

EXPLORING THE MEANING OF ADDRESSING *ITÉ* IN THE MANGGARAI LANGUAGE AND CULTURE

Sebastianus Menggo^{1*}; Sabina Ndiung²

¹English Department, Faculty of Teacher Training and Educational Sciences,
Universitas Katolik Indonesia Santu Paulus Ruteng, Flores, Indonesia 86511

²Elementary School Study Program, Faculty of Teacher Training and Educational Sciences,
Universitas Katolik Indonesia Santu Paulus Ruteng, Flores, Indonesia 86511

¹sebastian.pradana@gmail.com; ²punyaku79@gmail.com

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ABSTRACT

The research explored the connection between the linguistic elements and cultural principles of the Manggarai language, focusing on the provided arguments. Language utilization typically represented the societal customs, cognitive processes, cognitive functioning, historical context, and interconnections within a given human civilization. Utilizing the inclusive personal pronoun, 'we ité' in the Manggarai language facilitated the identification of two indicated elements (linguistic elements and cultural principles). This research was descriptive-qualitative, and the data were obtained using observations and interviews conducted with fifteen traditional representatives from six communities using the purposive sampling method. Subsequently, a qualitative analysis was performed on the collected data. The findings suggest that its utilization in its various manifestations indicates the cultural norms and customs observed by those living in the Manggarai region of Indonesia. Based on the presented data, this research asserts that the first personal pronoun plural inclusive 'we ité' in the Manggarai language and culture serves as a means for the speaker to communicate politeness and humility towards the hearer or listener. It signifies a genuine respect for the interlocutor, particularly when they hold a high position. In addition, it shows familiarity, brotherhood, and sincerity in interpersonal relationships by expressing respect, appreciation, and enthusiasm. Lastly, it serves as a profound respect to the Almighty Creator.

Keywords: culture communication, honorific term, Manggarai language

INTRODUCTION

The intersection of language and culture is a topic of academic interest. Culture pertains to the realm of human existence and encompasses a variety of beings' ways of life. Language belongs to the domain of human cognition and serves as the communication system employed by human beings within specific speech-language settings (Nodoushan, 2019). Consequently, language serves a crucial role in the development of culture, as cultural rituals cannot exist without the presence of language. In line with this notion, Beloglazova and Kabakchi (2020) have claimed that language serves as a means to represent diverse cultural phenomena in human existence. The

premise that language is a bridge to human interaction affirms that language typically represents societal customs, cognitive processes, academic endeavors, historical developments, social dynamics, cultural instruments of expression, and various other factors of human life (Menggo, Ndiung, & Pandor, 2021; Olan & Belló, 2016).

Human beings can acquire cognitive abilities, engage in effective communication, experience emotions, hold beliefs, and pursue goals that align with the societal norms and values of the cultures they belong to (Richerson & Boyd, 2020). Besides that, the practical and acceptable execution of interpersonal language, communication practices, social behaviors, and economic, political, and technological activities

relies on internalizing fundamental cultural values within every human being. Thus, language is an indispensable means of communication for people in any setting and affects their daily lives (Jdetawy & Hamzah, 2020).

Nevertheless, it is essential to acknowledge that not all persons possess the necessary proficiency in effectively conveying their thoughts and ideas. This is especially noticeable in cross-cultural communication. Such situations can contribute to misinterpreting messages, cultural traits, acts, and communication events. This inaccuracy can hinder the progress of cultural interactions and might even lead to disagreements that result in social conflict.

A person's communication style is greatly affected by their cultural background, affecting interactions within their cultural group and individuals from diverse cultural backgrounds. The elimination of deeply rooted cultural beliefs poses an essential obstacle due to the enduring nature of culture as a communal way of life that grows and is transmitted over generations (Földes, 2021; Wu, Yama, & Zakaria, 2023). In order to mitigate possible miscommunications and promote constructive cultural exchanges, people engaging in cross-cultural interactions need to demonstrate an awareness and appreciation for both the distinctiveness of their own culture and that of others. The premise mentioned serves as the driving force behind the scholarly obsession with deeply examining the fundamental relationship between language and culture.

The present research explores the connections between language elements and cultural values within Manggarai, Indonesia. The term 'Manggarai' is employed to convey specific meanings. Manggarai, located in eastern Indonesia, is a regency characterized by its unique way of life and daily interpersonal interactions (Jama et al., 2020; Semun & Jeladu, 2016). The usage of personal pronouns *ité* in daily interactions has been affected by the cultural values found in each sub-dialect in the Manggarai region.

Language and culture have a significant role in the lives of those who live in Manggarai, Indonesia. Language is often believed to be a tool for facilitating the adoption of cultural values during interpersonal exchanges in the tangible domain of human relationships (Ha, 2020; Kanaza, 2020). The reciprocal relationship between cultural rituals and language use necessitates comprehending the correlation between language and culture among everyone who participates in customary practices throughout distinct speech communities globally (Semana & Menggo, 2022).

