



Linguistic Politeness in the Tialo Ethnic Community in Bolano Lambunu Subdistrict, Parigi Moutong Regency

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Article Info	Abstract
Received: 2026-07-28 Revised: 2026-09-09 Accepted: 2026-09-09 Keywords: <i>Linguistic Politeness;</i> <i>Regional Language;</i> <i>Local Culture;</i> <i>Tialo Ethnic Group;</i> <i>Sociopragmatics</i> DOI: 10.24256/ideas.v14i2.12036 Corresponding Author: Moh. Nur Lawaka nurlawaka9@gmail.com Indonesian Language and Literature Education, FKIP Universitas Tadulako	<i>Linguistic politeness is a tangible reflection of the value system, social norms, and cultural identity that live within a speech community. This study aims to describe the forms and functions of linguistic politeness that apply in the interactions of the Tialo community in Bolano Lambunu Subdistrict, Parigi Moutong Regency. This research uses a qualitative approach with a qualitative descriptive design. Data were collected through participatory observation and in-depth interviews with 10 informants consisting of customary leaders, community figures, and ordinary residents. The data were analyzed using the Miles and Huberman model, which includes the stages of data reduction, data presentation, and conclusion drawing. The results show that: (1) Linguistic politeness is realized in two forms, namely a verbal form, which includes the use of hierarchical terms of address, softening particles, and indirect expression of intent; and a nonverbal form, which includes facial expressions, body posture, and the regulation of physical distance during interaction. (2) Linguistic politeness has three main functions: a social function to maintain harmony and the community's hierarchical order, a cultural function as a means of passing down customary values, and an educational function to instill manners in the younger generation. This research contributes as documentation material for the diversity of local language and culture in Central Sulawesi.</i>

1. Introduction

Language is a system of sound symbols used as the primary means of communication between people. Through language, humans can convey ideas, feelings, desires, experiences, and various values to others. Language functions not only as a tool for exchanging information but also as a medium that enables social relationships, cooperation, and harmonious interaction in community life. Without language, people would find it difficult to build communication, convey thoughts, resolve various social problems, or pass on knowledge, customs, and culture from one generation to the next. Language therefore

holds a very important position in human life because it is an inseparable part of the development of society and culture.

According to Pateda (2011), language is an arbitrary system of sound symbols used by members of a society to cooperate, communicate, and identify themselves. Chaer (2012) states that language functions not only as a tool for conveying messages but also as a reflection of the culture and mindset of the society that uses it. Besides being a communication tool, language also functions as the identity of a community group. Through language, each ethnic group maintains the cultural values, customs, and worldview passed down from generation to generation. The choice of words, forms of address, and manner of speaking used by a community become distinctive traits that set it apart from other communities. Language thus not only reflects a person's communicative ability but also reveals cultural identity and the value system that develops within community life.

In its use, language is not only required to convey meaning clearly but must also observe the norms and ethics that apply within a society. A person's ability to choose words, construct sentences, and adjust their manner of speaking to the situation and interlocutor determines the success of communication. Good language use is measured not only by the accuracy of linguistic structure but also by the speaker's ability to maintain social relationships through polite speech. Linguistic politeness is one of the important elements that shows respect for others while also reflecting the character and culture of the speech community. Polite language use therefore plays an important role in creating effective communication, avoiding misunderstandings, and maintaining harmonious relationships between people.

In community life, linguistic politeness also functions as a means of building harmonious social relationships. Polite speech can create mutual respect, strengthen family ties, and foster trust among community members. Conversely, the use of impolite language can give rise to misunderstandings, disputes, and even social conflict. Linguistic politeness is therefore understood not merely as a rule of speaking but as an important part of social life that supports harmonious and mutually respectful relationships.

Politeness is a customary practice that applies within a society and constitutes a rule of conduct mutually agreed upon in social interaction (Mislikhah, 2014). In communicative practice, linguistic politeness serves as a guide for speakers in conveying their intentions without causing offense or belittling the interlocutor. Lakoff, as cited in Chaer (2010), states that an utterance is considered polite if it does not sound forceful or arrogant, gives the interlocutor options, and makes the interlocutor feel at ease. According to Mislikhah (2014), linguistic politeness governs language use in accordance with time, circumstances, interlocutor, social status, language variety, turn-taking, and tone of voice and attitude while speaking. Linguistic politeness is thus concerned not only with word choice but also with the speaker's ability to understand the communicative context so that the message can be well received without diminishing respect for the other party.

