

**PERSONAL PRONOUN IN TIDORE LANGUAGE
(A POLITENESS STUDY)**



BOSOWA

SKRIPSI

**Presented to Faculty of Letters Bosowa University Makassar
in Partial Fulfillment of the Requirement for Sarjana Degree
at English Department**

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**FACULTY OF LETTERS
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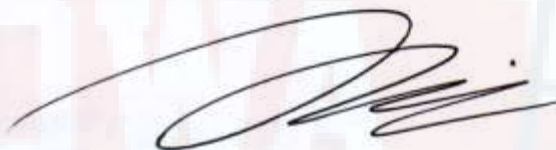
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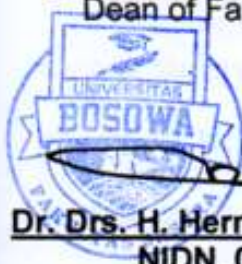


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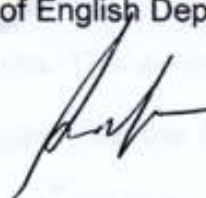
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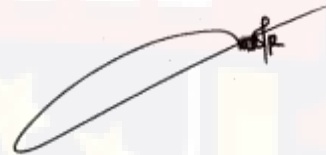


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PERNYATAAN

Dengan ini saya menyatakan bahwa skripsi yang berjudul, **PERSONAL PRONOUN IN TIDORE LANGUAGE (A POLITENESS STUDY)** beserta seluruh isinya adalah benar-benar karya saya sendiri, bukan karya hasil plagiat. Saya siap menanggung resiko / sanksi apabila ternyata ditemukan adanya perbuatan tercela yang melanggar etika keilmuan dalam karya saya ini, termasuk adanya klaim dari pihak lain terhadap keaslian karya saya ini.

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JULIKA SARAS DEWI SALIM

ABSTRAK

Julika Saras Dewi Salim. 2018. *The Personal Pronoun in Tidore Language (A Politeness Study)* (Dibimbing oleh Herman Mustafa and Sudirman Maca).

Penelitian ini bertujuan untuk mengetahui semua tipe kata ganti orang di Tidore baik sopan maupun tidak sopan serta penggunaannya oleh remaja di empat kampung sebagai perwakilan tiap kecamatan di Pulau Tidore, yaitu Kelurahan Dokiri di Kecamatan Tidore Selatan Kelurahan Folarora di Kecamatan Tidore, Kelurahan Afa-Afa di Kecamatan Tidore Utara dan Kelurahan Kalaodi di Kecamatan Tidore Timur dengan menggunakan teori Fishman dan pendekatan sosiolinguistik.

Data dianalisis dengan mempertimbangkan factor usia, gender dan kebiasaan setiap daerah termaksud dalam penelitian ini. Data diperoleh dari hasil kuesioner, wawancara, observasi dan rekaman sebagai penerap metode kualitatif etnografi.

Hasil penelitian menunjukkan terdapat beragam kata ganti orang dalam satu tipe kata ganti yang penggunaannya dipengaruhi usia, gender dan kebiasaan di setiap daerah.

Hasil lain menunjukkan hanya remaja Kelurahan Afa-Afa di Kecamatan Tidore Utara yang menggunakan kata ganti orang tidak sopan ketika berbicara dengan orang dewasa karena faktor keakraban dan kebiasaan yang dipengaruhi oleh lingkungan, sementara tiga lainnya adalah sopan. Akumulasi hasil penelitian membuktikan kesopanan dalam menggunakan kata ganti orang masih diterapkan oleh sebagian besar remaja di Pulau Tidore.

Kata Kunci: *Kata Ganti Orang, Kesopanan, Tidore Kepulauan, Sosiolinguistik*

ABSTRACT

Julika Saras Dewi Salim. 2018. *The Personal Pronoun in Tidore Language (A Politeness Study)*. (Supervised by Herman Mustafa and Sudirman Maca)

This research aims to find out all polite and impolite types of Tidore personal pronouns and the use by teenagers at Dokiri Sub-district in South Tidore District, Folarora Sub-district in Tidore District, Afa-Afa Sub-district in North Tidore District and Kalaodi Sub-district in East Tidore District by using Fishman theory through Sociolinguistic approach.

The data is analysed by considering the age, gender and area (habitual) factors. The data obtained from questionnaire, interview, observation and recording techniques by applying ethnography qualitative method.

The result shows there are various personal pronouns consisted in one personal pronoun type that the use is based on age, gender and area.

Another result shows only Afa-Afa Sub-district teenager in North Tidore District using the impolite personal pronoun when speaking with adult because of the intimacy factor and habitual influenced by environment meanwhile three another are polite. The result accumulation proves polite personal pronoun still be used by Tidore's teenager present day.

Keywords: *Personal Pronoun, Politeness, Tidore Island, Sociolinguistic*

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LIST OF SYMBOLS

PP : Personal Pronoun

P : Polite

Ip : Impolite

Sing : Singular

Pl : Plural

T : Teenager

C : Children

A : Adult

f : Feminine

m : Masculine

n : Neuter

Ind. : Indonesia

Eng. : English

TL : Tidore Language

TCL : Tidore Casual Language

S : Speaker

I : Interlocutor

I₁ : Interlocutor 1

I₂ : Interlocutor 2

- : There is no personal pronoun used in conversation

■ : Singular

■ : Singular and Plural

□ : Polite to use for children, teenager or adult

■ : Impolite personal pronoun used by teenager but still allowed for intimacy reason between teenager to teenager and teenager to children

■ : Impolite personal pronoun used by teenager to adult

CHAPTER I

INTRODUCTION

A. Background

Language is a special characteristic of human being. By the language, human can be differentiated with another creature. Besides language as a media of communication and interaction, language can be the mirror of who the speaker is. Hendrikus (1991:40) said that in communication process, the people do the sense switching personally and news exchange in information system, so the people have to use a polite language because not only one person is involved in that communication process. By the polite language, a people can maintain their dignity.

According to Prabowo (2016:1), polite and impolite of language can be seen by the diction and the language style used by the speaker. In Indonesian culture, a speech is polite if the speaker using the polite words, do not mocking and do not command directly. So, before a person want to speak, it is necessary to think first if the diction and style is appropriate or not.

The impact of an error diction is necessary to prevented, because communication and interaction include as the main necessities of life. If the error language hurts our interlocutors, the harmony of life is not with us. Because of that, the writer assumes that it is really necessary to review about a politeness language.

The statement above is supported by the statement of Wakaimbang (2016:1) that In the usage of language, the conveyed idea is not the number one. The speaker has to emphasize the politeness principles when conveys the idea.

In the speech event, the rule of communication is needed to organize the fluency of communication as like the rules explained by some linguists, Lakoff (1973), Brown and Levinson (1987) also Fraser (1990).

According to Lakoff in Wakaimbang (2016:2), to be a polite speaker, there are three points must be obeyed, they are formality, hesitancy, and equality. Formality means never make the interlocutors think that we are arrogant by acting as if we are imposing them. Hesitancy means never make a situation as if the interlocutors feel have no option and equality means never make the interlocutors feel bad, subordinate and despised. Lakoff in Rahardi (2005:73), there are three principles of politeness, they are do not impose, give the option, and make a feel good. As the writer said, the language is the mirror of who the speaker is. If a human want to get a good impression of another, they have to take a control of their language. As like the opinion of Brown ad Levinson in Wakaimbang (2016:2) that the politeness language theory is about face notions. Every rational person must be has a face. In this case, face means a dignity. Because of that, we must take care of our face so it cannot be a negative face.

Fraser in Wakaimbang (2016:2) also said that politeness need to be considered in speech so the interlocutors never think our authority is not over from the limit. This language phenomenon is similar with the language usage case in Tidore.

Tidore is one of island in North of Moluccas. Tidore Island is located adjacent from Ternate city and Halmahera Island. Near from Tidore, placed some of islands, they are Maitara Island, Mare Island, Moti Island and Makian Island.

Tidore Island is an autonomous area divided from central Halmahera based on Law No1/2003 about region expansion on 31st of May 2003. The expansion area of Tidore Island include some areas in Oba placed in Halmahera Island, such as Oba, South of Oba, North of Oba and Central Oba. Specifically in Tidore Island itself, it is consist of 4 districts and 45 sub-districts. The districts are North Tidore District that consists of 12 sub-districts, South Tidore District consists of 8 sub-districts, East Tidore District consists of 4 sub-districts and Tidore Distric consists of 11 sub-districts.

Fabanyo (2011:56) said based on the data in 2010 by Population and Civil Registration Agency, there are 60.548 people live in forth of Districts. The majority of job in Tidore is farmer. Because education is an important thing in life so by the same principle, mostly people proudly sending their children for studying in formal area even they are just a farmer. Finally in the last few years, the presentation of civil servant in

Tidore Island is going up such as the teacher, departments employees, nurse, doctor, and so on.

By those kinds of jobs, the life of Tidore Island society is in peacefulness. The statistic data in 2003 until now shows that the religion presentation of Tidore society is 100% moslem. (Fabanyo 2011). The peacefulness of Tidore society is also because they are always obeying to the tradition and culture though by *Papa se Tete* (father and grandfather) or the forefathers.

Life in peace and respect each other are the valuable lessons got from *papa se tete*. A good attitude and polite language must be applying in life because by respecting another, our level will be up. But as time goes by, some factors have been changed the life system of Tidore Island society especially in teenagers, such as the life style, attitude, and also language. The use of polite language is the most that can be making the pettishness in elder people's heart is appearing.

Nowadays, the native speaker of Tidore language especially teenagers no longer care for the cultural system in communication that compel to use a polite language accordance with the custom of Tidore's previous community. The problem that occurs most often is about the usage of personal pronoun. Teenagers no longer use the appropriate personal pronoun and appear a negative thought of elder people that politeness has been dead.

Personal Pronoun is a pronoun of the speaker (first person), the hearer (the second person), and the person or people being talked about (third person) (H, Rudy and Burnley, 2013:46). In English, the using of personal pronoun is comprehensive but there are some languages in the world have to specify it as a kind of respect. One of them is Tidore language. As a cultured country, we have to maintain the good things taught by our parents by applying every good thing they taught.

By getting the problem occurs in Tidore society about the use of polite language especially personal pronoun, the writer as the native speaker of Tidore language feels need to be reviewed and find out how the best language Tidore's teenagers have to use.

B. Reason for Choosing the Title

In fact, besides personal pronoun is noun refers to person, the using of personal pronoun also as a kind of respect to someone. Generally in Tidore Island, people have to understand what personal pronoun they have to use when they speak to someone, moreover to the elder people. Unfortunately, the era changes everything, no exception the speaking etiquette. Some of Tidore's teenagers no longer care for the language when they are speaking with someone elder than them, especially when they mention elder people's personal pronoun. It makes the elder people feel there is no the limitation between them and the teenagers in this time. Finally, the pettishness is occurred.

Begin of this problem, the writer as one of Tidore's member feels that is a necessary to review, understand and introspect ourselves to create a harmony relation with another especially the elder people. A politeness in speaking is one of way increase the harmony of a relationship. So, Personal Pronoun of Tidore's Language (A Politeness Study) is chosen by writer as the title of this research.

C. Research Problem

There is no problem without the cause. The use of impolite personal pronoun In Tidore Island by the teenager can be influenced by the lack of knowledge about Tidore's personal pronoun. Because of that, Tidore's people especially the teenagers only use the personal pronoun that they know from daily conversation with another people. Besides that, they do not understand about the appropriate personal pronoun they have to use when they are speaking to another even to the elder people.

Actually, this case the environment is one of the cause that influences the use of personal pronoun by the teenagers. By hearing and watching the conversation everyday between the fellow elder people, the teenager will imitate every words, especially the personal pronoun usage. Because of that, the teenagers will use the same personal pronoun even they are speaking with the elder people.

By the case above, the pettishness of Tidore's elder people to the teenager is occurs. They are thinking that in this time, by the use of

impolite personal pronoun the teenager no longer respecting them as the elder people.

D. Research Question

Based on the problem identification of this research, the problems can be formulated as follows:

1. What are the types of polite and impolite personal pronoun in Tidore language?
2. How is the usage of Tidore's personal pronoun by Tidore's teenagers?

E. Research Scope

The research is focused on the types of polite and impolite personal pronoun in Tidore language and the use by Tidore's teenagers that consist of subject, object and possessive pronoun.

F. Research Objective

Based on the research question above, this research aims to:

1. To find out the types of polite and impolite personal pronoun in Tidore language.
2. To find out the usage of Tidore's personal pronoun by Tidore's teenagers.

G. Research Significance

A study should have a benefit. This research is useful for:

1. Theoretically this research gives the views of some politeness and personal pronoun theories as the contributions to linguistic development especially about an analysis of polite and impolite personal pronoun.
2. Practically, this research:
 - a. Gives the information about polite and impolite personal pronoun in Tidore language to the writer as Tidoreness and all the readers.
 - b. Gives the understanding that the usage of polite language is very important to get a harmony relationship and to avoid every pettishness.

CHAPTER II

LITERATURE REVIEW

In this chapter, the studies about politeness and personal pronoun have been done previously will be reviewed by the writer. The studies will be taken as the references and facilitation to compare the writer's study and another in the same field.

Besides that, some studies about politeness definition, politeness theories, personal pronoun, politeness in personal pronoun, and personal pronoun usage in Tidore language will be reviewed.

A. Previous Studies

There are five previous studies related with this research used by the writer as the references. Djafar (2016), the student of Sam Ratulangi University in his research entitled "*Kata Ganti Orang dalam Bahasa Inggris dan Bahasa Tidore: Suatu Analisis Kontrastif*" explained about the similarities and differences of Tidore's personal pronoun and English personal pronoun by using the theories of Bloomfield (1933) and Arts & Arts (1982).

In this research, he explained that Tidore language distinguished by several forms of personal pronoun based on social system such as age, position in Sultanate, and relationship while English does not.

The second study is using the method of recording and refers to language politeness principles by theories Grice, Geoffrey Leech, and also Brown and Levinson, Kusumaningtyas (2015) as the student of Sanata Dharma University finish her research entitled "*Kesantunan Berbahasa Anak Remaja dengan Orang Tua di Perumahan Griya Tamansari II*".

In her research, she discovered some conversations done by teenagers had not consisted of polite language since the teenagers against the principles of language politeness

The third study by Utama (2012), the student of Padjajaran University in his research entitled "*Pemakaian Deiksis Persona dalam Bahasa Indonesia*" by using sociolinguistic approach explained that occasionally the speakers are using the personal pronoun show their polite behaviour when they are speaking with the elder people and will be using the personal pronoun that show their intimacy when they are speaking with the same age of them or the younger people than them.

The next research from National University from Malaysia by Mamat (2013) entitled "*Kesantunan Berbahasa dalam Sistem Panggilan Masyarakat Melayu*" is finished by using the theory of Fraser (1990).

In her research, she explained that politeness is an important thing to build the public personality. The compatibility of personal pronoun usage and context must be considered to keep the harmony relation with the interlocutors.

The last study is the research entitled “*Kesantunan melalui Pemilihan Kata Sapaan dalam Bahasa Melayu Kutai: Suatu Kajian Sosiopragmatik*” is using the theory of Brown and Levinson (1987) through sociopragmatic approach. This research aims to know the greeting words as the representative of politeness in Melayu-Kutai language and the factors influenced it.

Rusbiyantoro (2013) explained that the use of greeting word is an identity of a group. In Melayu-Kutai language, the intimacy greeting words are getting wide so it is used to greet the people even they are not in kinship relation. Besides that, he said the factors influence the election of greeting words are age, gender situation, intimacy, and social statue.

B. Politeness Definition

Polite language is one of pragmatic study. Based on Cambridge Dictionary (<http://dictionary.cambridge.org/dictionary/english/politeness> accessed on 2 March 2018 at 12:58 pm), politeness is that respectful and considerate of other people. By politeness, a harmony relationship will be created. Talk about politeness means talk about social relationship. Politeness is an important thing should be apply in society.

According to Rahardi in Wakaimbang (2016:16), politeness research studies about the language use in certain society. Politeness is a relative thing based on the social background of a society. In a society, some language can be categorized as a polite language but it is not

necessary applicable in another. That is why the assessment of politeness is based on society social background.

The main purposes of politeness are a harmony relationship, and good interaction between someone and another. By polite language, we can assessment how the personality of someone.

Hamid (2008:9) explained, to make an harmony relationship, we have to consider a word we use, such as the personal pronoun, greeting system, call name, and polite diction because an impolite language can hurt the interlocutor feeling and occurs the impertinence impression.

Politeness problem is an usual thing happened in life. Pranowo cited in Prabowo (2016:22-23) explained the cause of polite and impolite language phenomenon in society are (1) Not at all people understand about the politeness principles (2) They are understand but incompetent to use (3) they are competent in use but do not understand about the principles and (4) they are do not understand and incompetent about politeness principles.

Based on the previous explanation, we can conclude that to be polite in society relationship we have to understand the principles and know to use it. Be polite in every relationship is an important thing because we can get a good thought and responds from another.

C. Politeness Theories

Some linguists study about polite language are Grice (1975) Brown and Levinson (1987) and also Leech (1983). Below are the explanations:

1. Grice (1975)

To make an effective conversation, the participants consists of the speaker and the hearer must be considerate some of aspects in communication. According to Chaer (2010:34), the conversation participants need to obey some corporation principles by Grice.

Prabowo (2016:23) explained Grice divided the corporation principles into four parts:

a. Maxim of Quantity

Maxim of quantity explains that every speaker have to gives a short and clear information needed by the hearer. Maxim of quantity contains of two advices.

- 1) Make the contribution as informative as possible.
- 2) Do not make a long conversation by giving more contribution that the hearer need.

b. Maxim of Quality

This maxim suggests that to give the true contribution or information based on the fact. Maxim of quality contains of:

- 1) Do not give the information that you think it is wrong.
- 2) Do not gives the uncertain information

c. Maxim of Relevance

The third maxim explains that the information or contribution have to relevant with the topic of speech. In this maxim, Grice tries to inform the speaker for always keeping the relevance of information.

d. Maxim of Manners

The last maxim from Grice explains that to give the information or contribution have to do directly, clearly, briefly, and orderly. Below are the advices:

- 1) Avoid the uncertainty expressions.
- 2) Avoid the ambiguity.
- 3) Give the short and clear information.
- 4) Orderly.

Grice in Prabowo (2016:25) said that if those of maxims are obeyed, a good relation will be created.

2. Brown and Levinson (1987)

According to Prabowo (2016:28), the theory of Brown and Levinson is about the notations of face. Wagner (2011:4) explained that "face" refers to two basic wants of every individual. The first is to be approved by others (positive face) and the second is to have his/her actions and thoughts unimpeded by others (negative face).

Meanwhile Brown and Levinson in Chaer (2010:51) said that speech has the potential as the threat of face. Because of that, this case called *Face Threatening Act* (FTA) that potentially causes the normal and rational people have to choose the strategy by considering the situation or speech event, such as who, where, when, why, how, and so on.

Talk about strategy, Brown and Levinson in Santoso (2009:3) divided linguistic strategy to conveys the politeness in conversation as follows:

- a. Impolite (to the close friends or familiar friends)
- b. Rather polite (to the new friends or unfamiliar friends)
- c. Politer (to the people with distance rating)
- d. Politest (to the people with *distance rating*, *power rating*, and *rank rating*).
- e. The *distance rating* above refers to the distance of age, gender, and sociocultural background (for example: the use of personal pronoun "you" for greeting the lecturer in class is impolite). *Power rating* refers to the position of speaker and the hearer in a speech event (for example in class, the position of lecturer is higher than students) and *Rank rating* refers to the position of relative speech act to another speech act (Brown and Levinson in Santoso, 2009:3-4).

3. Leech (1983)

Another linguist of politeness is Geoffrey Leech. Based on Leech in Santoso (2009:4), Leech divided the scale of politeness into five scale called politeness scale, as follow.

a. Cost-benefit Scale

Scale of Cost-benefit shows about the cost and the benefit appears by the speech act. In this scale, this principle is valid “the greater a cost the speaker receives, the more polite it is” and the greater a benefit the speaker receives, the more impolite it is”.

b. Optionality Scale

This scale shows about the option given to the hearer. In Optionality scale, this principle is valid “the greater the option the hearer has, the more polite it is” and the less option the hearer has, the more impolite it is”

c. Indirectness Scale

Indirectness Scale is the scale to shows the level of politeness based on direct and indirect speech. This principle is valid “the greater the speech is directly, the more polite it is” and “the greater the speech is indirectly, the more impolite it is”

d. Authority Scale

Authority Scale is talking about the social relation of the speaker and the hearer in a speech. In this scale, this principle is

valid “the further authority distance of the speaker and the hearer, the more polite it is” and so otherwise.

e. Social Distance Scale

Social Distance Scale shows about the social relation of the speaker and the hearer. In this scale is the same with the previous scale “the further social distance of the speaker and the hearer, the more polite it is” and so otherwise.

D. Personal Pronoun

Personal pronoun is a word as the substitution of a name or thing. According to Oratmangun (2015:8), personal pronoun is a word used to substitute the name of first person, second person and third person either singular or plural.

The same opinion also stated by a linguist named Bloomfield (1933:255) that personal pronoun is a word used to substitute a person or and thing.

Personal pronoun consists of first person as the speaker, second person as the hearer, and third person as the speaking object. The third person is usually distinguished by gender (masculine, feminine, and neutral), by the quantity (singular) and plural), also by the function (subject, object, and possessive). (Oratmangun, 2015:5).

In English, Frank in Marar (2015:5) categorized personal pronoun as follows:

1. Singular

Table 2.1 Singular Personal Pronoun

Subject	Object	Adjective Pronoun	Possessive Pronoun
I	Me	My	Mine
You	You	Your	Yours
He	Him	His	His
She	Her	Her	Hers
It	It	Its	-

2. Plural

Table 2.2 Plural Personal Pronoun

Subject	Object	Adjective Pronoun	Possessive Pronoun
We	Us	Our	Ours
You	You	Your	Yours
They	Them	Their	Theirs

H. Budi (1989:26) divided personal pronoun into three parts, they are subject, object, and possessive pronoun.

a. Subject

Subject pronoun is function as a subject substitution. Subject or doer is always placed in front of the other words in a sentence.

Below is the use of subject.

I > I am eating a plate of fried banana.

We > We would like to introduce ourselves

You > You need a book

They > They are playing football

He > He drinks a glass of milk

She > She gives me some money

It > It is broken

b. Object

Object pronoun is function to substitute the object. Object pronoun is always placed after the predicate in a sentence. Below is the use of object.

Me > She gives me her bag

Us > Stay with us

You > I bring you a cup of tea

Them > You will treat them.

Him > I will tell him about you

Her > She asks her about their dreams

It > Do not touch it. It is mine.

c. Possessive Pronoun

Possessive pronoun is a noun refers to possession or belonging. There are two types of possessive pronoun. They are possessive determiner and possessive pronoun. Possessive determiner is placed before a noun in sentence and possessive pronoun place in a noun. Below is the classification.

Table 2.3 Possessive Pronoun

Subject	Possessive Determiner	Possessive Pronoun
I	My	Mine
We	Our	Ours
You	Your	Yours
They	Their	Theirs
He	His	His
She	Her	Hers
It	Its	Its

E. Politeness in Personal Pronoun

For some specific area, politeness can be seen through the way they interact to another, either younger or elder people than them. The use of diction has to be considered before speaking. In this case, the writer will review about the use of personal pronoun.

It is a necessary to choose the good words before speaking to avoid a bad impression. The selection of personal pronoun by considering the age and social class of the interlocutor will help to get the harmony interaction. It supported by an argument of Karim in Hamid (2008:15), the use of personal pronoun depends of the social class, the age range, the culture of area, and topic of conversation.

Beside those factors, Brown and Gilman in Hamid (2008:15) said that education, position, and economy class also include as the use of personal pronoun factors. Another opinion also comes from Hamid (2008:15) that the intimacy relation is also the factor of personal pronoun usage.

The use of personal pronoun is the evidence that we are still respected by another. Because of that, we have to know what every polite and impolite personal pronoun in an area.

F. Personal Pronoun Usage in Tidore Language

Tidore language is the North of Halmahera's language includes as West Papua phylum (SIL in Djafar (2016:1). Generally, Tidore language is used in Tidore Island, Maitara, Mara/Mare, some area in North Moti and the coastal area of West Halmahera. (SIL in Djafar, 2016:2)

Previously, Tidore Language was the basic language that used in Tidore society daily life, either elder or younger. Every circle of society must be known to use this language. Based on oral story, the polite

language was a thing must be considered when they were speaking with each other, moreover to the elder people. The use of polite language would be keeping a good relationship. Even Tidore language was the basic language, the people at the time also used casual language (slang) in their daily life. Below are the differences of Tidore language and Tidore casual language.

English : I wanna eat fried fish

Indonesia : Saya (pr) ingin makan ikan goreng

TL : *Fajaru nyinga dahe oyo nyao sonanga*

TCL : Kita ingin makan ikang goreng

English : I will go to Ternate, do you want to accompany me?

Indonesia : Saya (lk) akan pergi ke Ternate, maukah kau menemaniku?

TL : *Fangare sari tagi toma Ternate, joungon maku dagilom fangare maya bolo ua?*

TCL : Kita mau pi Ternate, ngana mau batamang ka tarada?

Note:

TL : Tidore Language

TCL : Tidore Casual Language

Nowadays, the use of Tidore Casual language is used often more than Tidore Language. Mostly, the kinds of words in Tidore Casual

language are impolite. For example in word *Kita* (in English is I or me). *Kita* for Tidore society is used when the age position of speaker and hearer are the same. The word *kita* if it is translated into Tidore language will be “*Ngori*”. *Ngori* in Tidore language is an impolite language if the speakers are speaking with someone elder.

Mirroring from that word, Tidore language who used by mostly teenagers is the translated result from Tidore casual language, so no need to be surprised about the politeness level of their language

According to Djafar (2016:2), Tidore language influenced of cultural system occur the various languages, such as social factors, age, gender, economy and friendship. As time goes by, cultural system is forgotten. One thing that the usage also influenced by social factor is personal pronoun.

