

“Good Morning, *Fokoamau*”: An Analysis of the Addressing Terms in Pancana Language

La Ino*

Language and Literature Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Akhmad Marhadi

Anthropology Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Arman

Language and Literature Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Fina Amalia Masri

Language and Literature Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Maliudin

Language and Literature Department, Faculty of Cultural Sciences, Halu Oleo University, Kendari, Indonesia

Rasiah

Language and Literature Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Nirmalasari

Language and Literature Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Samsul

Language and Literature Department, Faculty of Humanity, Halu Oleo University, Kendari, Indonesia

Sri Suryana Dinar

Department of Indonesian Language, Faculty of Teacher Training and Education, Halu Oleo University, Kendari, Indonesia

Wa Ode Halfian

Language and Literature Department, Faculty of Humanities, Halu Oleo University, Kendari, Indonesia

Rahmat Gaho

Linguistics Department, Universitas Warmadewa, Denpasar, Indonesia

Abstract—This study uses a qualitative approach that focuses on analyzing greeting expressions used by the Pancana community. The location of this research is Watumobote Village, Kapontori District, Buton Regency. The research data obtained is spoken language, which is then transcribed. Data was collected using interview and observation methods. The results of the study show that the commonly used forms of addressing in the Pancana language consist of several forms that are adapted to kinships, such as a) Addressing in family relations, b) Addressing in society, c) Addressing in an official setting, and d) Addressing due to uniqueness or certain characteristics. The addressing system in the Pancana language is used according to several considerations, namely the position of the speaker and the interlocutor, the gender of the speaker and the interlocutor, the age of the speaker and the interlocutor, kinship, and the speaker’s situation. Addressing in the Pancana language can occur either directly or indirectly.

Index Terms—addressing terms, greetings in pancana language, language maintenance, local language revitalization

* Corresponding author. Email: laino@uho.ac.id

I. INTRODUCTION

As it is known that a language is a communication tool owned by humans to interact, this function is no doubt. In addition, one of the most important functions of language in social interaction to be studied is the expression of addressing (Duranti, 1997). Addressing, in this case, is an expression or verbal communication addressed to someone, for example, “hello or hi,” “good morning, sir,” “ladies and gentlemen,” and so on. In simple terms, a greeting is a symbol of communication to greet, interact, and discuss. Addressing also aims to show hospitality and respect. It is similar to Parkinson (2020), and Wilson (2010) said that the use of address terms indicating familiarity is one factor that contributes to a friendly classroom environment. However, in its application, addressing is quite difficult because addressing is more than just a series of words conveyed orally to someone (Ambady et al., 1996). In greeting expressions, there are rules, norms, and cultures. As Wei (2010) said that addressing a politeness routine is a universal phenomenon but has a cultural specification. In fact, in addressing, there is an element of politeness (Das & Herring, 2016). In this case, politeness is the pragmatic application of manners and speaking ethics so that someone (an interlocutor) feels comfortable and is not offended when greeted (see Dunn, 2011; Duthler, 2006; Fukada & Asato, 2004; Hatfield & Hahn, 2011; Jary, 1998; Lee et al., 2021; Pinto, 2008). So, in addressing, the speaker must pay attention to the politeness elements (Kálár & Mills, 2011).

Furthermore, addressing is a speech act that requires setting the right situation, condition, and object when used (Pinto, 2008; Wei, 2010; Zeff, 2016). In other words, when they want to talk or carry out social interactions, the speaker must pay attention to the situation and the person he is talking to (to whom he is speaking), for example, greet elder people, peers, juniors or even strangers (see Moradi, 2017). Thus, there is harmony in communication (SusyLOWATI, 2020; Tobing, 2013). In addition, greetings can also be a source for indexing the level of social distance between interlocutors, thereby manifesting culturally repetitive patterns (Nilsson et al., 2020). E.g., when greeting Indonesians, most people pay attention to kinship or close relationships. It is very crucial, especially when the terms used in greeting are various. The addressing terms must be adjusted to the level of kinship, for example, *ba(pak)* or *i(bu)*; these two terms are used in greeting, especially in parent kinship terms (see Hassall, 2013).

We can also find the use of addressing expressions when sending emails, such as using the expressions: *Hi Peter*, *Dear Gaho*, *Good morning, sir* (as a greeting). Then, at the end of the sentence, the words: *Best regards*, *Sincerely*, *Thanks*, *Cheer*, *John* and so on (as closing) are embedded (Duthler, 2006; Hendriks et al., 2023; Waldvogel, 2007). This condition can be concluded that greeting has rules and culture that we must obey. That is, greeting as a form of social interaction does not only lead to choosing the right words for the interlocutor but also requires cross-cultural understanding within them (Brown & Levinson, 1988; Hatfield & Hahn, 2011; Jary, 1998; Kálár & Mills, 2011; Leech, 2014). Simply, the use of addressing expressions will be more appropriate if it is adapted to the culture because the occurrence of greetings defines a unit of interaction (Duranti, 1997).

Regarding the greeting culture, each region has manners and rules for communicating, including the way to address someone (see Dunn, 2011; Espinola-Klein, 2017; Fukada & Asato, 2004; Mondada, 2018; Moradi, 2017; Pinto, 2008; Saz-Rubio, 2023; SusyLOWATI, 2020), moreover in Indonesia as a multilingual country that has various cultures, ethnicities, religions and languages (Badan Pusat Statistik, 2010). One of them is the Pancana language used by the Pancana people located in Central Buton (BPS Kabupaten Buton, 2022). Pancana language is used as a daily communication tool by the speech community to interact socially and is even used in religious and cultural activities (Hidayatullah, 2021). However, the problem found based on the observation in Watumobote is that the Pancana language is no longer a priority language for teenagers. This finding is proven by several studies that say that foreign languages' dominance causes a language shift (Gafaranga, 2011). In addition, the Pancana people lack a sense of pride in the Pancana language as the local language (mother tongue), so the Pancana language begin to be abandoned (Hidayatullah et al., 2020). Of course, with this condition, it is feared that the Pancana language will experience a decline in the number of speakers and be threatened with extinction (Gandhawangi, 2023; Kemendikbud, 2022).