Linguistic politeness is also expressed in verbal and nonverbal forms. The verbal form relates to word choice, sentence structure, the use of terms of address, and the manner of delivering an utterance. The nonverbal form, meanwhile, relates to facial expressions, body movements, eye contact, speaking distance, tone of voice, and other physical signs that accompany the communication process (Triana & Mulyono, 2019). These two forms complement one another, creating communication that is not only easy to understand but also capable of conveying respect and mutual regard between speakers. The alignment between verbal and nonverbal elements is one indicator of successful communication, because the meaning conveyed through words becomes stronger when supported by an attitude and behavior that reflect respect for the interlocutor.

Linguistic politeness is influenced by various social factors, such as age, social position, level of education, the relationship between speakers, and the communicative situation at hand. Each community has different rules and customs in applying linguistic politeness, shaped by the cultural values, customs, and social norms that develop in its environment. These differences mean that a form of politeness considered normal in one society does not necessarily carry the same meaning in another. Linguistic politeness is thus part of a cultural identity that reflects the worldview and value system held by a particular community. This diversity is one form of cultural richness, showing that every society has its own way of building social relationships through language use.

One community with a distinctive character in linguistic politeness is the Tialo ethnic group. This is an indigenous community inhabiting the coastal and inland areas of Tomini Bay, spanning several subdistricts in Parigi Moutong Regency and part of Toli-Toli Regency, Central Sulawesi Province. The Tialo people still uphold customary values and social norms in every relationship among residents, including in everyday language use (Ratnasari, 2023). In their social life, language use is regarded not only as a communication tool but also as a means of maintaining harmonious family relationships, respecting elders, and preserving the value system inherited from their ancestors. This practice of linguistic politeness is still evident in various community activities, whether within the family, in neighborly life, or in the various customary activities involving the whole community.

In general, the Tialo people are divided into four groups: Tialo Tomini, Tialo Lauje, Tialo Tajio, and Tialo Dondo. Although there are dialectal differences across some regions, these communities still share common cultural values and rules of linguistic politeness. These values are reflected in various social activities and customary events that are still carried out today. One tradition that is still upheld is the Popene'e ceremony, the bride's first visit to the groom's family home after the wedding takes place. This tradition involves various rules concerning manners of speech, the use of honorific expressions, and communication etiquette as a form of respect for the groom's family and, at the same time, a form of acceptance of a new family member (Baso Malla et al., 2021). This tradition shows that linguistic politeness holds an important position in maintaining social relationships and sustaining the customary values of the Tialo community.

Studying linguistic politeness in regional languages is important because language is an inseparable part of a nation's culture. Through research on linguistic politeness, the various cultural values embedded in a society can be documented and understood more deeply. Documentation of the forms and rules of linguistic politeness within the Tialo community, however, remains very limited. Existing research has focused more on history, territorial distribution, or livelihoods, while the linguistic aspect — particularly the forms of linguistic politeness and their functions in social life — has not been studied in depth.

This shows there is still considerable room for research into the Tialo people's language use, both as a contribution to the development of linguistic science and as an effort to preserve local culture. Furthermore, this limited body of research means that various polite expressions still used by the community have not been systematically documented, even though documenting the practice of linguistic politeness is important as a source of scientific information on the characteristics of the regional language and as an effort to sustain the cultural values it contains.

On the other hand, changing times and the increasingly intensive interaction between the community and outside cultures are also affecting the use of the regional language in daily life. Young people are increasingly using Indonesian as their primary language of communication, whether in education, work, or social settings. This shift could gradually reduce the frequency of regional-language use along with the politeness rules embedded within it. If this trend continues without documentation and preservation efforts, the

various forms of linguistic politeness that have long been part of the Tialo community's cultural identity risk being used less and less, and may even shift over time. Research on linguistic politeness therefore has not only academic value but also practical value in supporting the preservation of the regional language and local culture amid the development of modern society.

