Personal pronouns *Ité* as politeness marker in Manggarai language and culture, Indonesia

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Abstract

Culture is about human existence and the way of life, while language is about the communication system between people in a particular society or community. Language use usually reflects the habits of society, the way of thinking, the work of the brain, the history of society, and the internal relationship in society. The use of personal pronoun inclusive we ité *in Manggarai language helps speakers find out the relationship between linguistic aspects and cultural values. Based on these arguments, this study aims to analyze the relationship between the two aspects that are being addressed. The data were collected through observations and interviews of the ten traditional spokespersons, then analyzed qualitatively. The finding indicates that the use of* ité *in all of its forms reflects the etiquette of people in Manggarai, Indonesia. Referring to the data stated, this study, therefore, concludes that the first personal pronoun plural inclusive we* ité*, in Manggarai language and culture demonstrates the speaker's politeness and humility in front of the hearer or listener; the speaker truly respects the interlocutor; to convey high regard for the interlocutor in a high position; to prove tribute, respect, and admiration; to show intimacy, closeness, and fraternity in the social relationship; and to show a great homage to Supreme Being.*

Keywords: *personal pronoun; politeness; social etiquette*

INTRODUCTION

Language and culture are related closely. Culture is about human existence and the way of life, while language is about human thought and the communication system used by speakers in specific speech-language spaces. Therefore, language is an integral aspect of culture; there are no cultural rituals without language. Language acts as a channel for interpreting various cultural events in human life (Asoulin, 2016; Janusheva & Neshkovska, 2018). Language use usually reflects the habits of society, the way of thinking, the work of the brain, the history of society, the internal relationship in society, cultural expression tools, and many more (Menggo et al., 2021b; Olan & Belló, 2016).

Language and culture are essential elements of the people's lives in Manggarai region (Manggarai, east Manggarai, and west Manggarai Regencies), Indonesia. Language is thought to be a mechanism for transforming cultural values in real-world human interactions (Kramsch, 2014; Mazari & Derraz, 2015). Because the implementation of numerous cultural rites cannot be separated from the use of language by the speakers, the relationship between language and culture must be understood by all speakers and customary actors in every particular speech group around the world (Baydak et al., 2015; Menggo et al., 2021b). In Manggarai, all elements of cultural rite practices cannot be removed from the use of language functions that conform with the context of cultural rites. The Manggarai people have a variety of indigenous metaphors known as *go'et* that are employed by the context and meaning of the cultural rites performed. This idea demonstrates the reciprocity of language and culture, namely, language is strongly related to culture, with the consequence that everything in culture is represented in the language used (Baydak et al., 2015; Kramsch, 2014; Mazari & Derraz, 2015).

Researchers have researched the dynamics of language use in the cultural setting of the Manggarai speech community in Indonesia (Gunas et al., 2021; Jama et al., 2020; Semiun & Jeladu, 2016; Yuliantari, 2017). However, they have not explored the use of personal pronouns and their relationship to Manggarai social etiquette and cultural values in everyday interactions. The current research can fill this gap. Indeed, comprehending personal pronouns use is essential for speakers to enable smooth cultural interactions and avoid misinterpretations that stagnate participation in certain cultural rites for a specific speech community (Hamamura & Xu, 2015; Muthi'ah et al., 2022; Yu et al., 2016).

Therefore, the investigation of personal pronoun uses, which focuses on inclusive we *ité* in the Manggarai language, is essential. This study helps the researchers determine the relationships between the linguistic aspect and social etiquette of the Manggarai people (Manggaraiers), the eastern part of Indonesia. In the context of this research, it becomes obvious that language, particularly the use of personal pronouns, is a platform for communicating the ethical values of certain communities. So, the study aims to know how the use of inclusive we *ité* in the Manggarai language reflects the social etiquette of Manggaraiers in West Flores, Indonesia.