As another region, personal pronoun is also used in Tidore language. Because of the culture diversity, the use of personal pronoun in Tidore is different with another region.

Kamal in Hamid (2008:15) explained that the use of personal pronoun depends on the culture of society in an area. It means, the use of personal pronoun is just limited for the user of its language, for example the culture of Makassar and Tidore are different, so the personal pronoun in Makassar language cannot be apply in Tidore language.

The use of personal pronoun in Tidore depends on the social class, age, and position of someone. Few years ago, the use of personal

pronoun in Tidore society is one of the most important things. This case is because Tidore people still respecting the social culture taught by their parents.

As time goes by, the culture is eroded because of environment and habit factors. The younger people never want to know about how the use of personal pronoun should have been. This wrong habit is used even when they are speaking to the elder people and then the pettishness is consequence.

G. Sociolinguistic

Sociolinguistic is a study about language by considering the correlation between language and social. According to Hymes in Abdurrahman (2011:22), the term of sociolinguistic to the correlations between language and societies particular linguistics and social phenomena. In another word, sociolinguistic is a term to correlates the language and society also all the phenomenon appear in society.

Based on the opinion above, sociolinguistic is a study about language by considering the use based on the social factors. Abdurrahman (2011:19) states language is as social indication so external factors or non-linguistic factors are still have the big influence to the language use, for example social factor, education level, economy level, gender, age and culture.

The opinion is supported by Fishman (1975: 92), states that there are some social factors can be used to correlated the language and society as the part of sociolinguistic study, such as social status, social class, education level, age, gender and culture.

The culture above still has the wide meaning. According to Lipton in Budiwati (2006: 222-224), culture is a human behaviour familiarized and shared by some people to build it as a habit of a specific society. From this opinion, culture can be meant by Fishman can be correlated as a habit of society in a specific place that in this research is categorized as area.

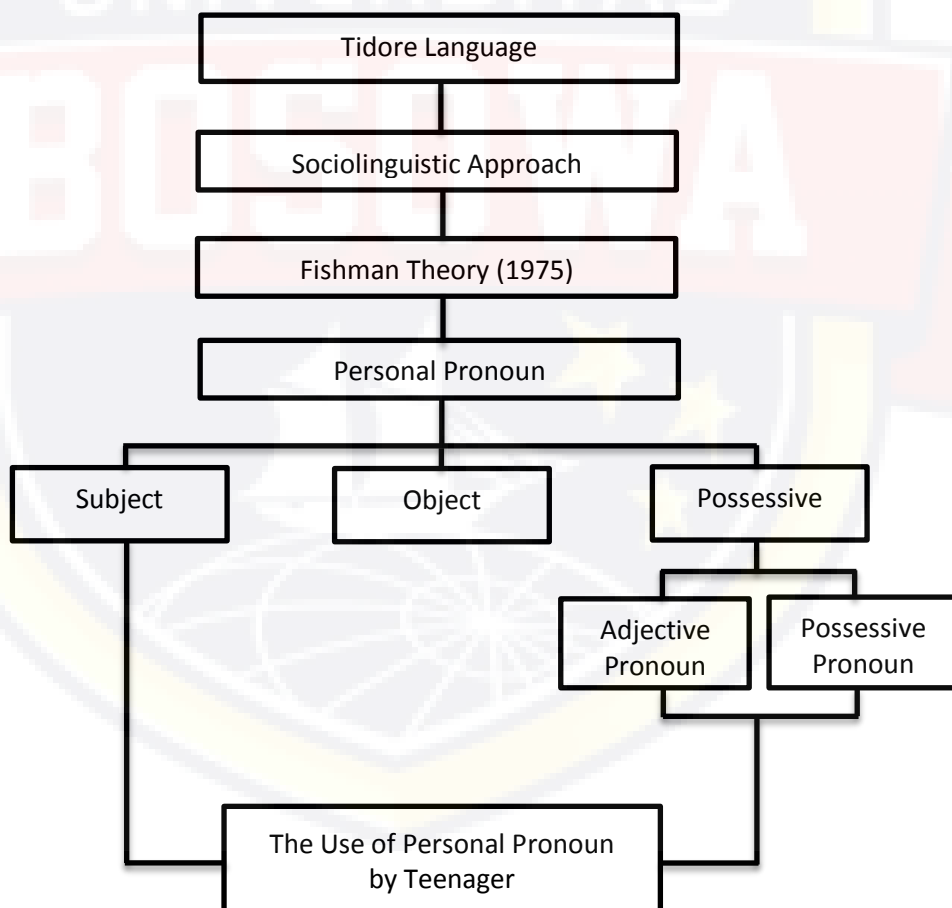
Based on all arguments, the theory of Fishman (1975) about sociolinguistic is considered covering all the opinions and have the relation with this research. So, the Fishman theory is taken as the reference to analyse the research data.

H. Conceptual Framework

Unity in Diversity is Indonesia's motto. Diversity shows that Indonesia has many islands and its diverse cultures. In Indonesia, almost each area have different language, one of them is Tidore Island which as Tidore language. Of course, culture is influencing the use of language. So, culture of an area cannot be separated from the use of language in society. This phenomenon is one of case studied in sociolinguistic as a study of language related with some factors of social that also stated by Fishman (1975) in his theory about sociolinguistic that there are some

social factors are influencing the use of language in society, those are social status, education level, age, social class, gender and habitual of each area known as culture.

Based on this explanation, the use of personal pronoun in Tidore includes subject, object and possessive pronoun consist of adjective pronoun and possessive pronoun by teenager another people is analysed by using Fishman theory (1975) through sociolinguistic approach to see the politeness scale of each personal pronoun. Below are the more details.



CHAPTER III

METHOD OF THE RESEARCH

Method of the research is about how the research is done systematically, what instruments is used and how the procedures. (Hamdi and Baharuddin, 2014:3)

According to Sugiyono (2016:2), method of the research is a way used to get the data of a specific purpose scientifically. There are four points needs to be noted, they are the data, aim, benefit and scientifically. In the process of research, it must be based on the scientific step appropriate with the knowledge characteristics, rational, empiric, and systematic to facilitate the understanding of readers when reading our research.

A. Type of the Research

One kind of ethnography-qualitative research in which ethnography tends to study about the culture and life style of society through the observation (Pratama, 2017:xvii)

Accoding to Sutardi (2007:64), Ethnography comes from two words, *ethnos* means state and *graphy* or *grafen* means script, description or illustration. So, ethnography is the illustration about the states at one time. The illustration are about traditions, society, composition, physical

illustration (skin colours, height, and hair), language, knowledge system, life tools system, arts, social organization, and religion system.

Ethnography describes and analyses about society or community based on field study by serving the authentic data. Sutardi (2007:78) also states that ethnography is an activity about illustrate, explain, and communicate the culture substances in which the main aim of this research is to study, understand, and report the research result about the situation of the indigenes that related with all life aspects, awareness to environment condition, and their point of view about life.

Based on the statement above, Sutardi (2007:78) concludes that ethnography research is a research by using the methods of watching, listening, speaking, and thinking.

Ethnography method is used to obtain the data about types of personal pronoun (polite and impolite) used by the teenager in Tidore Island. The data is analysed by using the theory of Fishman (1975) relate with sociolinguistic approach.

B. Time and Location of the Research

Time of research is the time when the writer starts until finishes the research.

According to Stainback in Sugiyono (2016:26)

“There is no way to give easy to how long it takes to do a qualitative research study. The “typical” study probably last about a year. But

the actual length or duration depends on the resources, interest, and purposes of the investigator. It also depends on the size of the study and how much time the writer puts into the study each day or week”.

Stainback explained that in qualitative research there is no certain time should be determined because it depends on the aims, resources and proclivity of the writer. The study size also includes as the influence of research duration.

But in this case, the start time and duration is determined to stimulate the writer self to finishes the research faster. The research study is held in April until June 2018 located in Tidore Island, North of Moluccas.

Tidore Island consist four districts and 45 sub-districts that most of each sub-district society use Tidore language in their daily life. The four districts are Tidore District with 11 sub-districts, North Tidore District with 12 sub-districts, East Tidore District with 4 sub-districts and South Tidore District with 8 sub-districts.

In this research, there are four sub-districts as the locations of research, they are Dokiri Sub-district represent South Tidore District, Folarora Sub-district represents Tidore District, Afa-Afa Sub-district represent North Tidore District and Kalaodi Sub-district represents East Tidore District.

The data is obtained by observing daily conversation contains personal pronoun used by teenager to another people in those four sub-

districts. Not only that, the data is also supported and validated by the information of the informant known as the culture expert from Tidore Island.

C. Data Collection Procedure

According to Sugiyono (2016:137), research instrument quality and data collecting quality are the main points influence the quality of research. There are two aims of data collecting in this research. First, to know the kinds of polite and impolite personal pronoun in Tidore language and the second is to know the kinds of personal pronoun in Tidore language used by Tidore's teenager to another people includes children and adult people in their daily conversation based on politeness study by using theory of Fishman (1975) relate with sociolinguistic approach. To obtain the data, observation, questionnaire, interview and recording are used by the writer as the instruments.

1. Observation

Observation method is one of research study method used to obtain the data through observe directly the data. Observation method is usually used in qualitative research. Participant observation is a part of the broader where the writer serves as the primary instrument for observing and collecting data (Mackellar, 2013:1) Bellow the steps of observation.

- a. Writing tools is prepared to make a note while observation is held.
- b. To lists some personal pronoun used by Tidore people every day around the writer house without classifying based on polite and impolite personal pronoun.
- c. To find out the meaning of personal pronoun through the sentences they use.

2. Questionnaire

Sugiyono (2016:142) states that questionnaire is the method of data collecting by giving some written questions to the respondents to be answered. Besides that, questionnaire can be used if the research field is quite wide and the respondent quantity is big. Below are the steps of this method.

- a. Prepares the question about Tidore teenager's life style, polite language, and the usage of personal pronoun in their daily life.
- b. The questionnaire is given to Tidore the teenager and adult people considered the capable to give the assessment.
- c. The result of questionnaire is concluded by the writer.

3. Interview

Interview is method of research study obtains the data by asking some questions to the informant. Hadi in Sugiyono (2016:138) informed

that there are three points have to considerate before choosing the informant. First, make sure that the informants are the people know about themselves. Second, make sure that every statement of informant is totally right and trusted. Third, make sure that the interpretation of informant about writer questions is equal. The steps of doing the interview are follows:

- a. Before doing the interview, smartphone recorder and writing tools are prepared by the writer.
- b. Asking for informant information about kinds of Tidore's personal pronoun.
- c. Asking for informant information about Tidore's polite and impolite personal pronoun.
- d. Asking for informant respond about polite language used by Tidore's teenager to another people includes children, teenager and adult people.

4. Recording

To support the data, recording method is used by the writer. Smartphone recorder is used to record every conversation contains personal pronoun used by the teenager to another people. Recording method is held in the same time with observation method to streamline the time.

5. Method of Data Analysis.

Bogdan in Sugiyono (2016:244) explained that the way to obtain the result of study by learning the data, organizing, classifying, filtering the important things and deciding the result of study.

In this research, the data is transcribed then translate in English and analysed by using the theory of Fishman (1975) relate with sociolinguistic approach.

a. Transcribe

Firstly, the data obtained from interview with the informant and recording are classified based on the method and it is transcribed in Tidore language.

b. Translate

The transcription of data in Tidore language is translated in English. So, the pure data has been obtained and ready to be analysed.

c. Analysis

The translated data is analysed by using Fishman theory (1975) relate with sociolinguistic approach consists of age, gender, and area factors.

d. The result of analysis is the result of this research.

6. Operational Definition

a. Personal Pronoun

Personal pronoun is words used to substitute the name of people or thing to avoid the recursivness in sentence or paragraph. This research focused on personal pronoun in Tidore language.

b. Children

Children is people with age under 11 years old that in this case is from Tidore Island live in four sub-districts include in conversation with Teenager by using Tidore language.

c. Teenager

Teenager is people with age between 11 until 21 years old that in this case is from Tidore Island live in four sub-districts include in conversation by using Tidore language that the personal pronouns used in is the data of this research.

d. Adult

Adult is people with age over 11 years old that in this case is from Tidore Island live in four sub-districts include in conversation with Teenager by using Tidore language.

e. Age

Age is the length of time that person has lived. In this research, age is used to categories the people and as the reason of personal pronoun is used.

f. Gender

Gender is a state of being male or female or typically used with reference to social and culture differences rather than biological ones. In this research, gender is used to categories people based on their sex and reason of personal pronoun is used. Here, there are feminine gender, masculine gender and neuter gender influenced the use of personal pronoun.

g. Area

Area in this research is habitual in each area of four sub-districts as research locations. In another word, how the personal pronoun is used based on each area of Tidore's habitual, whether the people use it or not and how their perception about the personal pronoun itself based on politeness scale.

h. Feminine

Feminine is a characteristic relate with gender that generally correlate with female. In this research, feminine is symbolized as female characteristic and culture influence with the use of personal pronoun in Tidore language.

i. Masculine

Masculine is a characteristic relate with gender that generally correlate with male. In this research, masculine is symbolized as male

characteristic and culture influence with the use of personal pronoun in Tidore language.

j. Neuter

Neuter is common gender. In this research, neuter personal pronoun is a representation of personal pronoun that can be used either female (feminine gender) and male (masculine gender).



CHAPTER IV

FINDINGS AND DISCUSSION

A. DATA FINDINGS

The research is held in Tidore Island as one of Island in North of Moluccas known as Sultanate territory besides Ternate, Jailolo and Bacan. In Tidore Island there are 45 sub-district in four districts, they are South Tidore District with 8 sub-districts, Tidore District with 11 sub-districts, North Tidore District with 12 sub-districts and East Tidore District with 4 districts. The research is held in 4 districts as the presenter of each four districts, those are Dokiri Sub-district, Folarora Sub-District, Afa-Afa Sub-district and Kalaodi Sub-district.

As the research problem written in Chapter I, this research's aims are to find out the types of personal pronoun in Tidore language either polite or impolite and the use by teenager to another people includes children, another teenager and adult. In recording analysis part, the theory of Fishman (1975) is used. One of factor in Fishman Theory is gender. For the information, there is no another gender is valid to influences the personal pronoun use except feminine and masculine or neuter (can be used by two genders), such as the personal pronoun specifically used by people with multi-personalities and transgender. In another word, they have to use the personal pronoun depends on their real personality.

1. Questionnaire

Questionnaire is one of data collecting method used to obtain the data about the personal pronoun used by the teenager in speaking. The questionnaire is spread out to teenagers and adults that each of research locations has 10 questionnaires for teenagers and 10 for adults. Below is the details.

Table 4.1 Questionnaire Table

Politeness	Dokiri		Folarora		Afa-Afa		Kalaodi	
	T	A	T	A	T	A	T	A
P	✓	✓	✓	✓	✓	✓	✓	✓
Ip	-	-	-	-	-	-	-	-
Comparison	10:10	10:10	10:10	10:10	10:10	7:3	10:10	10:10

Note:

T : Teenager

A : Adult

P : Polite

Ip : Impolite

The table above shows the questionnaire result in four research locations filled by the teenagers and adult that each of them has eight questions about the use of personal pronoun in their daily conversation using Tidore language between teenager and adult also the assessment of adult about the personal pronoun used by the teenager.

In the comparison row shows the questionnaire is filled of all of the respondents without exception. Here, the row shows all the respondents rate the personal pronoun used by teenager is polite except in Afa-Afa Sub-district that three of ten adults rate impolite for the teenager. From the result, can be accumulated that mostly teenager in Tidore represented by these four sub-districts is polite.

In the questionnaire especially purposed to teenager, there is one question asking about the reason the personal pronoun is used by them. The result shows that there are some reasons of it, below they are.

a. Teenager to Children

The questionnaire shows that teenager more choosing to use the impolite personal pronoun when they are speaking with children as the reason of intimacy and vanity. Intimacy means the relationship between the speaker and interlocutor is close, meanwhile vanity means the teenager feel more from age factor than the children.

b. Teenager to Teenager

From the questionnaire, we got that mostly teenager using the impolite personal pronoun when they are speaking with the same age of them. This is because the intimacy relation between them. Even in fact, they will feel the uncomfortable atmosphere if there is the polite personal pronoun is used.

c. Teenager to Adult

The questionnaire shows that there are polite and impolite personal pronoun used when teenager speaking with adult. The reason they using the polite personal pronoun is because the habitual have applied in their life by their parents, and they using impolite personal pronoun because some factors between such as intimacy factor between parents and children, habitual to hear the impolite personal pronoun used by parents to another adult, and the habitual using their impolite personal pronoun when speaking with the same age of teenager.

2. Interview

a. Personal Pronoun in Tidore

In Tidore language, there are four kinds of personal pronoun often used in daily speaking, they are subject, object, adjective pronoun and possessive pronoun. Basically, the object, adjective pronoun and possessive pronoun is based on the subject. For object, most of personal pronoun is same with the subject, the difference is just in one personal pronoun that in this case is *ngoto* in which it is not be used in object but used in subject.

For adjective pronoun, the difference is just in the use of *ma*, *na*, and *ni* as the sign of adjective pronoun put after the main

personal pronoun and noun or not using at all but most of it is similar, for example “*fajaru +ma/na/ni+goca*” or *fajaru +ma/na/ni+goca*” means “my broom”.

For possessive pronoun, the difference is just in the use of *ma/na/ni* and *due* as the sign of possessive. Most of these kinds of personal pronoun are based on subject, for example “*goca ge fajaru +ma/na/ni+due*” or “*goca ge fajaru + due*” means “that broom is mine”.

Based on those explanation above, it is obvious that three kinds of personal pronoun another are based on subject. So, this explanation is scope by the researcher for explaining just about the subject personal pronoun in Tidore with the four examples of personal pronoun.

1) I

a) Fajaru (Polite)

This personal pronoun means “I” that or a female can use this. In the in the other word, this personal pronoun is restricted by the speaker. Based on the interview, this personal pronoun is polite. It is better to use by the teenager or a younger people when they are speaking with the elder people.

(1) Subject

Fajaru matoro maya yang

Means: I have to go now (Feminine)

(2) Object

Falang fjaru calana re

Means: Give me that pants (Feminine)

(3) Adjective Pronoun

Fjaru ma buku ge warna kohori

Fjaru na buku ge warna kohori

Fjaru ni buku ge warna kohori

Means: My book is red (feminine)

(4) Possessive Pronoun

- *Buku re fjaru ma due*

Buku re fjaru na due

Buku re fjaru ni due

- *Buku re fjaru due*

Means: This book is mine (Feminine)

b) Jaru (Polite)

This personal pronoun is also includes as a polite personal pronoun, in Tidore language, etimologically this personal pronoun means “girl”. It is better to use when speaking with the elder people. Usually, this personal pronoun is rare to use. It depends on each area habitual.

(1) Subject

Jaru sibuk moju re

Means: I'm busy right now (Feminine)

(2) Object

Toa jaru liyali ge ino

Means: Get me the ring (Feminine)

(3) Adjective Pronoun

Jaru ma kabaya ge uju yang

Jaru na kabaya ge uju yang

Jaru ni kabaya ge uju yang

Means: My clothes isn't washed yet (feminine)

(4) Possessive Pronoun

- *Pipi ta jaru ma due*

Pipi ta jaru na due

Pipi ta jaru ni due

- *Pipi re fajaru due*

Means: That money is mine (Feminine)

c) Fajato (Polite)

Usually, this personal pronoun is used by an adult female when speaking with someone elder than them, for example when mother is speaking with grandfather. This personal pronoun is never use by the teenager. Based on the interview, this personal pronoun includes as a polite personal pronoun.

(1) Subject

Fajato nyinga dahe oyo ngula

Means: I want to eat Papeda (Feminine)

(2) Object

Una gahi fajato laha bahaya

Means: He treats me very well (Feminine)

(3) Adjective Pronoun

Fajato ma tarpesa ruba rai

Fajato na tarpesa ruba rai

Fajato ni tarpesa ruba rai

Means: My chair is broken (feminine)

(4) Possessive Pronoun

- *Hale re fajato ma due*

Hale re fajato na due

Hale re fajato ni due

- *Hale re fajato due*

Means: This area is mine (Feminine)

d) Fangare (Polite)

Even *fangare* and *fajaru* have the same meaning, the use is different in which *fangare* is used by a male only. This personal pronoun includes as a polite personal pronoun that better to use by a people when speaking with another elder people.

(1) Subject

Fangare haro fang nyagi nogo

Means: I come for paying off the debt yesterday
(Masculine)

(2) Object

Una sonyinga fangare moju

Means: He still remembering me (Masculine)

(3) Adjective Pronoun

Fangare ma papa mancia Tidore

Fangare na papa mancia Tidore

Fangare ni papa mancia Tidore

Means: My father is Tidoreness (Masculine)

(4) Possessive Pronoun

- *Kie tina fangare ma due*

Kie tina fangare na due

Kie tina fangare ni due

- *Kie tina fangare due*

Means: That mountain is mine (Masculine)

e) Ngare (Polite)

Similar with the previous personal pronoun, it is used for a male only. The use is also depending on each area habitual. Some of areas are using *fangare* and another choose for using this personal pronoun. Based on the interview, this personal pronoun is polite.

(1) Subject

Ngare re sema masalah se una ta

Means: I have a problem with him (Masculine)

(2) Object

Una karo ngare gahi una ma fola

Means: He asks me to build his house (Masculine)

(3) Adjective Pronoun

Ngare ma fola toma gam Afa-Afa
Ngare na fola toma gam Afa-Afa
Ngare ni fola toma gam Afa-Afa

Means: My home is in Afa-Afa sub-district (Masculine)

(4) Possessive Pronoun

- *Banga tina ngare ma due*
Banga tina ngare na due
Banga tina ngare ni due

- *Banga tina ngare due*

Means: That forest is mine (Masculine)

f) Fangato (Polite)

Similar with *fajato*, this personal pronoun is the opposite of that personal pronoun in gender case. In another word, this personal pronoun is usually used by adult when they are speaking with the same age of them. This personal pronoun is not be used by the teenager. Based on the interview, this personal pronoun categorized as polite personal pronoun.

(1) Subject

Fangato kama sema salah ua

Means: I have no mistake (Masculine)

(2) Object

Gahi fangato nyinga gola ifa

Means: Don't let me down (Masculine)

(3) Adjective Pronoun

Fangato ma peda paha
Fangato na peda paha
Fangato ni peda paha

Means: My sword is sharp (Masculine)

(4) Possessive Pronoun

- *Gura tina fangato ma due*
Gura tina fangato na due
Gura tina fangato ni due

- *Gura tina fangato due*

Means: That garden is mine (Masculine)

g) Ngato (Polite)

This personal pronoun is similar with *fangato* above that is used by a male adult only when they are speaking with the same age of them. This personal pronoun is also polite. The difference of the *fangato* and *ngato* is just in the use that depends on each area habitual.

(1) Subject

Ngato tagi toma banga ras
 Means: I will go to the forest (Masculine)

(2) Object

Nigo una falang ngato peda
 Means: Yesterday he gave me a sword (Masculine)

(3) Adjective Pronoun

Ngato ma papa simo rai
Ngato na papa simo rai

Ngato ni papa simo rai

Means: My father is getting old (Masculine)

(4) Possessive Pronoun

- *Oti tai ngato ma due*
Oti tai ngato na due
Oti tai ngato ni due

- *Oti tai ngato due*

Means: That boat is mine (Masculine)

h) Ngom (Polite)

This is a neuter personal pronoun. It means all speaker can use this without exception gender. Based on the interview, this is including as polite personal pronoun, so it can be use when speaking with the elder people.

(1) Subject

Ngom gosa gosora toma fola rai

Means: I've brought the nutmeg to the house (Neuter)

(2) Object

Mina fa ngom faturu

Means: She slaps me hardly (Neuter)

(3) Adjective Pronoun

Ngom ma ngam dofu lau

Ngom na papa dofu lau

Ngom ni papa dofu lau

Means: My food is too much (Neuter)

(4) Possessive Pronoun

- *Tas re ngom ma due*
- Tas re ngom na due*
- Tas re ngom ni due*

- *Tas re ngom due*

Means: That bag is mine (Neuter)

i) Ngori (Impolite)

This personal pronoun is neuter than can be use by all gender of speaker. The lack is about its politeness scale that is including as impolite personal pronoun. This personal pronoun is not good to use when speaking with an elder interlocutor because it is sounds sarcastic.

(1) Subject

Ngori waje ngona rai marua

Means: I've told you before (Neuter)

(2) Object

Ona kalong ngori faturu

Means: They hug me tightly (Neuter)

(3) Adjective Pronoun

Ge ngori ma gosora

Ge ngori na gosora

Ge ngori ni gosora

Means: That is my nutmeg (Neuter)

(4) Possessive Pronoun

- *Linga re ngori ma due*
- Linga re ngori na due*

Linga re ngori ni due

- *Linga re ngori due*

Means: That road is mine (Neuter)

j) Ngoto (Impolite)

As the explanation above, this personal pronoun can be used only for a subject. Based on the interview, this personal pronoun includes as impolite personal pronoun.

(1) Subject

Ngoto gahi rai mai bosa se ena ruba

Means: I've made but the rain broke it (Neuter)

(2) Adjective Pronoun

Ona sago ngoto ma luto

Ona sago ngoto na luto

Ona sago ngoto ni luto

Means: They cut my wood (Neuter)

(3) Possessive Pronoun

- *Ngolo tai ngoto ma due*

Ngolo tai ngoto na due

Ngolo tai ngoto ni due

- *Ngolo tai ngoto due*

Means: That sea is mine (Neuter)

k) Nde (Impolite)

This personal pronoun is not only used in some specific areas, the most is in Dokiri sub-district. This personal pronoun is only used when the interlocutor's age is same with

the speaker. Based on the interview, this personal pronoun is categorized as impolite personal pronoun. Besides that, this personal pronoun is neuter that can be used by all gender.