Given this background, this study aims to describe the forms of linguistic politeness and their functions in the life of the Tialo community in Bolano Lambunu Subdistrict. It is hoped that this research will provide a more comprehensive picture of the linguistic politeness practices still upheld by the Tialo community, while also enriching the field of sociopragmatic study, particularly with regard to regional-language use in a social and cultural context. In addition, the results of this study are expected to serve as a source of information and scientific documentation supporting efforts to preserve the regional language and the cultural values it embodies. Specifically, this study focuses on answering two main questions: what forms of linguistic politeness are used by the Tialo community, and what functions linguistic politeness serves in the sociocultural life of the Tialo community in Bolano Lambunu Subdistrict.

2. Method

This study uses a qualitative approach with a descriptive research type. The qualitative approach was chosen because this research focuses on understanding and describing the phenomenon of linguistic politeness as it naturally occurs in the life of the Tialo community. This study does not aim to test hypotheses or measure relationships between variables, but rather seeks to gain an in-depth understanding of the forms of linguistic politeness and the functions they serve in community social life. Qualitative research produces data in the form of written or spoken words from people, as well as observed behavior, thereby providing a complete picture of a phenomenon in accordance with actual conditions (Moleong, 2018). Through this approach, the researcher can understand the meaning contained in each utterance by taking into account the social and cultural setting and the surrounding communicative situation.

The research design used is descriptive research. This design was chosen because it fits the research objective, namely to systematically, objectively, and thoroughly describe the forms and functions of linguistic politeness that exist within the Tialo community, without applying any treatment or altering the conditions of the object under study. The research is directed at describing the facts found in the field through observation of language use in various communicative situations, then elaborating on them according to actual conditions. It is thus hoped that the research results will provide a comprehensive picture of the linguistic politeness practices still upheld by the Tialo community as part of their social and cultural life.

This research was conducted in Bolano Lambunu Subdistrict, Parigi Moutong Regency, Central Sulawesi Province. The research location was chosen based on the consideration that this area is one of the places where the Tialo community lives and still maintains the use of the Tialo language in daily life. In addition, the community in this area still firmly upholds the customary values, social norms, and traditions passed down from generation to generation, so the practice of linguistic politeness can still be observed directly in various community activities. This condition gave the researcher the opportunity to obtain authentic data on language use within the community's social environment and to understand the relationship between language and the cultural values that develop in the local setting.

The research was carried out from late October to November 2024. During this period, the researcher conducted a series of research activities, including field observation, interviews with informants, data recording, documentation, and the collection of various information related to the use of the Tialo language in community life. This period was considered sufficient to obtain data relevant to the research focus and to give the researcher the opportunity to repeatedly observe the various forms of communication that occur in daily life.

The data source in this study consists of the speech and communicative behavior of speakers of the Tialo language, obtained directly from the field. The data collected include word usage, forms of address, choice of utterances, speech intonation, and various forms of nonverbal behavior that accompany the communication process. In addition to examining the forms of utterance used, this study also observed the context in which communication occurred, the relationship between speaker and interlocutor, and the social situation underlying the language use, so that the meaning of linguistic politeness could be understood more fully.

Based on their role, the informants in this study were divided into two groups: key informants and general informants. There were two key informants, consisting of a customary leader and a village head. These two informants were selected because of their extensive knowledge of the community's history, cultural values, customary rules, and the practice of using the Tialo language in daily life. The information provided by the key informants formed the basis for understanding the forms of linguistic politeness that develop within the community and the cultural values underlying them.

Meanwhile, there were eight general informants, consisting of community members aged between 25 and 70 who are still active users of the Tialo language in daily life. These informants were selected to obtain a picture of the practice of linguistic politeness in various communicative situations, whether within the family, in neighborly relations, or in community social activities. All informants were selected using a purposive sampling technique, namely by choosing individuals considered to have the knowledge, experience, and direct involvement in using the Tialo language, so that they could provide information relevant to the research focus. This technique was chosen to ensure that the data obtained were truly relevant, in-depth, and able to comprehensively depict the practice of linguistic politeness within the Tialo community.