In the historical setting of Manggarai, the execution of language functions in cultural rites is integral and inseparable from all aspects of these rituals. The Manggarai community possesses diverse native metaphors referred to as *go'et*, appropriate to the context in which a cultural ritual is being conducted and its intended purpose. This concept illustrates the interdependence between language and culture, specifically highlighting the close connection

between language and culture. This idea represents all cultural aspects of the language employed (Fedosyuk, 2020; Ptasznik, 2021).

Several prior scholars have focused on the relationship between language and culture in the Manggarai region, including Bustan and Liunokas (2019), who have reported that in Manggarai culture, every utterance possesses supernatural power in human connection with the natural environment. Then, Daar et al. (2023) have stated that using proper and acceptable manners as a bargaining technique for reducing the marriage dowry '*belis price*' in the marriage proposal process in Manggarai culture. Moreover, Sakura (2019) has revealed data related to various prohibited utterances as local values in maintaining Manggarai culture.

Nevertheless, studies into incorporating personal pronouns and their correlation with Manggarai social norms and cultural principles in everyday communications still need to be explored. The current research inventory has the potential to address this knowledge vacuum. Understanding the usage of personal pronouns is crucial for people to facilitate seamless cultural exchanges and prevent misunderstandings that hinder engagement in particular cultural practices under a given speech community (Fedosyuk, 2020; Ptasznik, 2021). Furthermore, the personal pronoun '*ité*' could be helpful as a means of instructing people, particularly those who are not native speakers of the Manggarai language, to conform to the social norms and cultural principles prevalent throughout the region.

In all aspects of human existence, a fundamental dimension pertains to the interconnectivity of communication and interaction among humans. The term 'relationship' is widely acknowledged as referring to the connection or association between people, specifically about interactions among human beings (Ghasemi, 2020; Morgan & Guilherme, 2015). Individuals can cut off contact with themselves or escape from their social circles, although somebody could comprehensively understand their character regarding others. Morgan and Guilherme (2015) have asserted that when an individual regards another person as 'another', they fail to perceive that person truly but instead perceive them as a mere reflection of themselves.

When establishing a relationship, humans must employ specific modes of communication. The phenomenon is called language as a means of communication. Language serves as a medium through which people establish connections between their ideas, emotions, and thoughts and those of others in communication. It enables individuals to effectively articulate and convey their ideas, emotions, and thoughts (Jama & Menggo, 2023; Mangga, 2020). In social interaction, pronouns serve as a commonly employed linguistic tool for communication. Pronouns are used in subject, object, possessive, reflective, and, finally, shape the semantics.

One of the most common pronouns in regular

conversation is the personal pronoun, mainly encompassing the personal pronouns 'I' and 'You'. In order to engage in effective communication and establish meaningful relationships, it is essential to recognize and acknowledge the distinction between oneself, referred to as the first-person pronoun 'I', and the other party, referred to as the second-person pronoun 'you'. The pronoun 'I' represents the first-person singular, while 'you' denotes the second person singular. The existence of these two individuals has essential commonalities. In several philosophical authorities, the term 'I' represents an individual entity. 'I' refers to the concept of the individual self, sometimes the ego. This notion of 'I' arises concerning the presence of another individual self or ego. The pronoun 'you' is classified as the second person singular in personal pronouns. 'You' refers to an alternative ego, representing another individual, yet nonetheless sharing similarities or identical characteristics with the speaker denoted by 'I'. The relationship between the speaker (referred to as 'I') and the listener (referred to as 'you') is a fundamental aspect of communication. When two individuals encounter one other within a specific context, it becomes evident that a connection or bond will eventually exist. In this context, the pronouns 'I' and 'you' assume the role of subjects engaged in reciprocal conversation. During this communication, the individuals involved (referred to as 'I' and 'you') will alternate the terms of address, transitioning between 'I' and 'you' and vice versa.

Language has a crucial function concerning cultural dynamics, covering several distinct functions (Balakrishnan, Harji, & Angusamy, 2021; Fajri, Yusra, & Muhaimi, 2022). Acknowledging that language expresses and reflects cultural reality is essential. The linguistic expressions persons employ indicate the attitudes and views held by the author or speaker, which are likewise shared by others. In such situations, language can convey and reflect cultural truths. Furthermore, language serves as a reflection of cultural existence.

Language is multifaceted in facilitating human interactions and fostering social and cultural connections. Language is a crucial medium for creating and maintaining relationships among people (Kanaza, 2020). Kanaza (2020) has provided additional evidence for the premise that language serves as a means of communication, a tool for cognitive processes, a platform for artistic expression, a societal construct, a subject of political debate, and a driving force behind the formation of nations. Language functions as the fundamental medium because of which beings engage in interpersonal communication, providing it an indispensable aspect of human existence. The research of human language provides insight into the fundamental nature of humanity, namely the distinct intellectual attributes that distinguish humans from other beings (Chomsky, 2006).