Based on the background above, this research is conducted not only to identify the types of addressing terms used by the Pancana people but also to prevent the extinction of the Pancana language, which its speakers are starting to abandon (see also Lockwood & Saft, 2016). As a regional language and the identity of the local community, it is fitting that the Pancana language is maintained and inventoried through this research, and a language revitalization is even needed so that the existence of the local language continues (Abdelhadi, 2018; Grenoble & Whaley, 2006; Sallabank, 2010).

II. LITERATURE REVIEW

Research on aspects of language, both national, international, and local languages, especially research on the syntactic structure of language (Brodkin, 2022), morphology, phonology, and even language culture (see Chung, 2008; Crouch, 2009; Travis, 2008; Elfiondri et al., 2021) has been done a lot before. Not only that but there is also research that examines language kinship, which is studied using a dialectological approach (see Susiati, 2020; Zagötö, 2018) and also the lexicostatistics approach (Ino, 2021; Polili, 2018). From the results of those studies, most researchers see aspects of language relations that have the same features in terms of structure, sound, and lexicon similarities.

Meanwhile, research on language related to the investigation of speech acts (see Rahayuni et al., 2022; Budiarta & Gaho, 2021) and studies of the function and use of other languages, including greeting expressions have also been carried out previously (see Hafidin, 2022; Dwyer et al., 2022; Fernández-Mallat, 2020; Rendle-Short, 2007; Spencer-Oatey, 2018; Sun et al., 2022; Tainio, 2011). However, all of the researches above have different research object when compared to current research, which focuses on the analysis of addressing terms used by the Pancana community.

III. METHODS

This research is field research focused on speech communities. Therefore, this study uses a qualitative descriptive approach. Applying qualitative methods allows researchers to collect data about the language used (Babbie, 2016; Krug & Schlüter, 2013; Ritchie & Lewis, 2003; Zaim, 2014). In this case, the data relates to the types of addressing terms in the Pancana language. The research location was Watumobote Village, Kapontori District, Buton Regency, Southeast Sulawesi Province (BPS Kabupaten Buton, 2022). The main data used was spoken language, which was then transcribed and collected using interview and observation methods. Then, the data obtained were analyzed based on several steps: condensation, displays, and drawing/verifying conclusions (Miles et al., 2014).

IV. RESULTS AND DISCUSSION

The following data is the result of research that has been analyzed based on the types and functions of addressing the Pancana community uses in interacting with social, family, formal events, and other activities in the Pancana social environment. Then, each addressing expression found is accompanied by an example of a sentence in the Pancana language, as described below.

A. Addressing Terms in Family Kinship

Addressing terms in family kinship are words used to greet family members or children who still have a kinship relationship. This relationship is divided into direct brotherhood and indirect brotherhood.

(a). Direct Brotherhood

Direct brotherhood is a relationship based on the offspring. These offspring are further divided into successive descendent and non-successive descendent. Successive descent is the sequence of people who passed on or gave birth to those people. The words used to address people of successive descent are *Ama*, *Ina*, *Wauma*, *Kamea*, and *Ompu*. The following are examples of the use of each of these addressing words.

1. Successive Descendent

a. Addressing for father: *ama*

In the Pancana language, the father is called "*ama*." The address "*ama*" is usually spoken in the family circle in daily conversation.

Examples of sentence (1)

- *Ndehumai tamaiao ama?*
"Where are you from, father?"
- *Mesoso fae ama*
"What are you smoking, father?"
- *Ama meowae fae te wite*
"What father brought from the garden?"

Suppose someone who greets their father is not from his own family. In that case, the addressing term used is "*amano*" accompanied by the eldest child's name, for example *ndhumai maiao amano La Budi?* [Where does La Budi's father come from?].

b. Addressing for mother: *ina*

In the Pancana language, a mother is called "*ina*." In daily conversation, addressing "*ina*" is usually spoken in the family circle.

Examples of sentence (2)

- *Ina meafamo?*
"What are you doing, mother?"
- *Medhamo fae ina*
"What are you cooking, mother?"
- *Padhamo awmma ina*
"Have you eaten, mother?"

If someone who greets the mother is not from her own family, then the addressing term used is "*inano*" followed by the name of the oldest child, e.g., *medhamo ofae inano La Budi* [What did La Budi's mother cook?].

c. Addressing for grandparents: *wauwa*

In the Pancana language, a grandparent is called "*wauwa*." This term also applies to grandfather's grandfather's and mother's mother's greetings. In other words, there is no difference in the words used to greet grandparents.

Examples of sentence (3)

- *Kumala nehamai wauwa*
“Where did grandparents go?”
- *Wauwa meoli fae we dhaoa*
“What did grandma buy at the market?”
- *Oumaa fae wauwa*
“What do you eat grandma?”

If someone who greets grandparents is not from a family relationship, then the addressing term used is “*wauwano*” followed by the name of the grandchild. Example: *kumala ndehumai wauwano La Budi* [where did La Budi’s grandfather go?].

d. Addressing for son and daughter: *kamea*

In the Pancana language, boys and girls are addressed by “*kamea*.” However, his greeting is not used because it is considered impolite. In most cases, the addressing term often used to mention the child’s name, e.g., Wa Ati, is a girl’s name, so the addressing expression used is Wa Ati.

e. Addressing for grandchildren: *ompu*

In the Pancana language, the grandchild is called “*ompu*,” both grandsons and granddaughters. The address term “*ompu*” is used for all grandchildren without distinguishing gender. However, if a grandparent calls their grandchildren according to gender, the address uses the grandchild’s name.

Examples of sentence (4)

- *Wondu kanau ompu*
“Kiss grandma, grandchild”
- *Sangke kau ytu ompu*
“Pick up the wood grandson”
- *Bhatompae hewu ytu La Alil*
“Throw away of that trash La Alil”

So, the addressing term used for grandchildren is “*ompu*,” but it can also address by mentioning the name of a grandson, for example, La Alil.

