of politeness that is sensitive to the context in which the imperative is delivered. Moreover, the study identifies a range of social and cultural factors that influence how politeness is expressed in KDWL imperatives. These include power dynamics and social status, which dictate the level of formality and deference required; kinship and social relationships, which influence the degree of familiarity or respect in the language used; and group membership and gender, which further modulate the appropriateness of certain forms. Additionally, the nature of the speech situation, the role of customary institutions, and adherence to cultural norms play significant roles in shaping polite imperatives. Indecisiveness also emerges as a factor, suggesting that the speaker's confidence can impact the politeness strategy employed. Together, these findings underscore the complex interplay between linguistic and social elements in the KDWL, providing a comprehensive understanding of how politeness is constructed and maintained in this linguistic community.

ARTICLE HISTORY

Published June 20th 2024



KEYWORDS

Imperative; Kaledupa Dialect; Politeness; Wakatobi Language.

ARTICLE LICENCE

© 2024 Universitas Hasanuddin
Under the license CC BY-SA
4.0



1. Introduction

Language is a dynamic and multifaceted tool, integral to human interaction and communication. It serves not only as a means of expressing ideas, hopes, and concepts but also as a reflection of cultural and social norms. Rahayu et al., (2022) emphasizes that language is deeply embedded in human life, enabling the conveyance of thoughts and desires. As social beings, humans utilize language to interact within various contexts, an area of study known as pragmatics (Sinaga et al., 2024; Karubaba et al., 2024; Prihandoko et al., 2019; Youngsun et al., 2024).

Every region possesses a distinct mother tongue, or first language, that predominates in local communication (Susiati, 2018). Indonesia, with its rich tapestry of ethnicities and tribes from Sabang to Merauke, is a prime example of this linguistic diversity. Among the myriad of languages is the Wakatobi language, historically referred to as the *Tukang Besi Kepulauan* language. This language is spoken by the residents of Wakatobi, a district in Southeast Sulawesi Province. The term "Wakatobi" is an acronym representing the four main islands: Wangi-wangi, Kaledupa, Tomia, and Binongko. In these islands, the Wakatobi language is essential for daily interactions and functions as the mother tongue of the community (Susiati, 2018).

This research focuses on the imperative politeness within the Kaledupa dialect of the Wakatobi language (KDWL), delving into the various forms and influencing factors. Politeness in language is crucial for facilitating effective

communication between speakers and listeners, extending beyond mere verbal language to include non-verbal behaviors. The study examines how imperative politeness is expressed in KDWL and how it varies based on several social dynamics.

In KDWL, polite imperatives are used to issue commands, make requests, and express pleas in a manner that maintains social harmony. These polite imperatives can be conveyed directly or indirectly. Generally, in the Wakatobi society, especially in Kaledupa, the directness of an imperative correlates with its perceived politeness. More direct imperative utterances are typically seen as less polite, while indirect ones are viewed as more polite.

Kaledupa Island is characterized by its monocultural community, where the Wakatobi language is predominantly used across various social settings, including community interactions, governmental communication, and educational institutions. The phenomenon of using KDWL in Kaledupa is tightly linked with the use of polite speech, which sometimes presents unique features that diverge from other regional languages and general principles of politeness. For instance, in commanding, urging, and requesting, KDWL exhibits distinctive politeness strategies.

The significance of politeness in linguistic studies lies in its role in smoothing interpersonal interactions. Duranti (as cited in Sailan, 2014) posits that language functions as a communication tool intertwined with the speaker's cognitive processes, societal norms, and cultural practices. The use of language politeness is influenced not only by internal linguistic elements, such as sentence structure, but also by external factors like context, age, purpose, and place (Andini et al., 2021; Rahman, 2016; Rahman et al., 2023; Yaumi et al., 2024).