The nature of human communication and interaction

In a real-life, a critical aspect of human existence has a relationship: communication and interaction between man and man. The term relationship is commonly recognized as "relation," which is the relation between man and man, between human beings (Morgan & Guilherme, 2015). The fundamental fact of human existence is the relation, i.e., the relation between man and man. Each of us may hide away himself/or herself or secede from his or her group, but about others, a man can complete the picture of his or her nature. Morgan and Guilherme (2015) stated, "He who treats a person as "another" I do not really see that person but only a project of himself" (Morgan & Guilherme, 2015).

In building a relationship, human beings must use specific means of communication: language. Every person in communication use language to link their ideas, feelings, and thought to another's ideas, feelings, and thought because language is a means to express a person's idea, feelings, and thought (Asoulin, 2016; Ramlan, 2018). In a social context, the usual use of language in communication is pronouns. Pronouns are used in subjective, objective, and possessive cases. A personal pronoun is a fundamental group of pronouns used in communication, especially personal pronouns 'I' and 'You. 'If we want to communicate with others or be involved in a relationship, we must understand that one is called 'I' and another one is called 'you". 'I' is the first person singular in personal pronouns, and 'you' is the second person singular. The existence of these two persons is fundamentally similar. The experts in philosophy explain that the word 'I' refers to someone. When we mention 'I,' it is about 'ego' (person), which appears in distinction with another 'ego. "You' is the second person singular in personal pronouns. When we mention 'you,' it is about 'another ego' (another person) but still similar or identical to 'I.'

The relation meets 'I' and 'You' in communication. When two men meet in a particular situation, it is clear that a relationship will happen. In this relation, 'I' and 'you' become subject to each other doing communication. In such communication, the two persons (I and you) will interchange the terms of address, that is, between 'I' to 'You' and 'You' to 'I.' It can also be any change in using a personal pronoun. In the Manggarai culture context, there is some interchanged use of personal pronouns to express politeness, attitude, and behavior in society (Gusnawaty & Nurwati, 2019; Semiun & Jeladu, 2016). For example, changing 'I' become 'we" or changing you become 'we.' The word we is a part of personal pronouns plural referred to inclusive we *ité* in the Manggaraier's interactions (Menggo et al., 2021b; Yuliantari, 2017).

The relationship between language and culture

There are some specific functions of language concerning culture (Pourkalhor & Esfandiari, 2017; Sun, 2013). *Firstly*, language expresses cultural reality. The words people utter reflect their author's or the speaker's attitudes and beliefs, which are also found in others. In these cases, language can express cultural reality. *Secondly*, language embodies cultural reality. The community or social group members express experiences and create an experience through language. Through all its verbal and non-verbal aspects, language embodies cultural reality. *Finally*, language symbolizes cultural reality (Kramsch, 2015). Language is a system of signs seen as having a cultural value.

Language itself has many aspects and functions for human relationships; it can be said that language is many things for social and cultural relations between man and man in society (Kanaza, 2020). Language is the primary means of human interaction, and therefore there is no human life without the use of language. When we study human language, we get a sense of the human essence, the unique characteristics of the intellect that make man unique (Chomsky, 2006).

Personal pronouns use
The meaning of personal pronouns

Personal pronouns refer to beings and objects. These pronouns have separate forms that show number, case, person, and gender. Numbers are shown by different forms for singular (I) and *plural (we) pronouns. The personal pronouns of subjective (nominative) case (he), objective (accusative) case (him), and possessive (genitive) case (his) are essential to be known by the speakers in constructing appropriate utterances. An individual is chosen entirely by distinct types for the first person (I), second person (you), and third-person (she/he/it).* The many variants of English pronouns are referred to in terms of person and quantity, such as first-person singular (I), second-person singular (you), third-person singular (he, she, it), first-person plural (*we*), second-person plural (you), and third-person plural (they). *Gender* of a personal pronoun includes masculine (him), feminine (her), and neuter (it), which means neither masculine nor feminine (Heine & Song, 2011; MacIntyre, 2019; Yule, 2006).

