Journal of Language and Literature
Vol. 24 No. 2, October 2024, pp. 466 - 481
DOI: 10.24071/joll.v24i2.7926
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The Function of Honorific Term *Ité*: Cultural Perspectives from Manggarai, Indonesia

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Abstract

Culture pertains to human existence and encompasses the various aspects of a civilization's way of life. On the other hand, language refers to the complex communication system employed by individuals inside a specific culture or group. Language utilization typically represents the societal customs, cognitive processes, cognitive functioning, historical context, and interconnections within a given human civilization. Utilizing the inclusive personal pronoun "ité" in the Manggarai language facilitates identifying a connection between linguistic elements and cultural principles. This study examines the relationship between the two specified elements, particularly emphasizing the arguments offered. The data were obtained using observations and interviews conducted with fifteen traditional representatives. 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 study asserts that the first personal pronoun plural inclusive "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, ité shows familiarity, brotherhood, and sincerity in interpersonal relationships by expressing respect, appreciation, and enthusiasm. Furthermore, it functions as a deep gratitude towards the Divine Father.

Article information

Received: 5 January, 2024

Revised: 4 July 2024

Accepted: 6 July 2024

***Keywords**: expression of culture; Manggarai vernacular; polite expression*

Introduction

The convergence of cultural and linguistic differences is a subject of scholarly fascination. Culture encompasses the diverse ways of living of human beings and is related to the sphere of humanity. However, language is a human cognition and communication mechanism for specific communities. Language is essential to culture since cultural rituals cannot exist without it. Language represents many cultural aspects of people's lives (Beloglazova &

Kabakchi, 2020; Cordeiro, 2018). Language reflects social norms, neural mechanisms, learning processes, historical events, social dynamics, cultural expressions, and other components (Menggo et al., 2021; Olan & Belló, 2016).

Communication is fundamental to human interaction and community engagement in various daily endeavors. Language serves as a crucial instrument for facilitating effective communication. The communication process significantly impacts several dimensions of human existence, encompassing various activities. Notably, a substantial proportion, precisely 70%, of a person's time is dedicated to engaging in communicative endeavors (Elsa, 2021; Light, 2009), including cultural communication space. Humans possess an inherent sociability (*Homini Socius*), manifesting in their natural inclination towards partnership and continuous interpersonal communication. Humanization through cultural interaction encompasses the engagement of persons or colleagues from diverse cultural backgrounds.

Language is a communicative mechanism through which people exchange messages intending to affect their knowledge, conduct, or conversational interlocutor. Culture encompasses aspects of human life and the customs, beliefs, values, behaviors, and artefacts that distinguish a particular group or society. 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. 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 (Imai et al., 2016; Richerson & Boyd, 2020).

Nevertheless, it is essential to acknowledge that not all persons possess the necessary proficiency in effectively conveying their thoughts and ideas. This phenomenon is most evident when people with diverse cultural backgrounds communicate. In such instances, mistakes regarding comprehending messages and interpreting the symbolic meanings of cultural characteristics, actions, or communication occurrences will arise. This inaccuracy can hinder the progress of cultural interactions and might even lead to disagreements that result in social conflict.

Cultural background strongly influences a person's communication style, affecting relationships within and between communities. Due to culture's persistence as a collective way of life passed down through generations, eliminating firmly held cultural beliefs is challenging (Földes, 2021; Wu et al., 2023). People engaging in cross-cultural encounters must appreciate their and others' cultures to avoid miscommunications and foster positive cultural exchanges. A detailed study of cultural semiotics and language norms specific to each speech community may do this. Our intellectual concern with studying language and culture stems from the earlier concept.

This study examines language and culture in Manggarai, Indonesia. "Manggarai" has specific associations (Jama et al., 2020; Semiun & Jeladu, 2016). Furthermore, Manggarai is an independent administrative region whereby the Manggarai language is classified into six distinct sub-dialects: Komodo, *Waé Rana, Rembong, Kempo, Rajong,* and Central Manggarai. Furthermore, the usage of personal pronouns *ité* in daily interactions has been affected by the cultural values found in each sub-dialect of the Manggarai territory.