Personal pronouns are linguistic elements used to refer to individuals or objects. The pronouns mentioned possess distinct forms that exhibit

variations in number, case, person, and gender. Numerals are represented in several formats to differentiate between the solitary form (I) and the plural form (we) of pronouns. Speakers must acquire knowledge of the personal pronouns in their position as subject (he), object (him), and possessive adjective (his) in order to produce suitable phrases. The decision-making process of someone is determined exclusively by the unique categories of the first person (I), second person (you), and third person (she/he/it). The category of person encompasses the distinctions of first-person (encompassing the speaker), second-person (encompassing the recipient or interlocutor), and third-person (encompassing someone else).

The English pronouns encompass a range of variations that are categorized based on person and quantity. These include the first-person singular pronoun (I), the second-person singular pronoun (you), the third-person singular pronouns (he, she, it), the first-person plural pronoun (we), the second-person plural pronoun (you), and the third-person plural pronoun (they). The gender of a personal pronoun encompasses the masculine form (him), the feminine form (her), and the neuter form (it), which denotes a lack of gender identification (Pearson, 2023; Ptasznik, 2021).

Regarding deictics, person deictics often include details about the social standing of the speaker, the recipient of the message, or a third party mentioned, as well as the social or personal connection between them. In a more specific context, person deictics can serve as indicators of the social rank, sex, or age group of the speaker (Sp) and addressee (Adr), the speaker (Sp) and a third party, or the addressee (Adr) and a third party. Personal deictics can also convey information about the specified kinship relationships or personal intimacy among people. The choice of first, second, or third person deictic may represent such knowledge. The indication of respect or deference, known as honorifics, can be observed in the address title or the presence (or absence) of particles or affixes. The implications of one's social background can manifest in the selection of words employed. The Javanese language is an informative illustration of how social and related distinctions are encoded into deictic systems. Geertz (1972) has first mentioned the system in question in his seminal work 'Linguistic Etiquette'. Geertz's work extensively explores the complex linguistic system employed in the Javanese culture (Efendi & Sukanto, 2020).

The Manggarai language also has persona deictics that have been recognized. In contrast to the Javanese language, the Manggarai language exhibits the presence of personal deictics through the variant utilization of the inclusive pronoun 'ité'. The inclusive first-person pronoun 'ité' in the Manggarai language occasionally deviates from its intended semantic interpretation. Nevertheless, breaching established conventions or separating from conventional meaning is crucial within this research since it challenges the norm of employing personal pronouns. However, this

linguistic phenomenon holds significant contextual significance regarding linguistic etiquette and the demonstration of cultural worth within the Manggarai language.

Undoubtedly, each language in a given culture has its norms (Földes, 2021). This distinctive and exciting concept encourages language and culture scholars to continue their studies. As with the Manggarai language, there are distinctions between Indonesian and English regarding the use of personal pronouns. The morphology of personal pronouns in three languages, namely English, Indonesian, and Manggarai, is presented in Table 1 for a better understanding.

The data shown in Table 1 provides empirical evidence of the substantial differences in the use of personal pronouns between the English language and Manggarai. It is noteworthy that the use of personal pronouns in English, encompassing both singular and plural forms in the first, second, and third person, has a direct impact on how to choose the verb 'to be' (am, is, are, was, were, been) (Mangga, 2020). Conversely, in the Manggarai language, the absence of the verb 'to be' is observed, distinguishing it from English. However, it is noteworthy that there are commonalities in utilizing the possessive case. In English, the personal pronoun used as a possessive adjective must be followed by the object owned by the subject. As an illustrative instance, the book belongs to the author's possession. The term 'this book' should immediately follow the possessive pronoun 'my'.

Similarly, in the Manggarai language, the expression '*hoo dé daku buku*' indicates possession, where '*daku*' must be accompanied by the object that pertains to the subject. Similarities can also be observed in possessive pronouns, where the expression 'this is my book' transforms into 'this is mine'. In the Manggarai language, including objects of possession is unnecessary. The expression '*ho'o dé daku buku*' (this is my book) can be transformed into '*ho'o dé dakun*' (it is mine) by using the possessive pronoun.

Several elements influence people's communication patterns in specific interactions (Nodoushan, 2019; Olan & Belló, 2016). These factors encompass the social context in which communication takes place, the mutual understanding of the topics being discussed by the speakers, the actual place where the interaction occurs, and the subjective experiences of the speakers regarding the issues under discussion. How language is conveyed can vary considerably among participants and throughout different social contexts, as influenced by participants' varying characteristics and backgrounds. The selection of suitable modalities of communication in different social settings is affected by social factors.