Data Collection Techniques:

Data in this study were collected through the following techniques:

1. Direct Observation

At this stage, the researcher was directly present within the community environment to observe the various communicative activities carried out by speakers of the Tialo language, both in everyday conversation and in social and customary activities. During the observation process, the researcher recorded the use of language, forms of address, word choice, tone of voice, and the attitudes and body movements displayed when communicating with people of different ages, kinship relations, or social standing.

2. In-depth Interview

Interviews were conducted directly with all informants to obtain information on the meaning, function, reasons, and rules underlying the use of certain utterances within the Tialo community. The interviews were conducted flexibly so that informants could freely express their opinions and experiences, while still referring to an interview guide prepared in accordance with the research focus. To maintain data accuracy, each interview was

conducted after obtaining the informant's consent and was documented using a voice recorder so that all information provided could be analyzed more thoroughly.

In addition to observation and interviews, this study also used documentary study as a supporting technique. The documents collected consisted of various written sources related to the history, customs, and culture of the Tialo community. These documents were used as supplementary material to reinforce the results of the observations and interviews and to help the researcher understand the cultural background underlying language use within the community.

Data Analysis Technique

The collected data were analyzed using the qualitative data analysis model proposed by Miles and Huberman, as cited in Sugiyono (2011). The analysis was carried out through three concurrent stages, as follows:

1. Data Reduction

At this stage, the researcher selected, summarized, and focused attention on data relevant to the research objective. Data related to the forms and functions of linguistic politeness were retained, while data unrelated to the research focus were set aside. The selected data were then grouped into two main categories: data on the forms of linguistic politeness and data on the functions of linguistic politeness within the Tialo community.

2. Data Presentation

The reduced data were then systematically arranged in the form of a narrative description so that the relationships between data became clearer and easier to understand. Data presentation was carried out by grouping the research findings according to the predetermined categories, then supporting them with excerpts of speech obtained from observations and interviews, so as to provide a complete picture of the practice of linguistic politeness within the Tialo community.

3. Conclusion Drawing and Verification

At this stage, the researcher interpreted all the data presented to answer the research questions concerning the forms and functions of linguistic politeness within the Tialo community. The conclusions obtained were not immediately accepted as final results but were first verified by comparing the observation data, interview results, and supporting documents. The verification process was carried out continuously throughout the research so that the conclusions drawn were truly consistent with the data found in the field and had a good level of credibility.

3. Result

Forms of Linguistic Politeness in the Tialo Community

Based on the observations and interviews conducted during this research, it was found that linguistic politeness within the Tialo community is realized through two main forms: verbal politeness and nonverbal politeness. These two forms do not stand alone but complement one another in every communication process, creating interaction that is polite and full of respect. The Tialo community pays attention not only to the choice of words used when speaking but also to the manner of delivering an utterance, body posture, facial expressions, and the behavior that accompanies communication.

Linguistic politeness has become part of community habits applied in various situations, whether interacting within the family, in relations between neighbors, in community activities, or in the performance of various customary traditions. The research results show that the application of this politeness aims not only to keep communication running smoothly but also serves as a means of showing respect, strengthening social relationships, and maintaining the cultural values passed down from generation to generation.

In the verbal form of politeness, three main forms were found that are still used consistently by the Tialo community. The first is the use of terms of address adjusted to the age, gender, kinship relationship, and social position of the interlocutor. The choice of address term is a very important part of communication because it reflects respect for the person being addressed while also showing that the speaker understands the social norms in effect in their environment. Based on the research findings, the Tialo community uses the address term *Engkele* for older or respected women, *Kakai* for older men, *Ou* or *Onio* for peers, and *Emiu* as a respectful form of address for elders. This use of address terms is seen in the utterance, "*Tabe engkele, ami nio asie momongi utane i petu miu,*" which means "*Respected Mother, we ask permission to pick vegetables in your garden.*"

This utterance shows that before conveying the intent of the conversation, the speaker first uses an appropriate term of address as a form of respect for the interlocutor. The observations show that the use of address terms is not done arbitrarily but is adjusted to the social relationship between speaker and interlocutor. Accuracy in using terms of address is regarded as a form of respect for others, while an inappropriate choice of address term can be considered impolite. The address system within the Tialo community thus functions not only as a marker of a person's identity but also as an important part of the communication ethics that apply in community life.