(1) Subject

Nde soha bahaya rai re

Means : I'm starving (Neuter)

(2) Object

Ona waje karo nde kalau ona dadi tagi

Means: They will call me if they go (Neuter)

(3) Adjective Pronoun

Unde ma guae mam

Unde na guae mam

Unde ni guae mam

Means: My mango is sweet (Masculine)

(4) Possessive Pronoun

- *Kabi re nde ma due*

Kabi re nde na due

Kabi re nde ni due

- *Kabi re nde due*

Means: This goat is mine (neuter)

I) Minde (Impolite)

Different with the previous, this personal pronoun depends on the speaker's gender. This personal pronoun is only used by a female because it's categorized as a feminine personal pronoun. Based on the interview, this personal

pronoun including as impolite personal pronoun that can be used only to the same age of them.

(1) Subject

Minde duga tosonyinga jou bato

Means: I just wanna remind you (Feminine)

(2) Object

Ganggu minde ifa

Means: Do not disturb me (Feminine)

(3) Adjective Pronoun

Minde ma tua lamo

Minde na tua lamo

Minde ni tua lamo

Means: My bed is big (feminine)

(4) Possessive Pronoun

- *Fola ta minde ma due*

Fola ta minde na due

Fola ta minde ni due

- *Fola ta minde ni due*

Means: That house is mine (Feminine)

m) Unde (Impolte)

Similar with the previous personal pronoun, this is also not a neuter personal pronoun. It can be used only by a male. The same case, *unde* and *minde* is only used in Dokiri sub-district. It is like a characteristic of them in speaking. Unfortunately, this personal pronoun including as an impolite

personal pronoun that can be used only when the interlocutor's age is same with the speaker.

(1) Subject

Unde toa ngona kafia kotu moi re

Means: I give you this black fez (Masculine)

(2) Object

Mama karo unde Hadi

Means: Mom calls me Hadi (Masculine)

(3) Adjective Pronoun

Ona ge nde ma Papa se Yaya

Onagen nde na Papa se Yaya

Ona ge nde ni Papa se Yaya

Means: They are my father and mother (Neuter)

(4) Possessive Pronoun

- *Sum tai unde ma due*

Sum tai unde na due

Sum tai unde ni due

- *Sum tai unde due*

Means: That well is mine (Masculine)

2) You

a) Jou (Polite)

Based on the interview, this personal pronoun will be used if the interlocutor is a stranger because it is including as a polite personal pronoun. Usually, this personal pronoun will be used by the teenager to adult or adult to adult. Not only

that, this personal pronoun can be used to for representing the interlocutor that we respect even we have known their identity.

(1) Subject

Jou gure boso ge rae kaibe se?

Means: Where did you put that pan? (singular)

(2) Object

Hale ne fangare falang te jou ma

Means: I give this field to you (neuter)

(3) Adjective Pronoun

Jou ma ngofa gai rasai

Jou na ngofa gai rasai

Jou ni ngofa gai rasai

Means: Your daughter is beautiful (singular)

(4) Possessive Pronoun

- *Bido tau jou ma due*

Bido tau jou na due

Bido tau jou ni due

- *Bido tau jou due*

Means: That betel vine is yours (singular)

b) Jou ngon (Polite)

This personal pronoun is similar with the previous that still used to represent our interlocutor self. Based in the interview, this is includes as polite personal pronoun. Nowadays, this personal pronoun is not be used anymore in

teenager's life. This personal pronoun is still used in some Tidore cultural ceremony or formal event such as in speech.

(1) Subject

Jou ngon lefo maha fjaru yang baca
Means: You write and I'll read (singular)

(2) Object

Fjaru gahi jou ngon kofi rai re
Means: I've made you a coffee (neuter)

(3) Adjective Pronoun

Jou ngon ma papa kabar gati be?
Jou ngon na papa kabar gati be?
Jou ngon ni papa kabar gati be?

Means: How is your father? (singular)

(4) Possessive Pronoun

- *Jou ngon ma due mam foloi*
- *Jou ngon na due mam foloi*
- *Jou ngon ni due mam folio*
- *Jou ngon due mam foloi*

Means: Yours is very sweet (singular)

c) Ngon (Polite)

In the previous personal pronoun mentioned that it is not be used by the teenager nowadays. The teenager more use *ngon* to represent the interlocutor. This singular personal pronoun includes as polite personal pronoun.

(1) Subject

Ngon foli mafu re fio?

Means: Where did buy these rocks? (singular)

(2) Object

Mama, papa sari ngon re

Means: Mom, dady is looking for you (neuter)

(3) Adjective Pronoun

*Ngon ma calana gaji**Ngon na calana gaji**Ngon ni calana gaji*

Means: Your pants is dirty (singular)

(4) Possessive Pronoun

- *Ena re ngon ma due**Ena re ngon na due**Jou ngon ni due mam foloi*- *Jou ngon due mam foloi*

Means: This areca nut is yours (singular)

d) Ngon (Polite)

Even this personal pronoun and the previous are same, the aim of this personal pronoun is different in which for represent more than one interlocutor or in another word is plural personal pronoun. Based on the interview, this personal pronoun is also including as a polite personal pronoun.

(1) Subject

Ngon maku dahe se Ani rai?

Means: Have you met Ani? (plural)

(2) Object

Mam re toa ngon surai ma

Means: These cookies is for you all (neuter)

(3) Adjective Pronoun

Ngon ma kous tim uju rai

Ngon na kous tim uju rai

Ngon ni kous tim uju rai

Means: Your team shirts are washed (plural)

(4) Possessive Pronoun

- *Bido ma pongo re ngon ma due*

Bido ma pongo re ngon na due

Bido ma pongo re ngon ni due

- *Bido ma pongo re ngon due*

Means: This betel vine tree is yours (plural)

e) Jou ngon moi-moi (Polite)

Generally, there is no differences between this personal pronoun and another above, but the word *moi-moi* means “one by one” above shows each person in the plural interlocutors. In another word, if there are three people beside the speaker, the speaker will use this personal pronoun mention one by one interlocutor.

(1) Subject

Jou ngon moi-moi bicara pake ngon moda

Means: You tell by your own mouth (plural)

(2) Object

Kalfino ifa, Daud toa jou ngon moi-moi gosora rai
 Means: Do not worry, Daud has been giving some
 nutmeg trees for each of you (neuter)

(3) Adjective Pronoun

Re Jou ngon moi-moi ma fola
Re Jou ngon moi-moi na fola
Re Jou ngon moi-moi ni fola

Means: This is your home (plural)

(4) Possessive Pronoun

- *Gura re jou ngon moi-moi ma due*
- *Gura re jou ngon moi-moi na due*
- *Gura re jou ngon moi-moi ni due*
- *Gura re jou ngon moi-moi due*

Means: This garden is yours (plural)

f) Ngona (Impolite)

Based on the interview, this personal pronoun includes as impolite personal pronoun. It is better to use if the speaker and interlocutor have the same age or younger than the speaker, but it will sounds sarcastic if it is used when speaking with the elder people, moreover to our parents.

(1) Subject

Ngona waje papa rai bolo yang?
 Means: Have you told to your father? (singular)

(2) Object

Ngori telpon ngona ngire

Means: I called you last night (neuter)

(3) Adjective Pronoun

Ge ngona ma ngora

Ge ngona na ngora

Ge ngona ni ngora

Means: This is your door (singular)

(4) Possessive Pronoun

- *Durian re ngona ma due*

Durian re ngona na due

Durian re ngona ni due

- *Durian re ngona due*

Means: That Durian is yours (singular)

3) We (Ngone = kita, Ngom = kami)**a) Ngone (Polite)**

This is a plural personal pronoun that in Bahasa means *kita*. In Tidore, “we” is divided into two different personal pronoun, they are *ngone* and *ngom*. *Ngom* means *kami*. These two personal pronoun have a different use. If it is described, the description be like the two people in conversation who ask about the owner of a thing and one of them say that “*ge ngone due*” means “that is ours”.

This personal pronoun means that the thing owner are both of them. So, the personal pronoun can be used to

represent all the participants includes in the conversation. Based on the interview, this is includes as a polite personal pronoun.

(1) Subject

Ngone harus baso papa se yaya ma oli

Means: We should observe dad and mom's advice

(2) Object

Mama sari ngone rae

Means: Mom was looking for us last time (neuter)

(3) Adjective Pronoun

Ngone ma barang ge jang bolo ua?

Ngone na barang ge jang bolo ua?

Ngone ni barang ge jang bolo ua?

Means: Is our thing good or not?

(4) Possessive Pronoun

- *Juanga tai ngone ma due*

Juanga tai ngone na due

Juanga tai ngone ni due

- *Juanga tai ngone due*

Means: That battleship is ours

b) Jou ngone (Polite)

Generally, the use of this personal pronoun is similar with *ngone*. But this is more polite than the previous. Another difference is in the use which more less than the old times. As time goes by, the use of this personal pronoun is less.

(1) Subject

Jou ngone fo ahu toma dunia ena re sema sababu

Means: We live in this world for a reason

(2) Object

Harta ne toa te jou ngone surai

Means: This legacy is for all of use (neuter)

(3) Adjective Pronoun

Jou ngone ma kabaya matero

Jou ngone na kabaya matero

Jou ngone ni kabaya matero

Means: Our clothes are same

(4) Possessive Pronoun

- *Gam nare jou ngone ma due*

Gam nare jou ngone na due

Gam nare jou ngone ni due

- *Gam nare jou ngone due*

Means: This village is ours

c) Jou ngone moi-moi (Polite)

Similar with the previous one, the use of this personal pronoun is less more than few times ago. People is rare to use this personal pronoun every day. Whereas, the interview shows that this personal pronoun is more polite to use than *ngone*.

(1) Subject

Jou ngone moi-moi harus jaga gam ne

Means: We have keep this village well.

(2) Object

Urusan ge manyangkut jou ngone moi-moi
Means: That case is about each of us (neuter)

(3) Adjective Pronoun

Jou ngone moi-moi ma nyagi
Jou ngone moi-moi na nyagi
Jou ngone moi-moi ni nyagi

Means: Our debt

(4) Possessive Pronoun

- *Kadato re jou ngone moi-moi ma due*
- *Kadato re jou ngone moi-moi na due*
- *Kadato re jou ngone moi-moi ni due*

- *Kadato re jou ngone moi-moi due*

Means: This palace is ours

d) Ngom (Polite)

Based on the interview, this personal pronoun categorized as a polite personal pronoun. It can be used without exception area, gender and age. This personal pronoun is used to represent a more than one person. If *ngone* is used to represent *kita*, so this personal pronoun is used to represent *kami*.

Different with *ngone*, this personal pronoun is used to represent only for one group of two on conversation. For example, the speaker will used this personal pronoun to

represent the speaker self and team not the opposite and the team.

(1) Subject

Ngom fang hale ge yang

Means: We are not pay that field yet

(2) Object

Toa ngom ake ge ino

Means: Get us the water (neuter)

(3) Adjective Pronoun

To lahi do'a ngom ma papa se yaya sehat se selamat

To lahi do'a ngom na papa se yaya sehat se selamat

To lahi do'a ngom ni papa se yaya sehat se selamat

Means: Pray for our mother and father's health and safety.

(4) Possessive Pronoun

- *Jaram tina ngom ma due*

Jaram tina ngom na due

Jaram tina ngom ni due

- *Jaram tina ngom due*

Means: That empty field is ours

e) Jou ngom (Polite)

Similar with the previous personal pronoun, it has the same meaning. The difference is just in the politeness scale where this personal pronoun is more polite. Unfortunately, the use of this personal pronoun is going rare. It usually used

when there is a formal event or the sacred event like in cultural ceremony.

(1) Subject

Jou ngom tagi toma banga fo sari igo se gosora

Means: We go to the forest to looking for the coconut and nutmeg

(2) Object

Una gahi jou ngom ma jalan

Means: He builds us the road (neuter)

(3) Adjective Pronoun

Fo diyahi jou ngom ma fola

Fo diyahi jou ngom na fola

Fo diyahi jou ngom ni fola

Means: To fix our house

(4) Possessive Pronoun

- *Hono ge jou ngom ma due*

Hono ge jou ngom na due

Hono ge jou ngom ni due

- *Hono ge jou ngom due*

Means: That bowl is ours

f) Fara ngom (Polite)

Almost similar with *jou ngom*, this personal pronoun is also has the same meaning that is to represent “we” or in Bahasa means *kami*. But in this conversation, the difference of

speaker team and the interlocutor's is more appear. It signed by the word *fara* means "classify".

Based on the interview, this personal pronoun is polite that still used in Tidore cultural ceremony as like *Penyerahan Paji Dama Nyili-Nyili* in every Tidore village. One of people in each village is chosen to represent the village in accepting the *paji nyili-nyili* means the flags of sultanate as the symbol of all of people in each area are hearing the advice of Sultan Nuku, the prince rebel called the hero of Tidore.

In the event, this personal pronoun used by the speaker or the presenter by saying " *Fara ngom, ngofa se dato toma gam Afa-Afa, ngofa se dano toma kie Tidore, fela lao fela lao sonyinga gosimo na borero maku sodorifa kefe fato se eli kie se gam*" means " we are the generation from Afa-Afa village, the generation in Tidore Island, aware and remember the forefather's advices, together we keep our motherland"

(1) Subject

Fara ngom gahi hale bati re supaya nao ngom ma due

Means: We make this field boundary to know which one is ours

(2) Object

Gura ne himo-himo ine toa te farangom rai

Means: The forefathers have given us the garden
(neuter)

(3) Adjective Pronoun

Fo eli se jaga farangom ma kie se gam
Fo eli se jaga fara ngom na kie se gam
Fo eli se jaga fara ngom ni kie se gam

Means: To preserve our motherland

(4) Possessive Pronoun

- *Jiko re fara ngom ma due*
Jiko re fara ngom na due
Jiko re fara ngom ni due

- *Jiko re fara ngom due*

Means: This cape is ours

g) Jou ngom moi-moi (Polite)

Basically, this personal pronoun is similar with the personal pronoun *jou ngom* above means “we”. The difference is just in the the word *moi-moi* means “one by one” as the sign of each person in the people represented. The personal pronoun is polite. The use of it is decreasing as time goes by. The teenager more choosing to use the simple and and the personal pronoun that mostly use every day without comparing the politeness scale of each personal pronoun.

(1) Subject

Jou ngom moi-moi waje una rai
 Means: We’ve told to him

(2) Object

Nigo una karo jou ngom moi-moi toa pipi

Means: Yesterday he called each of use to give some money (neuter)

(3) Adjective Pronoun

Fo diyahi jou ngom moi-moi ma skola

Fo diyahi jou ngom moi-moi na skola

Fo diyahi jou ngom moi-moi ni skola

Means: To fix our school

(4) Possessive Pronoun

- *Oli nare jou ngom moi-moi ma due*

Oli nare jou ngom moi-moi na due

Oli nare jou ngom moi-moi ni due

- *Oli nare jou ngom moi-moi due*

Means: This speech is ours.

h) Fara ngom moi-moi (Polite)

This personal pronoun is basically similar with the previous personal pronoun. Once again, the difference is just in the word *moi-moi* that emphasizes to each person in people presented by this personal pronoun. Based on interview, this personal pronoun has rare to use but it includes as polite personal pronoun.

(1) Subject

Fara ngom moi-moi yo gosa luto

Means: We bring the wood to home.

(2) Object

Gam ne himo-hiom toa fara ngom moi-moi sema ena ma bati

Means: This village is given to each of use by the forefathers with each borders (neuter)

(3) Adjective Pronoun

*Fo eli se jaga farangom moi-moi ma kie se gam
Fo eli se jaga fara ngom na moi-moi kie se gam
Fo eli se jaga fara ngom ni moi-moi kie se gam*

Means: To preserve our motherland

(4) Possessive Pronoun

- *Harta re fara ngom moi-moi ma due*
- *Harta re fara ngom moi-moi na due*
- *Harta re fara ngom moi-moi ni due*
- *Harta re fara ngom moi-moi due*

Means: This treasure is ours

4) They (Polite)

Here is *ona*. This is includes as a plural personal pronoun that only used to represent more than one person. In English, this personal pronoun means “they”. Based on the interview, this personal pronoun includes as a polite personal pronoun.

(1) Subject

Ona fo sodabi ma akibat ua

Means: They did not think of the effect

(2) Object

Papa waje ona rai
Means: Dad has told them (neuter)

(3) Adjective Pronoun

Tagi toma ona ma gunyihhi karja
Tagi toma ona na gunyihhi karja
Tagi toma ona ni gunyihhi karja

Means: Go to their work place

(4) Possessive Pronoun

- *Tas re ona ma due*
Tas re ona na due
Tas re ona ni due

- *Tas re ona due*

Means: This bag is theirs

5) He (Polite)

Here is una. This personal pronoun is often use to represent a third singular person but for a male only. It means, the personal pronoun cannot be used to represent a female.

Based on the interviews, this personal pronoun is polite to use

(1) Subject

Una tagi banga lamula nange moju
Means: He has gone to the forest since this morning
(Masculine)

(2) Object

Jo, ngom falang una rai

Means: Yes, I have given to him (Masculine)

(3) Adjective Pronoun

Una ma faya laha bahaya

Una na faya laha bahaya

Una ni faya laha bahaya

Means: His wife is very kind

(4) Possessive Pronoun

- *Kalasa re una ma due*

Kalasa re una na due

Kalasa re una ni due

- *Kalasa re una due*

Means: This bamboo mat is his

6) She (Polite)

Here is *mina*. This personal pronoun is used to represent a third singular person. Difference with the previous personal pronoun, the use of this personal pronoun is only for a female. For the politeness scale, this is included as a polite personal pronoun.

(1) Subject

Mina gahi ma ra ma ngam moju

Means: She still cooking her husband breakfast
(Feminine)

(2) Object

Tete cako mina rai

Means: Grandfather has given her the punishment
(Feminine)

(3) Adjective Pronoun

Mina ma dano haro toma fajaru fola nigo

Mina na dano haro toma fajaru fola nigo

Mina ni dano haro toma fajaru fola nigo

Means: Her grandchild visited my house yesterday

(4) Possessive Pronoun

- *Cici malofo ge mina ma due*

Cici malofo ge mina na due

Cici malofo ge mina ni due

- *Cici malofo ge mina due*

Means: Those two knives are hers

7) It (Polite)

Here is *ena*. This personal pronoun is used to represent an animal or thing only. Similar with English, this personal pronoun is not be used to represent a human. For the politeness scale, this is includes as a polite personal pronoun.

(1) Subject

Ngona harus gure alaram. Ena akan somom ngona

Means: You need to set your alarm. It will help you wake up

(2) Object

Nene gahi ena jang rai re

Means: Grandmother make it better (neuter)

(3) Adjective Pronoun

Ena ma sofo mam bahaya

Ena na sofo mam bahaya

Ena ni sofo mam bahaya

Means: Its fruit is very sweet

(4) Possessive Pronoun

Ena ma due gati ge ma

Means: Its already like that

3. Recording

In this part, the theory of fishman is used to analysed all personal pronoun used by Tidore 's teenager in their daily speaking with children, the same age of them and adult to prove how the review politeness in personal pronoun and give the reason of it based on fishman theory, that is age, gender and also area (habitual of each area). Below the more analysis.

a. Dokiri Sub-district

Dokiri Sub-district placed in 15 kilometers from Rum Harbour as the first place of tourist visit Tidore Island. Here, Tidore language is still be the main language even there is casual language they use

every day. Below are the personal pronoun used by teenager to teenager and adult.

Table 4.2 Personal Pronoun Used in Dokiri

PP	DOKIRI											
	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T-	T-A
I		Nde	-		-	-		-	Ngom		Ngori	-
You		Ngona	Ngon		-	-		-	-		-	-
We (Ngom)		-	Ngom		-	-		-	-		-	-
We (Ngone)		Ngone	-		-	-		-	Ngone		-	-
They		Ona	Ona		Ona			-	-		-	-
He		Una	-		-	Una		-	-		-	-
She		-	Mina		Mina	Mina		-	-		-	-
It		Ena	-		-	-		-	Ena ma		-	-

PP : Personal Pronoun

A : Adult

Sing : Singular

☐ : Polite for all all ages

■ : Impolite, but allowed for children and teenager only

- : There is no personal pronoun used

Empty : Don't using Tidore Language

C : Children

T : Teenager

1) Teenager to Teenager

a) Conversation 1

S : *Ua se bicara mega ge bicara to wa*

I : Gahi gate re to **ona** bicara rea

S : Speak what needs to speak.

I : **They** will not speaker in this way

The speaker above are consist of two people those are the speaker (S) as a female teenager with 18 years old and her interlocutor (I) as a male teenager with 17 years old those are the students of Madrasah Aliyah Mareku born and living in Dokiri Sub-district.

The only on personal pronoun used above is *ona* means “they” used by the interlocutor in speaking to represent his friends who will be the research samples. Below are the more explanations based on Fishman theory.

(1) Age

In the introduction above explains that the speakers are the teenagers includes the people meant by the interlocutor. Basically, this personal pronoun is polite that can be used by everyone includes teenager. Because it is polite, the interlocutor and the people presented age are not influencing the use of this personal pronoun.

(2) Gender

As the explanation above, the speakers have a different genders, the speaker is a female and interlocutor is the opposite gender. Besides them, the people presented by interlocutor are also including in this conversation. From the field research show that the people meant are males. Even so, this personal pronoun is not influencing by gender, neither speaker, interlocutor, nor the people presented. So, we got gender is not restricting the use of this personal pronoun.

(3) Area

This personal pronoun is taken in Dokiri sub-district as a part of Tidore Island. Even so, this personal pronoun is universally. It means can be used by all people in all Tidore are who still using Tidore language every day. Besides this personal pronoun is polite, it is the only one can represent this kind of personal pronoun. So, this personal pronoun is not influenced by the area.

2) Conversation 2

S : *Almoi ge, **nde** se Ipi fifi tabako toma kamar se **una ma mama** ngaling **ngom** se **mina** waje “Ipi eeeee”. Ipi ma jame rea wa se.*

I : *Hahahahaha*

S : *One day, Ipi and I were smoking in a room and **his mother** was caught **us** and **she** said “ My Godness, Ipi”. Ipi could not speak anymore.*

I : *Hahahahaha*

In this conversation, there are two speakers. One of speaker is stated four different personal pronouns, they are *una ma mama*, *ngom*, and *mina*. In the conversation, there are two speakers included, they are a male teenager with 17 years old and his interlocutor as a male teenager 19 years old those all of them are a students.

Nde means “I” states by a male teenager to another teenager function as a subject. *Una ma mama* is a noun phrase consist of three words, those are *una* means “his”, *ma* or in Amboiness called *pung* and *pe* for Manadoness as a sign of adjective pronoun refers to possession and *mama* means “mother”. This personal pronoun used refers to a third singular person who has a male gender.

The second is *ngom* means “us” used by the speaker to represent himself and his friend in conversation when speaking with the interlocutor. Based on the data, the speaker and his friend presented in personal pronoun have the same age. This personal pronoun in conversation functions as an object.

The last is *mina* means “she” functions as a subject. This personal pronoun used to represent a third singular female that in this case is the male presented’s mother. It can be seen from the speaker’s statement “*Almoi ge, nde se lpi fifi tabako toma kamar se una ma mama ngaling ngom*” means “One day, lpi and I were smoking in a room and his mother was caught us “. Below are the more explanations.

(1) Age**(a) *Nde***

Basically, this personal pronoun includes as an impolite personal pronoun but in this case it is used by a teenager to another teenager, so it's allowed to use.

(b) *Una ma mama*

This personal pronoun stated by the speaker as a teenager when speaking with the same age of him to represent his friend's mother who has the elder age with him. Based on the interview, this personal pronoun is polite and can be use by everyone either children, teemager, or adult. It means, the personal pronoun used above is allowed. Based on the explanation, this personal pronoun is not influenced by the age.

(c) *Ngom*

This personal pronoun as the explanation above means "us" as the representation of the speaker and his friend meant who has the same age with him. The personal pronoun is stated when speaking with the interlocutor who also has the same age. Based on the interview this polite personal

pronoun is not influenced by the age. It means all people can use it to represent themselves.

(d) *Mina*

Mina means “she”. The personal pronoun used by the teenager to represent his friend’s mother who has the different age with him that is an adult. Based on the interview, this polite personal pronoun can be use by everyone without exception age. It means, this personal pronoun is also not influenced by the age.

(2) Gender

(a) *Nde*

This personal pronoun is basically neuter. Even the speaker uses this personal pronoun is a male, this personal pronoun is stil not influenced by gender. So, ever gender can use it.

(b) *Una ma mama*

This personal pronoun is used to represent only a male. It means gender is influencing its personal pronoun use. Here, the personal pronoun used by the speaker to represent his friend who has the same gender with him when speaking with his interlocutor who also has the same gender. From the explanation, we got that female can not use this personal pronoun.

The personal pronoun is only influenced by the gender of the one presented , not by the interlocutor or the speaker's gender.

(c) Ngom

In the conversation above, the personal pronoun is used to represent more than one person those are the speaker and his friend who has the same gender. Even they both have the same gender, it does not means that gender is influencing the use of this personal pronoun because this is a neuter personal pronoun that can be used by everyone without gender exception.

(d) Mina

Similar with the first personal pronoun above, this is also influenced by the gender of the one meant by the speaker. The difference is just in the type of gender the one presented has. Above, male is the gender of the person presented in conversation, but here is in the contrary where the one meant by speaker is a female that in this case is his friends mother

(3) Area

(a) *Nde*

Based on the data, this personal pronoun is only used in this sub-district by teenager to teenager. Of course, habitual of area is influenced this case.

(b) *Una ma mama*

Based on the interview, this personal pronoun is universally that is using in all area without exception. Besides it is polite, this is the only one can represent this kind of personal pronoun that often used by the people in their speaking every day. So from the explanation, the use of personal pronoun is not restricted by the area.

(c) *Ngom*

Similar with the previous personal pronoun, this is also universally. It means, the personal pronoun can be used by all of people in Tidore when speaking without exception area. Besides that, this personal pronoun categorized as a polite personal pronoun. Based on the interview through this explanation, this personal pronoun is also not restricted by the area.