Relevant studies underscore the importance of context in determining the level of politeness in imperative speech. For example, Nurjamily's (2015) research on Indonesian language politeness within family environments highlights that success in communication is not solely dependent on cognitive intelligence but also on the ability to navigate social dynamics. Similarly, Ramaniyar's (2017) study on imperative speech in the Sintang dialect of Malay identifies various types of command, appeal, and prohibition sentences, each exhibiting different levels of politeness.

This study aims to elucidate the forms of imperative politeness in KDWL and identify the various factors influencing it, contributing to a deeper understanding of the intricate interplay between linguistic and social elements in this unique cultural setting. By exploring these dimensions, the research sheds light on how imperative politeness in KDWL is shaped by power dynamics, social status, kinship, social relationships, group membership, gender, speech situations, customary institutions, cultural norms, and the speakers' indecisiveness. Through this comprehensive examination, the study offers valuable insights into the unique linguistic landscape of the Wakatobi language and its pragmatic applications.

2. Literature Review

2.1. Politeness

According to Zamzani (2010), politeness is a behavior or attitude expressed positively and ethically, whether in speech or actions. Cultural phenomena greatly influence politeness, meaning that what one culture considers polite may not be viewed the same way by another culture. Thus, in relation to Zamzani's statement, politeness can be considered relative.

Wibowo (2013) defines politeness as a habit, custom, or procedure that has become established and ingrained in society. Politeness is a prerequisite agreed upon by the community as behavior that must be applied in every social interaction. Therefore, language politeness can also be referred to as manners.

Mizutani and Nobuku, as cited in Susilaningtyas et al. (2017), identify the factors that influence Japanese people to be polite when communicating with their interlocutors. These factors include (1) age; (2) social status; (3) social relationships; (4) familiarity; (5) group membership; (6) speech situation; and (7) gender.

2.2. Imperative

In the Big Indonesian Dictionary (KBBI), "imperative" refers to commanding or giving a command, and it is also associated with reinforcing actions (Language Center Kemdikbud, 2022). Similarly, Kridalaksana, as cited in Dewi (2019), describes an imperative as a sentence that expresses an order, necessity, or prohibition to perform an action.

Rahardi (2019) categorizes imperative speech according to its form into two types:

a. Structural form of imperative sentences

The structural form of the imperative is the realization of imperative intent, closely linked to the formal and structural characteristics of the imperative sentence. This form appears through the construction of the speech itself, manifesting in the form and structure of imperative sentences.

b. Imperative pragmatics

The pragmatic form of imperatives can manifest as imperative sentence constructions and also as non-imperatives (such as declarative and interrogative sentences) that function illocutionarily as imperatives. The use of imperative intent is closely tied to the context in which it occurs.

3. Methodology

This study adopts a descriptive qualitative research design with a pragmatic approach, focusing on the imperative politeness speech of the Kaledupa dialect of the Wakatobi language (KDWL). The qualitative approach is appropriate as it allows for an in-depth exploration of language use within its natural context, while the pragmatic perspective helps in understanding how language functions in real-life interactions, specifically how politeness is expressed in imperative sentences. The primary data source is the Kaledupa community, providing oral data comprising instances of imperative politeness speech in KDWL, chosen due to its unique linguistic and cultural characteristics. Data collection methods include participant observation with moderate participation, recording significant events, and detailed note-taking from recordings to identify and select data based on the forms of imperative politeness and influencing factors.

The data analysis follows the Miles and Huberman model, involving data collection, reduction, and presentation to highlight essential aspects of imperative politeness. Ethical considerations ensure the confidentiality and anonymity of all participants, with informed consent obtained from all involved individuals. The study is limited to the Kaledupa dialect, which may not be generalizable to other dialects or languages, and the reliance on qualitative data may introduce subjective interpretations. This methodology is designed to provide a comprehensive understanding of imperative politeness in KDWL, uncovering the linguistic and social dynamics that shape polite imperatives in this unique linguistic context.

4. Results and Discussion

4.1. Linguistic Forms of Imperative Politeness of Wakatobi Language Kaledupa Dialect

The imperative linguistic politeness of the Wakatobi language Kaledupa dialect (KDWL) includes:

a. Short Length of Speech

The level of imperative politeness in the length of the imperative utterance used in conveying the speaker's politeness intention can be identified very clearly. The following data is found in the imperative speech of KDWL.