2. Non-Successive Descendent

Non-successive descendants are people or children who still have a genealogical relationship, such as uncles, aunts, nephews, cousins, brothers, and sisters. The terms of address used in this family relationship include “*fokoamao*,” “*fokoinau*,” “*isa*,” “*andi*,” “*fokoanau*,” and “*tolidha*.” The following describes an example of the use of each of these addressing terms.

a. Addressing for uncle: *fokoamau*

In the Pancana language, the uncle is called “*fokoamau*,” both father’s and mother’s brothers.

Examples of sentence (5)

- *Fokoamau igki fae seonu lambu bhae fokoinau*
“Is uncle living with aunt?”
- *Kahadha ndehumai tokoamau*
“Where does uncle work?”
- *Nokodhoo lambumu fokoamau*
“Is uncle’s house far away?”

Suppose someone who greets the uncle is an uncle’s peer. In that case, the addressing expression is by mentioning the name or may also address “*oumanu*” followed by the uncle’s child name, for example, *Kumala ndehumai oumanu Wa Indah* [where did Wa Indah’s father go].

b. Addressing for aunt: *fokoinau*

In the Pancana language, aunt is called “*fokoinau*.” This term of address applies to the father’s sister as well as the mother’s sister.

Examples of sentence (6)

- *Kahadha ndehumai fokoianu*
“Where does aunt work?”
- *Fokoinau measo fae we dhaoa*
“What aunt sells in the market?”
- *Naefie okimala fokoinau*
“When is aunt leaving?”
- *Nomoafa fokoinau oae*
“Why is Aunt crying?”

If someone who greets an aunt is a friend of her or the aunt’s peer, the term of address used is “*inano*” followed by the name of the aunt’s child, e.g., *Kumala ndehumai inano Wa Ati* [where did Wa Ati’s mother go?].

c. Addressing for sister: *isa*

In the Pancana language, older siblings are called “*isa*.” This addressing term applies to both older brothers and older sisters. However, it is generally also addressed by mentioning the name of the person who wishes to greet.

Examples of sentence (7)

- *Isa meafamo or Wa Nensi meafamo*
“What are you doing sister?”
- *Pangkaadhahi fae isa*
“What are you studying brother?”

A younger sibling usually uses the term “*isa*” to address an older sibling. If the older sibling is married and has children, the term used is “*omanu*,” especially for older brothers, while “*inano*” for older sisters, followed by their child’s name.

d. Address for younger sibling

In the Pancana language, younger siblings are called “*andi*.” This addressing term applies to younger brothers as well as younger sisters. However, in everyday interactions, younger siblings are also addressed by mentioning the younger sibling’s name.

Examples of sentence (8)

- *Mangasia fae andi*
“What are you playing younger brother?”
- *Padhamo pengkaadhahi andi*
“Have you studied younger sister?”

An older brother usually uses the term “*andi*” to greet his younger sibling. However, suppose the younger sibling is married and has children. In that case, the address term employed is “*omanu*” especially for younger brothers, while “*inano*” is for younger sisters, followed by their child’s name.

e. Addressing for nephew and niece: *fokoanau*

In the Pancana community, children from brothers or sisters are called “*fokoanau*” which refers to addressing nephews and nieces. The term “*fokoanau*” is not always used, especially in a family with many nephews and nieces. So, addresses that distinguish one nephew from another are usually called by his name.

Examples of sentence (9)

- *Kumala ndehumai Wa Ati (fokoanau)*
“Where did Wa Ati go (niece)?”
- *Ndehumai sikola Wa Ati (fokoanau)*
“Where did you go to school Wa Ati (niece)?”
- *Naefie okumala Wa Ati (fokoanau)*
“When are you leaving, Wa Ati (niece)?”

f. Addressing for cousins: *tolidha*

In the Pancana language, cousin means “*tolidha*”. This term applies to male cousins and female cousins. In addition, expressions of addressing can also be done by calling the name of the person being greeted.

Examples of sentence (10)

- *Sikola ndehumai tolidha*
“Where did you study cousin?”
- *Kahadha ndehumai tolidha*
“Where do you work cousin?”
- *Kumala ndehumai tolidha*
“Where are you going cousin?”

Another thing to keep in mind is that if a cousin is married and has children, he will be addressed with “*omano*” accompanied by the name of his eldest child. Then, male and female cousins can be addressed with “*inano*,” accompanied by the eldest child’s name.

(b). *Indirect Brotherhood*

Indirect brotherhood means the family relationship that occurs because of marriage. There are several terms of address used in this relationship, such as “*moaene*,” “*khobine*,” “*poalaia*,” and “*mania*.” Furthermore, these terms are explained based on gender.

a. Addressing for husband: *moane*

In the Pancana language, the husband is called “*moane*”. The term of addressing “*moane*” is used in indirect conversation or a particular situation discussed, not personally. In addition, speakers of the Pancana language consider it impolite to call or greet their husbands by name. If the family already has children, then it is justified for a wife to call her husband by saying “*amano*” followed by the child’s name.

Examples of sentence (11)

- *Ndehumai maiao amino La Budi*
“Where did La Budi’s father come from?”
- *Waakano dhoi ytu amino La Budi*
“Give the money to La Budi’s father”

- *Meafamo amino La Budi*
“What is La Budi’s father doing?”

b. Addressing for wife: *khobine*

In the Pancana language, the wife is called “*khobine*”. The term “*khobine*” is used in indirect conversation. In other words, this address ter only applies to the family as a husband and wife involved in a conversation. It is considered impolite for the Pancana community to call or address their wife by name. In addition, if the family already has children, then it is justified for a husband to call his wife by saying “*inano*” followed by the child’s name.