The next form of verbal politeness is the use of softening particles, which function to soften the intent of an utterance so that it sounds more polite and does not give an impression of being forceful. Based on the research findings, the particles most frequently used are *asie* and *koi*. The particle *asie* is used when a speaker makes a request, asks for help, or expresses a hope to another person, so that the intended meaning sounds gentler and more respectful. An example is found in the utterance "*Mongiturunge yau asie emiu nimbalase ma petu nai,*" which means "*Please help me clean the yard of that house.*" The particle *koi*, meanwhile, is used to soften questions so that they sound more polite and put the interlocutor at ease.

This use of the particle is seen in the utterance "*Ampigau koi monggade sambulugana to monikah nai,*" which means "*Where is the place for taking the customary items for that bridal couple?*" Based on the interview results, the use of softening particles has become a habit in daily communication because the community believes that the manner of delivering an utterance is just as important as its content. The presence of these particles reflects the community's awareness of protecting the interlocutor's feelings, so that communication takes place in an atmosphere full of respect and mutual regard. The use of softening particles is thus an important characteristic of linguistic politeness within the Tialo community.

Another form of verbal politeness is the indirect expression of intent. Based on the research findings, the Tialo community tends to avoid expressing wishes, requests, or hopes directly, as this is considered less reflective of politeness. Instead, speakers prefer to use implicit expressions so that the interlocutor can understand the intended meaning without feeling ordered or burdened. For example, the utterance "*monda'e oloyo pese monggama ampi bolongka nai*" literally means "*The weather is very hot when working in that field,*" but is actually meant as a hint to be offered a drink.

Likewise, the utterance "*ampi gau sabonginyo ogo mondae nio asie*" is used as a hint that the speaker wants a snack when being served a drink. Based on the observations, this kind of communication pattern is fairly common in daily life, especially when a speaker wishes to make a request to an elder or a respected person. This indirect manner of expression shows the speaker's effort to protect the interlocutor's feelings and to give the interlocutor room to respond without feeling forced. This shows that the Tialo community places greater priority on social harmony than on the direct expression of intent. Indirect expression of intent is therefore a form of politeness that reflects the community's high regard for communicative ethics.

In addition to verbal politeness, this study also found forms of nonverbal politeness that always accompany the Tialo community's communication process. Nonverbal politeness is evident in body posture, facial expression, direction of gaze, tone of voice, and the regulation of distance when interacting with others. Based on the observations, the Tialo community shows a calm bodily attitude when speaking with elders or customary leaders. Speakers face their interlocutor, listen attentively, maintain a polite facial expression, and avoid movements or actions that might be considered disrespectful.

In addition, speaking distance is also adjusted according to the social relationship between speaker and interlocutor, so that communication proceeds comfortably while still observing the prevailing norms. In various customary activities and community gatherings, these forms of nonverbal politeness are consistently applied as part of the manners observed in interaction. These findings show that respect within the Tialo community is expressed not only through spoken language but also through the behavior that accompanies the communication process. Verbal and nonverbal politeness thus form an inseparable unity in creating communication that is harmonious, full of respect, and consistent with the cultural values alive within the Tialo community.

Functions of Linguistic Politeness for the Tialo Community

The research results show that linguistic politeness plays a very important role in the life of the Tialo community. Based on the observations and interviews conducted, linguistic politeness is understood not only as a rule for using polite language but also as a guide for building social relationships, sustaining culture, and instilling life values in the younger generation. In daily life, the Tialo community consistently seeks to adjust its manner of speaking to age, social position, kinship relationship, and the communicative situation at hand. This shows that linguistic politeness has become part of a social norm that is understood and jointly applied by the community.

Based on the data obtained, the functions of linguistic politeness within the Tialo community can be grouped into three main functions: a social function, a cultural function, and an educational function. These three functions are interrelated and mutually supportive in maintaining relationships between community members while sustaining the cultural values that remain alive and are passed down to the present day.