- 1 "Inte ala'akonnaku te bulusa"
(Go get me a pan)
- 2 "inte ho ala'akonnaku te bulusa"
(Go get me a pan first)
- 3 "komo'oli mala'akonnaku te bulusa??"
(Can you get me a pan?)
- 4 "Kumelu tullu ala'akonnaku te bulusa karaka"
(I'd like to ask you to bring me a pan.)
- 5 "Jari kumelu tullu? Ala'akonnaku karaka te bulusa"
(Can I ask you a favor? Bring me a pan)
- 6 "Jari kumelu tullu Fa (La)? Ala'akonnaku karaka te bulusa"
(Can I ask you a favor Fa (La)? Bring me a pan)

It can be noted that each of the utterances in KDWL above has a different number of words as well as a different measure of short length, i.e. the longer the form of the utterance. Speech (1) consists of five words in the form of direct imperative speech, speech (2) and (3) have six words. In speech (2) there is the word *ho* while in speech (3) the imperative sentence form is an interrogative sentence and there is the use of the pronominal word *ko* (you), and the word *mo'oli* (can). Speech (4) consists of seven words. It contains the words *melu* (ask) and *tullu* (help). In speech (5), the interrogative sentence precedes the imperative sentence, namely *jari kumelu tullu?* While the imperative sentence, namely *ala akonnaku karaka te bulusa*. Sentence (5) has nine words and the imperative sentence is in the form of an interrogative sentence. Speech (6) has ten words. In this speech, the interrogative sentence precedes the imperative sentence. This speech also uses the word *melu tullu* and call markers that apply to the Wakatobi community, namely *La* and *Fa*. *La* is a call marker for men and *Fa* is a call marker for women. Speech (6) is the longest of the other imperative speeches.

Speech (6) has the highest level of politeness compared to the other speeches. In speech (6), the imperative sentence form is indirect. That is, the interrogative sentence precedes the imperative sentence. The use of interrogative sentences in this speech functions as a rhetorical question. The unity of the sentence in speech (6) means imperative or command. In addition, the politeness markers in speech (6) are higher level, namely the phrase *melu tullu* (ask for help) and the word *karaka* (first). Speech (1) and speech (2) are direct imperatives. The use of this speech, if the speaker is older or in a higher position than the speaker so that the level of politeness is low. Speech (3) and speech (5) are indirect imperative speech. The utterance is in the form of an interrogative, but the function of the sentence leads to an order or imperative. Speeches (3) and (5) have a higher politeness level than speeches (1) and (2). Speech (4) has a medium level of politeness because it uses the word markers *melu*, *tullu*, and *karaka*. speech (4) is in the form of a direct imperative sentence.

b. Speech Sequence

To be able to know the level of politeness in an utterance can be through word order. The following is an example of the politeness level seen from the word order in the KDWL imperative.

Context: Speeches (7) and (8) are spoken by a person to his friend at the market.

- 7 Umbea nakarajaa'u sabantara sionuoloo? Mai tullu aku boua te tende'a nu kurusi
(If you're not busy for a while in the afternoon? Come help me later to lift the chair)
- 8 Mai tullu aku boua te tende'a nu kurusi, Ara umbea boua nakarajaa'u sabantara sionuoloo e.
(come help me later to lift the chair, if you're not busy in the afternoon)

Speeches (7) and (8) show the same intention. However, the two utterances are different in terms of imperative politeness. To see the level of imperative politeness in the order of speech in BDWK is not much different from some previous studies, namely prioritizing other information followed by imperative statements.

Speech (7) seems to have a higher level of imperative politeness because the speech is preceded by an interrogative information *umbea nakarajaa'u sabantara sionuoloo?* followed by the imperative sentence *Mai tullu aku boua te tende'a nu kurusi*. Speech (8) appears to have a low level of politeness because the imperative sentence precedes the interrogative sentence (information).