Language and culture are important to Manggarai residents. Language is thought to help people absorb cultural values in real-world interactions (Kramsch, 2014; Mazari & Derraz, 2015). Understanding the connection between language and culture is essential for everyone who engages in customary behaviors in different speech communities worldwide (Baydak et al., 2015; Semana & Menggo, 2022). In historical Manggarai, language roles in cultural ceremonies are essential to all parts of them. The Manggarai community has many native metaphors, called *go'et,* that fit the setting and aim of a traditional ceremony. This notion emphasizes the tight relationship between language and culture. This notion involves representing all cultures in the language (Fedosyuk, 2020; Ptasznik, 2021).

Scholars have conducted a study on the linguistic patterns observed within the cultural context of the Manggarai speech community located in Indonesia (Bustan & Liunokas, 2019; Daar et al., 2023; Gunas et al., 2021; Sakura, 2019).

However, personal pronouns, Manggarai social norms, and cultural principles in common communications need further study. The Current research could fill this knowledge gap. People must understand personal pronouns to promote seamless cultural exchanges and avoid misconceptions restricting participation in a speech community's cultural customs (Fedosyuk, 2020; Ptasznik, 2021). Additionally, the personal pronoun "ité" could assist in informing others, especially non-Manggarai speakers, to follow regional social norms and traditions.

Hence, it is imperative to undertake a research project into how to use the personal pronoun *"ité"* within the context of the Manggarai language. This study explores the correlation between the language characteristics and social norms observed by the Manggarai people residing in the eastern region of Indonesia. This study looks into how utilizing the inclusive "we" pronoun in the Manggarai language manifests the social norms and customs of the Manggarai community living in Flores, Indonesia.

1. The Basic Principles of Social Communication

Human communication and contact are vital to all areas of human existence. Everyone knows that "relationship" means a connection or correlation between people, especially human interactions (Ghasemi, 2020; Morgan & Guilherme, 2015). The basic nature of human existence is interaction with others. Although someone can fully comprehend their character toward others, they can shut off touch with themselves or their social circles. According to Morgan and Guilherme (2015), when someone calls another person "another," they see them as a mirror of themselves rather than a real person (Morgan & Guilherme, 2015).

When discussing relations, humanity and language are usually included. Humans need specialized communication methods to form relationships. This is called language-as-communication. Language connects thoughts, feelings, and ideas to others in communication. It helps people express their thoughts, feelings, and ideas (Asoulin, 2016; Ramlan, 2018). Pronouns are used in social communication—pronouns structure subject, object, possessive, reflective, and semantic meaning.

2. How Language and Culture Interact

Language is vital in social processes, encompassing various unique roles (Pourkalhor & Esfandiari, 2017; Sun, 2013). Recognizing the fundamental role of language in expressing and interpreting social reality is fundamental. The expressions that individuals use reflect the opinions and perspectives of the author or speaker, which others also believe. Language can communicate and represent cultural realities in such circumstances—moreover, language functions as a manifestation of cultural identity. The people of a community or social group utilize language to articulate their experiences and construct a collective sense of belonging. Language encompasses the realities of culture through its various verbal and non-verbal dimensions. To sum up, language is an analogy for what culture is like (Kramsch, 2015). Language is a complex and elaborate system of symbols widely recognized and valued within a given culture.

Language plays a complex role in enabling individual interactions and promoting cultural and social friendships. Language is vital in establishing and sustaining interpersonal connections (Kanaza, 2020). This expert presented further evidence supporting the notion that language functions as a medium of communication, a tool for mental processes, a platform for imaginative expression, a societal construct, a space for political discourse, and a catalyst for the development of civilizations. Language is necessary for interpersonal interaction, making it a crucial component of human life. The language of humanity demonstrates humanity's unique intellectual traits (Chomsky, 2006). The possession of language acts as a distinguishing characteristic

between humans and other animals. In order to comprehend the essence of our humanity, it is necessary to gain a comprehensive understanding of the language that serves as the defining characteristic of our species as a whole.

3. How to Use Personal Pronouns in English and Manggarai Languages

a. The significance of using personal pronouns in a sentence

These linguistic features are known as personal pronouns, and they are used to refer to people or things. The pronouns that were discussed earlier each have their own unique forms, which might shift depending on the quantity, case, identity, or sex of the subject. In order to differentiate between the singular form (*I*) and the plural version (*we*) of pronouns, numerals are represented in various ways. If people want to use personal pronouns correctly, speakers need to study up on how they work as subjects (e.g. *I, You, We, They, He, She, It*), objects (e.g. *me, you, us, them, him, her, it*), and possessive adjectives (e.g. *my, your, our, their, his, her*). Using the distinct pronouns "*I*," "*we*," and *"she/he/it"* in a sentence is the only way to influence someone's decision-making process.