Moreover, the linguistic expressions produced by people throughout their everyday interactions are greatly influenced by their interpersonal relationships. Therefore, using personal pronouns in linguistic elements is inherently linked to interpersonal relationships (Fernández-Mallat, 2020). Fernández-Mallat (2020) has posited that various elements affect interpersonal interactions, including but not limited to social values such as age and power dynamics, cultural norms, the social status disparity between those engaged in the conversation, and the level of intimacy established between them.

Honorifics encompass attributes inherent to the significance of differentiations corresponding to societal classifications inside an identifiable group. The honorific phrase is employed to reference another individual whose status is elevated. The term 'humbled' applies to a person as well as to someone or something that is closely associated with that person. The social context of interpersonal communication may also determine the choice of lexical items. The linguistic interaction between a speaker and an addressee is frequently affected by the speaker-addressee relationship, which can be observed in the choice of words, such as personal pronouns. This impact can lead to the emergence of sub-dialects inside a language (Moser & Devereux, 2019; Widayati

Table 1 The Combining form of Three Languages' Pronouns

| Person and Form | Personal Pronouns | Languages | | | |
|-----------------|-------------------|--------------|--------|-------------------|--|
| | | English | | Manggarai | |
| | | Singular | Plural | Singular | Plural |
| First Person | Subject | I | we | <i>aku</i> | <i>Ami</i> (exclusive) <i>ité</i> (inclusive) |
| Singular | Object | me | us | <i>aku</i> | <i>ami, ité</i> |
| Plural | Possessive | my | our | <i>gaku</i> | <i>gami, dité</i> |
| Second Person | Subject | you | you | <i>hau</i> | <i>méu</i> |
| Singular | Object | you | you | <i>hau</i> | <i>méu</i> |
| Plural | Possessive | your | your | <i>gau</i> | <i>deméu</i> |
| Third Person | Subject | he, she, it | they | <i>hia</i> | <i>Isé</i> |
| Singular | Object | him, her, it | them | <i>hia</i> | <i>Isé</i> |
| Plural | Possessive | is her, its | their | <i>dehia/diha</i> | <i>disé/deisé</i> |

& Sudiwana, 2020).

Certain communication elements use politeness markers in other languages, necessitating a decision between the informal '*Tu*' form and the formal '*Vous*' form. Recognizing the speaker's linguistic choices in regular conversation might provide insights into the social relationship the speaker perceives between themselves and their counterpart. Politeness refers to how languages communicate the social distance between people and their respective role relationships. It encompasses the use of facial expressions and the capacity to establish, maintain, and preserve one's reputation throughout interpersonal interactions in everyday situations. Etiquette cues about address forms and communication styles delineate the disparities between formal and informal modes of interaction, which the participants comprehend.

The fundamental concept of politeness pertains to a communication principle wherein participants demonstrate mutual respect by employing suitable strategies to uphold courteous and amicable conversation (Sapitri et al., 2020). Emotions towards others can be conveyed through pronominal forms, encompassing many sentiments such as solidarity, power dynamics, distance, respect, intimacy, and adherence to social norms. Several languages exhibit a distinction similar to French's *tu-vous* (T/V) distinction. This distinction involves the presence of a singular form of 'you' (*tu*/T) and a plural form (*vous*/V) syntactically. However, using these forms mandates that speakers employ *vous* when addressing individual interlocutors under certain conditions. The T form is commonly recognized as the familiar form, while the V form is commonly recognized as the formal form (Wardough, 2006). Latin (*tu/vos*), Russian (*ty/vy*), Greek (*esei/esis*), Javanese (*kowe/sampeyan-panjenengan*), and Manggarai (*ha*u*/ité*) are among the languages that exhibit a comparable distinction between the second person singular and plural pronouns.

The linguistic expressions employed to initiate social interactions and acknowledge the presence of others are commonly known as greeting forms. Individuals engage in various forms of greeting contingent on age, gender, social class, and personal rapport (Ethelb, 2015). In many linguistic contexts, individuals commonly extend greetings to others through the use of honorifics (T), given names (FN), surnames (LN), nicknames, or a combination thereof (Ho et al., 2019; Piotrowski, 2023; Ross, 2019). Multiple languages utilize different second-person pronoun variations based on the level of formality used by the speaker while addressing the interlocutor. The various kinds of greetings are structured complexly, accompanied by a set of norms that must be comprehended to effectively engage in daily interpersonal communication (Fernández-Mallat, 2020). The choice of the speaker's name to address the interlocutor throughout a greeting is a joint decision made by both parties involved.