In terms of deictics, person deictics commonly code information concerning the speaker's social status, the addressee, or a third party referred to and the social or personal relationship between them. More specifically, person deictics may reflect whether Sp (speaker) and Adr (addressee), Sp and third party, or Adr and the third party are of the same or different social rank, sex, or age group; kin related in designated ways; personally intimate, etc. Such information may be reflected in first-, second-, or third-person deictic choice. It may be reflected in the address title or the use (or non-use) of particles or affixes indicating respect or deference (honorifics). It may even be reflected in the choice of vocabulary used (Ambarita & Mulyadi, 2020; Halim et al., 2015).

In the Manggarai language, there are also recognized person deictics. Person deictics in the Manggarai language are found in the variant use of inclusive we *ité*. Sometimes, inclusive we *ité* in the Manggarai language is out of its meaning. However, this kind of breaking the rules or deviating from meaning is essential in this study because it breaks the rule of using personal pronouns. Still, it has high contextual meaning concerning linguistic etiquette or showing cultural value in the Manggarai language. This topic will be the focus of the study and will be discussed in more detail in the coming part of the study.

The form of personal pronouns in English

These are the form of personal pronouns in English (Aitchison, 1999: 24-32). English does not recognize the difference between inclusive we and exclusive we. The table below (Table 1) shows there is no variation in English's first personal pronoun plural form.

Table 1. The forms of personal, reflexive, and possessive pronouns in English

Person and Form	Personal Pronouns		Reflexive Pronouns	Possessive Pronouns	
	Subjective Case	Objective Case		Determinative Function	Independent Function
First Person					
Singular	I	me	myself	my	mine
Plural	we	us	ourselves	our	ours
Second Person					
Singular	you	you	yourself	your	yours
Plural	you	you	yourselves	your	yours
Third Person					
Singular masculine	he	him	himself	his	his
Singular feminine	she	her	herself	her	hers
Singular non-personal	it	it	itself	its	its
Plural	they	them	themselves	their	theirs

The forms of Indonesian Personal Pronouns

The following table summarizes the forms of Indonesian personal pronouns from three sources (Markhamah et al., 2017; Ratu, 2018; Zamira, 2019).

Table 2. The form of Indonesian personal pronouns

Person and Form	Personal Pronouns	Singular	Plural
First Person Singular Plural	Subjective Case	*saya, aku, daku*	*kami* (exclusive we), *kita* (inclusive we)
	Objective Case	*saya, aku, daku*	*kami, kita*
	Possessive Case	*-ku, saya*	*kami , kita*
Second Person Singular Plural	Subjective Case	*engkau, kamu, dikau*	*kalian, kamu sekalian*
	Objective Case	*engkau, kau*	*kalian, kamu sekalian*
	Possessive Case	*-mu, kamu*	*kalian, kamu sekalian*
Third Person Singular Plural	Subjective Case	*ia, dia, beliau*	*Mereka*
	Objective Case	*dia, beliau*	*Mereka*
	Possessive Case	*-nya, dia, beliau*	*mereka*

The forms of personal pronouns in the Manggarai language

The form of personal pronouns in the Manggarai language can be seen in Table 3 below. There is a clear distinction between inclusive we *ité* and exclusive we *ami* (first personal pronoun plural). The Manggarai language recognizes the distinction of the first personal pronoun plural, inclusive, and exclusive in daily interaction (Aritonang, 2018; Mangga, 2020; Semiun & Jeladu, 2016).