The differences between first-person (including the speaker), second-person (that includes the listener), and third-person (involving another person) are all part of the category of how speakers use personal pronouns appropriately (Yule, 2006: 89). A wide variety of variations are included in the English pronouns. These variations are classified according to the person and the amount they represent. 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*) are all examples of these types of English pronouns. Personal pronouns can be classified according to their gender, which includes the form used by men (*him*), the feminine form (*her*), and the unidentified form (*it*), which indicates that the individual does not identify with either category (Pearson, 2023; Ptasznik, 2021).

There is also the possibility that pronouns can convey information regarding specific family connections or personal intimacy between individuals. The choice of deictic languages may represent such information in the first, second, or third person. The signal of admiration or reverence, referred to as honorifics, is typically detected in the title of the address or in the presence or absence of words or affixes. The consequences of a person's social background can be reflected in the individual's words. Deictic language systems are used to codify social and related distinctions, and the Javanese language represents this process. As Geetz (1972) stated, the method in concern was initially brought up in his foundational work titled "Linguistic Etiquette." The study of Geetz contains a comprehensive investigation into the sophisticated linguistic system used in Javanese culture (Efendi & Sukamto, 2020).

Other persona deictics have been recognized through the use of the Manggarai language. Unlike the Javanese language, the Manggarai language demonstrates the presence of personal deictics by using the inclusive pronoun "*ité*." The inclusive pronoun *"ité"* in the Manggarai language frequently differs from the semantic connotation that was intended for it. In spite of this, this study needs to break existing conventions or deviate from conventional meaning since it concerns the standard of using personal pronouns. On the other hand, this linguistic phenomenon carries a substantial contextual meaning in terms of linguistic etiquette and the showing of cultural merit within the Manggarai language. The subject matter being investigated will act as the major area of concern, and subsequent research sections will elaborate on the subject matter being investigated further.

b. Personal pronoun form of English and Manggarai Languages

Unquestionably, each dialect from a particular culture has its own set of principles. Scholars of language and culture are encouraged to continue their research employing this unique and fascinating theory.

Personal pronouns are used differently in Indonesian and English than in Manggarai. These differences are similar to those that exist in the Manggarai language. Table 1 provides a better knowledge of the morphology of personal pronouns in two different languages: English and Manggarai.

Table 1. The combining form of two languages' pronouns

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

Table 1 shows substantial variations in personal pronoun use between English and Manggarai. English personal pronouns—singular and plural in the first, second, and third person—directly affect how to choose the verb "to be" (am, is, are, was, were, been). In contrast to English, Manggarai lacks the verb "to be". On the other hand, it is important to notice that there are numerous similarities in the utilization of the possessive case. In English, the possessive adjective must be followed by what the subject owns. This is because the personal pronoun is used as a possessive adjective. An example of a personal pronoun given in the table is the author's ownership. In the moments following the use of the possessive pronoun "my," the phrase "this table" should be mentioned.

Similarly, the statement "*hio dé méja diha*" is used to signify possession in the Manggarai language. The word "*diha*" needs to be accompanied by an object that is relevant to the topic. Possessive pronouns are another area in which similarities can be noticed. For example, the phrase "this is his table" can be transformed into "that is his." It is not necessary to include things that are in possession when speaking the Manggarai language. Through the utilization of the possessive pronoun, the phrase " *hio dé méja diha* " (which translates to "that is his table") can be converted into "*hio dé dihan*" (which means "that is his"). In addition, it is important to notice that the single and plural forms of the Manggarai and English languages exhibit unique differences.

4. Various Factors Impact Pronoun Use

In particular, interactions and how people interact among people are influenced by numerous variables (Holmes, 2013). The social environment in which communication takes place, the mutual knowledge of the topics being addressed by the speakers, the actual location where conversations occur, and the speakers' subjective experiences concerning the issues being discussed are all included in these variables. Speech and language may differ greatly across people and across social contexts due to their features and histories. Social considerations influence communication mode choice in different social circumstances. These factors encompass the interpersonal dynamics between all those engaged in the conversations and the speaker's affective disposition towards the addressee. The nature of this relationship may encompass interpersonal and friendly dynamics, formal interactions, impersonal exchanges, or a sense of mutual respect.