It can be concluded that speech sequences that are preceded by nonimperative information (either interrogative or declarative sentences) have a higher level of politeness than imperative speech that precedes the nonimperative information.

c. Speech Intonation and Kinesic Cues

The intonation of speech always varies depending on the context that accompanies the speech. Geographically, Wakatobi Island is located in a group of islands in Southeast Sulawesi Province, 97% of the area of Wakatobi Regency is sea water. This means that the settlements of the Wakatobi community are dominantly located on the coast of the sea. If traced Kaledupa people when communicating intonation tends to be loud.

However, it should be noted that in communication there is an aspect that really determines whether an utterance is classified as polite or impolite, namely through nonverbal language (kinesics). Consider an example of the intonation and kinesics of KDWL's imperative politeness.

Context: Speech (9) is spoken by a father with low intonation, smiling, hands stroking the child's head.

9 Bara u aka-aka mellai e.
 2 2 3 3 3 3 3 1 #
 (don't play far away yes)

Context: Speech (10) is spoken by a father to his son with a raised intonation, feeling angry because he has repeatedly forbidden but the child does not listen to him.

10 Kobumutti baoua na atu, bara u aka-aka di atu
 3 3 3 3 3 3 3 2 2 2 #
 (You fall down later, don't play there)

The two speech data above show that the number of word constituents of speech (9) and speech (10) are different. Speech (10) is classified as more polite than speech (9) when viewed from the length of the sentence and the form of the sentence. However, speech (9) is more polite than speech (10) when considering the intonation and kinesic aspects. In the context, speech (9) is spoken with soft intonation and accompanied by kinesics that show the speaker's attention to the speech partner. Meanwhile, in speech (10) is classified as impolite because in the context it is spoken with loud intonation and followed by kinesics that show a negative face to the speech partner. Therefore, it is very important to pay attention to the intonation and kinesic aspects in a speech.

d. Usage of Politeness Marking Phrases

Politeness in KDWL imperative speech can also be seen from the aspect of linguistic markers. The table below will present the linguistic markers of KDWL's imperative politeness. The linguistic markers of KDWL's imperative politeness are verbs, interjections, and words that contain imperatives.

Table1. Linguistic Markers of Imperative Politeness KDWL

NO	The Existence of the Imperative	Linguistic Markers
1	Imperative Commands	Tullu (please) , tullu aku e (please help me) , si'ala amo (no need mi) , karaka (first) , do (interjection: affirmation of demonstrative words) , tabe a (excuse me) , finger (so) , interjection e, bara i fana'atu (you don't do that) , pronouns (to (you) , i (you) , komiu (you) , ikami (us).
2	Imperative Order	Finger fig (if you can) , podimbulamo ala'a (go ahead) , intemo ha (go mi) , ara i hada (if you want) , alimo do (not yet) .
3	Demand Imperati	Mai karaka (Come first) , sau (ask), alimo do (not yet) , bara gara fana or (don't be like that) kasini also, want, tabe a (excuse me) , ara finger (if possible) , finger ha (so kah) .
4	The Supplication Imperative	Tabea (excuse me) , saronnako (please) , tullu aku e (please help me) , mossangia (hopefully, hopefully), do (first) , please too, melu tullu (ask for help) .
5	Imperative Urge	Pokono (basically) , tabea (must) , finger (can) . interjection e.

6	The Persuasion Imperative	Mai mo ha (let's eat) , mai boua e (come later) , boua (later) , manga mo gara (have eaten noodles) , interjection e, so (that's why) , mai (come) , soba (try), karaka (First) .
7	Urgent imperative	Te leamano (good; good) , no (so) , -ha , mai (come) .
8	Imperative Persilana	Mai (come) , kua ana (here) , mai ha (come Already) , Maimo gara (has come) , maimo u (interjection let have you...).
9	Imperative of Invitation	Mai mo (come already) , interjections mo and ha, hada (want) .
10	Permission Request Imperative	Finger (may, can) , , sau e... (ask e...) , tabe a (excuse me) ,
11	Imperative Permit	o... (interjection of agreement), oho (yes), - ha, gara.
12	Prohibitive Imperative	Alimo (don't) , alimo ho (not yet) , alimo do (not yet) .
13	Imperative of Hope	Ku saronnako (I hope) , mossangia (hopefully), insha Allah, thank God .
14	Advice Imperative	Labi (good) , ara finger (if can) , finger (could) , te aijono (good) , tabea (should) .