(d) Mina

In the use of this personal pronoun, all of people even in each Tidore areas have the same habitual to use this personal pronoun when representing the third singular female. Besides it is categorized as a polite personal pronoun, this is the only one can represent this kind of personal pronoun. So based on the interview, this personal pronoun is not restricted by the area.

3) Conversation 3

S : *Ua ma, nge **una** waro rai ma ge. Nde waje **una** rai yal ma.*

I : *Ah, **ngona** waje rai yal?*

S : *Oe*

S : *No, **he** has known it. I have told **him** too.*

I : *Ah, have **you** told?*

S : *Yes*

In the conversation, the speakers consist of two same age, gender, and area, they are the speaker as a male teenager with 19 years old and the interlocutor who also is a male teenager with 17 years old. The field data show that they both are from the same area that in this case is Dokiri sub-district. There are three different pronouns stated by the

speakers above, those are *una* as a subject, *una* as an object, and *ngona*.

First is *una* as a subject. Here, the personal pronoun is used by the speaker is to represent a male who has a relation with the both of speaker in this conversation.

The second personal pronoun is also *una* but in this case functions as an object. The personal pronoun is used by the speaker is also to represent that third singular male. It can be seen in the conversation seems like there is a reference between speaker and the interlocutor about this man even it doesn't have to mention the identity.

The third personal pronoun is *ngona* that used by speaker to represent the interlocutor self. Here, this is t direct conversation. Usually, this personal pronoun is stated by the speaker to the interlocutor directly besides it is a report sentence. The personal pronoun in this conversation function as a subject. Below are the more explanations.

(1) Age

(a) *Una*

In this conversation, the personal pronoun is used to represent a man. This personal polite is polite and can be used by everyone when speaking with everyone and to represent everyone without age

exception. In another word, this personal pronoun is not influenced by the age of the people include in this conversation.

(b) *Una*

Similar with the previous personal pronoun, this is also including as polite personal pronoun that can be use by all of people in speaking to represent everyone without age exception. It means, age is not influencing the use of this personal pronoun.

(c) *Ngona*

Based on the interview, this personal pronoun includes as an impolite personal pronoun but it is allowed to use if the age of interlocutor is younger or same with the speaker. On the contrary, it will be sound sarcastic of it is used when speaking with someone elder than the speaker. Based on the explanation, the age range of the speaker and interlocutor is influencing the use of this personal pronoun.

(2) Gender

(a) *Una*

Obviously, this personal pronoun is influenced by gender but it doesn't meant the gender of all

people in conversation are influencing the use of this personal pronoun. It is only influenced by gender of a person presented by the speaker.

(b) *Una*

The same case, this personal pronoun is influenced by the gender the one presented. In this conversation, the one presented is a male, so the use of this personal pronoun in this conversation is allowed. Besides that, the gender of a male presented is not influencing the politeness scale of this personal pronoun because it is basically polite.

(c) *Ngona*

Based on the interview, this personal pronoun includes as a neuter personal pronoun that can be use without gender exception. It means, the gender of the speaker and interlocutor as a person presented by this personal pronoun is not in influencing the use of this personal pronoun. Here, gender is also not influencing the politeness scale of personal pronoun.

(3) Area

(a) *Una*

Based in this factor, this personal pronoun is categorized universally. It means all area can be using

this personal pronoun every day. Besides it is polite, this is also the only one can represent this kind of personal pronoun. Because of that, this personal pronoun is not restricted by the area.

(b) *Una*

Based on the interview, this personal pronoun is universally that is used in all Tidore area without exception. Besides this personal pronoun is polite, it is the only one can represent this kind of personal pronoun. From the explanation, we got that this personal pronoun is not influenced by the area.

(c) *Ngona*

Basically, this personal pronoun is used in all area without exception. Even this is including as an impolite personal pronoun, it can be used if the interlocutor age is same or younger than the speaker.

4) Conversation 4

S : *Sbantar to akan oto muat **ngone** rea ma. **Ena** tau sobane mansia mtoha yal.*

I : *Biso foli?*

S : *Biso bal*

S : Then the car will not broads **us**. **It** broads five people also.

I : Volley Ball?

S : Soccer

This personal pronoun is used by the teenagers who have the same age. In this conversation, the topic is about the sport competition. There are two different personal pronouns stated here those are *ngone* and *ena*. First is *ngone* that functions as an object means “us” used to represent the both people in this conversation that is the speaker and the interlocutor. This personal pronoun is a plural personal pronoun that only used to represent more than one person.

The second is *ena* means “it” function as a subject. This personal pronoun used by the speaker to represent a thing that in this case it a car. This personal pronoun can be used only for a thing or animal. Below are the more details.

(1) Age

(a) *Ngone*

The personal pronoun above is used by the speaker to represent the speaker and interlocutor self. Based on the interview, this personal pronoun is categorized as a polite personal pronoun that can be used by all people without age exception. It means, this personal pronoun can be used by the children, teenager and adult include the speakers in this

conversation. Based on the statement, this personal pronoun is not influenced by age.

(b) *Ena*

Besides the personal pronoun, this is also categorized as a polite personal pronoun that is used to represent a thing or animal. Here, the personal pronoun is used to represent the car that will pick them to watch the sport competition. Based on the interview, this personal pronoun is polite to use without age exception. So, age is not restricted the use of this personal pronoun.

(2) Gender

(a) *Ngone*

Based on the interview, this personal pronoun includes as a neuter personal pronoun. It means everyone can use this to represent all people they without considering the gender of people includes the speakers in this conversation. From the explanation, we conclude that gender is not influencing the use of this personal pronoun.

(b) *Ena*

Similar with this neuter personal pronoun, gender of the speakers are not influencing the use of

this personal pronoun. In another word, every one can use this personal pronoun to represent all thing except human who has the gender.

(3) Area

(a) *Ngone*

The interview result shows that this personal pronoun is universally that the use is not restricted by the area. In another word, this personal pronoun can be use in all area without exception. In fact, indeed this personal pronoun is often use in every where in Tidore Island even in the formal situation such as speech or when the Sultan is giving the advices to his people.

(b) *Ena*

Similar with the personal pronoun above, this is also often use in every where in Tidore Island by the people when they are speaking in casual or formal situation because it is basically polite. To be the only one can represent its kind of personal pronoun makes it become universally. There is no restriction for specifict area in the use of this personal pronoun.

5) Conversation 5

S : *Toa tabako ge ino. Nage due re?*

I : ***Ngori due wa, Ham.***

S : *Get the cigarette please. Whose is this?*

I : ***Mine, Ham.***

In the conversation above, there is only one personal pronoun stated by the teenager speakers that still similar with the previous conversation, those are the speaker with 19 years old and the interlocutor who has 18 years old. The personal pronoun here is *ngori due* means “mine” function as a possessive pronoun. The personal pronoun is stated to answer the question speaker about the cigarette. Below are the more explanation based on Fishman theory.

(1) Age

As mentioned in the previous explanations, the two speakers have the same age. Basically, this personal pronoun is categorized as an impolite personal pronoun. Because the age of speaker and interlocutor is same, the use of this personal pronoun is allowed for them. Based on the interview, this personal pronoun becomes impolite because of the word *ngori* that cannot be used if the interlocutor is elder than the speaker. Based in the explanation, age of interlocutor is influencing the use of this personal pronoun.

(2) Gender

Based on the interview, this personal pronoun is neuter that can be used by all people without gender exception. Even the gender of speaker and interlocutor in this conversation is same, it is not influencing the use of this personal pronoun.

(3) Area

Basically, this personal pronoun is universally that is using in all Tidore area without exception. Besides that, all people in each area have one perception that this personal pronoun is categorized as an impolite personal pronoun that cannot be use of the interlocutor's age is elder than the speaker. Based on the explanation, can be concluded that this personal pronoun is not restricted by the area.

2) Teenager to Adult

a) Conversation 1

- S : *Uni tagi ma*
 I : *Tagi be?*
 S : *Tagi goto wa mama*
 I : *Se nage? Wange sahu riha-riha re se pardidu lau.*
 S : **Ngom** latihan wa mama. Pipi wa mama, Anti sema sema rai ta
 S : *See. Maha*
 I : *Cabe **mina** dumaha ta wa mama.*

- S : Uni will go.
 I :Where ?
 S :Go to Goto, mom.
 I : With whom? It's to warm outside for going out.
 S : I'm practicing. The money please. Anti has arrived.
 I : Hmm. Wait
 S : Come one mom, **she** is waiting.

This conversation taken in Dokiri sub-district, one of sub-district in South Tidore District. The conversation consists of two speakers, they are a daughter (S) with 15 years old as a student and a mother (I) with 43 years old as a wife house. In this conversation, there are two personal pronouns stated by speaker when she is speaking with her mother. The personal pronouns are *ngom* and *mina*.

Ngom in Tidore language divided into two kinds. First is *ngom* means "I, me, my and mine" as a singular personal pronoun, and the second is *ngon* means "we, us, our, ours" or in Indonesia means *kami* as a plural personal pronoun. In this conversation, the personal pronoun used is *ngom* as a singular personal pronoun that she used to represent her ownself who want to go out for dance practicing.

The second personal pronoun is *mina*. In Tidore language, *mina* can be used as a subject, object, adjective pronoun or possessive pronoun depends on its function. In this conversation, *mina* who is used when speaking with her mother is "she" as a subject that is representing her female

friend has waiting for her outside. Here, the speaker's female friend includes as a third singular person who talked the speakers above. Below are the more explanation based on Fishman.

(1) Age

(a) Ngom

As the explanation above, this personal pronoun used by the speaker that in this case is a teenager to represent her ownself when she is speaking with her mother who is an adult. Based on the interview, this personal pronoun includes as a polite personal pronoun. It can be used by teenager when speaking with children, teenager or adult.

Not only for a teenager, all ages can use this personal pronoun when speaking even there is the most polite personal pronoun after this that is fjaru for female and fangare for male. So from the explanation, the personal pronoun used above is correct and polite. It proves that this personal pronoun is not restricted by the age.

(b) Mina

This personal pronoun means "she" that the speaker used when speaking with her mother to

represent her friend. Based on the observation, the speaker's friend has the same age with her. Because this personal pronoun is polite and can be used by all age, when speaking with all age and to represent all age, so the use of this personal pronoun in this conversation is correct and polite.

(2) Gender

(a) Ngom

As mentioned above, this personal pronoun used to represent the speaker's self. Based on the interview, this personal pronoun can be used by all gender either male or female because it's neuter. Besides that, this personal pronoun is also not influenced by the interlocutor's gender. In the other word, whatever the gender of interlocutor in conversation, this personal pronoun is still allowed to use.

(b) Mina

From the meaning has mentioned above, can be seen that this personal pronoun is used to represent a female. In Tidore language, this personal pronoun is used to represent a female only. So, it's obvious that gender is influencing the use of this

personal pronoun but it doesn't mean all people gender's in conversation influencing its use, because the speaker and interlocutor are not, it's just about the one presented's gender that in this conversation is the speaker's female friend.

(3) Area

(a) *Ngom*

The use of this personal pronoun is not restricted by some specific areas. It means, this personal pronoun is universal because it can be used by all Tidore people without exception. All people in Tidore are in one perception that it is a polite personal pronoun that can be used without considering the age, gender, where the speakers from or the habitual of the area where the conversation happens. So, area is not restricting the use of this personal pronoun.

(b) *Mina*

Similar with the previous personal pronoun, this personal pronoun is also universal. It can be used in all areas that in another word, it can be used without considering where female presented's from, speaker and interlocutor. Because this includes as polite

personal pronoun that used by all Tidore people, so area is not restricting the use of this personal pronoun.

b) Conversation 2

- S : *Papa, ngon isi re ras.*
 I : *Mega?*
 S : *Isi bahasa re wa*
 I : *Nge mega?*
 S : ***Ona sari waro ngone ma bahasa***
- S : Dad, please fill this.
 I : What?
 S : Fill the language.
 I : What is that?
 S : **They** wanna know **our language**.

There are two different personal pronouns used in this conversation that consists of two speakers, they are a female teenager with 18 years old as the speaker (S) and her father that in this case is her interlocutor as a male adult with 64 years old. The personal pronoun stated here are *ona* and *ngone ma bahasa*.

Ona means “they” is used to represent more than one person. Here, the personal pronoun used by the speaker to represent her friend that in this case is the researcher ownself and university staff. This personal pronoun in conversation function as a subject.

Another personal pronoun is *ngone ma bahasa* means “our language” function as an adjective pronoun. Here, either

the speaker or the interlocutor are Tidoreness who born and living in Tidore Island that also using Tidore language every day. The personal pronoun refers to the conversation's speakers language. Below are the more explanations.

(1) Age

(a) *Ona*

Here, the personal pronoun used by the speaker to represent her adult friend as the researcher and the researcher's university staff that we know most of them are adult. As we see, this personal pronoun is used by her when she is speaking with her father who is an adult. But, age is not restricted the use of this personal pronoun. In another word, this personal pronoun can be used to represent the people without age exception. It means, the used of personal pronoun by the speaker above is correct and polite.

(b) *Ngone ma bahasa*

The personal pronoun here is used to represent the speaker and interlocutor's language. Similar with the previous personal pronoun, it also not influenced by the age of the people presented. In this conversation, they both have a different age but the

use is still allowed because it's basically polite. So, age is not restricting the use of this personal pronoun.

(2) Gender

(a) *Ona*

This personal pronoun in conversation used to represent more than one person that in this case is the researcher and university staff who have no specific gender. Moreover, this personal pronoun is neuter that can be used by everyone without gender exception. From the speaker's side, the age of speaker and interlocutor is also not restricting the use of this polite personal pronoun.

(b) *Ngone ma bahasa*

As in introduction, the personal pronoun refers to the speaker and interlocutor in conversation. Even we know the gender they are different, it is not influencing the use of this neuter personal pronoun. In other words, this personal pronoun can be used to represent the various gender of people presented.

(3) Area

(a) *Ona*

Generally, this personal pronoun is universal. In other words, it is used in all areas in Tidore Island

without exception. Besides it is polite, this is the only one represent this type of personal pronoun. Moreover, this personal pronoun can be used without age and gender exception, so it all the reasons why this personal pronoun used in all areas in Tidore Island. So from the explanation, it can be concluded that this personal pronoun is not restricted by area.

(b) *Ngone ma bahasa*

As mentioned above, this personal pronoun is a kind of adjective pronoun signed by the word *ma* and noun after personal pronoun. Basically, the main personal pronoun that in this case is *ngone* is universally or used by all people in all Tidore area. The difference is just in the use of *ma*, *na*, or *ni* between the main personal pronoun and noun that in this conversation the speaker from Dokiri Sub-diatruct is using *ma* that shows their area habit are we can say as a culture.

Even each areas have the different specific habitual in the use of this word, it is not influencing the meaning of its personal pronoun and politeness scale. So, the conclusion is habitual of each area is just

influencing the use of *ma*, *na* and *ni*, not the main personal pronoun.

c) Conversation 3

S : *Mama, la mote **mina** re ras*
 I : *Tagi be?*
 S : *Ine toma Masita*
 I : *Ge tagi ine sodaba toa Masita papa pipi yal*
 S : *Oh jou, **ngom** ela ma*
 I : *Mm, tagi suru lau ifa*
 S : *Mama, **ngon** waje toa **una** pipi se pipi be?*
 I : *Pake pipi 20 nange ras wa*
 S : *Ge **ngom** pipi bolo mama. Jou ya. Hahaha. Ela ma.*
 I : *Papa waje mote ine nage, tagi ho yam.*

S : Mom, la will go with **her**
 I : Where?
 S : To Masita
 I : Take the money and give to Masita's father.
 S : Oh well. **We**'ll go
 I : Mm, don't take the time so long.
 S : Mom, **you** said to give **him** the money. So where is it?
 I : Give that twenty rupiahs.
 S : It's my money, mom. Oh my goodness. Well, time to go.
 I : So, dady is. Call dady please.

This conversation consists of two speakers, they are a female teenager with 19 years old and her mother as female adult with 46 years old as her interlocutor born and living in Dokiri Sub-district. In conversation, there are four personal pronouns stated by the when she is speaking, they are *ngom*, *ngon*, *una* and *ngom pipi*. First is *mina* means "her" (object), second is *ngom*. Based on the interview, this

personal pronoun is multifunctions. It can be used to represent “I, me, my and mine” as a singular personal pronoun and also can be used to represent a plural personal pronoun that is “we, us, our, and ours” or in Bahasa means *kami*.

In the previous conversation, the speaker is used this personal pronoun to represent herself as singular person, but in this conversation, it is used to represent more than one person those are the speaker and her friend as a researcher. Here, the personal pronoun functions as a subject.

The second is *ngon* means “you”. Here, the personal pronoun used by the teenager speaker refers to her mother as her direct interlocutor. In this conversation, this personal pronoun used functions as as a subject. The next personal pronoun is *una*. This personal pronoun can be used to represent “he, him, and his” depends on the function. Here, it functions as an object used to represent a male as third singular person that in this case is a male that is the female cousin’s father. Because it’s an object personal pronoun, the meaning must be “him”.

The last is *ngom pipi*. Different with the previous personal pronoun, it is a kind of adjective pronoun means “my money” signed by the noun after the main personal

pronoun. In the previous personal personal pronoun, the word *ngom* is used to represent more than one person. In another word, it is a plural personal pronoun. But in this personal pronoun, it used to represent just for one person that in this case is the speaker self. Below are the more details.

1) Age

(a) *Mina*

Here, *minais* used to represent the speaker (teenager's friend) as an object. Based on this factor, this personal pronoun can be used because it's generally polite.

(b) *Ngom*

As the explanation in the introduction, this personal pronoun is used by the speaker to represent the researcher as an adult and herself as a teenager. Even they both have the different age, it is allowed to use for representing them. In interlocutor's side, this personal pronoun is still allowed to use because it's polite.

(c) *Ngon*

This personal pronoun used by the teenager's speaker refers to her direct interlocutor that in this

case is her mother. This personal pronoun includes as a polite personal pronoun, so it can be used to represent even the elder people.

(d) *Una*

In the conversation, this personal pronoun is used by the speaker to represent an adult male she mentioned in conversation. For the usage, this polite personal pronoun is not depends on the age of the male presented, the speaker, or the interlocutor.

(e) *Ngom pipi*

This personal pronoun used by the teenager in conversation when speaking with the elder people to represent herself. This personal pronoun is generally polite and can be used by everyone even they are speaking with the elder people. In this case, its use is correct and polite. So, age is not restricted the use of this personal pronoun.

2) Gender

(a) *Mina*

Based on gender factor, this personal pronoun is influenced. In this case, the personal pronoun used above is refer to a female, so do the rule. So, it's correct to use.

(b) Ngom

As mentioned above, this personal pronoun used by the speaker to represent more than one person. Even in conversation consists of the same gender, it doesn't mean the personal pronoun is for female only, because it is a neuter personal pronoun that can be used by all gender. It is also not depends on the interlocutor's gender. So, gender is not influencing the use of this personal pronoun.

(c) Ngon

Similar with the previous personal pronoun, it also can be used by everyone because of it's a neuter personal pronoun. In this conversation, the personal pronoun used by a female to a female. Based on the explanation, we got the conclusion that gender of speaker and interlocutor are not influencing the use of this personal pronoun.

(d) Una

This personal pronoun is used by the speaker to represent a male in mentioned in the conversation. Based on the interview, this personal pronoun is used to represent a third singular male only. It means, a female cannot be represented by this kind of personal

pronoun. We have to underline, the use of this personal pronoun is only depends on the one presented's gender and not the gender of speaker or interlocutor in conversation.

(e) *Ngom pipi*

Basically, this personal pronoun is polite even we know in Tidore language the more obvious the gender for this kind of personal pronoun, the more polite it is but it's also including as a polite personal pronoun even it is neuter. In conversation, this personal pronoun is used by a female. Even so, this personal pronoun is still correct and polite to use.

3) Area

(a) *Mina*

This personal pronoun is generally used in all Tidore area. There is no specifict area scope in the use of this personal pronoun. So, this personal pronoun is correct. Moreover, it's categorized as polite personal pronoun.

(b) *Ngom*

Based on the interview, this personal pronoun pronoun is universally. It means, it is using in all Tidore areas without exception. Besides it is polite,

observation result shows that this is the only one always used to represent this kind of personal pronoun by all people. From the explanation, we conclude that this personal pronoun is not restricted by area.

(c) *Ngon*

Similar with the previous explanation, this personal pronoun is also used in all area because of its politeness scale. Besides that, this personal pronoun is simple, it can be used to represent all gender. Because of all reasons, the use of this personal pronoun becomes a habitual in all areas. So, areas is not restricted the use of this personal pronoun.

(d) *Una*

There is no difference with the previous personal pronoun, it is also universally that always used in all Tidore areas in their daily speaking. Besides that, this polite personal pronoun is the only one can represent a third singular male. They are the reasons why this personal pronoun is often used by all Tidore people until now. So from the explanation, area is not restricting the use of this personal pronoun.

(e) Ngom pipi

Similar with all the personal pronouns above, it is also universally. This personal pronoun includes as polite personal pronoun. Even there are another politer personal pronoun, the data show that this personal pronoun is the most used by most of people in Tidore. It depends on each area's habitual but over all, this personal pronoun is not restricted by the area.

d) Conversation 4

- S : *Me ngofa ne tagi halaha ua se*
 I : *Sandal tola re wa papa. **Ena ma gumi** sola rai*
 S : *Pake refa la hoi tora wa*
 I : *Mansia ohe lau wa papa.*
- S : Keep walking well.
 I : The slipper is break. **Its strap** is break.
 S : Don't use it again. Take it.
 I : People will laugh.

In this conversation, there is only one personal pronoun stated by the female teenager here as the interlocutor with 18 years old that is *ena ma gumi* to responds the speakers's critic who is a male adult with 64 years old about the way she walks.

Ena is a personal pronoun used to represent a thing or animal. Here, the personal pronoun used to represent the slipper that in this case is the slipper's strap because it

includes as an adjective personal pronoun signed by the word *ma* between the main personal pronoun and noun.

Below the more explanations.

(1) Age

This personal pronoun used by the speaker to represent a thing. Of course age is not influencing this personal pronoun. Even there are the speaker and the interlocutor's age as the reference, but for this personal pronoun, both of them ages are not influencing the use of this personal pronoun.

(2) Gender

Similar with the previous factor's explanation, this personal pronoun is not depends on the gender of speaker or interlocutor. So, every genders can use it. As in English and Bahasa, this personal pronoun use is not influenced by their all genders because it is including as a neuter personal pronoun. So, the use of this personal pronoun in conversation is correct.

(3) Area

This personal pronoun is universally. It means, all Tidore people can use it without area exception, include Dokiri Sub-district. The other reasons are its politeness scale to use without exception gender and age, and also is

the only one often use to represent a thing. So the conclusion is area is not restricted the use of this personal pronoun.

b. Folarora Sub-district

This place located in the mountain area behind Soa-Sio City as the city of Tidore Island as the place of Tidore Palace called *Kadoton Kesultanan Tidore*. Folarora Sub-district is one of sub-district in Tidore District. Based on the interview, this place is still using Tidore language in people daily life but they are more choosing to use casual language when they are speaking with the children. Below the personal pronoun used.

Table 4.3 Personal Pronoun Used in Folarora

PP	FOLARORA											
	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A
I		Ngoto	Ngom		Ngori	-		-	-		Ngori due	-
		-	Fangare		-	-		-	-		-	-
		-	Fajaru		-	-		-	-		-	-
You		Ngon (pl)	-		Ngon (sing)	Ngon (sing)		Ngon	-		Ngon due	-
		-	-		Ngona	-		Ngona	-		-	-
We (Ngom)		Ngom	-		-	-		-	-		Ngom due	Ngom due
We (Ngone)		Ngone	-		-	-		Ngone na	-		-	-
They		Ona	-		Ona	Ona		-	-		-	-
He		Una	Una		-	Mina		-	-		-	-
She		Mina	-		-	-		-	-		-	-
It		-	Ena		-	-		Ena ma	-		-	-

PP : Personal Pronoun

□ : Polite for all all ages

■ : Impolite, but allowed for children and teenager only

- : There is no personal pronoun used

Empty : Don't using Tidore Language

C : Children

T : Teenager

Sing : Singular

A : Adult

1) Teenager to Teenager

a) Conversation 1

S : *Santi*
 I : *Mmm..*
 S : *Mega?*
 I : *Ua*
 S : ***Ngon*** *tagi kabe ne?*
 I : *Kangen **ngona** si*

S : *Santi*
 I : *Mmm..*
 S : *What?*
 I : *Nothing*
 S : *Where'll **you** go?*
 I : *Just miss **you***

In this conversation, there are two personal pronouns, they are *Ngon* and *Ngona* stated by two teenagers. The speakers are a male (S) and female (I) with 19 years old born and living in Folarora Sub-district.

Tidore language is different with English, where “you” is used to represent either plural or singular, meanwhile Tidore language differentiates them into plural and singular categories. The position of the word *ngon* (plural) in the conversation above is subject and *ngona* (singular) is the object in the sentence.

(1) Age

(a) *Ngon*

In the conversation, *ngon* is used by the speaker to represent more than one person include

the interlocutor attend in the conversation location. The observation result shows that the people meant by the speaker have a different ages. Two of them are teenager meanwhile another is adult. Based on this variable, this personal pronoun is polite to use without age exception because it is basically polite.

(b) *Ngona*

This personal pronoun used by interlocutor to answer the speaker's question about the aims she calls him by using *ngona* refers to the speaker. The interview proves that this personal pronoun is basically polite to use if the one presented is elder. In the conversation, the speaker presented by the interlocutor through this personal pronoun has the same age, so it is allowed to us as an intimacy.

(2) Gender

(a) *Ngon*

Ngon in English means "you" in plural version. Similar with English personal pronoun, "you" in Bahasa means *Kalian* has not differentiated by the gender. In politeness scale, *Ngon* includes as a polite personal pronoun.

(b) Ngona

In the conversation, the personal pronoun is stated by the female interlocutor to answer the question of male speaker. Even they both have a different gender, this personal pronoun is not influenced of it because the personal pronoun can be used without gender exception or in the other word called neuter.