Hence, it is imperative to undertake a research

project into how to use the personal pronoun '*ité*' within the context of the Manggarai language. Based on the description and academic vacuum, the researchers attempt to answer the following two research questions: (1) How do Manggarai speakers use *ité* in possessive pronouns? (2) What is the primary function of addressing terms *ité* in the Manggarai language and culture? The research questions mention that this research aims to explore the primary function and how to address the term *ité* in the Manggarai language and culture.

METHODS

The present analysis employs a qualitative strategy, explicitly utilizing phenomenological techniques. The data are collected through several methods, including field observation, recording, and interviews. The researchers conduct a research project on using personal pronouns throughout the community during field observations, emphasizing official and informal ways of communicating. The researchers examine relevant works about language and culture to support the field observation further. During the research, the researchers acquire the data through a comprehensive study of the Manggarai language, emphasizing the utilization of the personal pronoun 'inclusive we', known as '*ité*'. In the Manggarai language, unique and distinctive personal pronouns exist, namely the inclusive pronouns 'we' and '*ité*'. The researchers have ultimately discovered the rationale behind using the inclusive pronoun 'we *ité*' and its importance in illustrating Manggarai social norms.

The research is conducted in six communities in Manggarai, where people frequently use the pronoun 'we *ité*' in daily communication. The dataset utilized in the present research exclusively includes oral communications articulated by traditional representatives. Using the purposive sampling method, fifteen informants are selected to participate in this research. After completing the field observations, the researchers conduct interviews to analyze the collected data further. The purpose of this interview is to authenticate the informants' perspectives regarding the use of *ité* in the routine communication practices of the Manggarai community. There are some requirements for the informants in this research, including the informant being a native Manggarai speaker who always uses the Manggarai language in various Manggarai cultural rites, being more than twenty-five years old, female or male, understanding the basic concept of personal pronouns in the Manggarai language, being willing to be interviewed, and being willing to explore the honorific term *ité* in culture communication space in the daily life of the Manggarai.

The researchers conduct direct observations by visiting six research sites, particularly six communities frequently using the term *ité* in diverse cultural

interactions. Throughout the field observation, the researchers arrange participants in the traditional house and then conduct in-depth interviews utilizing an open-ended interview question technique. There are 15 interview question guidelines. However, the researchers add more questions based on the responses provided by the respondents. The researchers and respondents form a circle in a traditional house for two to three hours to record the interview activities.

RESULTS AND DISCUSSIONS

Table 2 displays information gathered from the field observations of the Manggarai community's use

of the inclusive 'ité' in various contexts in answering two research questions proposed.

This section explores the everyday use of the inclusive first-person plural pronoun *ité* in the Manggarai language. As previously declared, the objectives of this research are to explore the main function and how to address the term *ité* in the Manggarai language and culture. The expression of cultural value in society is seen as one of the fundamental purposes of language (Ho et al., 2019; Piotrowski, 2023; Ross, 2019). They affirm the decisive argument for the connection between language and culture, including the ability to convey the reality of culture. The beliefs and values of the speaker are reflected in the words they choose to use.

Table 2 Use of Inclusive *ité* by the Manggarai Community

| No | The Use of Inclusive We <i>Ité</i> | Sentences provided | Refer to Recipient | Meaning Dimensions |
|----|---|--|---|-------------------------------------|
| 1 | Substitute for the first-person singular | <i>Ité ata téi sengn ema daku</i> (<i>ité</i> as subject) <i>Endé Mar téng ité tété daéng</i> (<i>ité</i> as object) <i>Céng ngasang dité</i> (<i>dité</i> as possessive adjective) | Common people | Etiquette of politeness |
| 2 | Substitute for the second person singular | <i>Ngo nia ité?</i> (<i>ité</i> as subject) <i>Hia ngoéng lako agu ité ngo salé</i> <i>Lémbor</i> (<i>ité</i> as object) <i>Mantar dité hia ko amang?</i> (<i>dité</i> as possessive) | Honorable figure | Respectful behavior norms |
| 3 | Substitute for second person singular or plural | <i>Ité kéta anak ata nukn laku ta</i> (<i>Ité</i> as subject in second person singular) <i>Ho'o kami anakm ata nuk kéta ité</i> <i>ata tua</i> (<i>ité</i> as object in second person singular) <i>Ami kudut tegi nai ngalis dité</i> <i>sengaji te campe ami</i> (<i>dité</i> as possessive in singular) | a prestigious or influential figure | Respectful behavior norms |
| 4 | Substitute for the second person singular. | <i>Iya, ami anak dom kudut kapu ité,</i> <i>ai ité ata don widang berkak ce'e</i> <i>beo ho'o</i> (<i>ité</i> as subject in second person singular) <i>Ami hiang ité, ai ité itan mosé di'a</i> <i>ce'e beo ho'o</i> (<i>ité</i> as object) <i>Ami kudut tegi ilur dité ta mori</i> (<i>dité</i> as possessive adjective) | Successful person | Etiquette of expressing admiration |
| 5 | Substitute for second person singular | <i>Olé, kraéng ngancéng campé aku</i> <i>ité cekoén ko?</i> (<i>ité</i> as subject) <i>Nana, weta dami nanag ité</i> (object) <i>Isé ngoéng ciwal uma dité</i> (possessive) | Someone who is a friend or on the same level as speaker | The etiquette regarding friendship |
| 6 | Substitute for the second person singular | <i>Ité Mori Sambé dami gé</i> (<i>Ité</i> as subject) <i>Sangge gami imbi Ité Mori rinding</i> <i>toni</i> (<i>Ité</i> as object) <i>Ho'o kami anakm ata sambé dité yo</i> <i>Mori</i> (<i>dité</i> as possessive) | Supreme Being | Adorational and spiritual etiquette |