4.2. Factors Affecting KDWL Imperative Politeness

The factors that influence BDWK's imperative politeness speech, namely

a. Power

KDWL's imperative politeness is influenced by power. The people of Kaledupa are very respectful of those who have power and who have positions both among themselves and those from outside Kaledupa island. A Camat (sub-district head) has a higher rank of power than the lurah (village head) and kepala desa (village head). The level of politeness of people with high positions is lower when ordering their subordinates to do something. The dominant imperative form they use is direct imperative but there is also the use of indirect imperative. In addition, there is the use of pronomina.

Context: Pr (Sub-district Head) asks Rb (Staff) to photocopy the file.

11 Tt : Pak Rb inte fotokopi akonnaku karaka te berkas ana, nggala sa rangkap e...

(Mr. Rb, go photocopy this file first, one copy)

b. Social Status

The social status of the people in Kaledupa also influences the level of politeness when communicating. Social status is determined by the size of differences in age, gender, and social background.

1) Age difference

KDWL imperative politeness can be seen in the age difference between the speaker and the addressee. If the speaker is older than the speaker then the level of politeness is low. The use of imperative politeness by speakers who are older than the speaker's age takes the form of direct imperative sentences and rarely uses imperative linguistic markers.

If the speaker is younger than the speaker, the level of politeness is high because the speech is indirect and often uses imperative linguistic markers. Consider the following example.

Context: Ss (26) told FI (14) to go to the shop to buy him a pen.

- 12 Ss: inte balu akonnaku te folopena karaka
(go buy me a pen first)

Context: Dn (20) asked Ss (32) to take him to his friend's house.

- 13 In: Sis Susi, do you use Sibuu? Jari kumelu tullu? Between me
kua kenessu mai.
(Sis Susi, aren't you busy? Can I ask you to take me to my
friend's house)

2) Gender

KDWL imperative politeness can also be seen in gender differences. The people of Kaledupa respect and appreciate each other. This sense of respect and appreciation depends on the environment in which communication occurs. KDWL's imperative politeness for husbands and wives seen from imperative linguistic devices is the same. They use politeness in the use of pronouns, direct imperatives, and imperative linguistic markers. However, what makes the difference is the intonation. The husband's intonation when commanding is higher than the wife's intonation, so it can be said that the wife's politeness level when speaking imperative sentences is higher than the husband's. Consider the following example.

Context: A wife asks her husband to take her to the market to buy fish.

- 14 Wife: Ama La Ari to inte kua daoa e...
(La Ari's father, we went to the market...)

Context: A husband asks his wife to prepare food.

- 15 Husband: ina La Ari ala akonnaku te manga.
(La Ari's mother, akonnaku te manga style)

From the two examples above (14) and (15) it is clear that the husband has power in the family. The Kaledupa people are very attached and adhere to the advice of their parents that the husband is the highest person in the household, we must respect and respect him.

Apart from the context of the family environment, there is also the community environment. If in society the level of politeness between men and women (between parents) is the same, both in terms of the use of pronouns and imperative linguistic markers. In society, especially among parents, very rarely use direct imperative sentences. Consider the following example.

Context: A mother (Mama If) asked her father Nazwa to take her home to get a chair.