(3) Area

(a) Ngon

This personal pronoun is universally means it's used by most of people using Tidore language every day. It supported by the conversation above, where it's taken from some speakers in Folarora Sub-district, one of sub-district in Tidore District, Tidore Island. All areas in Tidore have the same perception that this personal pronoun is polite to use of everyone.

(b) Ngona

Similar with the previous personal pronoun, *ngona* is also used of all people using Tidore language in their daily life. Besides that, all of areas in Tidore have one perception that this personal pronoun is impolite to use if the interlocutor that in this case is the

direct partner in speaking is elder than the speaker for 2 until 3 years. Because of that, area is not influencing the use of this personal pronoun.

b) Conversation 2

S : *Tagi ine **ngon fola** wa*

I₁ : *Hah?*

I₂ : ***Ngom** ho toma ngon fola ge dahe **ngon** ua*

S : *Refa ma*

S : Let's go to **your home**

I₁ : Hah?

I₂ : **We** went to your home but didn't see **you**

S : No need

The conversation above has three kind of personal pronouns stated by three teenagers speakers contains of a male speaker and two female interlocutors that two of them are 19 years old meanwhile interlocutor 2 is 18 years old who born and living in Folarora Sub-district meanwhile the interlocutor 2 is from Dokiri Sub-district. First is *ngon fola* means "your home" refers to interlocutor 1's house. The word *ngon* is an adjective pronoun where it must be put before a noun.

Second is *ngom* means "we" or in Bahasa means *kami* as a subject. In Tidore language, "we" is differentiated into two kinds, they are *ngom* means *kami* and *ngone* means *kita*. Here, the personal pronoun used by the interlocutor 2

refers to the people include in conversation except the speaker as the hearer.

The last is *ngon*. Different with the word *ngon* in conversation 1, *ngon* here means "you" in singular version or in Bahasa means *kamu*. The function in the sentence above as an object.

(1) Age

(a) *Ngon fola*

Generally, the word *ngom* is polite if it is used for every age. In the conversation above, the speaker and interlocutors are the teenagers, so in this conversation especially in the sentence "Let's go to your home", age is not influencing the use of personal pronoun.

(b) *Ngom*

Ngom in English means "we". Based on the politeness scale of personal pronoun in Tidore language, the word *ngom* includes as a polite personal pronoun either it used for teenager to adult, teenager to teenager or teenager to children.

(c) *Ngon*

Ngon includes as polite personal pronoun and it can be used to represent and to speaking with all of

ages. So, age is not influencing the use of personal pronoun in the sentence.

(2) Gender

(a) *Ngon fola*

In the conversation above, the personal pronoun used in statement by interlocutor 2 (female) “*Tagi ine ngon fola wa*” the word *ngon* means “your” is neuter. This personal pronoun can be used to represent someone we speak directly even they are male or female. Based on the explanation, this personal pronoun is not restricted by gender.

(b) *Ngom*

The next is the word *ngom* in statement by interlocutor 2 “*Ngom ho toma ngon fola ge dahe ngon ua*”. Similar with English, the words *ngom* means “we” is neuter. “We” means there is the interlocutor 2 among that group represented. The personal is stated refers to all people include in the conversation except the speaker as the one speak with. So, gender is not influence the use of this personal pronoun because in one group could be consists of two different gender.

(c) Ngon

This personal pronoun explanation is similar with the first personal pronoun in this conversation, it is *ngon fola*. The difference is in the type of personal pronoun. Here, the personal pronoun is singular and neuter means it can be used to represent someone no matter what gender she or he is. If we see from the speaker side, it also can be used of everybody. The conclusion is gender is not influencing the use of this personal pronoun.

(3) Area

(a) *Ngon fola*

Based on this factor, the personal pronoun is universally, especially the word *ngon* in that that noun phrase. That personal pronoun includes polite as the the perception of all areas in Tidore Island.

Based on area, it is differentiated by the habit of each area. First, some areas in Tidore are using *ma* between the personal pronoun and the noun, for example *ngon ma fola*. Second, they are using *na* between personal pronoun and noun, for example *ngon na fola*. They also using *ni* between personal pronoun and noun, for example *ngon ni fola*, and

another do not put all of them between personal pronoun and noun as like the speaker in the conversation uses. So, the conclusion is area have the influence to the use of this personal pronoun

(b) Ngom

This personal pronoun is also universally. Besides it is polite personal pronoun, it can be used by all ages and all genders. So, this personal pronoun is allowed to use in all areas in Tidore Island.

(c) Ngon

This personal pronoun is polite and use by all people every day. There is no restriction for some spesifict area to use this personal pronoun. So, area is not influencing the use of this personal pronoun.

c) Conversation 3

S : **Ngona tugas akhir** dadi rai Mister?

I₁ : Ne seba ulangan una waje **ngone** ulangan **una** ulangan ua

I₂ : Pamalas

S : Are **your final project** is done?

I₁ : It's almost examination day but he said that **we** will be examined and **he** will not.

I₂ : It's boring

There are three personal pronouns used by the speakers in the conversation above. Here the speaker is a

female teenager with 18 years old, the interlocutor 1 is also a female teenager with 19 years old meanwhile the interlocutor 2 is a male teenager with 19 years old. First, *ngona tugas akhir* means “your final project” is a type of adjective pronoun. As the explanation in conversation 1, the word *ngona* is rather impolite if it is used to speak with the elder people.

The second is the word *ngone*. *Ngone* means “we” or in Bahasa means *Kita*. In the conversation above, the word *ngone* used by the interlocutor 1 refers to herself and the speaker as the one the interlocutor 1 speaking with to touch the interlocutor 2. In this conversation, this personal pronoun function as a subject.

The last personal pronoun in the conversation is *una* means “he”. *Una* in the sentence refers to the interlocutor 2 as a third singular male represented by the interlocutor 2 when speaking with the speaker that in this case is a hearer of the interlocutor 1. Here, *una* is function as a subject.

(1) Age

(a) *Ngona tugas akhir*

The politeness scale of this personal pronoun based on age factor categorized as an impolite personal pronoun if the one presented is elder but the

interlocutor 2 as the one presented by the speaker is teenagers, so it does not allowed to use for intimacy reason.

(b) *Ngone*

For teenager's conversation, the personal pronoun *ngone* means "we" includes as a polite personal pronoun. Generally, *ngone* is polite personal pronoun that can be used by all ages.

(c) *Una*

The word *una* means "he" is a polite personal pronoun and can be use by all ages. Actually, there is no impolite word for this personal pronoun in Tidore language.

(2) Gender

(a) *Ngona tugas akhir*

In the conversation, the word *ngona* is neuter. It means can be used to represent either male or female. Here, the personal pronoun used by the speaker to represent the interlocutor 2 as a male who is the one she asks about. From the word neuter, we got that this personal pronoun is not influenced by gender.

(b) *Ngone*

The same case with personal pronoun in English, the gender is not influencing the plural personal pronoun. Here, the personal pronoun used by the interlocutor 1 to represent herself and the speaker. Even they both are females, it doesn't mean this personal pronoun is influenced. So in the one asked side that is the interlocutor 2 who is a male, this personal pronoun is still not be influenced by those genders.

(c) *Una*

In the conversation, the personal pronoun is used refers to the interlocutor 2 as a third singular male when speaking with the interlocutor 1. This personal pronoun is only influenced by the one presented's gender that is a male. So, gender is influenced the use of this personal pronoun.

(3) Area

(a) *Ngona tugas akhir*

Similar with English, this personal pronoun signed by the noun after the personal pronoun as the adverb. In this conversation, the personal pronoun *ngona* is put before the words final project. For area

factor, this personal pronoun is universally and there is no restriction for using this personal pronoun.

There are two types of this personal pronoun based on the habit of each areas, where they put *ma*, *na* or *ni* between the personal pronoun and the noun or do not put at all, for example the personal pronoun used in this conversation. So, the area just influences the use of *ma*, *na* or *ni* in this personal pronoun.

(b) Ngone

Similar with the previous personal pronoun, area is not influencing the use of this personal pronoun because it's universally. Besides it's polite, this is also has no another word to represent this kind of personal pronoun.

(c) Una

In Tidore language, most of people in every area use this in their daily life to represent someone has the masculine gender. Besides that, this personal pronoun is polite. So, the conclusion is area is not influencing the use of this personal pronoun.

d) Conversation 4

S : *Ngona gosa **ona** re tagi be?*

I : *Tagi kliling wa*

S : Where will you bring **them**?

I : Just roving around here

In the conversation above, the personal pronoun used is *ona* stated by the speaker as male teenager with 19 years old with a same age female. *Ona* here means “them” where it functions as an object and includes as plural personal pronoun refers to two female friends of the interlocutor.

(1) Age

The speakers in this conversation are teenagers or people under 21 years old. Based on the interview data, the word *ona* can be used by every age. Besides that, this polite personal pronoun has no another word represents impolite personal pronoun.

(2) Gender

As the explanation above, the word *ona* here means “them” and includes as plural personal pronoun. It is similar with English, the plural personal pronoun is not influenced by the gender or in another word it is neuter. So, this personal pronoun can be used to represent the both of gender.

(3) Area

Basically, this personal pronoun is used in every area in Tidore Island because this is the only one personal pronoun represents *mereka*. Because this personal pronoun is universally, area is not influencing the use of this personal pronoun.

e) Conversation 5

S : *Lambat ge, ge sari nge maha tagi toma Soa-Sio tai*
 I₁ : *Yam **ena na bahasa** ua jo*
 I₂ : *Yam **ngone na bahasa hari-hari***

S : Too late, it must be go to Soa-Sio for finding it.
 I₁ : It's not about asking **its language**
 I₂ : It's about **our daily language**

In this conversation, the speaker above is a male teenager with 19 years old meanwhile the interlocutor 1 and 2 are females with 19 and 18 years old. The personal pronouns used here are *ena na bahasa* and *ngone na bahasa hari-hari*. *Ena* in the noun phrase *ena na bahasa* is one of personal pronoun in Tidore language means "it" that used to represent a thing or animal.

In this conversation, *ena* has an addition with the word *na* as the characteristic of adjective pronoun, so the meaning will be "its". The type of this personal pronoun is adjective pronoun where it must be put before a noun. Meanwhile

Ngone na in the noun phrase *ngone na bahasa hari-hari* means “our”. As the explanation in the previous conversation, *ngone* means “we” or in Bahasa called “kita” if the function is a subject. In this conversation, this personal pronoun is adjective pronoun.

(1) Age

(a) *Ena na bahasa*

This personal pronoun is used by the interlocutor 1 refers to the language when responding the speaker’s statement. Based on the interview, it can be used of all ages, either children, teenager or adult and its polite. Besides that, there is no impolite word for this personal pronoun.

(b) *Ngone na bahasa hari-hari*

As mentioned above, this personal pronoun stated by the interlocutor 2 who also responding the speaker’s statement. Based on interview, this personal pronoun is basically polite and can be used without considering the speakers age or the people include in the conversation. So, age is not influencing this personal pronoun use.

(2) Gender

(a) *Ena na bahasa*

Besides this personal pronoun is neuter, the usage is not limited by the gender. It means the both of genders can use it when speaking in their daily life. It can be seen in the conversation above, where the interlocutor 1 uses that personal pronoun in her statement when she is speaking with the male speaker, so does the speaker.. This personal pronoun includes as polite personal pronoun.

(b) *Ngone na bahasa hari-hari*

Gender means talk about male and female. In this conversation, the personal pronoun uses by the interlocutor 2 who is a female explains to the male speaker that the research is about their daily language, it means about the language of them all.

The use of this personal pronoun is not restricted by the gender. So, the conclusion is all genders can use this personal pronoun. This personal pronoun includes as polite personal pronoun depends on the context of sentence. In the conversation above, it includes as polite word.

(3) Area

(a) *Ena na bahasa*

Basically, area just influences the use of *ma*, *na* or *ni* in this personal pronoun. In the conversation, the speaker uses *na* between the personal pronoun and the noun. It can be seen in this statement “*yam ena na bahasa ua jo*” the interlocutor 1 living in Folarora sub-district. About the use of *na*, it depends on the habit of every area but it still has the same meaning. For Folarora sub-district, most of the people there using *na* to put between the personal pronoun and the noun.

(b) *Ngone na bahasa hari-hari*

This personal pronoun is universally, all of people in Tidore must use this in their language every day. The same case with the previous personal pronoun, are just influences the use of *na* in that personal pronoun. Besides this personal pronoun is polite, there is no another word to represent the same personal pronoun.

f) Conversation 6

- S : *Nge ge rekam ngon dokiri tau dofu bahaya rai*
 I₁ : *Dokiri due rai*
 I₂ : **Ngom due** rai ma. Ganti **ngon due** wa
 S : *Ge rekam Santi due wa*
 I₁ : *Rai*
 S : *Ge rai marua*
 I₁ : *Rekam sado moda hai rai*
 I₂ : *Ngihni ngona to wa*
 S : *Ejeh, rekam **ngori due** ifa*
- S : It's already enough just by recording in Dokiri
 I₁ : Dokiri is done
 I₂ : **Ours** was done. It's time for **yours**
 S : So record Santi's
 I₁ : Done
 S : So it's already done
 I₁ : The recording makes my mouth weary
 I₂ : Just only you
 S : No, don't record **mine**

There are three personal pronouns used by the speakers in this conversation section, they are *ngom due*, *ngon due* and *ngori due*. All of them include as the possessive pronoun sign by the word *due* behind the personal pronoun.

Similar with adjective pronoun, in Tidore language, possessive pronoun also has *ma na* and *ni* but the difference is they are put before the word *due* not before a noun. For examples, *ngori na due*, *ngori ma due*, *ngori ni due* means "mine". The words *ma*, *na* and *ni* do not change the meaning. Meanwhile in this conversation, the speakers do not use those words.

First is *ngom due*. This personal pronoun means “ours” or in Bahasa means “punya kami or milik kami” not yours. The second is *ngon de*. As the explanation above, the word *ngon* has two maning. *Ngon* means “you” as singular and as the plural. In this section, the speaker uses the plural one. So th meaning of *ngon due* will be “yours” or in Bahasa mens *punya kalian* or *milik kalian*.

The thid is *ngori due*. This personal pronoun means “mine”. The etimology of this word is *ngori* means “I” as subject an “me” as the object. The position of this personal ponoun is the possessive pronoun so it is signed by te word *due* behind the personal pronoun. *Due* represents possessive of a person or thing.

(1) Age

(a) *Ngom due*

As the explanation above, all speakers are teenager. The use of this persnal pronoun is free for all ages because its polite. It means, the statement of the interlocutor 2 to the speaker is correct and polite.

(b) *Ngon due*

This personal pronoun also states the interlocutor 2 to the speaker. Based on age factor, this personal ponoun includes polite and can be used by

all ages cause there is no limitation. Moreover, the both speakers have the almost same ages. So, the age is not influences the use of this personal pronoun.

(c) *Ngori due*

For this factor, this personal pronoun is actually impolite if it is used when speaking with the elder people cause the speaker will look like an arrogant person with no etiquette. But it is better to use when speaking to the teenager or the people younger than us. So, for this personal pronoun, the age is very influences its usage.

(2) Gender

(a) *Ngom due*

Ngom due in this conversation is plural personal pronoun mean "ours". It means, the speaker also includes as that personal pronoun. Similar with English and Bahasa, in Tidore language, the gender is not influencing the use of this personal pronoun. Moreover, it's polite to use of everyone either male, female, children, teenager or adult. So the conclusion is gender is not influence the use of this personal pronoun.

(b) *Ngon due*

The same explanation with the previous personal pronoun, *ngon due* here is plural means “you” or in Bahasa is *kalian*. *Ngone due* can be used of every ages. Besides that, its polite to use. So, gender is not influencing the use of this personal pronoun.

(c) *Ngori due*

Ngori due means “mine”. For this factor, *ngori due* includes as a neuter personal pronoun. In Tidore language, the more obvious the gender of personal pronoun, more polite it is. This personal pronoun is impolite to use if the interlocutors are elder than the speaker but it is polite used by the teenager when they are speaking with the same age of them or younger than them. So, in this conversation, the personal pronoun is allowed to use.

(3) Area

(a) *Ngom due*

For this factor, this personal pronoun is universally. It means the people in every Tidore sub-districts are using it. All of sub-districts are in one perception that this personal pronoun is polite to use.

(b) *Ngon due*

Ngon due also includes as the universal personal pronoun. It's similar with the previous personal pronoun, this polite personal pronoun also used of every sub-districts in Tidore Island.

(c) *Ngori due*

There is no difference between this personal pronoun and the two previous personal pronoun. It's also used by all people in Tidore Island. They are also in one perception that this personal pronoun better to use by the teenager to the same age of them or to the children.

g) Conversation 7

- S : *Ine tau ngon fola ma. Tagi,*
 I : *Ine gahi mega tau?*
 S : *Ma ine carita tau wa, maha **ngoto** sari ena na mansia*
 I : *Oe tagi. Maha **ngoto** sms bos ras*
- S : Let's go to your home. C'mon.
 I : What are we doing there?
 S : Just for chatting, and I'll find the samples.
 I : Well, let's go. Wait, I'll send Boss the message first.

In this section of conversation, the speakers are still same, there is only one personal pronoun here but used by two different genders but same age, it is *ngoto*. *Ngoto* means "I" as a subject. It can be seen in the statement ".....*maha*

ngoto sari ena na mansia” means “I’ll find the samples” and “*Maha ngoto sms bos ras*” means “I’ll send Boss the message first.

(1) Age

The personal pronoun in this conversation is stated by two same age that is 19 years old. Basically, *ngoto* includes as an impolite personal pronoun. For Tidore people, *ngoto* sounds a little sarcastic. *Ngoto* is better to use by the adult to adult, or adult to the people younger than them, but it will be impolite of the adult use this personal pronoun when speaking with the people elder than them.

The same thing with teenager, this personal pronoun is better to use when speaking with the people in the same age of them or younger than them such as children. On the contrary, will be impolite if the interlocutor is someone elder than the teenager. So, age is influencing the use of this personal pronoun.

(2) Gender

This personal pronoun includes as a neuter personal pronoun. It means can be used by all genders, either male or female. So the personal pronoun used by the two speakers above is correct and polite to use.

(3) Area

Basically, the personal pronoun in the different statement and speakers is used by all people in Tidore because it's includes as a universal personal pronoun. This conversation has been recorded in Folarora sub-district as one of sub-district in Tidore Island, it proved that there is no limitation of the usage of this personal pronoun based on area factor.

h) Conversation 8

S : *Ngona foli kartu baru rai?*
 I : *Kambo se foli*
 S : *Maha sinyota toma **ngori** ma*

S : Have you bought a new sim card?
 I : I'll buy later
 S : Entrust it to **me**

In the conversation consists of two speakers. The speaker is a female teenager and the interlocutor is the opposite gender those both of them are 19 years old. There is only one personal pronoun the speaker uses. Here, *ngori* means "me" functions as the object. In this section, this personal pronoun includes as object.

(1) Age

In the conversation, the personal pronoun is used by teenager to another teenager. As the explanation

before, *ngori* will be allowed to use if the interlocutor has the same age or younger than the speaker, so its allowed.

The conclusion is age influences the use of this personal pronoun.

(2) Gender

The speakers in the conversation have a different gender, the speaker (S) is a female and her interlocutor (I) is a male. Basically, this personal pronoun is neuter and can be used by all genders but it includes as an impolite personal pronoun. The politeness scale of this personal pronoun is not influenced by gender but only the age.

(3) Area

This personal pronoun is universally. It is used by all people in Tidore Island every day. There is no limitation based on area factor for this personal pronoun usage. Based on politeness scale, Tidore people in every sub-district has one perception that this personal pronoun is impolite to use if the interlocutor is elder than the speaker

i) Conversation 9

S : *Ngona tora karo Minham tau*

I : *Nage?*

S : *Minham.*

I : *Hayyah. **Mina** sari tagi tau ge*

S : Go to invite Minham.

I : Who?

S : Minham

I : Huftt. **She** will go to another place

There is only one personal pronoun in this conversation section. It is *mina* means “she” stated by a female teenager with 19 years old to a male teenager who has the same age. This personal pronoun used refers to a female friend of the two speakers above who is also categorized as a teenager. The type of this personal pronoun is subject.

(1) Age

Based on age factor, this personal pronoun can be used of all ages. As the conversation above, this personal pronoun is allowed to use byb the speaker above. For more, it can be used by the teenager to represent the same age of them, the person younger than them or the person elder than them.

In this conversation, this personal pronoun used to represent a female teenager as their friend. So, could be

concluded that the use of this personal pronoun is not restricted by the age.

(2) Gender

For the personal pronoun used in the conversation itself includes as polite personal pronoun for feminine gender, but it's not restricted what gender allowed to use because it's universally. There is no impolite word for this personal pronoun, so could be concluded that even this personal pronoun is for represent the third singular for feminine gender, but every gender can use it to represent her.

(3) Area

Basically, this personal pronoun is used of every people in Tidore Island. In the conversation, the location is in Folarora Sub-district, one of sub-district in Tidore Island. The conclusion is area is not influencing the use of this personal pronoun.

2) Teenager to Adult

a) Conversation 1

S : *Om Boman*
 I : *Aa?*
 S : *Re cewe penelitian re wa. Wawancara ngon kambo ras*

S : Om Boman
 I : Aa?
 S : This girl is researching. Let's interview **you**.

This conversation consist of two speakers, the speaker is a female teenager woith 19 years old (S), and her interlocutor is a male adult with 47 years old (I). In this conversation, there is only one personal pronoun used by the teenager. The personal pronoun used is *ngon* means "you" in singular refers the speaker direct interlocutor. This personal pronoun function as an object. It can be seen in the conversation above, statement by the speaker "...*wawancara ngon kambo ras*" means "Let's interview you".

(1) Age

As the explanation above, the speakers have the different age. Based on this factor, the use of personal pronoun by the speaker above includes as a polite personal pronoun. *Ngon* in Tidore is better than *Ngona*. This personal pronoun sounds more polite because it sounds like we are respecting the interlocutor. Moreover, the interlocutor is elder than the speaker as like in this conversation. So, the age range of the speaker and interlocutor have to be considered.

(2) Gender

This personal pronoun is neuter, it means can be used represent all genders. As in this conversation, the personal pronoun used a female speaker to her male interlocutor. Based on the user, this personal pronoun can be used by every genders, includes the speaker in this conversation. So, gender is not influencing the use of this personal pronoun.

(3) Area

This personal pronoun includes universally, because all people in Tidore who use Tidore language everyday are also using this personal pronoun. This personal pronoun is considered as polite personal pronoun by all of Tidore people. That's why this personal pronoun is often to use. Based on this explanation, area is not influencing the use of this personal pronoun.

b) Conversation 2

- S : *Ela ia ras*
 I : *Kabe?*
 S : *Toma fola wa*
 I : *Ooh. Nage tropol re:*
 S : *Oo, nge **ngom due***
 I : *Waje papa om bau ras*
 S : *Oh jou, maha **ngom waje***

S : I have to go
 I : Where?
 S : To the house
 I : Ooh. Whose trowel is this?
 S : Oo, that's **ours**
 I : Tell Papa, I'm borrowing this.
 S : Oh of course, I'll tell soon

There are two different personal pronouns the speaker as a female teenager with 19 years old when speaking with an male adult who has 47. The personal pronouns are *ngom due* means “ours” or in Bahasa means *milik kami* as a kind of possessive pronoun and another is *ngom* means “I” as a kind of subject personal pronoun.

Even the both personal pronouns have the same word but it's totally different. *Ngom* can be used to represent I, me, my, and mine, also can refers to the plural personal pronoun such as we, us, our and ours or in Bahasa means *kami*. In this conversation, the word *ngom* in *ngom due* refers to the speaker and her family meanwhile the *ngom* as the second personal pronoun refers to the speaker self only.

(1) Age

(a) *Ngom due*

This personal pronoun as a kind of adjective pronoun stated by the teenager speaker to represent her and her family's stuff borrowed by the interlocutor above.

Based on age factor, this personal pronoun is allowed to use because it's actually polite. This personal pronoun can be used by everyone in speaking without age exception, it means age is not restricting the use of this personal pronoun.

(b) Ngom

The personal pronoun used by the speaker refers to her ownself. If we see the politeness scale of this personal pronoun, *ngom* is more polite than *ngori*. Both of personal pronoun have the same meaning but *ngori* sounds more sarcastic. In this conversation, the personal pronoun used when speaking with an adult interlocutor who is older than the speaker. So, the age of interlocutor has to be considered when using this kind of personal pronoun.

(2) Gender

(a) Ngom due

This personal pronoun includes as a plural pronoun. Similar with English, gender is not influencing the use of this pronoun. In another word, all gender can use this personal pronoun to represent themselves. Besides that, this personal pronoun is not also considering the use based on interlocutor's

gender. It means, the gender of interlocutor is not influencing the use of this personal pronoun. In this conversation, even the speakers gender are opposite, this kind of personal pronoun is allowed to use.

(b) Ngom

This personal pronoun includes as a neuter personal pronoun means all gender can use this personal pronoun. In this conversation, the personal pronoun used by a female when she is speaking with the opposite gender. Because it's neuter. The personal pronoun is not influenced by the gender of people include in this personal pronoun.

(3) Area

(a) Ngom due

Usually, this personal pronoun used by all people in every are that use Tidore language in daily life. The reason is it includes as polite personal pronoun, besides that, it can be used by everyone even in speaking with the elder people. All people in every are in Tidore Island have one perception that this personal pronoun includes as polite personal pronoun. So, area is not restricting the use of this personal pronoun.

(b) *Ngom*

Similar with the previous personal pronoun, this is also includes as polite personal pronoun and often to use, so it is allowed to use in all areas that using Tidore language every day. So, can be concluded that this personal pronoun is universally. Based on the explanation, area is not restricting the use of this personal pronoun.

c) Conversation 3

- S : *Oe Mister*
 I : *Jou suba*
 S : *Ngona jaru dofu lau ee*
 I : *Lila wa, ge karna **fangare** gaga to*
 S : *Hahaha. Falang moi bolo*
 I : *Pilih bato. Hahaaa*
- S : *Hey Mister*
 I : *Yes*
 S : *You have many girls*
 I : *See, that's because I'm handsome*
 S : *Hahaha. Give me one please*
 I : *Choose please. Hahaaa*

The conversation consists of two speakers with different ages, they speaker is male adult with 47 years old meanwhile the interlocutor is a male teenager with 19 years old. In their short conversation, there is only one personal pronoun used, that is *fangare* means "I". functions as a subject. Below is the more explanations.