Additionally, interpersonal relationships substantially influence people's everyday speech. Therefore, personal pronouns in language are connected to interpersonal connections (Mansoor, 2018). Mansoor (2018) argues that social values, including age and power dynamics, norms of society, the social status gap between people talking, and the degree of closeness between them all affect interpersonal relationships.

a. Honorific words are used to show respect

Honorifics are characteristics intrinsic to the importance of differences that correlate to societal categories within a group that can be identified. It is common practice to use the honorific expression when referring to another person with increased standing. When referring to a person, the word "humbled" can also be used to describe someone or something that is seen to be intimately associated with that person. The social context of interpersonal communication also influences the selection of lexical items.

The relationship between the speaker and the addressee is an important factor that commonly influences the linguistic interaction between both individuals. This relationship can be evident in the selection of words, such as personal pronouns. Due to this influence, linguistic sub-dialects may develop within a language (Moser & Devereux, 2019; Widayati & Sudiyana, 2020). The terminology employed can depend on various factors, including but not limited to the intended audience's age, socioeconomic status, education, and technical proficiency. The use of honorifics indicates a sense of intimacy or unity while also signifying a neutral or moderately formal connection, a form of address intended to serve as gratitude to the receiver or audience and acknowledge their socioeconomic status (Susanto, 2014).

b. Politeness markers

Some forms of communication in different languages need politeness markers, which leads to a choice between the casual "*Tu*" form and the formal "*Vous*" form. Observing the speaker's language choices during a normal conversation can gain valuable insights regarding their perception of the social relationship between themselves and others. Languages convey social distance and role relationships through politeness. It includes facial expressions and the ability to build, maintain, and retain one's reputation in everyday interactions. Etiquette signals about address formats and communication methods help participants distinguish formal and informal interactions. Developing linguistic courtesy involves communicating with others while considering their relationship with the interlocutor (Holmes, 2013).

The core idea of politeness revolves around a communication principle in which people show mutual respect by using appropriate tactics to maintain polite and friendly communication (Adel et al., 2016; Sapitri et al., 2020). Many feelings can be communicated using pronominal forms, including solidarity, power dynamics, distance, respect, intimacy, and adherence to social standards. Pronominal forms can be used to transmit emotions towards other people. Several languages have a *tu-vous* (T/V) distinction, such as French. Syntactically, "you" has a singular form (*tu*/T) and a plural form (*vous*/V). However, these forms require speakers to use *vous* when addressing individuals under particular scenarios. The familiar form is T, but the official form is V (Wardaugh, 2006).

c. Addressing expression

Greeting forms are used to initiate conversations and acknowledge people. Different greetings depend on age, gender, socioeconomic class, and relationships (Ethelb, 2015). In several languages, people greet one other with honorifics (T), given names (FN), surnames (LN), nicknames, or a combination of both (Ho et al., 2019; Piotrowski, 2023; Ross, 2019). Several languages use different forms of the second-person pronoun, and these differences are determined by the level of formality that the speaker employs while addressing their counterpart.

In order to properly engage in daily interpersonal communication, it is necessary to have a comprehensive understanding of the

numerous types of greetings, which are constructed in a complex manner and are accompanied by a set of conventions (Fernández-Mallat, 2020). Within the context of a greeting, the decision regarding the speaker's name to use in order to address the interlocutor is decided equally by both of the people participating. Hence, it is plausible that individuals who use address forms perceive them as signifying particular social factors that influence the choice of language when addressing another person (Wardhaugh, 2006).

Methodology

The current research utilized a qualitative approach. The data were gathered using several procedures, such as field observation, recording, and interviews. The researcher examined community use of personal pronouns during field observations, emphasizing formal and informal communication in every research locus. The researcher reviewed language and culture texts to bolster field observations. The researcher collected data by studying the Manggarai language, emphasizing the personal pronoun "*ité*." The Manggarai language has two unique personal pronouns, "*ité.*" The study found the reason for utilizing "*ité*" and its usefulness in expressing Manggarai societal norms.

The study was conducted in eight villages in the Manggarai region, Indonesia, where "*ité*" is used daily. This study employed just traditional representatives' oral communications. The study used purposive sampling to determine Fifteen informants. The researcher interviewed after field observations to examine the data. This interview verified the informants' perspectives on "*ité*" use in Manggarai language communication. This study required informants to be native Manggarai speakers who always use the language in various cultural rites, more than twenty-five years old, female or male, understand the basic concept of personal pronouns in the language, be willing to be interviewed, and explore the honorific term *ité* in culture communication space in the daily life of the human beings.