Furthermore, language is a reflection of cultural truth. Language is utilized by community or social group members to express their feelings and construct a shared collective experience. It is a complex system of symbols filled with cultural values (Ross, 2019). The following illustrates the use of inclusive we *ité* by the Manggarai community to convey emotions, conduct, attitude, politeness, honorifics, and mutual respect within the context of socio-cultural interactions.

The term *ité* (inclusive we) in the Manggarai language serves several established purposes, which are outlined: (1) The personal pronoun *ité* addresses the second person singular *hau* (you) or the plural *méu* when speaking to a person of a superior level or status, an honorable individual, or a foreigner. This use of *ité* demonstrates language protocol or politeness. For example, “*Ngoéng inung kopi ité?*” - “Do you want a coffee?” This notion means an invitation to consume coffee. (2) The genitive/possessive particle *ité* is employed as a substitute for the genitive/possessive components ‘*gaku*’ or ‘*game*’ in order to convey the speaker’s sense of humility and modesty. As an illustration, the phrase “*Ho’o ro’èng dité*” can be interpreted as “Here is our child”, denoting the presentation of one’s child.

Everyone residing in Manggarai typically employs the inclusive first-person plural pronoun ‘we *ite*’ due to their significant regard for the social dynamics and relationships among individuals. The social norms governing behavior in social interactions necessitate the utilization of certain linguistic practices within distinct speech communities (Jdetawy & Hamzah, 2020; Nodoushan, 2019). The researchers posit that adherence to the rules of linguistics facilitates the seamless integration of language competence, sociolinguistic competence, pragmatic skills, and effective communication strategies within a conversational context. Linguistic etiquette facilitates effective communication and mutual understanding between speakers and interlocutors in everyday interactions.

The prevalence of the personal pronoun inclusive in this speech community’s daily communication reveals aspects of cultural manners. Typically, four criteria are employed: age, social standing, educational level, and familiarity. Manggarai culture values etiquette in social relationships, so the second-person singular and plural forms *hau* and *méu* are rarely used. In the Manggarai culture, using the second-person personal pronoun is commonly regarded as unfriendly or disrespectful. The inclusive personal pronoun we *ité* also manifests the speaker’s individuality and empathetic disposition towards the addressee. Using personal pronouns encompasses various factors, such as age, social status, educational attainment, familiarity, and the speaker’s character and empathy toward their audience. Moreover, Ho et al. (2019) and Ross (2019) have documented that politeness in social interactions within a specific group encompasses essential attributes, including politeness, honesty, respect, and empathy toward conversational

partners.

The utilization of the term *ité* (inclusive we) serves as a replacement for the second-person singular pronoun *hau* (you) in order to create a sense of respect from the speaker toward the addressee. This perspective is observed among persons irrespective of age, social standing, educational attainment, or acquaintance level. As mentioned earlier, the idea is a customary form of address utilized by individuals from the Manggarai community in daily communication and social interactions. These examples illustrate the usage of the word *ité* in various grammatical contexts, such as subject, object, and possessive.

First is *ité* as subject position: “*Ité ata duat sawah hitu ge*” (we might work that rice field). The inclusion of we *ité* has become the first person plural. However, its meaning belongs to the first person singular, who is speaking (*aku*/I as the subject position). Second is *ité* as object position: “*Hi Raymond téng ite buku ho’o.*” (Mr. Raymond gives us this book). The word ‘us’ is the first person singular *aku*/me (in the object position). Third is *ité* as possessive position: “*Tuang ho’o mantar dité.*” (This Priest is our child). The term *dité* is the form of the first-person plural possessive pronoun, but its meaning pertains to the possessive expression of the first-person singular pronoun *daku*/my.