Examples of sentence (12)

- *Dhambahi ofae insno La Budi*
“What did La Budi’s mother cook?”
- *Inano La Budi, Naefie Kumsala We wite*
“Labudi’s mother, when are you going to Kebun?”

c. Addressing for brother-in-law and sister-in-law: *poalaia*

In the Pancana language, brother-in-law and sister-in-law are called “*poalaia*.” This addressing is usually used in indirect conversation or only when you don’t meet in person. If someone who greets is the same age as the brother-in-law, he can address by name. However, if someone who greets is younger than the brother or sister-in-law, use “*intano*,” which means “we.” It aims to show respect.

Examples of sentence (13)

- *Ndehumai maiao inatno*
“Where are we from?”
- *Ndehumai kumala intano*
“Where are we going?”

d. Addressing for parents-in-law: *mania*

In the Pancana language, parents-in-law are referred to as “*mania*.” This greeting term is usually used in indirect conversation or only in a family conversation. In addition, if greetings to parents-in-law occur in direct conversations between sons-in-law and parents-in-law, the term “*mania*” will change to “*ama*,” especially to the father-in-law. Meanwhile, the greeting “*ina*” applies to a mother-in-law. These addressing terms are used as a sign of respect or courtesy towards the in-laws being greeted. In addition to the kinship relations above, there are other family relationships such as great-grandparents, grandparents, daughter-in-law, young wife, adopted children, etc. The term of address used is usually adjusted to the position of greeting, such as to whom he is speaking, whether younger or older than him.

B. Addressing Term in Society

Addressing in the community means greetings used to all members of society who do not have special family relationships, for example, greetings for older people, greetings for younger people, greetings for people of the same age, and greetings for people who are not yet known.

(a). Addressing for Older People

To address older people, the Pancana people use the words “*wauwa*,” “*ama*,” and “*ina*.” First, the term “*wauwa*” is used to greet someone who is the same age as a grandfather.

Examples of sentence (14)

- *Wauwa nogoha kanau*
“Grandfather called me?”
- *Wauwa metula-tula ofae*
“What are you discussing grandfather?”
- *Sefaemo umuhuma wauwa*
“How old are you grandfather?”

Then, the address terms “*ama*” and “*ina*” are used to greet someone considered equal to their parents. The word “*ama*” (sir) is used to greet men who are the same age as fathers, while “*ina*” (mom) is used to greet women who are the same age as mothers.

Examples of sentence (15)

- *Motebhe ofae ina*
“Pick what ina?”
- *Nefiemo tohato ama*
“When will you arrive, sir?”
- *Ingki fae lele ina*
“How are you, mom?”

(b). Addressing for Younger People

In the Pancana language, if someone greets a younger child, they can him by name or use the term “*andi*” which means younger brother.

Examples of sentence (16)

- *Bholi oae andi*
“Don’t cry younger brother”
- *Andi, ndehumai lambuno La Kadir*
“Younger brother, where is La Kadir’s house?”
- *Andi padamo pengkaadhahi*
“Have you studied yet, younger brother?”

(c). *Addressing for People of the Same Age*

Greetings for people of the same age are divided into three categories: equally old, equally young, and equally child.

a. Greetings to people who are equally old

The greeting used to greet someone equally old is done by saying their name. However, they generally call “*ama*” for men and “*ina*” for women, followed by the child’s name.

Examples of sentence (17)

- *Padamo Bhalanja amino La Budi*
“Has La Budi’s father shopped?”
- *Mefongkoha Fae inano la budi*
“What did La Budi’s mother cook?”

b. Greetings to people who are equally young

Greetings to people who are both young, usually done by calling their names. In addition, you can also greet by using the term “*anamoane*” for single men and “*kalambe*” for a girl.

Examples of sentence (18)

- *Maiao ndehumai anamoane*
“Where are you from, young man?”
- *Naefie kawi labudi*
“When are you getting married, La Ode?”
- *La fae konamu kalambe*
“What is your name, girl?”
- *Ndehumai lambumu kalambe*
“Where is your home, girl?”

c. Greetings to people who are equally child

The greeting used to someone considered equally small (children) is calling each other names.

Examples of sentence (19)

- *Magasia fae La Budi*
“What are you playing, La Budi?”
- *Sifae olie kagasiamu Wa Ati*
“How many toys did you buy, Wa Ati?”

(d). *Greetings for People Unknown*

The greeting used to greet people unknown is “*intano*,” which means “we.” It aims to show respect.

Examples of sentence (20)

- *Intanoo noondo lafae*
“Who are we looking for?”
- *Intano Ndehumai maiao*
“Where are we from?”
- *Intano telate ndehumai*
“Where do we live?”

If someone wants to talk to someone who is not yet known, he/she has to adjust the age ratio to the person who is speaking. So, the address terms used are usually expressions used in the family (see examples of sentences 1, 2, 5, 6, 7, and 8).

C. *Addressing Term in a Formal Setting*

Formal terms of address are words used as greetings in official meetings or situations. In this case, the official greeting is used for people who carry out tasks in government organizations in the community. The term used can be adjusted according to the position of each person addressed. These positions include the fields of government, education, and religion. Furthermore, it is described in the following sentences in accordance with the fields of government positions.

a. Traditional leader

In the Pancasila language, the traditional leader is called “*kapala kampo*.” This address term can be used in direct conversation or indirect conversation. However, in daily conversation, the address “*kapala kampo*” can be replaced with “*ba(pak)*.” *Ba(pak)* means sir.

Examples of sentence (21)

- *Meafamo bapak* or *meafamo kapala kampo*
“What are you doing, sir?”
- *Ondo lafae Bapak*
“Who are you looking for, sir?”

b. Village head

In the Pancana language, the village head is called the “*kapala desa*.” This addressing is generally used in indirect conversation. However, if there is a direct conversation, the greeting “village head” can usually be replaced with the word “*ba(pak)*.”

Examples of sentence (22)

- *Meafamo ytu kapala desa*
“What’s going on village head?”
- *Kumala ndehumai kapala desa*
“Where did the village head go?”

In other circumstances, it is also found that someone has a position in the field of education, such as a teacher’s position. Generally, teachers in the Pancana language are called “*guhu*”. However, this addressing term can be replaced with “*bapak*,” especially for male teachers, and “*ibu*” for female teachers.