- 16 Mama If: Ama Fa Nazwa, kumelu tullu e..., ala kkita te kurasi
di sapo
(Nazwa's father, please help me, get us a chair at home)

Meanwhile, the level of imperative politeness in the Wakatobi Kaledupa dialect among teenagers (adolescent girls and adolescent boys) is the same, both adolescent girls and adolescent boys use imperative sentences with direct imperative sentences, indirect imperatives (information precedes the imperative), linguistic markers imperative politeness. The use of pronouns among teenagers or the Kaledupa community in the Wakatobi language Kaledupa dialect predominantly uses first person singular pronouns (yaku (me)), second person singular pronouns (ko'o (you)), third person singular pronouns (ia (dia)), Name of the person.

Context: Nr (man) asks Fj (woman) to accompany him to the market.

- 17 Nr: Fa Etan, come here, I'll do it...
(Fa Etan accompanies me to the market, OK)

Context: Dw (woman) asks Nj (man) to take the motorbike from the repair shop.

- 18 Dw : La Alun, inte ala'e na mottorosu at La Aca workshop.

(La Alun went to get my motorbike at La Aca's workshop)

3) Social background

KDWL's politeness imperative is visible in the social background of the Kaledupa community. If you want to see the level of politeness of Kaledupa society through social background, then the level of politeness and impoliteness is greatly influenced by context. This means that people who are educated and who have positions can be polite or impolite at certain times. Likewise, uneducated people appear polite or impolite depending on the context. The Kaledupa community is dominant when expressing their feelings of displeasure without being outspoken. If there is something they don't like, they will talk about it to other people. However, when they express their feelings about things they like, they are immediately outspoken.

However, there is something that differentiates the level of politeness between educated people and uneducated people, namely their intonation or voice when communicating. Educated people are calmer, lower-pitched compared to uneducated people. Apart from that, it can also be seen in the use of pronouns. Educated people are more polite than uneducated people.

Context: Tt (not at school) asked his friend Rb (not at school) to come to his house for a while in the afternoon.

19 Tt : he inte kua sapo sabantara e...
(hey go home for a moment e..)

c. Familiar Relationships

KDWL's imperative politeness is influenced by familiarity. Familiarity between the speaker and the speakers in the family, community and work environment determines politeness in the use of the Kaledupa dialect of the Wakatobi language.

The closeness of the Kaledupa community can be seen in several areas, such as the family environment, office environment and community environment. In a family environment, no matter how close the family members are, when they use imperative sentences there are markers of politeness that are used, such as the use of pronouns, direct imperative sentences, use of fences, minimizing force, linguistic markers, and indirect imperative sentences. When parents give orders to their children who are still at school, they predominantly use pronouns (ko'o, (you)) and direct imperative sentences. However, if the child is already working or has a family, the parent's imperative politeness towards the child is high in the form of using pronouns (ikomiu (you guys)), ina Fa/La.... , Ama Fa/La ..., indirect imperative sentences , use a fence (labi, ara finger, tabea ngala).

In an office environment, no matter how close the speaker and speaker are, the use of imperative politeness is still visible. The use of imperative politeness is characterized by the use of linguistic markers, indirect sentences, use of fences, and pronouns.

Context: A father told his son (14 years old) to get water in the kitchen.

20 Tt: La Iki ala akonnaku karaka te te'e moro'u
(La Iki, get me some drinking water first)

Context: A mother tells her child, who already works and has a family, to take her to tahlilan.

21 Tt: Ama Fa Naila, anne i ha'a? Bafa l kua mbongi karaka
(Fa Naila's father, what are you doing? Take me to the tahlilan first)

d. Social Relations

KDWL's imperative politeness is influenced by social relationships. The language attitudes of the Kaledupa people in using imperative politeness are influenced by the factors of imitation, sympathy and suggestion.

Imitation is a form of social relations in society that is carried out by imitating the behavior and actions of other parties or other people that encourage the same actions. The politeness of the Kaledupa community in communicating is dominant in imitating the language behavior or attitudes of the person they are speaking to. This is done so that the

speaker feels accepted or liked by the speaker. In this position, when governing, society predominantly uses fences, pronouns, indirect imperative sentences, and minimizes coercion.