(1) Age

As the introduction explanation above, the personal pronoun user is a teenager used when speaking with an adult person. The use of this personal pronoun is correct and polite to use. In Tidore language, this personal pronoun includes as the most polite personal pronoun. So, it is better to consider the age of interlocutor, automatically age is influence this personal pronoun use.

(2) Gender

This personal pronoun categorized as masculine personal pronoun in which it is only used to represent a male. In English, the use of "I" is neuter, means all of gender can use it but Tidore's personal pronoun is different, one of the example is this personal pronoun. So, gender is influence the use of this personal pronoun.

(3) Area

Ago, this personal pronoun is universally. All of people in Tidore more use this personal pronoun in their daily life. As times go by, one by one area in Tidore is not using this in their daily speaker. Fortunately, there are some specifict areas still using this personal pronoun, one of them is Folarora sub-district.

This personal pronoun considered more polite to use when speaking with the elder people than another personal pronoun. Based on the explanation, the environment and habitual of each area influencing the use of this personal pronoun.

d) Conversation 4

- S : *Nage ge?*
 I : *Nage? **Ona** re?*
 S : *Mmm..*
 I : *Oo **ona** tagi penelitian.*
 S : *Malofo surai?*
 I : *Ua, **mina** re to.*
- S : *Who they are?*
 I : *Who? **Them**?*
 S : *Mmm..*
 I : *Oh **they** are researching.*
 S : *Both?*
 I : *No, only **her**.*

There are three different personal pronouns stated the female teenager interlocutor with 19 years old (I) when speaking with an male adult (S) with 47 years old. The first personal pronoun is *ona* means “them” functions as an object. This personal pronoun refers to the two friends with interlocutor’s female friends.

The second personal pronoun is also *ona* but here functions as a subject means “they”. This personal pronoun is also refers to the two female friends with the interlocutor.

The last personal pronoun is *mina* means “her” functions as an object. This personal pronoun stated by the interlocutor to answers the speaker’s question refers to one of her female friend who is doing her research.

(1) Age

(a) *Ona*

The personal pronoun is stated by the interlocutor who has a younger age than the speaker. For this personal pronoun, all people in all ages can use this in speaking because it’s polite. This personal pronoun is not depending on how the age range of the the user and the partner in speaking, either they are children, teenager or adult include the one presented age that in this conversation is teenager.

(b) *Ona*

Similar with the explanation above, this personal pronoun is not depending on the ages. All of age can use this personal pronoun to represent every people no matter what the age of our interlocutor. It means, it still be a polite personal pronoun no matter with whom we speak. The conclusion is age is not influencing the use of this personal pronoun.

(c) Mina

The explanation above states this personal pronoun refers to someone as third singular person with a feminine gender. In this conversation, this personal pronoun used by the teenager interlocutor (19) when speaking with her partner in speaking (47) to represent her friend (21). Even the speaker and the interlocutor have the different age, this personal pronoun still polite to use. In the one presented side, there is no problem between them both about the use of this personal pronoun.

(2) Gender**(a) Ona**

In the conversation, there are two different gender as the speakers and the people presented. The speaker is male and his interlocutor who use this personal pronoun is a female to represent the two females with her. Based on the speaker's relation, there is no restriction of gender to the use of this personal pronoun. So, this polite personal pronoun can be used in this conversation with whoever the speaking partner in conversation, include the people presented's gender.

(b) Ona

The same case with the previous personal pronoun, even they have the different function, the use is still the same. The different kind of personal pronoun cannot be change the basic rule of this personal pronoun use.

(c) Mina

Based on the explanation above, it can be seen that this personal pronoun used only to represent third singular female. So, in the one presented side, gender is influencing the use of this pronoun but it is not influencing based on what is the gender of out partner in speaking.

(3) Area**(a) Ona**

Generally, this personal pronoun used in all areas subject and its object. Besides its personal pronoun includes as the polite personal pronoun, this personal is the only one often used by all people using Tidore language because it's usually use in their casual conversation.

(b) Mina

As the explanation above, this personal pronoun used to represent third singular female. In Tidore language, this personal pronoun is often to use in daily speaking by all people in Tidore. This personal pronoun includes polite so the Tidore people use this every day. So, area is not restricting the use of this personal pronoun.

e) Conversation 5

- S : *Aa Santi.*
 I : *Jou*
 S : *Papa tagi karja nange?*
 I : *Jou **una** kari ela to*
 S : *Ci lahi pondak ngai rao ras*
 I : *Jou lila wa*
- S : *Santi.*
 I : *Yes*
 S : *Is Papa went to work?*
 I : *Yes, **he** just left*
 S : *Ci want some of pandan leaves*
 I : *Yes, please*

There is one personal pronoun used in this conversation by two speakers with different ages. The personal pronoun is *una* stated female teenager with 19 years old as the interlocutor of a female adult speaker with 30 years old. The personal pronoun means “he” refers to the

interlor's father. This personal pronoun in conversation functions as a subject.

(1) Age

As mentioned above, the two speakers have a different age. Based on this factor, ages is not influencing the use of this personal pronoun either from speaker, interlocutor or the one presented's age because it's polite to use of every one. The conclusion is age is not influencing the use of this personal pronoun.

(2) Gender

Based on the speakers's gender, they both have the same gender that is a female but the one presented is a male. In conversation, the one presented by the interlocutor is her father. In this kind of personal pronoun, the gender of speakers is not influencing the use of this personal pronoun but it depends on the one presented's gender. Because the father is a male so this personal pronoun is polite and correct to use.

(3) Area

Basically, this personal pronoun is universally, it means all people in Tidore are using this personal pronoun when they are speaking. All areas in Tidore have the same perception that it's includes as a polite pronoun

so they agree to use this every day. Moreover, the gender of this personal pronoun is obvious and can be use by all ages. So, area is not restricting the use of this personal pronoun.

f) Conversation 6

S : *Santi eee*

I : *Jou*

S : *bau cici ras! Cici paha ua re*

I : *Oo jou maha **fajaru** lila. Ci, **ena** sari sawa yal re.*

S : *Santi eee*

I : *Yes*

S : *Borrow me the knife! The knife is not sharp*

I : *Oh, I'll take it. Ci, **it** almost break*

In this conversation, there are two kind of personal pronouns used by the 19 years old female teenager interlocutor (I) as the user of this personal when speaking with the female adult speaker (S) with 30 years old. The two personal pronouns are *fajaru* means "I" in feminine version functions as a subject.

The second personal pronoun is *ena* means "it" functions as a subject in conversation. Below are the more explanations

(1) Age**(a) Fajaru**

As mentioned above, there are two different age in this conversation. Based on this factor, this personal pronoun is politest to use by someone younger when she is speaking with the elder people.

In this conversation, the personal pronoun used by the interlocutor to represent herself and it's correct and consider as a polite personal pronoun. So, we age of the interlocutor is influencing the use of this personal pronoun.

(b) Ena

As the explanation, this personal pronoun here means "it" in which it refers to a thing or animal. Here, this personal pronoun used by the interlocutor to represent a knife will be borrowed by the speaker. Based on age factor, this personal pronoun is not be influenced by the age of speakers because it's polite and can be used by all people in all age. So, age is not influencing the use of this personal pronoun.

(2) Gender

(a) *Fajaru*

Here, the personal pronoun functions as a subject. Different with English, this kind of personal pronoun in Tidore language is influenced by the gender of the speaker. *Fajaru* means I but it should be use to represent a female, it means a male cannot use this to represent himself.

In Tidore language, the more obvious the gender of interlocutor especially in this kind of personal pronoun, the more polite it is. This personal pronoun obviously show the gender of the speaker that is as a female and it can be use by a female only. So, it's polite to use.

(b) *Ena*

In this conversation, the pronoun states by a female. The personal pronoun is refers to the knife in which doesn't have a gender because it is a thing. This personal pronoun is not influenced by the gender, neither the gender of the its speakers nor itself gender. So, this personal pronoun is correct and allowed to use by the speaker in this conversation.

(3) Area

(a) *Fajaru*

Early, this is includes as a polite pronoun used by most of people in Tidore when they are speaking. As times goes by, this personal pronoun no longer become the personal pronoun used every day in the most area in Tidore language especially for the teenager.

For some specifict areas, they are still using this personal pronoun in speaking. One of the examples is in this research location, that is Folarora sub-district. Folarora sub-district placed in mountain area of Tidore. Here, the politeness in speaking still be considered. So basically, this personal pronoun is not influenced by area, but it is just about the original culture that almost extinct by the time and modernism.

(b) *Ena*

Generally, this personal pronoun used in all areas. This word includes as the only one can represent this kind of personal pronoun. In every Tidore areas, the people use this to substitute a thing or animal. In this conversation, the personal pronoun is used by the speaker to represent a thing that is a

knife. So, area is not restricting the use of this personal pronoun.

c. Afa-Afa Sub-district

Based on the oral story, Afa-Afa comes from Ternate language that is "*Afa-Afa*" or in Tidore Language is "*Ifa-Ifa*" meand "Don't". Story states that one day some people from Ternate were moved from Ternate because did not endure to the treatment of Sultan Ternate. So, they were angry and moved to Tidore without giving the information to the Sultan.

After arrived to Tidore, they meet some people in Tidore and said to them for keeping this as a secret by saying "*afa..afa*" or "don't tell this to another we are from Ternate". Finally, they were building the a village that they called Afa-Afa.

Even oral story states they were from Ternate, the environment makes them speak in Tidore language until now but casual language is still be use, moreover to the children. This place is located in mountain area behind Mareku Sub-district approximately in 7 kms from Rum Harbour. The people there are working as farmer, teacher, nurse, employee and entrepreneur. Similar with the previous research location, farming is the main job in there. Based on the research, below are the personal pronoun used by the teenagers.

Table 4.4 Personal Pronoun Used in Afa-Afa

PP	AFA-AFA											
	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A
I		Ngori	Ngori		Ngori	-		-	Ngori ma	-		-
You		Ngona	-		-	-		-	-	-		Ngon due
We (Ngom)		-	-		-	-		-	-	-		-
We (Ngone)		Ngone	-		-	Ngone		-	Ngone ma	-		-
They		-	Ona		Ona	-		-	-	-		-
He		Una	-		-	Una		Una ma	-	-		-
She		Mina	Mina		-	-		Mina ma	-	-		-
It		-	-		-	-		Ena ma	-	-		Ena ma due

PP : Personal Pronoun

Sing : Singular

☐ : Polite for all all ages

■ : Impolite, but allowed for children and teenager only

■ : Impolite, used to speak with adult

- : There is no personal pronoun used

Empty : Don't using Tidore Language

C : Children

T : Teenager

A : Adult

1) Teenager to Teenager

a) Conversation 1

S : We kota **ngori** isa ras

I : Kabe?

S : Maku dagal **ona** cet linga tina **ngona** waro ua bolo?

I : Ge cabe a!

S : Hey, take **me** there please

I : Where?

S : Help **them** painting the road, don't **you** know?

I : So, hurry up!

In conversation consist of two speakers as the teenagers of Afa-Afa sub-district. The speaker (S) is 15 years

old and his interlocutor is 17 years old. There are three personal pronouns they use in this conversation section. First, *ngori* means “I” as the subject. Second, *ona* means “them” as an object and the last is *ngona* means “you” as a subject those all are stated by the speaker (S).

(1) Age

(a) *Ngori*

In the conversation, the speakers are the teenagers. Even if they both have different age, they include as one group. As the explanation before, this personal pronoun is impolite to use if the interlocutor is elder than the speaker. Even the interlocutor is elder, this personal pronoun is still allowed to use. The conclusion is the age of interlocutor is influencing the use of this personal pronoun.

(b) *Ona*

This personal pronoun is polite to use of every age. Besides that, there is no another word to represent this personal pronoun. Based on the explanation, age is not restricting the use of this personal pronoun, include the two teenagers in the conversation above.

(c) Ngona

Ngona means “you”. This personal pronoun sounds sarcastic in the elder people hear if the speaker is younger than them. This personal pronoun includes as impolite personal pronoun but it doesn't matter to use by the teenager to another teenager, the teenager to the children, the adult to the teenager or the adult to another adult as an intimacy reason. Of course, it can be used in casual situation or informal situation.

(2) Gender

(a) Ngori

The speakers in this conversation are males. For this personal pronoun, gender is not influencing the use because it's neuter. Neuter means it can be used by male or female.

(b) Ona

Ona can be meant they or them depends on the function of this personal pronoun. In this conversation, the personal pronoun means “them” as an object. This personal pronoun that the speaker meant is some people who painting the road. There is no scope for the user of this personal pronoun. In another word, it

can be used of male or female. So, for this conversation, the speaker is allowed to use.

(c) Ngona

In Tidore language, it is not restricted by the gender. It means, this personal pronoun can be used whatever the gender of interlocutor is. In the conversation above, this personal pronoun is used by a male to represent the male as his interlocutor but not only that, it can be used to speaker with the female interlocutor. The conclusion is, gender is not influencing the use of this personal pronoun.

(3) Area

(a) Ngori

Basically, this personal pronoun is used in every area. As long as the speaker still consider with whom they speak, it doesn't matter. All areas in Tidore have the same perception that this personal pronoun sounds sarcastic and impolite to use, but it depends on who is our interlocutor. If they are elder than the speaker, so it's totally impolite, on the contrary, this personal pronoun can be used in casual situation with the same age as the interlocutor or they are younger than the speaker.

(b) Ona

The same case with the previous personal pronoun, this is also used by Tidore's people in all areas. Besides it's polite to use, there is no another word to represent this kind of personal pronoun. So, area is not influencing the use of this personal pronoun.

(c) Ngona

Even it sounds sarcastic and impolite to use, this personal pronoun is still be used by all people in Tidore at casual situation. They are still in one perception that this personal pronoun is allowed to use by all people depends on who is their interlocutor. As long as the interlocutor is elder than the speaker, this personal pronoun is allowed to use. It also happens on the contrary.

b) Conversation 2

S : *Onco, lahi Nindi nomor wa*

I : *Nomor spato?*

S : *Hp wa*

I : ***Mina*** *pake hp ua*

S : *Mega se?*

I : ***Mina ma papa*** *toa ua*

S : *E jou e.*

- S : Onco, Nindi's number, please
 I : The shoes's number?
 S : It's number ponsel
 I : **She** doesn't use it
 S : Why?
 I : **Her father** doesn't allow it
 S : Oh my Godness

In the conversation the speaker and interlocutor (female teenagers with 15 years old) about their female friend (15), there are two kind of personal pronouns appear. They are *mina* means "she" stated by the interlocutor and *mina ma papa* means "her father" in the statement "*Mina ma papa toa ua*". Even there is the same word, they have the different type of personal pronoun. *Mina* includes as subject and *mina ma papa* is adjective pronoun.

(1) Age

(a) *Mina*

Mina here means "she" function as a subject used by the interlocutor to represent her same age friend when speaking with her friend who has the same age also. This personal pronoun can be used by all ages. In another word, this personal pronoun can be used all age of user and with everyone to substitute all age of the person substituted. So, age is not influencing the use of this personal pronoun.

(b) *Mina ma papa*

The same case with the previous personal pronoun, this personal pronoun's explanation is still same, in which there is no limitation of this personal pronoun and user and the girl is presented based on their ages.

(2) Gender

As the explanation above, *mina* can be meant "she" a subject and her+(thing/person) as the adjective. The different personal pronouns in this conversation is influenced by the gender of the people presented that in this case is the speakers's female friend.

(3) Area

(a) *Mina*

Generally, this personal pronoun is used in every area in Tidore Island. It means this personal pronoun is universally. Besides this personal pronoun is polite use of everyone either they are children, teenager or adult, there is no another word to represents female in third singular except this personal pronoun is another reason for this personal pronoun often used in all Tidore area.

(b) *Mina ma papa*

There is a little difference between this personal pronoun and the previous about the form of adjective pronoun based area factor. In the previous explanation in Folarora Sub-district, the form of adjective pronoun in Tidore is consist of two, first is they are using *na* between the personal pronoun and noun and another is not. For example, *mina na buku* and *mina buku* means “her book”.

Meanwhile in Afa-Afa sub-district, they are using *ma* between the personal pronoun and the noun. As the explanation before, the use of *ma*, *na* and *ni* is not influence the meaning of a statement. So, the conclusion can be area is only influence the use of *ma*, *na* and *ni* and not influencing the personal pronoun usage at all.

c) Conversation 3

- S : *Mote ngori ras*
 I : ***Ngori*** maya yang, motor ruba
 S : *Ah?*
 I : ***Ena ma bensin*** hotu
 S : *Atige sterek*
 I : *Oe, **ena** ruba rea rasi kari ngori waro ge*
 S : *Tagi fu ma. Hahaha*
 I : *Ge mangai la **ngone** lofo tagi skarang ma*
 S : *Tenga, tenga.*

S : Accompany me please
 I : **I** can't, the motorcycle is broken
 S : Ah?
 I : **Its gasoline** is dry
 S : Good job
 I : Yah, I didn't know until **it's** broken
 S : So let's sell it
 I : So let's change the clothes and **we** go now
 S : Idiot.

There are four different personal pronouns in this conversation. They are *ngori*, *ena ma bensin*, *ena*, and *ngone*. The speakers in this conversation are male teenagers with 1 years old.

The personal pronoun *ngori* in this conversation functions as an subject means "I", the word *ena* in noun phrase *ena ma bensin* functions as adjective pronoun signed by the noun after the personal pronoun means "its gasoline", *ena* functions as subject means "it" and *ngone* in the last conversation function as subject means "we" in Bahasa means *kita*.

(1) Age

(a) *Ngori*

Different with the previous conversation, this personal pronoun means "I" because it's subject. Based on age factor, the politeness scale of this personal pronoun is impolite because it sounds sarcastic. It can be used by the speaker in the same

age or the teenager to the children but it cannot be used to the elder people because potentially appearing the pettishness in their heart. So, the personal pronoun in this conversation is allowed to use even it's impolite.

(b) *Ena and ena ma bensin*

As the explanation above, this personal pronoun functions as adjective pronoun signed by the noun after personal pronoun means "its gasoline". And the following personal pronoun is *ena* is function as subject. If we consider it based on politeness scale, these personal pronoun includes as polite personal pronoun. Because of that, it can be used of all age, either they are children, teenager or adult and whatever the age of their interlocutor. It means, age is not restricted the use of this personal pronoun

(c) *Ngone*

In this conversation, *ngone* means "we" function as a subject. This personal pronoun includes polite and allow to be used by all age. For example in this conversation, it can be used by the teenager to the teenager. Not only that, it can be used even by the children to the adult.

(2) Gender

(a) *Ngori*

Basically, this personal pronoun is neuter, it means can be used to represent either male or female but it's an impolite personal pronoun. In Tidore language, the more obvious the gender of personal pronoun, the more polite it is.

Based on the interview, the more the speaker describes their gender shows in personal pronoun, the more polite it is. For example, if the speaker is a male, it's better to use *fangare* or *ngare* as his personal pronoun. On the contrary, if the speaker is female, *fajaru* is better to use. The conclusion is gender influence the politeness scale of this personal pronoun but it is not influence the use of it.

(b) *Ena and ena ma bensin*

Similar with English, this personal pronoun includes neuter because it is used to represent the thing or animal only. Even animal has a gender, but this personal pronoun is only used to represent human. Based on the user, it can be used by all genders either it's male or female. Besides that, this personal pronoun is polite to use even our interlocutor

is elder than us. So, it is sure that gender is not influence the use of this personal pronoun.

(c) Ngone

Ngone means “we” is plural. In English, there is no specific personal pronoun to represent a group consist of the same gender, so Tidore language is. In Tidore language, this personal pronoun can be used to represent “we” either its group is females, males, or the both. Besides that, this personal pronoun is polite to use, so gender is not influence the use of this personal pronoun.

(3) Area

(a) Ngori

Basically, this personal pronoun is universally. It means all area in Tidore who still use Tidore language as their daily language are using this. Even this personal pronoun is impolite, it can be used in the casual situation by considering who is our interlocutor. Based on the explanation, area is not restricted the use of this personal pronoun.

(b) Ena and ena ma bensin

Similar with the previous personal pronoun, this personal pronoun is also universally. The difference is

in the use of *mai* between the personal pronoun and noun. For some specific area, the use of it is different.

For example in Folarora Sub-district, the people there are using *na* between the personal pronoun and noun meanwhile Afa-Afa sub-district are using *ma*. The difference can be seen in these statements (1) *ena ma cahaya jang kiamat* (2) *ena na cahaya jang kiamat*.

The both statement has the same meaning but it is differentiated by the used of *ma* and *na* based on each sub-district habit. The rule of this personal pronoun is valid for all subject and another types.

(c) Ngone

The same explanation with the previous personal pronoun, this personal pronoun is also universally. It is used of most of people in Tidore Island who use Tidore language every day. *Ngone* includes as polite personal pronoun. The conclusion is area is not restricted the use of this personal pronoun.

d) Conversation 4

S : *Tagi karo Yoko a*
 I : **Una** kota **una ma yaya** moju
 S : *Fio?*
 I : *Rae a*

S : Let's call Yoko
 I : **He** still taking **his mother**
 S : When?
 I : Just now

The conversation above consist of two male speakers categorized as a teenager born and living in Afa-Afa sub-district until now. In the conversation, there are two personal pronouns used, they are *una* and *una ma yaya*. There is the same word in the both personal pronoun but they have a different function. *Una* this conversation means “he” functions as a subject meanwhile the word *una* in the noun phrase *una ma yaya* means “his mother” functions as an adjective pronoun signed by a noun after the personal pronoun.

(1) Age

Based on age factor, these two personal pronouns can be used by all ages either by children, teenager or adult. In this conversation, the personal pronoun stated by teenager to another teenager, it could be seen in the statement “*Una kota una ma yaya moju*” means “he still taking his mother. This personal pronoun used by the

interlocutor (I) to answer the speaker's question represent their female friend also has the same age. Basically, age is not restricting the use of this personal pronoun.

(2) Gender

Based on gender factor, the use of these personal pronouns is obviously influenced. Basically, *una* is used to represent a singular male. From this statement, we can see how this personal pronoun is influenced by the gender. Based on the user, this personal pronoun can be stated of every gender, it means there is no limitation for the specific gender to use this.

(3) Area

Area is not influencing the use of these personal pronouns because it's universal. Most of people in Tidore Island are using this to represent the singular male when they are speaking. In Folarora sub-district as the previous research location, the people are also using this personal pronoun. The difference is just in the use of *ma* between the personal pronoun *una* and the noun depends on each area habitual. Some area is using *ma* and another are using *na* or *ni* such as in Afa-Afa Sub-district and Folarora. So, area is not restricting the use of this personal pronoun.

2) Teenager to Adult

a) Conversation 1

- S : *Mama, mama e*
 I : *Ha, mega Afat?*
 S : *Pipi nigo gure kabe?*
 I : *Mama foli nyao rai*
 S : *A **ngori ma pipi** ge a mama*
 I : *Foli la oyo wa bolo.*
- S : *Mama, mama e*
 I : *What's up Afat?*
 S : *Where is my last night money?*
 I : *Mama has bought the fish*
 S : *That's **my money**, mama*
 I : *Buy for eating*

This conversation is taken in Afa-Afa Sub-district, one of subdistrict in North Tidore Distruct. This is a teenager and adult conversation that consists of two speakers those the speaker (S) is a male teenager with 16 years born and living in Afa-Afa Sub-district and the interlocutor (I) is a female teenager with 41 years old also born and living there.

In this conversation, there is only one personal pronoun used by the teenager (S), that is *ngori* in noun phrase *ngori ma pipi* means “my book” function as an adjective pronoun. Below the more explanations

(1) Age

Basically, this personal pronoun include as an impolite personal pronoun, moreover the personal pronoun here used when speaking with an elder people.

Generally, this personal pronoun usually used when speaking with the same age or the people younger than the speaker but it is not polite if the interlocutor is elder than the speaker as like in this conversation. So, the range of speaker and interlocutor is influence its use.

(2) Gender

As the introduction explanation above, the speakers consists of male and female. In the conversation, the personal pronoun is stated by a male. In Tidore language, especially for the personal pronoun “I”, “me”, “my” and “mine”, the obvious gender shown in personal pronoun, the more polite it is. In the conversation, the speaker only use a neuter personal pronoun, so the gender will be ambiguous. Moreover, the it is including as an impolite personal pronoun. But over all, the use of this neuter personal pronoun is not influence its use.

(3) Area

Generally, all people in Tidore are using this personal pronoun in their daily conversation, of course by considering with whom they are speaking. All people in each area have one perception that this personal pronoun is impolite to use if the interlocutor is elder than us. From

the explanation, we got that there is not restriction of each area in Tidore to use this personal pronoun.

b) Conversation 2

S : *Nena*
 I : *Uii*
 S : *Ngona pipi sema brapa kage?*
 I : *Sema ua re ci.*
 S : *E jou, Arafat re dahe garaya ngori rai.*
 I : **Una** *gahi mega se?*
 S : *Ua ci pake una pipi foli nyao se.*

S : *Nena*
 I : *Yes*
 S : *How much is your money?*
 I : *Nothing aunty.*
 S : *My goodness, Arafat will kill me*
 I : *What happens with **him**?*
 S : *Nothing, aunty just using his money for buying the fish.*

The conversation above consists of two speakers, they are the speaker (S) as female adult with 41 years old and her interlocutor as a female teenager with 14 years old those both of them born and living in Afa-Afa Sub-district. In the conversation, there is only one personal pronoun used by the interlocutor when she is asking to speaker about the speaker's problem with the speaker's son who is a male teenager by using the personal pronoun *una*. *Una* here means "him" function as an object that refers a male who has an almost same age with interlocutor.