Table 3. The form of personal pronouns in the Manggarai language

Person and Form	Personal Pronoun in Manggarai Language			
	Subjective Case	Objective Case	Ablative Case	Possessive Case
First Person:				
Singular	*aku*	*aku*	*le aku/laku*	*gaku*
Plural	*ami/hami* (exclusive we)	*ami/hami*	*le ami/le hemi*	*gami*

	ite (inclusive we)	*ité*	*le ité/lité*	*de ité/dité*
Second Person:				
Singular	*hau*	*hau*	*le hau*	*gau*
Plural	*méu/hemi*	*méu/hemi*	*le méu/le hemi*	*de méu/gemi*
Third Person:				
Singular	*Hia*	*hia*	*le hia/liha*	*de hia/diha*
Plural	*Isé*	*isé*	*le isé/lisé*	*de isé/disé*

The form of personal pronouns in three languages (English, Indonesian, and Manggarai) can be more understood in Table 4 below.

Table 4. The combining form of personal pronouns in three languages

Person and Form	Personal Pronouns	Languages					
		English		Indonesian		Manggarai	
		Singular	Plural	Singular	Plural	Singular	Plural
First Person Singular Plural	Subjective Case	I	we	*saya, aku, daku*	*kami* (exclusive), *kita* (inclusive)	*aku*	*ami* (exclusive) *ité* (inclusive)
	Objective Case	me	us	*saya, aku, daku*	*kami, kita*	*aku*	*ami, ité*
	Possessive Case	my	our	*-ku, saya*	*kami , kita*	*gaku*	*gami, dité*
Second Person Singular Plural	Subjective Case	you	you	*engkau, kamu, dikau*	*kalian, kamu sekalian*	*hau*	*méu*
	Objective Case	you	you	*engkau, kau*	*kalian, kamu sekalian*	*hau*	*méu*
	Possessive Case	your	your	*-mu, kamu*	*kalian, kamu sekalian*	*gau*	*deméu*
Third Person Singular Plural	Subjective Case	he, she, it	they	*ia, dia, beliau*	*mereka*	*hia*	*Isé*
	Objective Case	him, her, it	them	*dia, beliau*	*mereka*	*hia*	*Isé*
	Possessive Case	is her, its	their	*-nya, dia, beliau*	*mereka*	*dehia /diha*	*disé/deisé*

Personal pronouns used in the honorific system

Honorifics are characteristics that are included in the meaning of distinctions that correlate to social categories in the community. The honorific term alludes to someone else whose position is being boosted. The humbled term applies to oneself and someone or something directly related to oneself. The selection of lexical items may also be influenced by who speaks with whom. The speaker-addressee relationship frequently influences words used in the interaction (e.g., personal pronouns) that result in sub-dialects of the language (Moser & Devereux, 2019; Widayati & Sudiyana, 2020). Factors such as age, social class, educational level, and technical expertise of the audience will affect the vocabulary used. Honorifics should be used to imply closeness or togetherness and signify a neutral or somewhat formal relationship, honor or respect (given by the speaker to the recipient/listener), and social background (Susanto, 2014).

Addressing form of personal pronouns

The phrases used to greet somebody in interaction are the greeting form. People greet the interlocutor/each other differently depending on their age, gender, social class, and personal relationship (Ethelb, 2015). In several languages, for instance, speakers greet somebody by *title* (T), *first name* (FN), *last name* (LN), *a nickname*, or some combination of these (Amelia & Ekawati, 2021; Fajri et al., 2022; Yuryeva, 2018). Various languages have several second-person pronoun variants employed depending on whether the speaker is informal or formal in greeting the interlocutor, such as *Sie – du* in German, *usted – tu* in Spanish, *nin-ni* in Mandarin, and *ite – hau* in the Manggarai language.

The greeting forms are organized into a complicated form with their system of regulations that must be understood if someone seems to communicate appropriately in daily interaction (Fernández-Mallat, 2020). When greeting another person, the speaker's name used for the interlocutor is determined by both of them. Therefore, speakers might understand the address form use as referring to specific social elements that affect the use of terminology in addressing another (Wardhaugh, 2006).