Sympathy is the process of making a person or group of people sympathize (feel compassion) for another party. In this position, the Kaledupa people have a high sense of compassion, before the speaker asks, they are the first to offer help.

Suggestion is a process that makes an individual accept a method or behavior from another person without prior criticism. Kaledupa people's politeness in communicating often accepts suggestions without prior criticism. This is done so that the interlocutor feels appreciated.

e. Membership in Groups

KDWL's imperative politeness is influenced by membership in a group or organization. Someone who works in a dominant organization is polite. This is because the understanding or science of character learning in organizations is highly emphasized.

f. Gender

The imperative politeness of the Wakatobi language in the Kaledupa dialect is influenced by gender. The imperative politeness of the Wakatobi dialect of the Kaledupa dialect for women and men in Kaledupa is different. The most striking difference is in voice and intonation. Women's imperative politeness has a high level of politeness compared to men's imperative politeness.

g. Speech Situation

The imperative politeness of the Wakatobi dialect of Kaledupa is influenced by the speech situation. When communicating, the Kaledupa people pay great attention to speech situations. Kaledupa people really pay attention to who they talk to, in what situations, and what things are discussed. When communicating, Kaledupa people adapt very quickly to their interlocutors and minimize losses to their interlocutors.

h. Traditional Institutions

The imperative politeness of the Wakatobi language in the Kaledupa dialect is strongly influenced by traditional institutions. Customary institutions are norms or rules regarding a community activity. The activities in question are all activities carried out by people in social life, especially their attitudes when communicating. The term rules or norms that are often used by the Kaledupa people are usually called *te pake*. This is because Kaledupa is classified as an indigenous area.

i. Culture

The imperative politeness of the Wakatobi Kaledupa dialect is influenced by culture. Kaledupa society is monocultural. The Kaledupa people highly value the culture they have acquired from their ancestors. The communication culture of the Kaledupa people has high intonation but is polite. For them, when communicating with a high tone or intonation, it can indicate that the speaker wants to strengthen and comfort the person they are speaking to. This also means that the speaker really appreciates and respects the person he is speaking to.

j. Indecisiveness

The imperative politeness of the Wakatobi language in the Kaledupa dialect is influenced by the indecisiveness between the speaker and the speaker. The Kaledupa people have a high level of politeness in applying indecisiveness when communicating with people who come from Kaledupa Island or guests who come to Kaledupa Island. However, if fellow Kaledupa Island residents use indecisiveness when communicating, especially when commanding, their level of politeness is low.

5. Conclusion

Forms of imperative politeness in the Wakatobi Kaledupa dialect include (a) long and short utterances which include utterances in which the number of word constituents is long and the word constituents are short; (b) speech order, where the level of imperative politeness in the Wakatobi Kaledupa dialect is the highest, namely if non-imperative information precedes the imperative speech; (c) speech intonation and kinesic signals, where the level of imperative politeness of the Wakatobi Kaledupa dialect in terms of intonation is classified as loud so it needs to be balanced with

the kinesics that accompany the speech; (d) the use of imperative politeness expressions in the Wakatobi Kaledupa dialect, namely in the imperative form of command, request, request, order, persuasion, invitation, insistence, appeal, prohibition, permission, permit, invitation, hope and recommendation.

Factors that influence KDWL imperative politeness, namely (1) power, (2) social status, (3) kinship relationships, (4) social relationships, (5) membership in groups, (6) gender, (7) situation speech, (8) customary institutions, (9) culture, (10) indecisiveness.