The social function is evident in the use of polite language as a means of building, maintaining, and strengthening harmonious relationships between residents. The Tialo community regards the use of appropriate terms of address, word choice, and manner of speaking suited to the interlocutor's position as a form of respect that must be preserved in every interaction. Every individual is therefore expected to understand to whom they are speaking and how to convey their intent using appropriate language, so as not to give an impression of disrespect. Polite language use helps each community member understand their respective social position, thereby reducing the potential for misunderstanding, disputes, or conflict in daily life.

In addition, the use of language appropriate to prevailing norms also strengthens family relationships, fosters mutual respect, and creates a more comfortable communicative atmosphere. One community figure stated, *"If we address someone incorrectly, that person may feel disrespected and become angry. A small thing like this can become a major problem if it is not quickly corrected."* This statement shows that accuracy in using forms of linguistic politeness has a significant influence on creating harmonious social relationships. Linguistic politeness thus functions as a social mechanism that helps the community maintain order, strengthen solidarity, and create a shared life full of mutual respect.

The cultural function is evident in the various customary activities that, to this day, still preserve the use of the Tialo language in accordance with established rules. The research results show that language holds an important position in every customary procession, as it serves as a medium for conveying respect, upholding manners, and preserving the cultural values inherited from the ancestors. One example can be found in the performance of the Popene'e customary ceremony, in which every utterance conveyed must follow the manner of speaking passed down from generation to generation. Word choice, the use of terms of address, and the manner of delivering utterances are carried out with great care so as to conform to prevailing customary norms.

The community regards the use of polite language in customary activities as a form of respect for parents, customary leaders, the extended family, and all parties involved in the ceremony. Linguistic politeness is therefore an inseparable part of the performance of Tialo community traditions. Through this practice, language functions not only as a communication tool but also as a means of preserving cultural identity and sustaining traditions passed down from generation to generation. The presence of linguistic politeness in customary activities shows that the community's cultural values remain alive and continue to be practiced in daily life.

The educational function is evident in the process of passing on politeness values to the younger generation through habitual communication practices within the family and the wider community. Based on the interviews, parents do not teach linguistic politeness through formal instruction or written rules, but rather through the example they set in daily life. Children learn by observing how their parents speak, choose words, use terms of address, show respect to elders, and adjust their manner of speaking to the communicative situations they encounter.

This learning process occurs naturally through continuous interaction, so that the values of politeness become part of the community's way of life. One informant stated, *"We don't need to teach it with books; it's enough for them to see us speak, and they will imitate and understand how to speak properly to others."* This statement shows that the family plays a very important role as the first environment in shaping a child's character and speech habits. Beyond the family, the community also serves as an environment that reinforces this learning process through the various forms of social interaction that occur every day. The passing on of linguistic politeness values thus continues from one generation to the next, so that the culture of polite speech is preserved within the community. These research results show that the educational function of linguistic politeness shapes not only communicative ability but also instills values of respect, courtesy, social responsibility, and concern for others as part of the character of the Tialo community.

4. Discussion

Forms of Linguistic Politeness in the Tialo Community

The research results show that linguistic politeness within the Tialo community is realized through two main forms: verbal politeness and nonverbal politeness. These two forms cannot be separated, as they complement one another in every communication process. The Tialo community holds that the success of communication is determined not only by the content of the message conveyed but also by the manner of delivery and the attitude shown toward the interlocutor. Language use is therefore always adjusted to age, social position, kinship relationship, and the ongoing communicative situation. These findings show that the Tialo community has social rules that have become shared habits in governing the manner of communication. These rules are not always written down but are understood, practiced, and passed down from generation to generation, thereby becoming part of daily life. Language use within the Tialo community thus functions not only as a tool for conveying information but also as a medium for building social relationships, showing respect, maintaining harmony, and preserving the cultural values that have developed within the community.

On the verbal aspect, the use of terms of address based on age, gender, and social position shows that the Tialo community pays close attention to the interlocutor's identity before conveying the intent of a conversation. Address terms such as *Engkele*, *Kakai*, *Ou*, *Onio*, and *Emiu* are used according to the social relationship between speaker and interlocutor, so each form of address serves a different function. This use of address terms functions not merely as a marker of a person's identity but also as a symbol of respect and recognition of the interlocutor's social position. Accuracy in choosing a term of address is one indicator that the speaker understands the norms of politeness that apply within the community.