METHOD

This research was a qualitative study with a phenomenological method. This study used phenomenological methods of research since it is strongly related to direct observation of people's real-life experiences with using personal pronouns and their functions. The data were obtained by field observation, documentation, and interview. The researchers explored personal pronouns in the community in the field observation, especially in formal and informal communication and interaction. The researchers studied the documents related to language and culture to support the field observation. In doing the research, the researcher collected the data by doing an intensive study of the Manggarai language, especially using personal pronoun inclusive we *ité*. Personal pronouns that are unique and distinctive in Manggarai are inclusive we *ité*. After investigating the use of the personal pronoun inclusive, we *ité*, the researcher analyzed and described the meaning and function of inclusive we *ité* for Manggarai people. Finally, the researchers found out the reason for using inclusive we *ité* and how the Manggaraiers use the inclusive we *ité* to show the social etiquette of Manggarai people.

The research was done in ten villages in the Manggarai region, Indonesia, where spokespersons commonly use we *ité* daily. The data in this study were only verbal expressions uttered by traditional spokespersons. Ten informed were involved, and they were chosen using the purposive sampling technique. After the researchers had analyzed the findings of the field observations, they conducted interviews. This interview was done to validate the informants' views on using *ité* in daily communication for Manggarai people. Data were analyzed qualitatively, as they relied on the informant's responses.

RESULTS AND DISCUSSION

Table 5 below displays some data about the use of inclusive we *ité* recorded from the utterances of Manggaraiers in certain circumstances.

Table 5. The use of inclusive we *ité* by the people of Manggarai

No	The Use of Inclusive We *Ité*	Example Utterances	Refer to Addressee	Aspects of Meaning
1	Substitute for the first person singular	*Ité kaut ata depangn po'ong hitu* (subject) *Keraéng Nadus cumang ité sina béo* (object) *Ho'o anak dité* (possessive)	Common people	Etiquette of politeness
2	Substitute for the second person singular	*Pandé apa ité?* (subject) *Aku dolong ité ngo sina pasar* (object) *Anak dité hitu ko?* (possessive)	Respectful person	Etiquette of respectfulness
3	Substitute for second person singular or plural	*Ité endé ata momang laku* (subject) *Ami anak ata momang ité endé agu ema* (object) *Aku mai tegi campé dité tuang* (possessive)	Higher status or influential person	Etiquette of respectfulness
4	Substitute for the second person singular	*Iyo, ami kapu ité ai ité ata berkak mésé oné béo ho'o* (subject) *Ami naring ité ata mosé di'a oné tana lino ho'o* (object) *Ami tegi berkak dité ta tuang* (possessive)	Successful person	Etiquette of admiration
5	Substitute for second person singular	*Oé késa, ngancé campé aku ité ko?* (subject) *Késa, ka'é daku kawé ité* (object) *Aku kudut tegi campé dité* (possessive)	Friend or person on the same level/status	Etiquette of familiarity
6	Substitute for the second person singular	*Ité Mori Sambé go* (subject) *Ami naring agu suju Ité Mori* (object) *Ami anak ata sambé dité* (possessive)	Supreme Being	Etiquette of adorations or worship

This part discusses the use of inclusive we *ité* in the Manggarai language. As stated before, the study aims to know how people of Manggarai use inclusive we *ité* and cultural values that appear by using that personal pronoun. Moreover, this study is to see the relationship between linguistic aspects and cultural values expressed in the society and community of Manggarai. One of the primary functions of language is to express cultural value in society (Abdollahi-Guilani et al., 2012; Mohammed, 2020). They affirmed the strong arguments for the relationship between language and culture, such as expressing cultural reality. The words people utter reflect their author's or the speaker's attitudes and beliefs, which are also found in others. Besides, language embodies cultural reality. The community or social group members express experiences and create an experience through language. Then language symbolizes cultural reality. Language is a system of signs seen as cultural values (Lazutina et al., 2016; Menggo et al., 2021a).

The following describes how the people of Manggarai use inclusive we *ité* to express their feelings, behavior, attitude, politeness, honorifics, and respect to one another in a socio-cultural relationship.