Examples of sentence (23)

- *Oangkafi lafae guhu*
“What does the teacher teach?”
- *Kumala ndehumai guhu*
“Where are you going, teacher?”
- *Guhu naando nosaki*
“The teacher is sick”
- *Guhu, temanku nosaki*
“Teacher, my friend is sick”

Furthermore, in the religious field, there are also several terms of address used for *imam* (who leads Muslim worshippers in prayer) and *khatib* (a person who delivers the sermon (*khuṭbah*)). Usually, the *imam* is addressed as “*imamu*,” while the *khatib* is addressed as “*khatibi*.” These greeting expressions are only used in indirect conversation. In other words, they are only mentioned in a particular discussion. If there is a direct conversation with the person concerned, the address used will change to “*intano*,” which means “we.” It is intended to show respect.

D. Addressing Term Due to the Certain Characteristics or Personality

In the Pancana community, several addressing terms appear because a person has specific characteristics or personalities, e.g., refers to certain body parts, such as beard, gray hair, fat shape, and others that have become his symbol so that it can be a nickname or greeting for him.

a. Grandparents gray hair

In the Pancana language, gray-haired grandparents are called “*wauwa uwa*.”

Examples of sentence (24)

- *Ndoli lafae wauwa uwa*
“Who is grandma gray looking for?”
- *Mboofai kanondono wauwa uwa*
“How is grandma gray?”

b. Beard grandfather

In the Pancana language, a bearded grandfather is called “*wauwa dhangku*”.

Examples of sentence (25)

- *Mboofae allele wauwa dhangku*
“How is grandfather beard?”
- *Naefie kumala we lambu wauwa dhangku*
“When are you coming home, bearded grandfather?”
- *Wauwa dhangku peelu mesoso*
“Bearded grandfather likes to smoke”

c. Fat sister

In the Pancana language, the fat sister is referred to as “*book kabhala*.”

Examples of sentence (26)

- *Kumala ndehumai kabhala buku*
“Where did fat sister go?”
- *Omaa fae kabhala buku*
“What do you eat, fat sister?”
- *Kabhala buku nekabua we umala*
“Fat sister is fishing in the river”

Not all the characteristics or personalities a person possesses are used as addressing terms. Some adjectives must be avoided, especially those that express a person's defects. This condition is never used as a greeting because it can be associated with insult or ridicule, such as limping, squint, blind, pug, crazy, hunchback, and so on.

V. CONCLUSION

Based on the data analysis, the forms of greeting in the Pancana language used for an interaction are mostly adapted to kinship or closeness to the other person. Greetings, according to the kinships referred to, are a) addressing in family relations, b) addressing in society, c) addressing in an official setting, and d) addressing because of specific characteristics or personality. The addressing system in the Pancana language is used according to several considerations, namely the position of the speaker and the interlocutor, the gender of the speaker and the interlocutor, the age of the speaker and the interlocutor, kinship, and the speaker's situation. Then, addressing in the Pancana language can occur either directly or indirectly. Through this research data, it is hoped that the Pancana people will always learn and use their local language, which incidentally is their mother tongue so that it can continue to exist and avoid the threat of extinction. It is a recommendation as well as an essential warning to all speakers. In fact, language shifts and extinctions are caused by the absence of speakers in the language itself (Brenzinger, 2006; Romaine, 2006). Even though the language is classified as the majority language (many speakers) does not mean that it is spared from threats or language death (Kemendikbud, 2022; Sallabank, 2010). Finally, the researchers also recommend that the government, especially the Buton Regency, hold special Pancana language development, teaching, and training programs through *Balai Bahasa* (Language Centers), Universities, and other language observing institutions.