Conversely, the use of an inappropriate address term can be perceived as a lack of respect for others, as it fails to take account of age, position, or existing social relationships. This shows that the address system within the Tialo community serves a broader function than merely a means of reference — it is a means of maintaining social balance and creating respectful communication. This finding is consistent with the view of Chaer (2010), who states that choosing an appropriate form of address is one manifestation of politeness in communication.

In addition to the use of address terms, this study also found the use of softening particles, such as *asie* and *koi*, which are a distinctive feature of linguistic politeness within the Tialo community. The presence of these particles shows that the community prioritizes a gentle manner of delivery that does not give an impression of ordering, forcing, or pressuring the interlocutor. The use of the particle *asie* in requests and *koi* in questions gives a nuance of politeness that reflects the speaker's humility in communicating. Utterances of this kind show that the Tialo community is conscious of protecting the interlocutor's psychological comfort throughout the communication process. In other words, the presence of softening particles functions not merely as a linguistic element but also as a communicative strategy aimed at building harmonious relationships through polite and respectful language use. This finding shows that politeness within the Tialo community extends even to simple linguistic elements, which nonetheless carry very important social meaning.

Another notable finding is the community's habit of expressing intent indirectly. Based on the research findings, the Tialo community tends to avoid expressing wishes, requests, or hopes bluntly, out of concern that this might give an impression of ordering or

burdening the interlocutor. Speakers instead prefer implicit expressions, giving the interlocutor the opportunity to understand the intended meaning without feeling forced. This communication pattern reflects a high degree of concern for others' feelings and a desire to maintain harmonious social relationships. This indirect manner of speaking also shows that the success of communication within the Tialo community is measured not only by whether the message is conveyed but also by the speaker's ability to maintain respect, honor the interlocutor, and avoid discomfort during the communication process. Indirect expression of intent is thus a form of politeness that reflects the social maturity of the community in its interactions.

Beyond the verbal aspect, this study shows that nonverbal politeness plays an equally important role in the communication process of the Tialo community. Polite language use is always accompanied by body posture, facial expression, direction of gaze, and speaking distance appropriate to the communicative situation. When facing elders, customary leaders, or community figures, speakers show a calm bodily attitude, face their interlocutor, listen attentively, and avoid actions that might be considered impolite. This behavior shows that respect is expressed not only through word choice but also through the actions accompanying communication. The alignment between verbal and nonverbal elements makes the message conveyed easier to accept and reinforces the meaning of respect intended for the interlocutor.

Polite communication within the Tialo community is thus a combination of appropriate language use and behavior that reflects an ethic of interaction. This finding is consistent with the view of Yule (2006), who states that a speech event is determined not only by linguistic elements but also by social context and the physical actions that accompany communication. This research further confirms that linguistic politeness within the Tialo community forms a complete communicative system that integrates linguistic and behavioral aspects as a unity in building harmonious social relationships.

Functions of Linguistic Politeness for the Tialo Community

The research results show that linguistic politeness serves a very important function in the life of the Tialo community. Based on the data obtained through observation and interviews, linguistic politeness is understood not only as a rule of speaking but also as a guide for building social relationships, sustaining cultural values, and instilling manners in the younger generation. This function is reflected in various community activities, from communication within the family and neighborly relations to the performance of customary activities.

These findings show that the use of polite language has become part of community life and plays a role in maintaining orderly social interaction. Based on the research findings, the functions of linguistic politeness within the Tialo community can be grouped into three: a social function, a cultural function, and an educational function. These three functions are interrelated and mutually supportive, so that the presence of linguistic politeness benefits not only individuals but also the sustainability of community life as a whole.

From a social perspective, linguistic politeness functions as a means of building, maintaining, and strengthening harmonious relationships among community members. The use of appropriate terms of address, polite word choice, and requests conveyed in gentle language creates a communicative atmosphere full of mutual respect. Within the Tialo community, every individual is expected to understand to whom they are speaking, how to convey their intent, and which form of utterance is appropriate for a given situation. This ability to adjust language use is a form of respect for the interlocutor while also demonstrating compliance with prevailing social norms. Conversely, language use that does

not match the interlocutor's position or age can be seen as disrespectful, potentially giving rise to misunderstanding or even conflict. Linguistic politeness is therefore a social mechanism that functions to maintain balance in relationships among community members, strengthen a sense of brotherhood, and create harmonious and peaceful social life.

