

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Humans as social creatures always interact with other people. In their daily lives, humans communicate using language. Simply, language can be interpreted in this way, as a tool to convey something that is in the heart and in the brain. In addition, language is also used to establish good social relations with other humans. According to Walija (1996:4), language is the most complete and effective communication tool to for conveying ideas, message, intentions, feelings and opinions to others. The interaction between speakers and speech partners is connected to a topic or idea.

It is undeniable that in communication, there are things that can be accepted or rejected. This is due to differences in feelings and thoughts between speakers and speech partners, leading to refusal. Refusing is a common phenomenon, but not everyone can easily refuse. Some people feel reluctant when they want to refuse the speaker's request or disagree with what is conveyed by their speech partner.

Politeness is universal and best expressed as the practical application of good manners or etiquette (Leech, 1983). People communicate with others of different ages, whether older, the same age, or younger. This means that in such communication, people must pay attention to their utterances to maintain smooth

conversations with everyone they interact with running. According to Khatib (2006), invitations, offers and suggestion are common occurrences in everyday life, particularly in the maintenance of a good relationships. Furthermore, Choijimah (2015) as quoted by Ghassani (2016), stated that people experience difficulties when refusing something. Although people want to reject something, they must consider their language patterns to ensure they are be polite and well formed. Indeed, to build good communication, people need to express politeness.

The Wolowae people in Tendatoto village, located in the Nagekeo District, has a unique way of refusing. This is done to establish good social relations, such as using the words “sorry” or “thank you” and the Wolowae community is accustomed to adding explanatory sentences in refusing, so as not to offend their speech partners. According to Leech (in Waliya, 1996:12), the longer a person’s speech is, the greater the desire of that person to be polite to his speech partner. To underline, indirect speech is usually more polite compared to direct speech.

Based on observations made by researcher in the field, it can be seen that the Wolowae people has the principle of hesitation. Therefore, the speakers are cautious in their speech among the Wolowae people, which shows that they are very careful with their words. This is influenced by two main principles in their culture, namely taku (fear) and mea (shame). Taku refers to the fear felt by speakers that what they say might hurt the feelings of their interlocutors. Meanwhile, mea refers to the feeling of shame that arises if what is said could lower the speaker's self-esteem. Thus, it can be concluded that the Wolowae people prioritize caution in speech, reflecting their belief that ‘language is a

reflection of its speakers' (Given the importance of expressing politeness in everyday conversation, the researcher noted that the Wolowae people consistently apply these values in their social interactions.) The researcher feels the need to conduct research with the title "**Polite Refusal Expressions in Wolowae Language**".

1.2. Research Questions

Based on the description of the background above, the problem can be formulated as follows:

1. What are the forms of polite expressions of refusal in Wolowae language?
2. Why do the speakers of Wolowae language use the polite expressions of refusal?

1.3. Research Objectives

In line with the research questions the objectives of this research are as follows:

1. To describe the form of polite refusal expressions in Wolowae language.
2. To explore the reasons why the speakers of Wolowae language use the polite refusal expressions.

1.4. Significance of the Study

This research has two main significances: theoretical benefits and practical benefits.

1. Theoretical Benefit

The findings can be used as a reference for speakers and researchers of the local languages, especially those interested in politeness expressions.

2. Practical Benefit

This research can raise awareness within the Wolowae community about politeness, particularly regarding polite refusal expressions used in public communication.