References

- Andini, C., Yassi, A. H., & Sukmawaty. (2021). The use of honorifics in English and Buginese with special reference to bone language: A comparative study. *International Journal of Innovative Science and Research Technology*, 6(7), 873-877.
- Dewi, R. (2019). *Pragmatik: Antara Teori dan Praktik Berbahasa*. Yogyakarta: Penerbit Deepublish.
- Karubaba, S., Machmoed, H., Rahman, F., & Kamzinah, K. (2024, May). Comparison of Pronominal Systems in Yapen Languages. In *4th International Conference on Linguistics and Culture (ICLC-4 2023)* (pp. 360-374). Atlantis Press.
- Nurjamily, W. O. (2015). Kesantunan Berbahasa dalam Lingkungan Keluarga (Kajian Sosiopragmatik). *Jurnal Humanika*, 15(3), 1–11. <https://doi.org/10.3923/ijss.2017.32.38>
- Prihandoko, L. A., Tembang, Y., Marpaung, D. N., & Rahman, F. (2019). English language competence for tourism sector in supporting socio-economic development in Merauke: A Survey Study. In *IOP Conference Series: Earth and Environmental Science* (Vol. 343, No. 1, p. 012170). IOP Publishing.
- Pusat Bahasa Kemdikbud. (2022). *Kamus Besar Bahasa Indonesia (KBBI)*. Kementerian Pendidikan Dan Budaya.
- Rahardi, R. K. (2019). *Pragmatik Kesantunan Imperatif Bahasa Indonesia*. Pustaka Pelajar.
- Rahman, F. (2016). The Strategy of Teaching Literature through Language-based Methods: A Communicative Approach. In *Annual Seminar on English Language Studies* (Vol. 1, pp. 156-170).
- Rahman, F. F., Ahmad, T. W. B., Badaruddin, S., & Andini, C. (2023). Moral Values in the Film Not One Less《一个都不能少》张艺谋对《一个都不能少》电影道德价值分析. *ELS Journal on Interdisciplinary Studies in Humanities*, 6(2), 376-390.
- Ramaniyar, E. (2017). Analisis Tuturan Imperatif Dalam Bahasa Melayu Dialek Sintang Kecamatan Serawai Kajian Pragmatik. *Jurnal Pendidikan Bahasa*, 6(2), 194–208.
- Sailan, Z. (2014). *Solidaritas dan Kesantunan Berbahasa (Telaah Pragmatik)*. Pidato Ilmiah.
- Sinaga, A. R. (2024). Analysis of Impoliteness Comments of Netizen on Najwa Shihab YouTube Channel. *De_Journal (Dharmas Education Journal)*, 5(1), 96-103.
- Susiati, S. (2018). Homonim bahasa kepulauan tukang besi dialek kaledupa di kabupaten wakatobi [the homonym of tukang besi island language in kaledupa dialect at wakatobi regency]. *Totobuang*, 6(1), 109, 123.
- Susiati, S. (2018). *Kesantunan Imperatif Bahasa Indonesia Suku Bajo Sampela: Kajian Pragmatik*. Kongres Bahasa Indonesia, 417–434.
- Susilaningtyas, R. D., Wibisono, B., & Suyanto, B. (2017). Kesantunan Imperatif pada Masyarakat Madura di Pasar Ikan Desa Kota Kulon Kabupaten Bondowoso. *SEMIOTIKA: Jurnal Ilmu Sastra Dan Linguistik*, 18(2), 53–64. <https://doi.org/10.19184/semiotika.v18i2.6324>
- Wibowo, S. E. (2013). *Kesantunan Humor Pejabat dalam Wawancara: Kajian Pragmatik (Studi Kasus Wawancara Dahlan Iskan dengan VivaneWS)*. Publikasi Ilmiah.
- Yaumi, M. T. A. H., Rahman, F., & Sahib, H. (2024). Bridging Language and Technology through Semiotic Technology. *International Journal of Social Science Research and Review*, 7(1), 52-61.
- Youngsun, K., Sosrohadi, S., Andini, C., Jung, S., Yookyung, K., & Jae, P. K. (2024). Cultivating Gratitude: Essential Korean Thankfulness Phrases for Indonesian Learners. *ELS Journal on Interdisciplinary Studies in Humanities*,

7(2), 248-253.

Zamzani. (2010). *Pengembangan Alat Ukur Kesantunan Bahasa Indonesia dalam Interaksi Sosial Bersemuka dan Non Bersemuka*. Laporan Penelitian Hibah Bersaing (Tahun Kedua), 74–86.