The everyday use of inclusive we ité

The word *ité* (inclusive we) in the Manggarai language has some standard functions, as follows:

(1) Personal pronoun *ité* is used to address the second person singular *hau* (you) or plural *méu* in higher level or status, respectful person, or foreigner. Here, the use of *ité* is to show etiquette or politeness of language. For example, "*Ngo nia ité*?" – where are *we* going? Means that where are you going?

(2) Genetive/possessive *ité* is also used to substitute genitive/possessive *gaku* or *gami* to show the humbleness and simplicity of the speaker. For example, "*Ho'o Mantar dité.*" – here is *our* child, meaning here is my child.

The people of Manggarai usually use the personal pronoun inclusive we *ite* because they highly consider the social relationship between man and man. The etiquette in social life needs some particular uses of language in certain speech communities (Jdetawy & Hamzah, 2020; Nodoushan, 2019). Jdetawy and Hamzah (2020) and Nodoushan (2019) believed that linguistic etiquette guides a speaker to integrate linguistic competence, sociolinguistic competence, pragmatic, and communication strategy effectively in a conversation. Linguistic etiquette helps the speaker effectively communicate his/her ideas and build a mutual understanding with the interlocutor in everyday communication. This notion is in line with the use of the personal pronoun in the Manggarai language.

The most use of personal pronoun inclusive we *ité* in daily communication in this speech community shows the aspects of cultural etiquette. Commonly, four parameters are used as criteria: age, social status, educational level, and familiarity. Manggarai culture considers etiquette highly in social relationships, so they are disinclined and rarely use the second person singular and plural *hau* and *méu*. The use of the personal pronoun second person is perceived as impolite or disrespectful in Manggarai. Moreover, using personal pronoun inclusive we *ite* demonstrates the speaker's personality and sympathy for the interlocutor. So, the use of personal pronoun *ite* not only considers age, social status, educational level, and familiarity but also the character and empathy of the speaker toward the hearer. Furthermore, (Mansoor, 2018; Wang, 2021) reported that being polite in social interaction within a particular community has some fundamental characteristics such as being polite, honest, respectful, and sympathetic toward interlocutors.

The frequent use of inclusive we *ité* reflect the social etiquette of Manggaraiers

Ité is used for the first person singular

The use of the word *ité* (inclusive we) substitutes the second person singular *hau* (you) to show the speaker's politeness to the addressee. This idea happened to people in common without considering their age, social status, educational level, and familiarity. This concept is a standard addressing word Manggaraiers

in daily communication and interaction. Table 6 below as the examples of using word *ité*, including subjective, objective, and possessive cases.

Table 6. The use of *ité* in the first person singular

Personal pronoun	Manggarai language	Meaning	Explanation
Subjective case	*Ité kaut ata depangn po'ong hitu*	we might clean that garden	The inclusive we *ité* is the first person plural, but the meaning refers to the first person singular, the speaker of the speech (*aku*/I as the subjective case)
Objective case	*Keraéng Nadus cumang ité sina béo manga*	Mr. Nadus met us in the old village	The form us refers to the first person singular *aku*/me (as the objective case)
Possessive case	*Ho'o anak dité*	Here is our child	The word *dité* is the form of the first personal pronoun plural as a possessive case, but the meaning refers to the first person singular *daku*/my (possessive case)

People of Manggarai use inclusive we *ité* for the first person singular *I* (subjective), *me* (objective), and *my* (possessive) to show politeness and humbleness of the speaker before the hearer or listener responds toward the speaker's intention. The speaker's polite expressions affect the interlocutor's enthusiasm in responding to his/her utterances in an interaction (Mahmud, 2019). Mahmud's viewpoint is aligned with Lakoff's concept of politeness (Lakoff, 1976), who argues that politeness is a type of action that appears in society to lessen the rigidity of human interaction. Politeness expressions as a method of controlling one's feelings and emotions in supporting mutual understanding interactions. Mutual respect arises when speakers can use the first person singular in an appropriate context. This phenomenon is called the etiquette of politeness in the Manggarai culture context. In these examples, the inclusive we *ité* shows that the speaker is polite to the hearer, showing the speaker's humbleness and getting an excellent, polite response from the interlocutor.