The locals of Manggarai employ the inclusive pronoun ‘we *ité*’ to refer to the first-person singular pronouns ‘I’ (subject), ‘me’ (object), and ‘my’ (possessive). This linguistic practice is utilized to convey politeness and humility on the speaker’s part as they anticipate the response of the hearer or listener to their expressed desire. The speaker’s use of polite expressions impacts the level of enthusiasm demonstrated by the interlocutor when reacting to the speaker’s utterances during a conversation (Mahmud, 2019). Mahmud’s perspective is similar to Lakoff’s theoretical framework on politeness (Lakoff, 1976), who posits that politeness is a form of activity within societal contexts to minimize the inflexibility of human interactions. The intentional use of politeness expressions is a strategy for regulating emotions and fostering mutual understanding in interpersonal interactions. Mutual respect is fostered when people can employ the first-person singular pronoun within a suitable circumstance. The cultural environment of the Manggarai community is characterized by a phenomenon commonly referred to as the etiquette of politeness. In the instances mentioned, the inclusive pronoun ‘it’ indicates that the speaker is employing a respectful approach toward the recipient, demonstrating the speaker’s humility and generating a favorable and courteous reaction from the conversational participant.

The term *ité* (including we) replaces the second-person singular pronoun ‘*hau*’ to convey the speaker’s politeness towards the addressed person. This occurrence is related to people who demonstrate a greater age and social standing relative to the speaker, hence requiring a sense of respect towards them. The following examples illustrate the usage of the word

'ité' in various grammatical positions, namely subject position, object position, and possessive position.

The example of subject position is "*Ngo nia ité?*" (Where do we go?). The linguistic form of the word in question is 'ité', which is categorized as first-person plural. However, its semantic interpretation pertains to the second-person singular pronoun 'hau/you' in the subject position.

Object position is described as "*Isé ikut ité ngo labar bola kaki*", "They accompany us in order to engage in the activity of playing football." The word form used is 'us' in the first-person plural, but its intended meaning pertains to the second-person singular 'hau/you' in the object position. This understanding conveys that a group of people follows a single person when playing football. The next example is in possessive position: "*Ema dité hitu ko?*" (Is that our father?). The word form utilized is in the first-person plural, 'our' (*dité*). However, the intended meaning pertains to the second person singular possessive pronoun, 'your' (*gau/your*). This idea implies the question, "Is he your father?"

In the Manggarai community, an inclusive form of the pronoun 'we ité' is employed when addressing the second person singular 'you' in several grammatical positions, including subject, object, and possessive. This language usage is rooted in a cultural norm of demonstrating respect from the speaker towards the hearer or listener. This phenomenon might be classified as a form of manners that embodies respect within the Manggarai culture. Demonstrating respect for one's interlocutor during interpersonal interactions holds an essential place in every aspect of human existence. Certain cultural communication ethics encompass principles that encourage persons engaged in communication to demonstrate respect for one another as fellow human beings (Ho et al., 2019; Ross, 2019). The all-encompassing we ité in these examples demonstrates the speaker's regard for the listener, whether that person is a respected member of society or an ordinary citizen.

The term ité, 'we all', is used instead of the second-person singular 'you' to show respect for the person being spoken to. This idea has influenced people in a high-status or powerful group or community. Here are some ways to use the word ité, including as a subject and an object.

An example of subject position is "*Ité ema nuk da'at laku.*" (We father I love so much). The word form used is 'ité', denoting the first-person plural pronoun 'we'. However, its intended meaning pertains to the second person singular pronoun 'hau/you' in the subject position, signifying that 'you are' regarded as 'our honored father'. For the object position, the example is, "*Ami ho'o anak ata nuk ket ité endé agu ema.*" (We are the children who love so much we mother and father). The word form is 'ité', denoting the first-person plural pronoun 'we'. However, its intended meaning corresponds to the second-person plural pronoun 'méu/you' in the objective case. This idea implies a sympathetic feeling towards both one's

parents.

The Manggarai residents employ the all-encompassing ité when speaking to elders, educators, bishops, notable individuals, administrators, and other respectable members of the wider community. This type of thing is a form of deferential manners in Manggarai society. The use of inclusive we ité in the examples shows that the speaker is respectful to the hearer because the hearer is a priest whom all people in Manggarai culture respect. Communicative competence plays a vital role in this context. A speaker is expected to have linguistic competence (syntax and semantic) and sociolinguistic, discourse, and strategic competence in communicative competence (Menggo, Suparwa, & Astawa, 2019; Poolsawad, Kanjanawasee, & Wudthayagorn, 2015). A speaker with adequate communication competence can use aspects of language (syntax and semantics) in a proper social-cultural context.

The utilization of the term 'ité', (which includes we) serves as a replacement for the second person singular pronoun 'hau' (you), indicating the speaker's profound gratitude towards the one being addressed. This concept is experienced by an individual who has achieved achievement within the local community and broader society. The initial term 'ité' represents the inclusion form of the pronoun 'we' in its objective situation. The term 'ité' represents an inclusive form of the pronoun 'we' in its subject position. Both terms express profound admiration for an individual's attractiveness or achievements. The purpose of the use is to demonstrate homage, esteem, and veneration towards someone's achievements.