In addition, the investigator conducted a qualitative analysis of data collected from Fifteen informants. This analysis involved the identification of personal pronouns in both the Manggarai and English languages, reviewing notable differences in the usage of personal pronouns, exploring personal pronouns concerning the cultural communication ethics of the Manggarai people, and formulating a conclusion. The information provided is comprehensive and is based on confirmed facts obtained from Fifteen verified informants.

Results and Discussion

Table 2 presents data collected from the observations of the Manggarai community's utilization of the "*ité*" in different situations.

Table 2. Use of *ité* in daily conversation

No	The Use of *Ité*	Sentences	Refer to Recipient	Meaning
1	Substitute for the first-person singular	*Ité hot téti haju ho'o ko? "*Did you lift this wood?" (*ité* as subject)	Common people	Etiquette of politeness
		*Endé Mar toto agu ité foto de hema "*Mother Mar shows you Dad's photo*"* (*ité* as object)		
		*Ne main béo dité "*What is your village name?*"* (*dité* as possessive adjective)		
2	Substitute for the second person singular	*Ngo nia ité bao nana?* "Where did you go, brother?" (*ité* as subject)	Honorable figure	Respectful behavior norms
		Henu ngoéng lompong gula cama agu ité "Your sister wants breakfast with you" (*ité* as object)		

No	The Use of *Ité*	Sentences	Refer to Recipient	Meaning
		Mentros koe dité ho'o ko inang? "Is she/he your child, aunty?" (*dité* as possessive)		
3	Substitute for second person singular or plural.	*Ité anak ata lengn lami momang* "You are our beloved child" (*Ité* as subject in second person singular)	a prestigious or influential figure	Respectful behaviour norms
		Isé sua so anak dite ta ité "Two of them are our children" (*ité* as the object in second person plural)		
		Ise nanang kudut tegi campé dité ta kra'eng "They want your help, sir" (*dité* as possessive in singular)		
4	Substitute for the second person singular.	*Iyo, ho'o kami anak dom kudut tiba ité, ai ité ata don wecak gérak berkak ce'e beo ho'o.* "We express our warmest welcome to you since you have been blessed with plentiful blessings in this village." (*ité* as subject in the second person singular)	Successful person	Etiquette of expressing admiration
		Leng kéta kami hiang ité, ajol ité ata andor mosé di'a ce'e beo "We really respect you because you are the one who gave us solutions to various problems in the village" (*ité* as object)		
		Henu nanag tegi berkak dité ema pastor "She wants to ask for a blessing from you, priest"(*dité* as possessive adjective)		
5	Substitute for second person singular.	*Mori daku, cala ngancéng tegi campé agu ité kaku cekoén* "Sir, can I ask your help for a moment?" (*ité* as subject)	Someone who is a friend or on the same level as the speaker	The Etiquette Regarding Friendship
		Nana, weta dami ngoeng agu ité ew "Sir, our sister loves you" (*Ité* as object)		
		Isé ngoéng duat sawa dité "They want to work on our rice fields" (*Dité* as possessive)		
6	Substitute for the second person singular	*Ité ata hiang lami anak dom* "Sir, we glorify you" (*Ité* as subject)	Supreme Being	Adoration and spiritual etiquette
		Ho'o kami ata imbi Ité Mori rinding toni "We, who have faith in you as the guardian of our lives" (*Ité* as object)		
		Ho'o kami anak dom ata sambé dité yo Mori "All of us here that you saved, O Lord" (*dité* as possessive)		

The examples presented in Table 2 demonstrate the broad range of the word "*ite*" across numerous forms of speech, including its usage as a subject, object, possessive adjective, and possessive pronoun. The word "*ité*" also has multiple meanings, namely as a first-person singular, second-person singular, third-person singular, and plural pronoun, meaning "we". *Ité* is a form of courtesy used by the Manggarai people when greeting people who are older, well-educated, financially stable, public figures, and those associated with religion and traditional commerce. Many

speakers, particularly younger people from Manggarai, still fail to use *ité* effectively and appropriately in their daily interactions.