(1) Age

As the explanation above, the two speakers have the different ages. For this kind of personal pronoun, all of people in all ages can use this in speaking. The reason is this personal is polite to use even in the formal situation. Because of that, the personal pronoun used by the interlocutor above is polite even the one presented and the speaker above have a different age. So, age is not restricted the use of this personal pronoun

(2) Gender

The speaker and interlocutor above have the same gender who are females. In this personal pronoun, the gender of the two is not influencing the use, but the one presented gender that in this case is a male. Based on it, gender is influence this personal pronoun use.

(3) Area

The conversation is taken in Afa-Afa sub-district, one of place in North Tidore District. Based on area factor, this personal pronoun can be used in all areas in Tidore Island without exception. All of people are often to use because this personal pronoun is the only one represent this type. Besides that, this personal pronoun is polite to

use. So, this personal pronoun is universally and area is not influencing the use of this personal pronoun.

c) Conversation 3

S : Dae..
 I : Ee
 S : Kota mama tora toma Rum foli batal ras
 I : Hayyah
 S : E jou, dedo a
 I : **Ngori** hai moju ra mama

S : Dae..
 I : Mm.
 S : Taking mom to Rum for buying the iftar food please
 I : Huffft
 S : My Goodness, come on
 I : I'm still tired, mom.

In the conversation above, there is only one personal pronoun used by teenager to the adult. Here, the teenager speaker is a female adult with 56 years old and the interlocutor is male teenager with 17 years old. The personal pronoun used above is *ngori* means "I" cause the function is a subject. It can be seen in the statement by the interlocutor "*Ngori hai moju ra mama*" means "I'm still tired". Below is the more explanation.

(1) Age

In this part, the age of the speaker and interlocutor is different, in which an adult with 56 years old and a teenager with 17 years old as the interlocutor. The

personal pronoun used by the speaker is impolite. In the previous explanation, the use of *ngori* is allowed if the one with speak with has the age. The conclusion is the personal pronoun that the speaker uses is impolite, moreover, the one he speak with is elder than him.

(2) Gender

In the conversation, the gender of speaker and interlocutor is different, in which the speaker is female meanwhile the interlocutor is male. This personal pronoun is neuter, it means can be used by all genders. But in Tidore language, for the use of “I, me mine and my”, the more obvious the gender of those personal pronoun, the more polite it is. So, could be concluded that the personal pronoun used by the speaker here is impolite.

(3) Area

This personal pronoun is universally cause it'used in all area, but of teenager to adult, there are only some specifict areas use it. This is because the personal pronoun sounds sarcastic. In Afa-Afa sub-district , there are some teenagers in some specifict families use it. It means, not at all people in Afa-Afa sub-district using this personal pronoun when they are speaking with someone elder than them. Especially for teenager to adult type,

there is only some areas use it, so the habit of an area influencing the use of this personal pronoun.

d) Conversation 4

S : *Ma, lahi pipi*
 I : *Pipi gahi mega dio?*
 S : *Fola agar-agar*
 I : *Nage fu dio a?*
 S : **Ona** *fu tina a*
 I : *Nage? Kardi?*
 S : *Ua, haji ali*

S : Mom, give me some money
 I : Money for what, Dio?
 S : Buying the pudding
 I : Who is the seller?
 S : **They** sell it there
 I : Who? Kardi?
 S : No. Haji Ali

The conversation above is between a female teenager with 14 years old and a female adult with 43 years old. There is only one personal pronoun used here, that is *ona* means “they” cause the function as a subject.

(1) Age

As the explanation above, the two people above have a different ages. Based on this personal pronoun use here, it includes as a polite personal pronoun. Moreover, there is no another word represent an impolite personal pronoun for this type. So, it's allowed to use of everyone in every age.

(2) Gender

There are two the same gender in this conversation. Based on this factor, the use of this personal pronoun is allowed. Similar with English, there is no specific gender shown in the plural personal pronoun. Moreover, the personal pronoun is for representing the people beside them in the conversation. So, gender is not influencing this personal pronoun use.

(3) Area

Similar with the previous research location, the use of this personal pronoun is also universally. Beside it is polite, there is no another word can represent this kind of personal pronoun in Tidore language. Those are the reasons why all of people in every area in Tidore Island use this personal pronoun in their daily life.

e) Conversation 5

S : *Tagi roca piga ta ana, biso hape sado*

I : *Sabar wa mama*

S : *Sabar ifa wange soru rai re. Dedo tagi ia ua nene tina ho cako ngona*

I : ***Mina** gahi mam moju tina mama, maha roca almoi. Roca ulang-ulang lau.*

S : Go to wash the dishes, Ana. Don't using the smartphone too often.

I : A minute, mama.

- S : Don't say that, it's almost night. Come on if don't want the grandmother blows you.
- I : **She** is still making the cake mom, wait for washing it all at once

There is only one personal pronoun used in the teenager and adult conversation above, that is *mina*. *Mina* means "she" used to represent the third singular female functions as a subject. In this conversation, the personal pronoun used by the interlocutor (I) as a female teenager with 19 years old to represent her grandmother when she is speaking with the female speaker with 43 years old. The personal personal pronoun here function as a subject. Below the more analysis.

(1) Age

This conversation consists of two speakers with different ages, the speaker is an adult and the interlocutor is a teenager. In the conversation, the personal pronoun *mina* stated by the interlocutor when she is making the refusal to his the speaker request for washing the plates.

In the statement, *mina* refers to grandmother. This personal pronoun is allowed to use by everyone in speaking even the one we speaking with or someone in question is elder than the speaker because this personal pronoun is polite to use. So, this age is not influencing the use of this personal pronoun.

(2) Gender

Obviously, the gender of speakers in this conversation are females. Based on this factor, the use of this personal pronoun is not influenced by the gender of speaker or interlocutor but the one presented gender that only can be used to represent a female. A male can using this but cannot be represented by this personal pronoun. So, the one presented gender is influencing the use of this personal pronoun.

(3) Area

This conversation taken in Afa-Afa sub-district. Basically, this personal pronoun is universally, it means all areas are using this personal pronoun in speaking every day. It supported by this personal pronoun that also used by the previous research location, that is Folarora sub-district. Besides this personal pronoun includes as polite personal pronoun, another reason is because this is the only one personal pronoun can represents the third singular female obviously.

f) Conversation 6

- S : *Mama, isi re*
 I₁ : *A gahi mega ade?*
 S : *Kaka Lisa ma penelitian*
 I₁ : *Isi nage due?*
 S : *Isi **ngon due** a mama*
 I₁ : *Isi tora kambo ade. Penelitian mega lisa?*
 I₂ : *Jelaskan ia kambo ade a.*
 S : *Penelitian **ngone ma bahasa** mama*
 I₁ : *Nage bahasa?*
 S : ***Ngone** a mama. Bahasa Tidore a.*
 I₁ : *Tidore bato? Ternate ua?*
 I₂ : *Tidore bato mama Nene.*
 I₁ : *Sangka kala. Dofu lau bolo a?*
 S : ***Ena ma due** tige marua mama.*
 I₁ : *Oh gahi ena re rasi kari ujian?*
 I₂ : *Jou.*
- S : *Mama, fill this please*
 I₁ : *What's happen Ade?*
 S : *The sister Lisa's research stuff*
 I₁ : *Whose?*
 S : ***Yours**, mama*
 I₁ : *Fill it please. What's research Lisa?*
 I₂ : *Explain it please, Ade.*
 S : *The research about **our language**, mama.*
 I₁ : *Whose language?*
 S : ***Us**, mama. It's Tidore language.*
 I₁ : *Only Tidore? How about Ternate?*
 I₂ : *Only Tidore aunty Nene.*
 I₁ : *I guess. Is that too much?*
 S : ***its** way already like that*
 I₁ : *Should we finish this before the examination?*
 I₂ : *Yes*

There are three speakers in this conversation. The speaker (S) above is a female teenager with 17 years old, the interlocutor 1 (I₁) is an adult with 54 years old and an adult with 21 years old as the interlocutor 2 (I₂). There are four personal pronoun used by the female teenager as the

speaker. They are *ngon due*, *ngone ma bahasa*, *ngone*, and *ena ma due*.

First is *ngon due*. In Tidore language, this personal pronoun includes as possessive pronoun means “yours”. As the explanation, there are two different meaning of *ngon*, in which *ngon* as a singular means you or in Bahasa is *kamu* and *ngon* as a plural or in Bahasa means *kalian*. In this conversation, the personal pronoun refers to “you” as a singular where it refers to the interlocutor 1. This personal pronoun usually used in direct speaking.

The second is *ngone ma bahasa* means “our language”. The word *ngone* in the noun phrase refers to all the speakers in that conversation. As the explanation, Tidore language classified “our” into two types, in which “our” refers to *ngone* or in Bahasa means *kita*, and refers to *ngom* that in Bahasa means *kami*. This personal pronoun is a kind of adjective pronoun.

The third is *ngone*. Different with the previous personal pronoun, this personal pronoun includes as object means “us”.

The last is *ena ma due* means its refers to the questionnaire. This personal pronoun is also includes as

possessive pronoun signed by the word *due* . Below are the more explanations.

(1) Age

(a) *Ngon due*

This is a teenager and adult conversation. Here, the personal pronoun used by the teenager speaker to answers the adult interlocutor 1's question. Based on age factor, the use of *ngon due* when speaking to the elder people is polite.

(b) *Ngone ma bahasa*

Basically, the word *ngone* here is already includes as a polite personal pronoun, the addition of two word behind is not influencing the politeness scale or the meaning of its personal pronoun. Based on age factor, this personal pronoun is also allowed to use by every one in every age includes the teenager to adult.

(c) *Ngone*

Similar with the personal pronoun above, *ngone* includes as polite personal pronoun. It means, as long as it's polite so everyone can use it in speaking no matter how far the age range of the speaker and interlocutor. So, age is not restricting the use of this personal pronoun.

(d) *Ena ma due*

Basically, this personal pronoun is not be used for representing human. Similar with English, Tidore Island is also has the personal pronoun for representing a thing or animal. Because of that, this pronoun can be used by all people in all ages. So, age is not restricting the use of this personal pronoun.

(2) Gender

(a) *Ngon due*

There is no specifict gender shown in this personal pronoun, it means can be used by all genders and represents them. In this conversation, the personal pronoun stated by a female to a female. Based on the expalantion, no matter the genders of speaker, interlocutor and the one represented, this personal pronoun is polite and allowed to use.

(b) *Ngone ma bahasa*

This kind of personal pronoun in this conversation includes as plural means “us”. It is similar with English, there is no restriction for specific gender to use the plural personal pronoun. The same thing with this pronoun, it can be use by every gender to represent all people either they have the

multifarious genders in one group. So, gender is not influencing the use of this polite personal pronoun.

(c) *Ngone*

This personal pronoun is similar with the previous but the function is different viz as a subject means us. The use of this pronoun based on gender factor is can be used by all genders includes the speakersn in this conversation.

(d) *Ena ma due*

Besides this personal pronoun is neuter, the use is not also restricting by the gender of speaker or interlocutor. It means all gender can use this polite personal pronoun. Different with the first personal pronoun used in this conversation, even those both are in the same function as the possessive pronoun, they have the *ma* between the *ena* and *due* meanwhile another one is not using it. For more explanation, gender is not influencing the use of *ma*, *na* or *ni* in this type of personal pronoun.

(3) Area

(a) *Ngon due*

As the explanation above, this personal pronoun includes as possessive personal pronoun. In Tidore

language, there are two different type of possessive pronoun. As mentioned in the previous research location analysis, there are possessive pronoun using *ma*, *na* or *ni* between the personal pronoun and the word *due* and another is not use. In this conversation, the speakers from Afa-Afa sub-district is not using those all but it doesn't change the meaning. So, it is allowed to use.

Generally, the use of this personal pronoun is universally. The difference is just in the use of *ma*, *na* or *ni* based on the habit of each area.

(b) *Ngone ma bahasa*

This personal pronoun is basically universally. Besides this personal pronoun is polite to use by all people, there is no another word can represent this kind of personal pronoun but in some specific areas in Tidore Island, the people there are using the different form of this kind of pronoun. Not about the use of *ngone* but about the use of *ma*, *na*, and *ni* between the personal pronoun and noun.

This conversation shows that sometimes people in Afa-Afa sub-district are putting *ma* into this kind of personal pronoun. So generally, area is just

influences the form of personal pronoun through the using of *ma*, *na* and *ni* depends on the area habits.

(c) *Ngone*

This personal pronoun is using by all areas in Tidore. Similar with the previous personal pronoun *ngone ma bahasa*, this personal pronoun includes as polite personal pronoun and as the only one can represent this kind of personal pronoun. Because of that, can be concluded that area is not influencing the use of this personal pronoun.

(d) *Ena ma due*

This personal pronoun is also used by all people in Tidore. The same reason with the previous personal pronoun, it's also polite to use and the only one can represent this kind of personal pronoun in Tidore language. As the explanation, the use of this personal pronoun just differentiated by the form of its, viz the use of *ma*, *na* and *ni* depends on the habit of each area. In this conversation shows that Afa-Afa subdistrict people more like to use *ma* between the personal pronoun and the word *due* or not using at all.

d. Kalaodi Sub-district

This place is located in East Tidore District, a place in mountain area behind Dowora Sub-District. This place still keep the culture and tradition well, the prove is language they use that still be inherited even to the children. All of people there are using Tidore language in their daily life. No wonder, the language is still kept well.

The profession of Kalaodi people mostly as a farmer even there are some people working as teacher and nurse. Similar with another sub-district, even they have another job, farming is the number one. Based on the research, below are the personal pronoun used by the teenager ion speaking every day.

Table 4.5 Personal Pronoun Used in Kalaodi

PP	KALAODI											
	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A
I	Ngori	Ngom	Fangare	-	-	-	-	Ngori	-	-	-	-
	-	Ngoto		-	-	-	-	-	-	-	-	-
You	-	Ngon (sing)	Ngon (sing)	Ngona	Ngona	-	-	-	-	-	-	-
We (Ngom)	-	-	Ngom	-	Ngone	-	-	-	-	-	-	-
We (Ngone)	Ngone	-	-	-	-	-	-	-	-	-	-	-
They	Ona	Ona	Ona	-	-	-	-	-	-	-	-	-
He	Una	-	-	-	-	-	Una	Uma ma	-	-	-	-
She	Mina	Mina	-	-	-	Mina	-		-	-	-	-
It	Ena	-	Ena	-	-	-	-	Ena ma	-	-	-	-

- PP : Personal Pronoun
 C : Children
 T : Teenager
 A : Adult
 Sing : Singular
 ☐ : Polite for all all ages
 ■ : Impolite, but allowed for children and teenager only
 - : There is no personal pronoun used

1) Teenager to Children

a) Conversation 1

- S : *Magfirah, susu.*
 I : *Mama somay.*
 S : *Marua susu. Guhi ho se gosa **ngona** tai toma Dowora tai.*
 I : *Se, la mau biso moju.*
 S : *Jama be rae? **Ngori** cako aa. Susu dedo.*
 I : *(reke)*
- S : *Magfirah, come in.*
 I : *Mom allows me.*
 S : *Never mind. The flood will sweeps **you** away to Dowora.*
 I : *Huff. la still want to play.*
 S : *Where is the twig? I'll give the punishment. Hurry up. Come in.*
 I : *(crying)*

This conversation taken in one of sub-district in East Tidore District named Kalaodi sub-district. There are two personal pronouns stated a male teenager has 18 years old when speaking with a female children with 7 years old. The conversation above tells about the speaker who forbids his little sister playing under the rain but it is ignored by the interlocutor by giving some protests.

The two personal pronoun used by the speaker are *ngona* and *ngori*. In this conversation, *ngona* means “you” refers to his direct interlocutor. Here, this personal pronoun functions as an object. Another personal pronoun is *ngori*. As we know, *ngori* means “I” is used to represent the speaker’s

self. The personal pronoun in this conversation functions as a subject.

(1) Age

(a) *Ngona*

Basically, this personal pronoun includes as an impolite personal pronoun. It's sounds sarcastic to use when speaking with another people. But in this conversation, this personal pronoun is allowed to use because the interlocutor is younger than the speaker that in this case is the speaker's little sister. Not only that, as the previous explanation, this personal pronoun can be used when speaking with the same age except the elder people. So from the explanation, the age range of speaker and interlocutor must be considered.

(b) *Ngori*

Similar with the previous personal pronoun, this is also includes as an impolite personal pronoun. The use will sounds sarcastic in the interlocutor's ears if the interlocutor is elder than the speaker, but in this case the use is allowed because the age of speaker is elder than the interlocutor. So the conclusion will be

the same that the age range of speaker and interlocutor must be considered.

(2) Gender

(a) *Ngona*

Based on the interview, this personal pronoun is neuter that can be used to represent every age. In this conversation, the personal pronoun used by a male to represent his little sister who is a female. The use of this personal pronoun is allowed even they both have a different gender. So, can be concluded that gender is not influencing the use of this personal pronoun.

(b) *Ngori*

The same case with the personal pronoun above, this personal pronoun is also includes as a neuter personal pronoun. It can be used by all age to refers themselves. In this conversation, the personal pronoun is used to represent the speaker self who is a male. As the explanation, gender is not influencing the use of this personal pronoun so it is correct and allowed to use.

(3) Area

(a) *Ngona*

Based on the interview, this personal pronoun is universally and used in all Tidore areas without exception, even this personal pronoun includes as an impolite personal pronoun, the use of it is the prove the relation between the speaker and the interlocutor is close. So, most of people in Tidore Island are still choosing to use this personal pronoun every day. So, area is not restricting the use of this personal pronoun.

(b) *Ngori*

Almost similar with the previous personal pronoun, the use of this personal pronoun is a sign of the close relation between the speaker and the interlocutor. In fact, if the interlocutor is a new friend or person for the speaker, they will use the polite language. Because of that, all areas without exception are still using this personal pronoun in their daily life. So, area is not restricting the use of this personal pronoun.

b) Conversation 2

S : *Abang, amat pena be?*

I : *Pena mega? Yalaah. Lefo maya rea se abang kumo rai. Maha **ngone** tagi foli ulang. Abang waje re.*

S : *Mmm?*

I : *Susu ia waje mama fugo ino ras. **Ona** sulo lefo mega re. Cabe.*

S : *Abang, where is the pen?*

I : *What pen? Oh my Godness. It has broken so abang have thrown it. **We** will buy it again. Abang tell you something.*

S : *Mmm?*

I : *Go to call mom and dad. **They** need to write something. Hurry up.*

This conversation is still consists two speakers where the speaker (S) is a male children with 7 years old and the interlocutor (I) is a male teenager with 19 years old. In this conversation, there are two personal pronouns stated, those are *ngone* and *ona*.

Ngone means “we” functions as a subject. Here, the personal pronoun stated by the interlocutor to represent more than one person , those are the interlocutorself and speaker. The second is *ona* who also is a plural personal pronoun that used by the interlocutor to represent the interlocutor friends consist of one male and one female.

(1) Age**(a) *Ngone***

This polite personal pronoun used to represent the speaker's self and his interlocutor who has a younger age than him. Even so, this personal pronoun still can be used without age exception. So the use of this personal pronoun in conversation is correct and allowed to use.

(b) *Ona*

This personal pronoun is plural that is used to represent more than one person. In this conversation, the personal pronoun used by a teenager to represent his friends with different ages that the female friend has been categorized as an adult. Even there are three different ages shown here, the age of them is not influencing the use of this personal pronoun because it is basically polite.

(2) Gender**(a) *Ngone***

Besides this personal pronoun is plural, it is also a neuter personal pronoun. It means, everyone can be presented by this personal pronoun includes the two people in conversation.. Based on the explanation, the

use of this personal pronoun is not depends on the age.

(b) Ona

Similar with the previous personal pronoun, it is also a neuter personal pronoun that can be used by everyone, when speaking with everyone, and to represent everyone. In this conversation, the personal pronoun is used by a male when he is speaking with his little brother represent his both of friends who have the different gender, those are male and female. Even so, based on the previous statement this personal pronoun is neuter, so the use of this polite personal pronoun is correct.

(3) Area

(a) Ngone

This personal pronoun is generally universally. It is used in all Tidore areas without exception, besides this personal pronoun is polite, it is the only one can represent this kind of personal pronoun. Another reason is because it is simple, the use is not restricted by gender or age. From this explanation, the use of this personal pronoun is not influenced by the area.

(b) Ona

As the previous personal pronoun, it is also universally that is used in all Tidore areas. The reason why the people in every Tidore areas are using this personal pronoun is the same. The personal pronoun is polite and as the only one can represent this kind of personal pronoun. So the conclusion is the use of this personal pronoun is not restricted by the area.

c) Conversation 3

S : *Abang papa fugo rai*
 I : **Una** *tagi be?*
 S : *Mm, toti hate tina.*
 I : *Mama? **Mina** mauju moju?*
 S : *Mm. Mama sulo abang kone gumi ulang.*
 I : **Ena** *podo lau?*

S : *Abang, papa has gone out*
 I : *Where is **he**?*
 S : *Mm, cuts the wood there.*
 I : *Mama? Is **she** still washing?*
 S : *Mm. Mama ask you for stringing the starp again*
 I : *Is **it** too short?*

This conversation is the the continuation of the previous conversation in which the speakers are still the same. The speaker (S) is a male children with 7 years old and the interlocutor (I) is a male teenager with 18 years old. The personal pronouns occurs here are three, those are *una*, *mina* and *ena*.

First is *una* means “he” used by the interlocutor as a teenager to represent his father who is a third singular male.

The personal pronoun in this conversation functions as a subject. The second is *mina* as the opposite of *una* means “she” that used by interlocutor to represent his mother who is a third singular female. This personal pronoun functions as a subject. The last is *ena* still used interlocutor to represent a thing that in this case is the clothesline. The personal pronoun here functions as a subject. Below are the more explanation.

(1) Age

(a) *Una*

In the conversation above, this personal pronoun used by the teenager when speaking with a younger person that in this case is his little brother to represent their father. As we know, the male presented as a third singular person in English called “he”, in Tidore language, people substitute with *una*. The use of this personal pronoun is not depending on the one presented’s age, the speaker or interlocutor cause it can be used by everyone. So from those explanation, the use of this personal pronoun is not depends on age.

(b) *Mina*

Similar with the previous explanation, this personal pronoun is used to represent a third singular person without exception age neither the speaker, interlocutor nor the one presented' s age. So, this personal pronoun is not influenced by the age of the people include in the conversation.

(c) *Ena*

As the explanation above, this personal pronoun is used to represent a thing. Similar with English, age of speaker and interlocutor is not influencing the use of this personal pronoun, so in Tidore language. This personal pronoun can be used by everyone without exception. So, it is obvious that age is not influencing the use of this personal pronoun.

(2) Gender**(a) *Una***

In the previous factor, the statement shows about the rule of this personal pronoun use. This personal pronoun can be used for a male only. It means, the gender of the one presented is influencing the use of this personal pronoun.

(b) *Mina*

The opposite of *una* is *mina*. If the previous personal pronoun is used for a male only, so this personal pronoun is in the contrary. The personal pronoun is used to represent a female only. In the conversation, the personal pronoun used by the interlocutor to represent his mother. So, the use of this personal pronoun in the conversation is correct and it is influenced only by the person substituted gender.

(c) *Ena*

As we know, this personal pronoun is used for representing a thing. For the use, it is not depends on the gender of speakers in the conversation. It means, all people can use this because it is a neuter personal pronoun. The only one rule is not be allowed to use for representing a human for any reason.

(3) Area**(a) *Una***

This personal pronoun is mostly used by all of Tidore people because it is polite to use when speaking with every people. The use of this personal pronoun is also not depends on the age, so it's safe to use. Besides that, this is the only one can represent

this kind of personal pronoun. Those are the reasons why this personal pronoun often used by all people without exception. So from the explanation, we got that area is not restricting the use of this personal pronoun.

(b) *Mina*

Similar with the previous personal pronoun, it is also universally. It means, there is no exception in the use of this personal pronoun. The reasons are still same with the personal pronoun above, the only one personal pronoun can represent that kind is the main reason why it is used in all areas . Based on the statements, we know that area is not restricting the use of this personal pronoun.

(c) *Ena*

This personal pronoun is also universally that is used by all people in Tidore area. Everyone can use this personal pronoun even they are talking with the people from another place in Tidore. For that reason, we conclude that the use of this personal pronoun is not restricted by the area.

2) Teenager to Teenager

a) Conversation 1

- S : *Mama be?*
 I : *Toma doya ta. Susi ia.*
 S : *Ce marua. **Ngom** foli rica bato*
 I : *Oh maha oro tas re.*
 S : *Maha **ngon** toa pipi ia ma?*
 I : *Jou.*
 S : ***Mina** be se?*
 I : *Kala tula bido toma dulu ta.*
 S : *Oh jo. Ela ho ras.*
- S : *Where is Mom?*
 I : *Inside. Come in*
 S : *No thanks. I just wanna buy the chilies*
 I : *Oh, wait for the bag.*
 S : *Do **you** want to keep the money?*
 I : *Yes*
 S : *Where is **she**?*
 I : *Maybe pick the betel vine in the back yard*
 S : *Oh well. Excuse me.*

Above is the teenagers conversation from Kalaodi Sub-district. The speaker (S) is a female teenager with 17 years old and the interlocutor (I) is a male with 18 years old.

The speakers in this conversation are the people in Kalaodi sub-district that still using Tidore language in their daily speaking. In this conversation, there are three personal pronouns used by the speakers, they are *ngom*, *ngon*, and *mina*. First is *ngom*. *Ngom* here in English means "I". In Tidore language, *ngom* can be used to represent "we, us, our, or ours" or in Bahasa means *kami* depends on how it is

used. Besides that, *ngom* can be used to represent “I” as a singular personal pronoun function as a subject.

Here, the personal pronoun used by the speaker to represent herself. This personal pronoun includes as a polite personal pronoun even it is used when speaking with the elder people.

The second is *Ngon*. This personal pronoun means “you” function as a subject. The personal pronoun used by the speaker.

The last personal pronoun is *mina*. *Mina* means “she” used by the speaker to represents the interlocutor’s mother as a third singular female. Here, the personal pronoun functions as a subject.

