

## CHAPTER V

### CONCLUSION AND SUGGESTIONS

#### 5.1. Conclusion

Sabu language (*Lii Hawu*) is a language of its own like any other language, both in Indonesia and around the world. *Hawu* speaker are found on the Sabu Island of Sabu and Raijua. The total number of *Hawu* speaker is calculated to be around 80.000-100.000 people (UBB-GMIT, 2006). Based on the three principles sources from UBB- GMIT (2006), YLSA (2000) and Story about Kahi Dema by Paddi (2019), there are differences in how the orthographies of *Lii Hawu* represent the implosive consonants and schwa vowels.

The UBB-GMIT orthography systematically represents core phonological features such as implosive consonants as (b', d', j' and g') schwa vowels as <è>, and long vowels as (*pengee, noo, muu, nee..etc*) while the YLSA represent the implosive with spelling writing as (bh, dh, jh, and gh), representing the schwa variably as <a> or <e> the copy preceding or following of the consonants, if there is any, and representing the long vowels as (*penge, no, mu, ne..etc*). and Paddi represent the orthographies of implosive not assign special symbol, instead using plain (b, d, j, and g), representing the schwa as <a> following of the consonants, if there is any, and represent the long vowels as (*ne, ya, tu, no..etc*)

Transparent orthography not only supports sound–symbol recognition but also builds learners' confidence in using written language. Beyond *Lii Hawu*, this study has wider implications: Indonesian orthography, based on

the “one phoneme, one grapheme” principle with high consistency, has proven effective in advancing national literacy and can serve as a model for local orthographies. Comparing these contexts reveals that inconsistencies in *Lii Hawu* orthography contribute to learning challenges; therefore, aligning it more closely with Indonesian principles will strengthen literacy and preserve cultural heritage. Future development should emphasize phonological clarity, consistency, and accessibility to safeguard the language’s sound system while reinforcing its role in education, cultural identity, and intergenerational transmission within Indonesia’s multilingual context.

## **5.2. Suggestions**

Based on the findings and conclusions of this study. This study also highlights the absence of a unified and transparent orthographic system for *Lii Hawu* that can be consistently applied across educational, linguistic, and community domains. Addressing this gap is essential for supporting language preservation, literacy development, and accurate linguistic description. Therefore, the following recommendations are offered:

1. **Standardization Efforts:** Collaboration among linguists, educators, and community stakeholders is crucial for developing a standardized and phonemically accurate *Lii Hawu* orthography that strikes a balance between linguistic precision, readability, and practical use.
2. **Orthographic Guidelines:** Clear writing guidelines—including rules for representing implosive consonants, schwa vowels, and long

vowels—are recommended to support both pedagogy and language documentation.

3. Curriculum and Materials: Educational resources should adopt a consistent orthographic system and integrate phonological explanations to facilitate accurate pronunciation and literacy acquisition.
4. Community Involvement: The active participation of native speakers and local institutions is necessary to review and validate orthographic proposals, ensuring cultural relevance and community acceptance.
5. Further Research: Future studies should expand the corpus of *Lii Hawu* texts and investigate sociolinguistic factors shaping orthographic variation, such as dialectal diversity, literacy levels, and historical language contact. In addition, the researcher recommends that subsequent studies review and critically evaluate the orthographic framework proposed by UBB-GMIT, as its transparent writing system may offer valuable insights for developing a more consistent and phonemically grounded orthography for *Lii Hawu*.

Through these efforts, the *Lii Hawu* can continue to thrive as a vital linguistic and cultural resource for future generations.