Ité *is used for the second person singular*
The word *ité* (inclusive we) substitutes the second person singular *hau* (you) to show the speaker's respectfulness to the addressee. This second-person singular happened to respectful people because their age and social status were higher than the speaker. Table 7 below as the examples of using word *ité*, including subjective, objective, and possessive cases.

Table 7. The use of *ité* in the second person singular

Personal pronoun	Manggarai language	Meaning	Explanation
Subjective case	*Pande apa ité?*	What do we do?	The Form of the word is first-person plural we (*ité*), but the meaning refers to the second person singular *hau*/you (subjective case)
Objective case	*Aku dolong ité ngo sina pasar*	I follow us go to market	The Form of the word is first-person plural us (*ité*), but the meaning refers to the second person singular

			hau/you (objective case), which means I follow you go to market
Possessive case	*Anak dité (de ité) hitu ko*?	Is that our child?	The Form of the word is the first person plural our (*dité*), but the meaning refers to the second person singular *gau*/your (possessive case), which means is she/he your child?

People of Manggarai use inclusive we *ité* for the second person singular *you* (subjective case), *you* (objective case), and *your* (possessive case) to show respect for the speaker to the hearer or listener. This phenomenon is such a kind of etiquette of respectfulness in Manggarai culture. Respecting the interlocutor in interaction is very important for human life. The values contained in certain cultural communication ethics might promote speakers and their interlocutors to respect each other as fellow human beings (Balakrishnan et al., 2021; Ha, 2020).

Ité is used for the second person singular and plural
The word *ité* (inclusive we) substitutes the second person singular *hau* (you) to show the speaker's respectfulness to the addressee. This view happened to people in a higher status or powerful society or community. Below are examples of using word *ité*, including subjective, objective, and possessive cases.

Subjective case: "*Ité endé ata momang laku.*" (We mother that I love). The Form of the word is first-person plural we (*ité*), but the meaning refers to the second person singular hau/you (subjective case), which means you are our beloved mother.

Objective case: "*Ami anak ata momang ité endé agu ema.*" (we are the children who love we mother and father). The Form of the word is first-person plural we (*ité*), but the meaning refers to the second person plural *méu*/you (objective case), which means that we love father and mother.

Possessive case: "*Ami tegi campé dité kudut titong agu toing koés anak dité so'o.*"(We ask *our* help to guide and advise these *our* children). In the context of the speech, the first word *dité* refers to a teacher or priest as second person singular, which means that we ask you to teach or advice our children. It is a possessive case. The word *dité* is used to show high esteem to the hearer (teacher or priest) because the speaker is asking for help. The second word dité is also possessive, but it refers to the speaker, i.e., the first person singular. The word *dité* is used to show feeling humble of the speaker before the teacher or priest is speaking to. The Form of the word is first-person plural our (*dité*), but the meaning refers to both the second person singular *gau*/your (possessive case), and the first person singular daku/my (possessive case).

Manggarai people use inclusive we *ité* to address someone of higher status or respectful people such as parents, teachers, priests, public figures, government leaders, and other respected persons in a particular community. This phenomenon is such a kind of etiquette of respectfulness in Manggarai culture.

Ité *is used for the second person singular*

The use of the word *ité* (inclusive we) substitutes the second person singular *hau* (you) to show the admirations of the speaker to the addressee. This concept happened to successful people in the community and society. Below are examples of using word *ité*, including subjective, objective, and possessive cases.