This section explores the everyday use of the inclusive first-person plural pronoun "*ité*" in the Manggarai language. As previously declared, the objective of this study is to explore the use of the inclusive pronoun "we *ité*" and the cultural values associated with its usage among the Manggarai people. Furthermore, this research aims to determine whether there is a correlation between language elements and the manifestation of cultural values within the Manggarai community. 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 affirmed 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. Language reflects socio-cultural reality. Community members communicate their thoughts and create a shared experience through language. Language is a cultural phenomenon. Language is a sophisticated symbol system with cultural meanings (Ross, 2019). The Manggarai community uses *ité* to express emotions, conduct, attitude, politeness, honorifics, and mutual respect in socio-cultural exchanges.

1. The common occurrence of inclusive ité

In Manggarai, *"ité"* has three acknowledged uses:

(1) The personal pronoun "*ité*" is used to refer to the second person singular "*hau*" (you) or the plural "*méu*" when addressing someone of higher rank or status, a person of respect, or a foreigner. This utilization of *"ité"* illustrates linguistic etiquette or politeness. For instance, the expression "*ngo nia ité*?" – Where do you want to go? This sentence is interrogative.

(2) The genitive/possessive particle "*ité*" is used as a substitute for the genitive/possessive components "*gaku*" or "*gami*" to convey the speaker's sense of etiquette and humility. To illustrate, the expression "*hot nia mantar koe dité*." can be translated as "who is your son," indicating the birth of one's own children.

People who live in Manggarai commonly use the inclusive first-person plural pronoun "*ite*" since they highly value social interactions and relations among people. Certain linguistic practices must be utilized within diverse speech communities to adhere to the social norms that govern behavior in social interactions (Jdetawy & Hamzah, 2020; Nodoushan, 2019). These researchers state that linguistic principles help integrate language, sociolinguistic, pragmatic, and effective communication procedures in a conversational context. In regular conversations, linguistic etiquette helps speakers and listeners communicate.

Components of cultural etiquette are revealed by the fact that the personal pronoun is used so frequently in daily communication in certain communities. Age, social standing, educational level, and familiarity are the four aspects that are typically considered in daily communication. When it comes to social connections, the Manggarai culture places a high priority on etiquette; hence, the second-person singular and plural forms *hau* and *méu* are not frequently employed. When it comes to the Manggarai culture, using personal pronouns beginning with the second person is typically considered unfriendly or insulting. The inclusive pronoun *ité* shows the speaker's originality and empathy for the receiver. Age, social status, education, familiarity, speaker personality, and audience empathy all affect personal pronoun use. Besides, (Ho et al., 2019; Ross, 2019) found that politeness in social interactions within a community includes openness, reverence, and sympathy for speech peers.

2. Regular use of *"Ité"* shows Manggarai's societal norms.

a. Ité denotes first person singular

The use of the word *"ité"* (inclusive we) as a substitute for the second-person singular pronoun "*hau*" (you) is done to convey an attitude of respect from the speaker to the person who is being addressed. It was noticed that people of all ages, social rankings, educational attainment levels, and familiarity levels had this perspective. As noted before, the concept is a traditional form of address that people from the Manggarai community use in their day-to-day communication and relationships with others. The examples below demonstrate how *"ité"* can be utilized in various linguistic contexts, including possessive, subject, and object.

Ité as subject position: "*Ité hot téi sewung endé daku ew"* (We gave rice to my mother). As a result of the inclusion of "*we* mean *ité*," the first person plural has been adopted. Nevertheless, the word's meaning is associated with the first person singular, the speaker (*aku*/I as the subject position).

Ité as object position: "*Hia Sebastian ata téi ite uma hio*." (Mr. Sebastian gives us for that garden). The word *us* stands for the first person singular *aku*/me (in the object position).

Ité as possessive position: "*Henu hio wua tuka dité*." (That lady is our child). Even though the word *"dité"* is the form of the possessive pronoun for the first-person plural, its meaning is related to the possessive expression of the first-person singular pronoun "*daku*" or "my."

