

CHAPTER V

CONCLUSION AND SUGGESTIONS

5.1 Conclusion

Based on the findings of the research on the linguistic expression of request in the Bajo language in Sagu Village, it can be concluded that the basic form of *tuloh* and its variations (*tulohte* and *tulohnu*) are at the core of the request strategy. These three forms serve not only as request markers, but also as pragmatic devices that soften imperative forces. The presence of kinship address terms such as *ua* (father), *ekka* (brother), *embo* (grandmother/grandfather), and *bapa* (uncle) shows that social relationships and family hierarchy greatly determine how requests are delivered. Thus, the Bajo language displays flexibility in expressing requests, where politeness and social relations are the main factors that shape the choice of expression.

In addition, the age factor has been shown to influence request strategies. Young speakers (15–25 years old) tend to use a more direct and simple form of request, while older speakers, or when speaking to an older person, requests are conveyed with an added element of respect. This shows that the age difference not only influences the choice of words but also reflects the cultural values of the Bajo people in maintaining politeness and social hierarchy. Thus, the Bajo language shows a close relationship between linguistic forms, age factors, and cultural values that exist in society.

5.2 Suggestions

Based on research into the expression of requests in the Bajo language, several suggestions can be made. First, for the Bajo community, the practice of using kinship terms and expressions of typical requests, such as *tuloh*, *tulohte*, and *tulohnu*, needs to be maintained in daily communication as part of cultural identity and a means of maintaining social cohesion. Second, the younger generation is advised to add explanations or justifications more often in requests, especially when it comes to borrowing or assistance that has implications for other people's time and resources, so that reciprocal norms are maintained. Third, productive age groups should continue the practice of balancing efficiency and social consideration, emphasizing praise or contextual details as a means of strengthening interpersonal relationships. Fourth, the older generation is expected to continue to preserve a communication pattern that emphasizes moral legitimacy and communal responsibility, because this pattern can be an example for the younger generation in understanding that a request is not just a linguistic transaction, but a means of strengthening cultural values and social harmony. In addition, for subsequent researchers, it is recommended to use in-depth interview methods or ethnographic observations in order to obtain richer data on the speaker's perception of request strategies. Comparative studies with other languages in the coastal region of Nusa Tenggara or other maritime communities can also expand the understanding of cross-cultural politeness. Further research can be directed at the context of Bajo language use outside the native community, for example, in cities or diasporas, to see how the expression of request adapts to different social environments.