Subjective case: "*Iyo, ami kapu ité, ai ité ata berkak mésé oné béo ho'o*" (Yes, we embrace *us*, because *we* got great blessing in this village). The first word *ité* is the form of inclusive we as an objective case. The second word *ité* is the form of inclusive we as a subjective case. Both are used to show high appreciation for someone's charisma or success. The use is to show tribute, respect, and admiration for someone's success.

People of Manggarai use inclusive we *ité* to appreciate someone having charisma or getting succeed, being the champion or other achievements. This is such a kind of etiquette of admiration in Manggarai culture. The speaker and interlocutor can preserve a mutually respectful and fruitful engagement (Mahmud, 2019; Yamashita, 2019).

Ité *is used for the second person singular*

The word *ité* (inclusive we) substitutes the second person singular *hau* (you) to show the speaker's familiarity with the addressee. This happened to people of the same age, social status, and familiarity. This is a standard addressing word used by Manggaraiers in daily communication and interaction. Below is an example of using the word *ité* to show friendliness and familiarity.

Subjective case: "*Oe késa, ngancé campé aku ité ko*?" (Hey brother, can us help me?) The use of *ité* for the second person singular or plural shows closeness or intimacy in a relationship and expresses the members' fraternity. People of Manggarai use inclusive we *ité* to the same class or status or friends. This idea is an etiquette of familiarity in Manggarai culture. The use of inclusive we *ité* in the above example shows that the speaker respects the hearer, although he or she is his or her friend. Besides, *ité* is also to show intimacy, closeness, and fraternity in social relationships. The precise and exact use of words in greeting others in everyday human interactions creates intimacy between the speaker and the hearer (Rababah & Malkawi, 2019; Trovato et al., 2015).

Ité *is used for the second person singular*

The use of the word *ité* (inclusive we) substitutes the second person singular *hau* (you) to show adorations or worship to almighty God. People of Manggarai never address the Supreme Being, almighty God, in the second person singular. In their prayer to God, they always address God using inclusive we *Ité*. "*Ité mori sambé go*" (We the Lord of Savior). The form of the word is first-person plural we (*ité*), but the meaning refers to the second-person singular *hau*/you (subjective case). Manggarai people call the supreme being by the various name such as *Mori* (Lord), *Mori(n) agu ngara(n)* (the Lord and the sovereignty), *Mori Keraéng* (almighty God), *Mori somba* (the Worship Lord), *Mori déwa* (the Lord God), and many more (Denar et al., 2021; Effendi et al., 2020; Iswandono et al., 2015). However, the people of Manggarai always address the almighty God in every

name by using the word *Ité* (inclusive we). This is to praise and glorify honorably and show homage to the Almighty God's highest being. This view is the etiquette of adorations or worship in Manggarai culture.

According to the explanation in the preceding description (introduction section), the use of *ité* (inclusive we) in all of its forms reflects the social etiquette of the Manggarai people in their daily interactions.

CONCLUSION

Based on the result of the study, the use of *ité* (inclusive we) in all of its forms reflects the social etiquette of the Manggarai people. They are to show politeness and humbleness of the speaker before the hearer or listener; to show that the speaker respects the hearer, maybe he or she is the respectful person in society; to show high esteem to the hearer in the high status (teacher or priest); to show tribute, respect, and admiration; to show high appreciation to someone's charisma or successful; to show that the speaker respects to the hearer, although he or she is his or her friend; to show intimacy, closeness, and fraternity in the social relationship; and to show a great homage to Supreme Being.

All these expressions show the inner value of the Manggarai people. They express their customs, habits, attitudes, social etiquette, and cultural value through their language. The language they use expresses the culture they believe in. The very often use of personal pronouns, especially the first personal pronoun plural inclusive we *ité*, reflects the social etiquette and cultural value of Manggarai people (Manggaraiers) in west Flores, Indonesia. Referring to the findings of this study's data analysis, the researchers recommend that future scholars examine the use of personal pronouns (excluding we '*ite*') in Manggarai language and culture.

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