REFERENCES

- [1] Abdelhadi, M. (2018). Language Maintenance Factors: Reflections on the Arabic Language. *Asia Pacific Journal of Advanced Business and Social Studies*, 4(1), 340–351. doi:10.25275/apjabssv4i1ss9
- [2] Ambady, N., Koo, J., Lee, F., & Rosenthal, R. (1996). More Than Words: Linguistic and Nonlinguistic Politeness in Two Cultures. *Journal of Personality and Social Psychology*, 70(5), 996–1011. doi:10.1037/0022-3514.70.5.996
- [3] Babbie, E. (2016). *The Practice of Social Research. Teaching Sociology* (14th ed.). Boston: Cengage Learning. doi:10.2307/1318433
- [4] Badan Pusat Statistik. (2010). *Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa sehari-hari Penduduk Indonesia: Hasil Sensus Penduduk 2010* [Citizenship, Ethnicity, Religion, and Daily Language of the Indonesian Population: Results of the 2010 Population Census]. Jakarta: Badan Pusat Statistik Republik Indonesia.
- [5] BPS Kabupaten Buton. (2022). *Kecamatan Kapontori Dalam Angka* [Kapontori Subdistrict in Figures 2022]. Buton: Badan Pusat Statistik Kabupaten Buton.
- [6] Brenzinger, M. (2006). Language Maintenance and Shift. *Encyclopedia of Language & Linguistics*, (March), 542–549. doi:10.1016/B0-08-044854-2/01289-X
- [7] Brodtkin, D. (2022). Two Steps to High Absolutive Syntax: Austronesian Voice and Agent Focus in Mandar. *Journal of East Asian Linguistics*, 31(4), 465–516. doi:10.1007/s10831-022-09248-0
- [8] Brown, P., & Levinson, S. C. (1988). *Politeness: Some Universals in Language Usage*. Cambridge: Cambridge University Press. doi:10.2307/3587263
- [9] Budiarta, I. W., & Gaho, R. (2021). Deixis Analysis on Zootopia Movie Script: A Pragmatic Study. *Indonesian Journal of Language Teaching and Linguistics*, 6(3), 261–274. doi:10.30957/ijotl-tl.v6i3.682.Deixis
- [10] Choudhury, M. U. I., Emdad Haque, C., & Doberstein, B. (2021). Adaptive Governance and Community Resilience to Cyclones in Coastal Bangladesh: Addressing the Problem of Fit, Social Learning, and Institutional Collaboration. *Environmental Science and Policy*, 124(July), 580–592. doi:10.1016/j.envsci.2021.08.007
- [11] Chung, S. (2008). Indonesian Clause Structure from An Austronesian Perspective. *Lingua*, 118(10), 1554–1582. doi:https://doi.org/10.1016/j.lingua.2007.08.002
- [12] Crouch, S. E. (2009). *Voice and Verb Morphology in Minangkabau, a Language of West Sumatra, Indonesia Sophie*. Group. University of Western Australia.
- [13] Das, A., & Herring, S. C. (2016). Greetings and Interpersonal Closeness: The Case of Bengalis on Orkut. *Language and Communication*, 47(January), 53–65. doi:10.1016/j.langcom.2015.12.003
- [14] Dunn, C. D. (2011). Formal Forms or Verbal Strategies? Politeness Theory and Japanese Business Etiquette Training. *Journal of Pragmatics*, 43(15), 3643–3654. doi:10.1016/j.pragma.2011.06.003
- [15] Duranti, A. (1997). Universal and Culture-Specific Properties of Greetings. *Journal of Linguistic Anthropology*, 7(1), 63–97.
- [16] Duthler, K. W. (2006). The Politeness of Requests Made Via Email and Voicemail: Support for the Hyperpersonal Model. *Journal of Computer-Mediated Communication*, 11(2), 500–521. doi:10.1111/j.1083-6101.2006.00024.x
- [17] Dwyer, W., Ibe, C. N., & Rhee, S. Y. (2022). Renaming Indigenous Crops and Addressing Colonial Bias in Scientific Language. *Trends in Plant Science*, 27(12), 1189–1192. doi:https://doi.org/10.1016/j.tplants.2022.08.022
- [18] Elfiondri, Zaitul, & Rina, N. (2021). Tradition, Cultural Contact and English for Tourism: the Case of Mentawai, Indonesia. *Heliyon*, 7(6), 1–8. doi:10.1016/j.heliyon.2021.e07322
- [19] Espinola-Klein, C. (2017). The Difference Between Men's And Women's Conversation Styles. *Vasa*, 46(4), 237–238. doi:10.1024/0301-1526/a000629
- [20] Fernández-Mallat, V. (2020). Forms of Address in Interaction: Evidence from Chilean Spanish. *Journal of Pragmatics*, 161(April), 95–106. doi:10.1016/j.pragma.2020.03.006
- [21] Fukada, A., & Asato, N. (2004). Universal Politeness Theory: Application to the Use of Japanese Honorifics. *Journal of Pragmatics*, 36(11), 1991–2002. doi:10.1016/j.pragma.2003.11.006