"We" mean *"ité"* is an inclusive pronoun that is used by the people who live in Manggarai to refer to the first-person singular pronouns "I" (*subject*), "me" (*object*), and "my" (*possessive*). When the speaker looks forward to the response of the hearer or listener to their expressed desire, this form of language is applied to reflect politeness and sincerity on the speaker's side. When responding to the speaker's statements within a discussion, the amount of enthusiasm displayed by the interlocutor is influenced by the speaker's polite language. This is because the speaker uses polite expressions (Mahmud, 2019). Mahmud's perspective is comparable to Lakoff's notion of politeness (Lakoff, 1976), who proposes that politeness is a kind of behavior that takes place within societal contexts with the purpose of minimizing the rigidity of human relationships. Use of politeness to regulate emotions and promote understanding in interpersonal interactions. When people can use the first-person singular pronoun appropriately, respect is generated. Manggarai culture is marked by politeness. In the examples above, the inclusive pronoun *"ite"* shows the speaker's humility and encourages the conversational participant to respond positively.

b. The term ité serves to refer to the second person singular

It is possible to show the speaker's civility towards the person being addressed by substituting the second-person singular pronoun "*hau*" with the term *"ité,"* which includes the word "we." This event was associated with people who displayed a higher age and social position than the speaker. As a consequence, it was necessary to show gratitude to those who were older. These examples indicate how the word *"ité"* can be used in a variety of linguistic contexts, including the subject position, the object position, and the possessive position.

Subject position: "*Kawé céi ité*?" (Who are you looking for?). In terms of language, the word in question is referred to as *"ité,"* which is classified as a first-person plural. In contrast, its semantic interpretation is associated with the use of the second-person singular pronoun "*hau*/you" in the subject position.

This is how the object position is expressed: "*Hia ngo agu ité wa uma*." He wants to go with us to the garden. Although the word form employed is "us" in the first-person plural, the meaning intended to be conveyed is "*hau*/you" in the second-person singular when it is used in the object position. Possessive position: "*teman dité ise aa*?" (are they our friends?). The version of the term used is "our" (*dité*), composed of the first person plural. On the other hand, the intended connotation applies to the possessive pronoun "your"

(*gau*/your), which is used in the second person singular. This concept implies that the question "Are they your friends?" is applicable.

When addressing the second person singular "you" in various linguistic contexts in the Manggarai society, an inclusive form of the pronoun *"ité"* means We" is utilized. These positions include subject, object, and possessive. It is a cultural convention that the speaker should pay attention to the listener or receiver, and this language usage originates in that cultural pattern. Within the context of the Manggarai culture, this phenomenon could be categorized as a behavior that exemplifies politeness. Interpersonal respect is essential to human existence. Certain cultural communication ethics encourage people to respect each other as fellow humans (Ho et al., 2019; Ross, 2019). These instances' entirety we mean *"ité"* shows the speaker's respect for the receiver, whether a respected member of society or a common citizen.

c. Ité serves for both the second-person singular and plural

The phrase *"ité,"* which means "we everyone," is used in place of the second person singular "you" in order to demonstrate gratitude to the one who is being acknowledged. People who are part of a community or group with a high status or strength have been influenced by this belief. The following is a list of examples of how the expression *"ité"* can be used, including as a subject and an object.

Subject position: "*Ité asé leng nuk kéta laku*." (We younger brother, I really miss so you). The form of the term that is used is "*ité*," which indicates the first-person plural pronoun's meaning "we." On the other hand, the intended connotation is associated with the second-person singular pronoun "*hau*/you" in the subject position, which indicates that you are considered our respected younger brother.

Object Position: "*Ho'o kami anak dom ata leng nuk ité ka'é momang*." (All of us are the children who miss our beloved elder brother). This particular form of the word is "*ité*," a first-person plural pronoun that means "we." On the other hand, its intended meaning is equivalent to the second-person plural pronoun "méu/you" when applied to the objective situation. This concept suggests that one holds a sympathetic attitude toward the older brother.

When communicating with elders, teachers, pastors, prominent people, leaders, and other respectable members of the larger community, the people who live in Manggarai choose to use the all-encompassing "*ité"*. This is the Manggarai language. In Manggarai culture, everyone respects priests. Hence, the speaker uses inclusive we "*ité"* to indicate gratitude. Communication skills are crucial in this situation. Communicative competence requires syntax, semantic, sociolinguistic, discourse, and strategic skills that the speakers possess (Menggo et al., 2019; Poolsawad et al., 2015). A speaker with sufficient communication skills can correctly apply attributes of language, such as syntax and semantics, within the appropriate cultural and social setting.

d. The term "Ité" is employed to denote the second-person singular

The speaker expresses profound thanks by replacing "*hau*" (you) with *"ité"* which includes all of us. A successful person in the community and society encountered this concept. In objective situations, *"ité"* is the pronoun "we" included. *"ité"* is an inclusive form of "we" in a subject situation. Both phrases show deep admiration for attractiveness or achievements. It honors and reveres someone's work.