The residents of Manggarai employ the inclusive pronoun 'we ité' to express appreciation for individuals who possess charisma or achieve success, such as becoming a champion or attaining other notable accomplishments. The concept being discussed pertains to a specific form of social conduct rooted in the cultural practices of the Manggarai community, which might be characterized as an etiquette of adoration. The utilization of inclusive language in the given examples indicates the speaker's admiration for the addressee due to their notable achievements. The individuals engaging in conversation can maintain a relationship characterized by mutual respect and productivity (Mahmud, 2019; Yamashita, 2019).

The term 'ité' replaces the second-person singular pronoun 'hau' to indicate the speaker's familiarity with the individual being addressed. This occurrence occurs among individuals with similar ages, social standing, and level of familiarity. The abovementioned concept is a frequently employed form of address utilized by individuals from the Manggarai community in daily exchanges and interactions. The following is an illustrative instance of employing the term 'ité' to convey a sense of harmony and intimacy. This is an illustrative instance of employing the term 'ité' to convey a friendly and intimate atmosphere.

For subject position, an example is, "*Oe amang, cala ngancéng campé koe aku ité ko?*" (Hey, uncle,

can you help me?). Using *ité* in the second person singular or plural shows closeness or familiarity in a relationship and suggests that the people involved are brothers or sisters.

Those who live in Manggarai employ the inclusive pronoun 'we *ité*' to refer to individuals belonging to the same social class, rank, or friendship circle. The following pertains to the customary practices observed within the Manggarai culture regarding familiarity. The utilization of the inclusive pronoun 'we' in the instance mentioned demonstrates the speaker's display of respect for the listener despite their existing friendship. Furthermore, it expresses intimacy, proximity, and brotherhood within social interactions. The deliberate and precise selection of words employ in welcoming individuals during routine human exchanges fosters a sense of closeness and familiarity between the speaker and the recipient (Ho et al., 2019; Ross, 2019).

The usage of the term '*ité*' (which includes we) serves as a replacement for the second person singular pronoun '*hau*' (you) in order to express reverence or devotion towards the divine entity, sometimes referred to as almighty God. People in the Manggarai community avoid employing the second person singular while referring to the Supreme Being, commonly known as the Almighty God. When praying, a person consistently employs the inclusive pronoun 'we' when addressing the almighty entity, commonly called God. Like the Lord of Savior, 'we' proclaims: '*Ité mori sambé go.*' The linguistic form of the word in question is '*ité*', which is classified as a first-person plural pronoun. However, its semantic interpretation pertains to the second-person singular pronoun '*hau*' or 'you' in the subject position. In the Manggarai culture, people consistently invoke the divine being by employing '*Ité*' (which includes we) in every reference to the almighty God. The purpose of this speech is to express admiration and exaltation in a dignified manner while paying reverence to the supreme entity of the Almighty God. The concept under consideration pertains to the customary practices of reverence and adoration within the cultural framework of Manggarai.

Considering the data and research results presented in each subsection of the preceding discussion, it is clear that culture is a component of communication behavior and that communication also determines, claims, develops, or transmits cultural values. Culture defines the subject matter to argue about, how to convey it, what to experience, observe, or ignore, how to think, and what to assume. Culture cannot exist without communication, and communication can be well-organized if speakers comprehend the language patterns of a particular speech community.

CONCLUSIONS

The research's findings indicate that using the term *ité* (which includes we) in its various

manifestations indicates the social norms and customs practiced by the Manggarai community through personal pronoun expression. The purpose of using the term *ité* as a politeness marker is to convey a sense of respect and humility on the speaker's part toward the hearer or listener. This linguistic strategy demonstrates the speaker's respect for the hearer, who is regarded as a person of high standing within society. Additionally, *Ité* also functions to show honor, respect, and admiration, as well as a high level of appreciation for someone's charm or success; the speaker demonstrates respect towards the listener despite their friendship. This idea highlights the presence of affection, familiarity, and brotherhood within their social interaction. Additionally, there is a notable display of reverence for the Divine. These various expressions illustrate the intrinsic value held by the Manggarai community. The individuals manifest their norms, habits, attitudes, social etiquette, and cultural values using their language.

The researchers realize that this research is limited to strengthening the relationship between the Manggarai language and culture. It has only six locations representing three districts (two locations per district), fifteen participants using purposive sampling, and data collected through field observations, in-depth interviews, and recording. The researchers suggest that Manggarai speakers might improve their politeness expressions by incorporating social and cultural values that increase the acceptability of these interactions. Non-Manggarai speakers prioritize a variety of multicultural values in intercultural communication.

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