- [22] Gafaranga, J. (2011). Transition Space Medium Repair: Language Shift Talked Into Being. *Journal of Pragmatics*, 43(1), 118–135. doi:10.1016/j.pragma.2010.08.001
- [23] Gandhawangi, S. (2023). 59 Bahasa Daerah Akan Direvitalisasi [59 Regional Languages Will Be Revitalized]. Retrieved 25 April 2023, from <https://www.kompas.id/baca/humaniora/2023/02/13/59-bahasa-daerah-akan-direvitalisasi-di-2023>
- [24] Grenoble, L. A., & Whaley, L. J. (2006). *Saving Languages: An Introduction to Language Revitalization*. Cambridge: Cambri University Press.
- [25] Hafidin, R. (2022). Kajian Etnografi Komunikasi pada Bentuk Sapaan Kader Himpunan Mahasiswa Islam (HMI) [Ethnographic Study of Communication on Greeting Forms of Cadres of the Islamic Student Association (HMI)]. *Deskripsi Bahasa*, 5(2), 111–120. doi:<https://doi.org/10.22146/db.v5i2.5753>
- [26] Hassall, T. (2013). Pragmatic Development During Short-Term Study Abroad: The case of Address Terms in Indonesian. *Journal of Pragmatics*, 55, 1–17. doi:10.1016/j.pragma.2013.05.003
- [27] Hatfield, H., & Hahn, J.-W. (2011). What Korean Apologies Require of Politeness Theory. *Journal of Pragmatics*, 43(5), 1303–1317. doi:10.1016/j.pragma.2010.10.028
- [28] Hendriks, B., van Meurs, F., & Kakisina, B. (2023). The Effects of L1 and L2 Writers' Varying Politeness Modification in English Emails on L1 and L2 Readers. *Journal of Pragmatics*, 204(December), 33–49. doi:10.1016/j.pragma.2022.12.006
- [29] Hidayatullah, M. (2021). Peran Orang Tua dalam Melestarikan Bahasa Pancana Di Kelurahan Lakudo [The Role of Parents in Preserving the Pancana Language in Lakudo Village]. *KAREBA: Jurnal Ilmu Komunikasi*, 10(2), 127–137.
- [30] Hidayatullah, M., Bahfiarti, T., & Fatimah, J. M. (2020). The Effect of Family Communication Intensity To the Children's Knowledge Level of Pancana Language. *RETORIKA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 13(1), 1–10. doi:10.26858/retorika.v13i1.9803
- [31] Ino, L., A.R.G, Y., & Samsul. (2021). Relationship Tolaki Language and Taloki Language (Lexicostatistic Study). *Atlantis Press*, 622(1), 33–26.
- [32] Jary, M. (1998). Relevance Theory and the Communication of Politeness. *Journal of Pragmatics*, 30(1), 1–19. doi:10.1016/s0378-2166(98)80005-2
- [33] Kádár, D. Z., & Mills, S. (2011). *Politeness in East Asia*. Cambridge: Cambridge University Press. doi:10.1017/CBO9780511977886
- [34] Kemendikbud. (2022). *Revitalisasi Bahasa Daerah Wujud Gotong Royong Seluruh Pemangku Kepentingan* [Revitalization of Regional Languages as a Form of Mutual Cooperation of All Stakeholders]. Retrieved 25 April 2023, from <https://www.kemdikbud.go.id/main/blog/2022/07/revitalisasi-bahasa-daerah-wujud-gotong-royong-seluruh-pemangku-kepentingan>
- [35] Krug, M. G., & Schläpfer, J. (2013). *Research Methods in Language Variation and Change*. Cambridge: Cambridge University Press. doi:10.1017/CBO9781107415324.004
- [36] Lee, A. J., Mason, M. F., & Malcomb, C. S. (2021). Beyond Cheap Talk Accounts: A Theory of Politeness in Negotiations. *Research in Organizational Behavior*, 41, 100154. doi:<https://doi.org/10.1016/j.riob.2021.100154>
- [37] Leech, G. (2014). *The Pragmatics of Politeness*. New York: Oxford University Press Inc. doi:10.4324/9781315857381
- [38] Lockwood, H. M., & Saft, S. L. (2016). Shifting Language Ideologies and the Perceptions of Hawai'i Creole among Educators at the University Level in Hawai'i. *Linguistics and Education*, 33, 1–13. doi:10.1016/j.linged.2015.11.001
- [39] Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). United States of America: SAGE Publications, Inc.
- [40] Mondada, L. (2018). Greetings as a Device to Find Out and Establish the Language of Service Encounters in Multilingual Settings. *Journal of Pragmatics*, 126, 1–19. doi:10.1016/j.pragma.2017.09.003
- [41] Moradi, R. (2017). Sociolinguistic Aspects of the Speech Act of Greeting in Persian and English. *Bulletin de La Soci à é Royale Des Sciences de Li ège*, 86(Special edition), 294–303. doi:10.25518/0037-9565.6724
- [42] Nilsson, J., Norrby, C., Bohman, L., Marian, K. S., Wide, C., & Lindström, J. (2020). What is in a Greeting? The Social Meaning of Greetings in Sweden-Swedish and Finland-Swedish Service Encounters. *Journal of Pragmatics*, 168(July), 1–15. doi:10.1016/j.pragma.2020.06.007
- [43] Parkinson, J. (2020). On the Use of the Address Terms Guys and Mate in an Educational Context. *Journal of Pragmatics*, 161, 81–94. doi:10.1016/j.pragma.2020.03.003
- [44] Pinto, D. (2008). Passing Greetings and Interactional Style: A Cross-Cultural Study of American English and Peninsular Spanish. *Multilingua*, 27(4), 371–388. doi:10.1515/MULTI.2008.017
- [45] Polili, A. W., Sinar, T. S., Widayati, D., & Adisahputra, A. (2018). The Status of Nias Language. *Journal of Arts and Humanities*, 7(1), 8–22. doi:10.18533/journal.v7i1.1123
- [46] Rahayuni, N. K. I., Maharani, P. D., & Candra, K. D. P. (2022). Directive Illocutionary Acts in Venom: Let There Be Carnage Movie. *Austronesian: Journal of Language Science & Literature*, 1(3), 150–157.
- [47] Rendle-Short, J. (2007). 'Catherine, You're Wasting Your Time': Address Terms within the Australian Political Interview. *Journal of Pragmatics*, 39(9), 1503–1525. doi:10.1016/j.pragma.2007.02.006
- [48] Ritchie, J., & Lewis, J. (2003). *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. *Journal of Social Intervention: Theory and Practice*. London: Sage Publication Ltd. doi:10.18352/jsi.39
- [49] Romaine, S. (2006). Reversing Language Shift. *Encyclopedia of Language & Linguistics*, 568–571. doi:10.1016/B0-08-044854-2/01301-8
- [50] Sallabank, J. (2010). Language Endangerment: Problems and Solutions. *A Technological World*, (Special Issue), 50–87.
- [51] Saz-Rubio, M. M. del. (2023). Assessing Impoliteness-Related Language in Response to a Season's Greeting Posted by the Spanish and English Prime Ministers on Twitter. *Journal of Pragmatics*, 206(February), 31–55. doi:10.1016/j.pragma.2023.01.010
- [52] Spencer-Oatey, H. (2018). Transformative Learning for Social Integration: Overcoming the Challenge of Greetings. *Intercultural Education*, 29(2), 301–315. doi:10.1080/14675986.2018.1425828
- [53] Sun, J., Wu, T., Jiang, Y., Awalegaonkar, R., Lin, X. V., & Yang, D. (2022). Pretty Princess vs. Successful Leader: Gender

- Roles in Greeting Card Messages. *Conference on Human Factors in Computing Systems - Proceedings*. doi:10.1145/3491102.3502114
- [54] Susiati. (2020). Dialektometri Segitiga: Hubungan Kekerabatan Bahasa di Sulawesi Tenggara (Bahasa Wakatobi, Bahasa Cia-Cia, Bahasa Pancana, Bahasa Kioko, Bahasa Tolaki) [Triangular Dialektometry: The Relationship of the Family of Language in South Sulawesi (Wakatobi Langu. *OSF Preprints*, 2–18.
- [55] Susyowati, E. (2020). Bentuk Kata Sapaan dalam Bahasa Jawa di Kraton Surakarta Hadiningrat (Kajian Sociolinguistik) [Forms of Greeting Words in Javanese at Kraton Surakarta Hadiningrat (Sociolinguistic Study)]. *SPHOTA: Jurnal Linguistik Dan Sastra*, 12(1), 34–42.
- [56] Tainio, L. (2011). Gendered address terms in reproach sequences in classroom interaction. *Linguistics and Education*, 22(4), 330–347. doi:10.1016/j.linged.2010.09.004
- [57] Tobing, R. L. (2013). How to Say “HELLO” in Indonesian Language (Teaching Indonesian Address Term). *Procedia - Social and Behavioral Sciences*, 103, 449–458. doi:10.1016/j.sbspro.2013.10.359
- [58] Travis, L. deMena. (2008). Bahasa Indonesia: A Window on Parameters. *Lingua*, 118(10), 1583–1602. doi:10.1016/j.lingua.2007.08.010
- [59] Uzuegbunam, N., Wong, W. H., Cheung, S. C. S., & Ruble, L. (2018). MEBook: Multimedia Social Greetings Intervention for Children with Autism Spectrum Disorders. *IEEE Transactions on Learning Technologies*, 11(4), 520–535. doi:10.1109/TLT.2017.2772255
- [60] Waldvogel, J. (2007). Greetings and Closings in Workplace Email. *Journal of Computer-Mediated Communication*, 12(2), 456–477. doi:10.1111/j.1083-6101.2007.00333.x
- [61] Wei, L. (2010). The Functions and Use of Greetings. *Canadian Social Science*, 6(4), 56–62.
- [62] Wilson, N. (2010). Bros, Boys and Guys: Address term Function and Communities of Practice in a New Zealand Rugby Team. *New Zealand English Journal*, 24(1999), 37–57.
- [63] Zagã S. (2018). *Variasi Bahasa Nias: Sebuah Kajian Dialektologi*. Dissertation. Universitas Sumatera Utara.
- [64] Zaim, M. (2014). *Metode Penelitian Bahasa: Pendekatan Struktural*. Padang: UNP Press Padang.
- [65] Zeff, B. B. (2016). The pragmatics of Greetings: Teaching Speech Acts in the EFL Classroom. *English Teaching Forum*, 54(January), 2–11.