Manggarai people use *"ité"* to praise charismatic or successful people, such as champions or other famous achievers. An adoring etiquette founded on Manggarai culture is being explored. By using inclusive terms in the instances that have been provided, the speaker is demonstrating their admiration for the addressee due to their remarkable accomplishments. The people having a conversation can continue a connection that is defined by mutual respect and competence (Mahmud, 2019; Yamashita, 2019).

e. The pronoun "ité" is employed to refer to the second-person singular

The second-person singular pronoun *"hau"* is replaced with the word *"ité"* to show that the speaker is familiar with the person being addressed. This event took place among people comparable in terms of their ages, social standings, and familiarity with one another. Manggarai people use the above address in regular conversations. The following example uses *"ité"* to show harmony and intimacy—an example of using *"ité"* to express a pleasant and intimate feeling.

Subject position: "*Inang ew, campé koe aku ité cekoen ew*?" (Dear my aunty, could you help me for a moment?). In the context of a relationship, the use of the word *"ité"* for the second person singular or plural conveys a sense of familiarity or closeness, and it also indicates that the people involved are siblings.

Manggarai people use *"ité"* to refer to those of the same social class, status, or friendship category. The following concerns the traditional traditions maintained within the Manggarai culture concerning friendliness. The inclusive pronoun "we" in the cited instance showcases the speaker's respectful acknowledgement of the listener, even though they are already colleagues. Additionally, *"ité"* provides a means of expressing brotherhood, proximity, and intimacy within social interactions. A sense of familiarity and intimacy between the speaker and the recipient is fostered by the thoughtful and accurate selection of words used in welcoming someone throughout everyday human interactions (Ho et al., 2019; Ross, 2019).

f. The pronoun "ité" refers to the second person singular

The term *"ité"* (which includes we) replaces "*hau*" (you) to show adoration or devotion to the divine entity, occasionally referred to as the Almighty Lord. People in Manggarai avoid using the second person singular when referring to the Supreme Being or almighty God. In praying, people always use "we" when addressing God. Our declaration is similar to that of the Lord of the Messiah: "*Ité mori jari agu dédék dami*." The grammatical form of the word in concern is *"ité,"* which is a pronoun that belongs to the first-person plural category. Nevertheless, its semantic interpretation is related to using the second-person singular pronoun "*hau*" or "you" in the subject matter place. People in the Manggarai culture habitually invoke the divine being by using the word *"Ité"* in every single mention of the all-powerful God. The objective of this speech is to express devotion to the supreme entity of the Almighty God while expressing appreciation and exaltation in a polite and respectful manner. The concept that is being considered is associated with the traditional rituals of reverence and adoration practiced under the cultural framework in Manggarai.

The data and study results in each paragraph of the previous paragraph show that culture is part of communication behavior and that communication finds, claims, expands or conveys cultural principles. Culture shapes people's debate about how people express culture, what people experience, observe, or ignore, how people think, and what humans presume. Culture requires communication, which can be well-organized, provided speakers understand a speech community's linguistic patterns.

Every language and culture is unique, which means that even if humans grow up in an identical cultural atmosphere, it is not guaranteed that every member of that group will think and behave identically since there will be subcultures that significantly impact their communication habits. Culture and communication are interdependent; the noble cultural values of the Manggarai encourage the use of personal pronouns and the communication of polite expressions in daily interactions.

Conclusion

The study found that the word "*ité*", in its many forms, reflects Manggarai's societal norms and regulations. A sense of respect and humility on the speaker's part toward the hearer or listener is intended to be communicated through politeness signals. The use of this linguistic examination displays the speaker's respect for the listener, who is considered to be a person of high status within

society to the speaker. Politeness clues can also show respect for revered figures like educators and religious leaders. *"Ité"* expresses honor, respect, admiration, and a high level of enthusiasm for someone's charisma or achievement; the speaker respects the listener despite their familiarity, affection, familiarity, and fraternity characterize their social relationship.

Likewise, admiration for the Almighty is noteworthy. These expressions demonstrate Manggarai's value. People express their expectations, behavior, mindsets, manners, and cultural beliefs through language.

The linguistic choices employed by people reflect their adherence to a specific cultural framework. The frequent use of personal pronouns, particularly the first person plural inclusive pronoun we *"ite,"* indicates social norms and cultural importance within the Manggarai community (Manggaraiers) in the western region of Flores, Indonesia.

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