Besides its function in social life, linguistic politeness also carries a strong cultural function. The research results show that polite language use remains an important part of various customary traditions within the Tialo community, particularly in the performance of the Popene'e ceremony. In carrying out this tradition, every utterance conveyed must follow the manner of speaking passed down from generation to generation. The choice of address terms, forms of respect, and manner of speaking are carried out in accordance with prevailing customary rules, so that every stage of the ceremony reflects respect for the family, customary leaders, and the community present. This shows that language functions not only as a communication tool but also as a medium for preserving the community's cultural identity. Through the use of polite language in various customary activities, the community indirectly preserves the cultural values inherited from its ancestors. The presence of linguistic politeness thus plays an important role in sustaining tradition while strengthening the cultural identity of the Tialo community amid ongoing social change.

The next function is the educational function. Based on the research findings, the values of linguistic politeness are passed on to the younger generation through a process of habituation that occurs in daily life. Parents, customary leaders, and the community serve as the primary models in teaching children how to speak politely. This process of transmission is not carried out through formal instruction but through the concrete examples given in every interaction. Children learn to use appropriate terms of address, choose polite words, respect their elders, and understand proper manners of speaking by observing and imitating the behavior of the adults around them. Continuous habituation makes linguistic politeness part of an individual's character from an early age. Through this process, the values of politeness are not merely learned as rules of communication but are also internalized as a way of life that must be applied within the community. The family and the wider social environment therefore play a very important role in sustaining the culture of polite speech so that it continues to be passed down to the next generation.

This finding is consistent with Haris's (2020) study, which states that linguistic politeness relates not only to linguistic aspects but also reflects the life values held by a society. These research results show that linguistic politeness within the Tialo community serves a function far broader than merely a rule for choosing words or constructing utterances. Linguistic politeness has developed into part of a social system that governs relationships between individuals, a medium for preserving culture passed down from generation to generation, and a means of character education that shapes an attitude of mutual respect in community life.

Linguistic politeness thus carries not only linguistic value but also social, cultural, and educational value that is very important for the sustainability of the Tialo community. Efforts to maintain the use of polite language therefore need to continue through the family, the community environment, and various cultural activities, so that the noble values it embodies remain preserved and can be passed on to future generations even as the community continues to develop and change with the times.

5. Conclusion

Based on the research findings and discussion, it can be concluded that linguistic politeness within the Tialo community is an inseparable part of the community's social and cultural life. This politeness is realized through two main forms: verbal politeness and nonverbal politeness. Verbal politeness is shown through the use of terms of address adjusted to the age, gender, and social position of the interlocutor, the use of softening particles to soften requests and questions, and the indirect expression of intent as a form of respect and an effort to protect the interlocutor's feelings. Nonverbal politeness, meanwhile, is expressed through a polite bodily attitude, facial expressions reflecting respect, attentiveness to the interlocutor, and speaking distance adjusted to the social relationship and communicative situation.

The research results also show that linguistic politeness serves an important function in the life of the Tialo community. From a social perspective, linguistic politeness functions to maintain harmony among residents, strengthen mutual respect, and minimize the potential for misunderstanding and conflict in community life. From a cultural perspective, linguistic politeness is an inseparable part of the performance of customs, particularly in the various traditions still upheld as a form of respect for cultural values and ancestral heritage. From an educational perspective, linguistic politeness serves as a medium for passing on the values of manners to the younger generation through habituation within the family and the wider community, so that the tradition of polite speech remains preserved and sustainable.

Linguistic politeness within the Tialo community thus functions not only as a guide for communication but also as an important element that strengthens cultural identity, maintains harmony in social life, and supports the preservation of the regional language amid the changing times. Efforts to preserve and pass on the values of linguistic politeness therefore need to continue, so that the Tialo community's language culture remains preserved and can be passed on to future generations.

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