La Ino was born in Raha, Southeast Province Indonesia, on September 26, 1971. He is a full-time lecturer at the Faculty of Humanities, Halu Oleo University, Kendari, Indonesia. He completed his Master of Humanity in Udayana University, Bali. Then, he obtained his doctorate in Udayana University, Bali. He is interested in the field of linguistics, where he is currently focusing both his teaching and research activities in this field.



Akhmad Marhadi was born in Raha on May 2, 1975. He is currently teaching at the Anthropology Department, Faculty of Humanities Universitas Halu Oleo, Southeast Sulawesi, Kendari, Indonesia. He completed his bachelor's degree in the Anthropology Department at Universitas Halu Oleo. He got his Master of Anthropology at Universitas Padjadjaran. He got his doctorate in Cultural Studies from the Universitas Udayana. Akhmad Marhadi focuses his area of research and publication on Anthropology and Cultural Studies.



Arman was born in Tanah Abang on May 8, 1981. He is a lecturer in the Language and Literature Department, Faculty of Humanities, Universitas Halu Oleo. He focused his area of research and publication on language, literature, and culture. In 2005, he completed his bachelor's degree in the English Department of Universitas Halu Oleo. In 2011, he got his Master of Cultural Studies at Universitas Halu Oleo.



Fina Amalia Masri is currently a lecturer in the Language and Literature Department, Faculty of Humanities Universitas Halu Oleo. She focused her area of research and publication on language, literature, and culture. In 2008, she completed her bachelor's degree in the English Department at Halu Oleo University. In 2011, she got her Master of Humanities in Literary Science from the University of Indonesia.



Maliudin is currently a lecturer in the Indonesian Literature Study Program at the Faculty of Cultural Sciences, Halu Oleo University. He focuses his research and publications on language, literature, and culture education. In 2008, he completed his undergraduate degree in Indonesian Language Education Department at Halu Oleo University. In 2012, he obtained his Master of Education degree at the Indonesian University of Education.



Rasiah was born in Muna Barat on September 6th, 1980. She is currently a lecturer in the Language and Literature Department, Faculty of Humanities Universitas Halu Oleo, Kendari, Indonesia. In 2003, she completed her bachelor's degree in the English Department at Halu Oleo University. In 2005, she got her Master of Humanities in Literary Sciences from Gadjah Mada University. In 2017, she got her doctorate in American Studies from Gadjah Mada University. Rasiah focuses her research and publication on postcolonial and postmodern literature.



Nirmalasari was born in Kendari on 12th May 1981. She is currently a lecturer in the Language and Literature Department, Faculty of Humanities Universitas Halu Oleo, Kendari, Indonesia. In 2005, she completed her bachelor's degree in the English Department at Halu Oleo University. In 2009, she got her Master of Humanities in Linguistics Science from the University of Udayana. In 2019, she got her doctorate in linguistics from the University of Udayana. Nirmalasari focuses her area of research and publication on Linguistics in a specific field Ecolinguistics.



Samsul was born in Lasunapa on May 10, 1980. He is a lecturer in the Language and Literature Department, Faculty of Humanity, Universitas Halu Oleo. He concentrated his area of research and publication on language, literature, and culture. In 2005, he finished his bachelor's degree in English Department at Universitas Halu Oleo. In 2012, he achieved his Master of Humanities Studies at Universitas Indonesia.



Sri Suryana Dinar was born in Bulukumba, South Sulawesi on November 1, 1967. She completed her bachelor's degree at the University Halu Oleo in 1992 and completed her bachelor's degree in 2000 at Hasanuddin University in Makassar. The experience of publication in 2017 wrote in the journal International Journal of Linguistics, Literature and Culture (IJLLC) with the TEAM entitled Survival Wolio Language in Adulthood in Baubau City: Sociolinguistic Study.



Wa Ode Halfian currently teaches at the Indonesian Literature Study Program, Faculty of Humanities Universitas Halu Oleo, Southeast Sulawesi. She completed her Master's degree in the field of Indonesian Language Education at the Indonesia University of Education and her undergraduate education in the field of Indonesian and regional Language and Literature Education, at Universitas Halu Oleo in 2011. She is currently focusing her research on language, literature, and education.



Rahmat Gaho was born in Nanowa, 27 December 1994. He obtained his master degree in Linguistics Department, Warmadewa University, Bali. His several research works have been published namely "Deixis Analysis on Zootopia Movie Script: A Pragmatic Study", which was published in the 'Indonesian Journal of Language Teaching' and the proceeding article (2021). Then, "What's Up with Vocabulary and Grammatical Use in News Texts?" published at the 18th Annual Atma Jaya Conference (2020) and Linguistics Landscape: A theoretical review which is published by KnE Publishing (2022). He can be contacted with email: rahmatgaho27des@gmail.com.