(1) Age

(a) *Ngom*

Here, the personal pronoun stated by the speaker categorized as a teenager when she is speaking with the same age interlocutor. The use of this personal pronoun is not depending on age either.

In another word, even the interlocutor is elder than the speaker, this personal pronoun is still polite to use because it’s basically polite. For teenagers conversation, this personal pronoun include polite to

use. So, age is not influence the use of this personal pronoun.

(b) *Ngon*

Similar with the previous personal pronoun, this personal pronoun is also includes as a polite personal pronoun if the interlocutor has the same age with the speaker. Besides that, this personal pronoun is also polite to use when speaking with the elder people. Here, the age of the speaker and interlocutor is have a little different but they both are including as a teenager.

So, this pronoun is not restricted by the age of the speakers because it is polite to use. This conversation is also prove that politeness in speaking still be consider by the teenager in this era.

(c) *Mina*

As the explanation above, *mina* means “she”. This personal pronoun stated by a teenager to another teenager to represent an female adult. Based on this factor, the personal pronoun is not influenced. So, it is allowed to use even the one presented by this personal pronoun is elder than the speaker.

(2) Gender

(a) Ngom

As the previous explanation, the gender of speaker and interlocutor are different. Even the both speaker has a different genders, this personal pronoun is still correct and polite to use because it can be used by every gender or in another word is neuter. So, gender is not restricted the use of this personal pronoun.

(b) Ngon

Similar with the previous personal pronoun, this personal pronoun is also polite and correct to use by every gender cause it's neuter. No matter who is the speaker or interlocutor as the one presented by this personal pronoun, it's still allowed to use, include this conversation speakers..

(c) Mina

As the explanation, this personal pronoun means "she", it means it is only used for representing the third singular female. Obviously, gender is the most influences the use of this personal pronoun.

(3) Area

(a) Ngom

Not only in this sub-district, another areas that using Tidore language every day are also using this personal pronoun because of its politeness. It means, this personal pronoun is universally. All areas in Tidore have one perception that this personal pronoun includes as a polite personal pronoun that can be used when speaking with the younger people, the same age or the elder people depends on their habitual. So, area is not restricting the use of this personal pronoun

(b) Ngon

The same case with the previous personal pronoun, it's also universally. In another word, this personal pronoun is used by all of people in Tidore Island that still using Tidore language in their daily life. Similar with the previous personal pronoun, it is also polite to use when speaking with every one even with the elder people. Based on this explanation, can be concluded that specifict area is not restricting its use.

(c) *Mina*

Mina means “she” is a personal pronoun that cannot be separated in Tidore’s society. This personal pronoun is often use by the people to represent a female. Similar with English, this personal pronoun can be used by all people without exception. So the conclusion is area is not restricting the use of this personal pronoun.

b) Conversation 2

S : *Woe.*
 I : *Tagi be?*
 S : *Isi re tora re.*
 I : *Pena sema ua re*
 S : *We, cabe wa.*
 I : *Maha oro pena ras. Oh ge. Toa **una pena** ge ino.*
 S : *Me pena sema re wa*
 I : *Re ma.*

S : *Hey.*
 I : *Whera do you go?*
 S : *Fill this please,*
 I : *There is no pen*
 S : *Hey. Hurry up*
 I : *Wait for the pen. Oh here it is. Get me **his pen***
 S : *Those are the pens*
 I : *No problem*

In this section of conversation, the speakers consist of two teenagers who has the sam age that is 18 years old. In their conversation, there is only one personal pronoun that is

una. In Tidore language, *una* can be meant “he, him, or his” depends on its function.

The personal pronoun is *una* with addition *pena* as the sign of an adjective pronoun means “his pen”. The personal pronoun stated by the interlocutor (I). The personal pronoun is used to represent the interlocutor’s little brother’s pen. So, it’s obvious that this personal pronoun includes as an adjective pronoun.

(1) Age

In the conversation, the personal pronoun stated by a teenager used to represent his little brother’s pen. Actually, there is no limitation to the user or the one presented based in the age factor. It means, everyone with all age is allowed to use this because it’s polite.

(2) Gender

From the previous explanation, we got the meaning of this personal pronoun that is “his pen”. It means, the personal pronoun used by the speaker to represent a male’s thing that in this case is a boy.

The rule of this personal pronoun is used to represent a male only, so the gender of the one presented is influencing the use of this personal pronoun.

(3) Area

Generally, area is not influencing the use of personal pronoun but the form itself. In another word, some specific areas in Tidore are using *ma*, *na*, and *ni* between the personal pronoun and the noun but another is not depends on the area habitual. In this case, the example are *una + ma/na/ni + pena* or *una pena*. Even the both have the different form but they are in the same meaning.

So, the habitual of some specific areas is not influencing its use but it's only about the form of the personal pronoun.

c) Conversation 3

- S : *Isi mega re?*
 I : *Lila **ena ma pertanyaan** ge tora wa.*
 S : ***Ngoto** mangarti ua*
 I : *Baca laha-laha tora ras wa. Ge **ona** waje skola ge yado skola. Ge yam tentang **ngone** bato. Hari-hari ge pake bahasa gati be.*
 S : *Oh, cee me re bato se.*
- S : How to feel?
 I : See **its questions**
 S : **I** don't get the point
 I : Read it carefully. That's why **they** want us to study hard. It is just about **us**. How the language used every day.
 S : Oh, it's easy.

In this conversation, there are four different personal pronouns stated by the male teenager speakers with 18 years old. About the personal pronoun, the first one is *ena ma pertanyaan*. This personal pronoun includes as an adjective pronoun means “its question”. The word its refers to the questionnaire of the speaker’s female friend brought by the speaker (S) to be filled.

The second is *ngoto* means “I” stated by the interlocutor (I) to represent himself who doesn’t get the point about the questionnaire brought. The personal pronoun used functions as a subject.

The third personal pronoun is *ona* means “they”. Here, the personal pronoun used the speaker to represent some people. “They” here is not represent the specific people, more like the advice of people or some elder people to the students for studying hard. This personal pronoun functions as a subject.

The last is *ngone*. Here, this personal pronoun means “us” functions as an object. As we know, “we/us/our/ours/ in Tidore island divided into two different personal pronoun. They are *ngom* or in Bahasa means *kami* and *ngone* means *kita*. In Tidore language, the both are different but in English they are stated in one personal pronoun. Here, the personal

pronoun used is *ngone* means *kita*. It's used to represent all people include the two speakers in this conversation.

(1) Age

(a) *Ena ma pertanyaan*

This personal pronoun can be used by all people without exception because it's refers to a thing. As the statement above, the personal pronoun is not influenced by the age, so it can be used by the teenager to the children, teenager to teenager or teenager to adult, includes the two speakers in this conversation.

(b) *Ngoto*

Basically, this personal pronoun is impolite. It cannot be used when speaking with the elder people cause it can occurs the pettishness in their heart by thinking the arrogant language of the teenager. Usually, this personal pronoun used by someone when they are speaking with the same age or younger than them. So, in this case, this personal pronoun is allowed to use because the interlocutor has the same age with the speaker.

(c) *Ona*

Generally, this personal pronoun is not restricted by the age. It means everyone with all ages can use this personal pronoun to represent some people. As the explanation, this personal pronoun is used to represent a group because it's a plural personal pronoun.

Based on the people presented side, this personal pronoun can be used to represent them even they are elder than the speaker. Not only that, even the age of every person in a group are different, this personal pronoun can be used to represent them all.

(d) *Ngone*

Similar with the previous personal pronoun, this is also a plural personal pronoun. It means, it is used to represent more than one person. As we know, this personal pronoun means "us". It is also can be used to represent all people no matter what the age of them. So, age is not restricting the use if this personal because it's polite.

(2) Gender

(a) *Ena ma pertanyaan*

The explanation above explains that this personal pronoun is used to represent a thing. Here, *ena* refers to the questionnaire brought by the speaker. For this personal pronoun, gender is not restricted its use neither the speaker's gender, the interlocutor's gender nor a thing or animal's gender. So, it's obvious that gender is nit influencing the use of this personal pronoun.

(b) *Ngoto*

This personal pronoun means "I". The explanation also shows that this personal pronoun in Tidore language, the more obvious the gender, the more polite it is. Basically, this personal pronoun is a neuter and an impolite personal pronoun that cannot be used when speaking with someone elder than us. It must be using *fangare* for a male and *fajaru* for a female but it doesn't matter to use when speaking with someone younger or the same age with us. So for this personal pronoun, gender is not influencing the use of this personal pronoun.

(c) Ona

This is a plural personal pronoun. It means can be used to represent more than one person. Similar with English, gender is not influencing its use. In another word, all gender in one group can be represented in this personal pronoun. In this conversation, the personal pronoun used to represent some people in society that give the advice for us to always studying hard and make it as our priority. The conclusion is gender is not restricting the use of this personal pronoun.

(d) Ngone

The same case with the previous personal pronoun, this personal pronoun is also plural. It means the different gender in one group can be represented in this personal pronoun. In this conversation, the personal pronoun used to represent all Kalaodi people that of course it consist of different gender. So, this personal pronoun is not restricted by the gender.

(3) Area**(a) Ena ma pertanyaan**

Generally, this personal pronoun is not influenced by the habit of an area. It means, all area in

Tidore are using this personal pronoun every day. Besides it's polite, this personal pronoun is the only one often used to represent a thing or animal by Tidore society. The difference is in the form of personal pronoun itself.

For some specific areas, they are using *ma*, *na*, or *ni* between the personal pronoun and noun, such as in this conversation where the people are using *ma* between the personal pronoun and noun depends on their habitual. Even they are not choosing to put it all between them, it will not change the meaning. So, area is not restricting the use of personal pronoun but the its form.

(b) Ngoto

This personal pronoun is universally. It means all areas can use this personal pronoun without exception. They all are also have the same perception that is including as an impolite personal pronoun if it is used when speaking with someone elder than the speaker because it's sounds sarcastic.

(c) Ona

This is the only one personal pronoun that often used by all people in Tidore who using Tidore

language every day. It means, this personal pronoun is universally. The same case with the previous personal pronoun, all people in Tidore are have the same perception even they are living in the different area. So, area is not restricting the use of this personal pronoun.

(d) Ngone

This personal pronoun includes as a polite personal pronoun that often use in all areas in Tidore Island. This personal pronoun is not restricted by some specific area remembering it's often use by all people. Based on the explanation above, can be concluded that there is not specific area that allowed and forbid the use of this personal pronoun.

d) Conversation 4

- S : Nage ge?
 I : **Ngori dagilom**
 S : *Perlu nage?*
 I : *Perlu **ngona** re. Hahaha*
- S : Who is that?
 I : **My friend**
 S : Is there any necessities?
 I : Need **you**. Hahahaha

The personal pronoun above consist of two male teenagers with 18 years old. In the conversation there are

two personal pronouns stated by the speakers, those are *ngori dagilom* and *ngona*. Here, the first personal pronoun means “my” that put before the word *dagilom* means “friend”. So, the meaning will be “my friend”. From the statement, can be seen that the type of this personal pronoun is an adjective pronoun.

Another one is *ngona*. *Ngona* is used to represent “you”. Here, the personal pronoun used by the speaker to substitutes his interlocutor (I). This personal pronoun is always uses when the speaker and the one represented is in a direct conversation. The personal pronoun here functions as an object. Below are the more explanations.

(1) Age

(a) *Ngori dagilom*

Basically, this personal pronoun includes as an impolite personal pronoun. If it is used when speaking with someone elder it will sounds sarcastic and occurs the pettishness in their heart but it doesn't matter to use of our interlocutors have the same age or younger than us.

In this conversation, the age of speaker and the interlocutor is same so the use of this personal pronoun is allowed.

(b) Ngona

Similar with the previous personal pronoun, this is also includes as an impolite personal pronoun. For the elder interlocutor, this personal pronoun is not allowed to use. It will sounds sarcastic and gives the impression to the elder people that we are an arrogant and have not a polite etiquette. So, this personal pronoun is only allowed to use when speaking with someone younger or has the same age with us. So, the personal pronoun is allowed to use in this conversation.

(2) Gender**(a) Ngori dagilom**

In Tidore language, especially for this type of personal pronoun, the more obvious the gender shown in personal pronoun, the more polite it is. In this type of personal pronoun, gender is not shown in it. Based on the use of this personal pronoun, this personal pronoun is neuter. It means can be used by all gender. So, gender of speaker is not restricting the use of this personal pronoun.

(b) Ngona

This personal pronoun includes as a neuter personal pronoun. It means all gender can use this to represent every one. From the previous sentence, can be seen that this personal pronoun is not restricted by the gender of speaker or interlocutor.

(3) Area

(a) Ngori dagilom

This personal pronoun is universally. We know it means that all areas that still using this personal pronoun in daily life are using this personal pronoun. The difference is in the use of this type's form.

As the explanation, we got the point that there are some form of this type of personal pronoun, they are by using *ma*, *na*, or *ni* between the personal pronoun and noun such as *ngori + ma/na/ni + dagilom* means "my friend" or not using those at all, such as *ngori dagilom* means "my friend". Even, the both have the different form, they are still have the same meaning.

Based on area factor, can be concluded that the use of personal pronoun itself is not be restricted,

but the habitual of the specific areas influences the form of the personal pronoun.

(b) *Ngona*

Generally, this personal pronoun is used in all Tidore areas that still using Tidore language every day. Basically, area is not restricting the use of this personal pronoun. All people in Tidore have the same perception that this personal pronoun is not allowed to use by teenager when they are speaking with someone elder than them because it's impolite.

3) Teenager to Adult

a) Conversation 1

S : *Nage ge Amal?*

I : *Oh dagilom penelitian re se maku dagal **mina** kambo. **Ngon** sari tagi gura?*

S : *Oe, ela is ras.*

I : *Jou.*

S : *Who is that Amal?*

I : *Oh, a friend is researching so I help **her**. Are **you** will go the the garden?*

S : *Yeah, I need to go now.*

I : *Please.*

This conversation is taken Kalaodi Sub-district with the speakers consist of two different age. The following conversation will be same that also speak by a teenager and an adult. For this conversation, the speaker is as a female

with 51 years old categorized as adult born and living in Kalaodi Sub-district and the interlocutor as a male teenager with 19 years old. As we know, he is a student, meanwhile his interlocutor is an adult.

In this conversation, there are two different personal pronouns stated by the teenager to adult. The first is *mina*. *Mina* here is used to represent her function as an object to represent the interlocutor friend who is a female.

Another personal pronoun is *ngon*. Here, this personal pronoun is used to represent “you” as a direct partner of speaking (S). The function of this personal pronoun is a subject.

(1) Age

(a) *Mina*

As mentioned above, the two speakers in conversation have a different ages. The personal pronoun is stated by the interlocutor as a teenager when speaking with someone elder than him to represent a female adult with him. For this personal pronoun, age is not restricting the use of it. In another word, this personal pronoun is polite and can be used by everyone when speaking everyone and to

represent every one without age exception. So, its use in this conversation is correct.

(b) *Ngon*

As the explanation, this personal pronoun means “you”. It is used to represent the adult speaker as the teenager partner in speaking. Based on the data, this personal pronoun includes polite to use with someone elder than us. Not only teenager to adult, this personal pronoun is also can be used to everyone depends on their habitual.

(2) Gender

(a) *Mina*

It is obvious that this personal pronoun is influenced by the gender. It's not the gender of speaker and interlocutor but about the one presented gender. In this conversation, this personal pronoun used to represent the interlocutor's female friend. Similar with English, this specific personal pronoun is also influenced by the gender.

(b) *Ngon*

Generally, this personal pronoun is neuter. It can be used by everyone to represent all gender. It means, this personal pronoun can be used to

represent either male or female. In this conversation, the personal pronoun is used to represent the partner of speaking who is a female. The use includes polite and correct. Because the personal pronoun is neuter, so gender is not influencing the use of this personal pronoun.

(3) Area

(a) *Mina*

This personal pronoun is universally because it is often used in all Tidore area every time. According to the data, this personal pronoun is the only one that often used in Tidore people's daily speaking. Besides it's polite, this personal pronoun is simple and can be used to represent all ages and genders. So, there is not specific area forbid the use of this personal pronoun.

(b) *Ngon*

Similar with the personal pronoun above, this personal pronoun is also universally and often use by all people that using Tidore language. Basically, this personal pronoun is used in all areas without exception, but it depends on people habitual in each area. From the data, so far most people in Tidore are

using this personal pronoun when speaking with someone elder than them because it's politeness. So, there is no exception for some specific are for forbid its use.

b) Conversation 2

- S : Tete, **ngom** ela is ras.
 I : Jou. Papa se mama sema tai?
 S : Jou, **ona** sema tai. Papa tagi gura kari wako se **una ma dulu** gola. Haryoma moju tai
 I : Waje papa tete tula bido ngai rao re.
 S : Jou, maha **fangare** waje. **Ena** simo rai bolo?
 I : Oe, oro ngai rao bato.
 S : Grandpa, **we** have to go.
 I : Oh, ya. Are father and mother in home?
 S : Yes, **they** are. Papa just arrived from the garden. **His back** is stiff so still taking the rest.
 I : Tell papa grandpa ask for some betel vines
 S : Yes, **I** will. Is **it** has riped?
 I : Yes, just some of them.

In the conversation above, there are five different personal pronouns stated by a male teenager as a speaker with 18 years old to a male adult who has 67 years old.

The five different personal pronouns are *ngom*, *ona*, *una ma dulu*, *fangare* and *ena*. First is *ngom*. In Tidore language, this personal pronoun can be used in two different types. *Ngom* can be used to represent "I,me,my,mine" as a singular personal pronoun and "we,us,our,ours" or in Bahasa means *kami* as a plural personal pronoun. Here, the personal pronoun is used refers to "we" represents two people, those

are the speaker and a female adult friend with him. The personal pronoun used by the speaker above functions as a subject.

The second is *ona* means “they”. It can be seen that this personal pronoun includes as a plural personal pronoun. Of course, the people presented are more than one person. In this conversation, the personal pronoun used by the speaker refers to his both of parents. Here this personal pronoun functions as a subject.

The third is *una ma dulu*. Here, this personal pronoun used by the speaker represent his father’s back. The personal pronoun here includes as an adjective personal pronoun signed by the word *ma* between the personal pronoun “*una*” and the noun “*dulu*” means “back”.

The next personal pronoun is *fangare*. In English, this personal pronoun means “I” used to represent a him self functions as a subject.

The last personal pronoun is *ena*. As we know, *ena* is used to represent a thing or animal. Based in the conversation above, the personal pronoun used to represent a thing that in this case is a betel vine as a kind of plant functions as a subject.

(1) Age

(a) *Ngom*

Based on the explanation, the speakers above have a different ages in which a teenager speaker to represent his friend and himself when speaking with someone elder than him.

Basically, this personal pronoun is polite to use when speaking with everyone includes with someone elder like the 67 years old interlocutor above. Based on the people presented side, age is not influencing its use. In another word, no matter what age of people presented here, this personal pronoun can be used to represent. So, this personal pronoun is still polite to use even the age of interlocutor and the people presented by this personal pronoun is different or elder.

(b) *Ona*

In the conversation above, the personal pronoun is used to represent the speaker's both of parents in his house when answering. Based on this factor, this personal pronoun is polite. In another word, this personal pronoun is polite to use for representing everyone in all ages includes the speaker's parents.

Based on interlocutor side, the personal pronoun is also polite to use. So, this personal pronoun is not restricted by age neither age of speaker, interlocutor nor age of people represented.

(c) *Una ma dulu*

Basically, this personal pronoun used used above includes as polite personal pronoun that can be used to represent everyone. It means, this personal pronoun is also can be used to represent person in all ages. So, it's still polite and correct to use.

(d) *Fangare*

Indeed, this personal pronoun is correct to use by a male when speaking with someone elder like the one in this conversation. This personal pronoun is a most polite personal pronoun that can be used to represent "I" in masculine gender.

Usually, the use of this personal pronoun depends on the age of the speaker and interlocutor. If the age of speaker is same or elder than the interlocutor, the speaker will be thinking before use but it must be used of the interlocutor's age is obviously elder than the speaker.

(e) *Ena*

As we know, this personal pronoun is used to represent a thing or animal only. Of course, age is not a consideration when use this personal pronoun even with the age of interlocutor. In the other word, this personal pronoun is still polite to use even the age of interlocutor and the speaker is different as like the case in this conversation.

(2) Gender**(a) *Ngom***

Ngom is a neuter personal pronoun. As the explanation above, we know that this personal pronoun is used to represent more than one person. The politeness scale of this personal pronoun based on this factor is polite to use because it's basically a neuter personal pronoun. It means, even the people presented or the speaker and the interlocutor have a different gender, this personal pronoun is still correct and polite to use. So, gender is not influencing the use of this personal pronoun.

(b) *Ona*

In Tidore language, this personal pronoun is neuter. It means, the personal pronoun can be used

by genders, either male or female. As we know, this personal pronoun is used to represent more than one person. In this conversation, there are two people represented, they are the speaker's father and mother who have the different genders. The use of this personal pronoun is not influenced by gender. In another word, it can be used to represent every people without gender exception. So, the use of this polite personal pronoun is not restricted by gender.

(c) *Una ma dulu*

This personal pronoun is used to represent a male only that in this case is the back of speaker's father. From this explanation, can be seen that gender is influencing the use of this personal pronoun. To be exact, this personal pronoun is not influenced by the gender of speaker or interlocutor in this conversation but the male presented.

(d) *Fangare*

In this conversation, the personal pronoun used by the speaker to represent himself. Based on interview, this personal pronoun includes as a polite personal pronoun. In Tidore language, this personal pronoun is used by a male only. So, this personal

pronoun is influenced by the gender of the speaker itself.

(e) *Ena*

This personal pronoun is used by the speaker to represent a thing that in this case is a betel vine. Obviously, this thing is not has a gender. The use of it is also not influenced by the gender of speaker or interlocutor. Based on the explanation, the use of this personal pronoun is not influenced by gender.

(3) Area

(a) *Ngom*

Literally, this personal pronoun is used in all areas that using Tidore language in their daily life. Basically, this personal pronoun is polite to use in casual language. The politeness of this personal pronoun is recognized by all people, because of that, this personal pronoun universally or used by most of people in Tidore Island when speaking. So, we got that this personal pronoun is not restricted by the area.

(b) *Ona*

Similar with the previous personal pronoun, *ona* is also used by all people in Tidore language to represent “they” when speaking. Besides this personal

pronoun is polite to use without age or gender exception, this is the only one personal pronoun can represent people more than one person that in this case is “they”. So, area is not restricting the use of this personal pronoun.

(c) *Una ma dulu*

Literally, this personal pronoun is used by all people in all Tidore areas. Basically, the main personal pronoun is not influenced by the area, but the the use of word between the main personal pronoun and noun that in this case is *na* is depends on the each areas' habitual.

It can be seen in this explanation in which in this conversation that taken in Kalaodi Sub-district, the people more using *na*, meanwhile in Afa-Afa sub-district they are choosing for using *ma* between the two words even the both are not influencing it's meaning. So, habitual of area is just restricted the use of *ma*, *na* and *ni* as the complement so shows the adjective pronoun

(d) *Fangare*

Basically, this personal pronoun is used by all people in Tidore Island when they are speaking

because this is more polite than another pronoun that also represent "I". As time goes by, this personal pronoun no longer used by some areas in Tidore, one of area that still keeping the language well is Kalaodi sub-district. It proved by the use of this personal pronoun.

So, this personal pronoun is universally and there is no exception for some specific area for using this. The habitual of areas is the reason why this personal pronoun is not be used anymore.

(e) *Ena*

This is the only one pronoun often used by Tidore people to represent a thing or animal. In this conversation taken in Kalaodi sub-district, the personal pronoun used to represent a thing that in this case is betel vine. The use of this personal pronoun is free without age, gender, or area because it is polite. The explanation above shows that this personal pronoun is not restricted by area.

B. DISSCUSION

In this part, the data analysed is discussed aims to the reader understand research result easier. Below are all the personal pronouns used in Tidore language include polite and impolite personal pronouns started from the personal pronoun ever used until the personal pronouns still be used by the teenager in Tidore nowadays.

In the first column, there is subject and object personal pronouns. This personal pronouns are written in the same column because the whole personal pronouns in subject are same with object except one personal pronoun that is *ngoto*. In another words, there is no addition after personal pronouns. Different with adjective pronoun and possessive pronoun, there are any addition such as the addition of “*ma/na/ni*” and “*due*” after personal pronoun. For example:

Subject : *Fajaru sari tagi skola dfutu madiri*

Meaning : I (feminine) will go to school the day after tomorrow

Object : *Ona toa ngone pipi cala ratu moi*

Meaning : They give us one hundred thousand

In the second column, there is adjective pronoun column. The whole of personal pronouns in subject is are same with adjective pronoun but there is the use of “*ma/na/ni*” after personal pronoun. For example:

Ngone ma kie se gam

Ngone na kie se gam

Ngone ni kie se gam

Meaning: Our homeland

Actually, the use of *ma/na/ni* is optionally. In this type, the speaking may do not using this addition because it is not influencing the meaning, bellow is the example.

<i>Ngone kie se gam</i>	}	Meaning: Our homeland
<i>Ngone kie se gam</i>		
<i>Ngone kie se gam</i>		

The use of *ma/na/ni* depends on the culture of each area in Tidore. Some area maybe using “*ma*”, and another maybe using “*na*” or “*ni*”. The use of this addition is not influencing the meaning. These additions is actually the sign of possession to a thing.

The last column is possessive pronoun column. Similar with adjective pronoun, the whole personal pronoun in subject are also used in possessive pronoun, the difference is just about the addition of “*due*” means “possession”. Sometimes, people is use “*ma/na/ni*” between personal pronoun and the word *due*, and sometimes not. But this is not influence the meaning. In another words, the use of “*ma/na/ni*” is optionally. For example:

<i>Fola re una ma due</i>	}	Meaning: Our homeland
<i>Fola re una na due</i>		
<i>Fola re una ni due</i>		
or,		
<i>Fola re una due</i>		

Table 4.6 All types of Tidore Personal Pronoun

PP	Subject & Object						Adjective Pronoun + <i>ma/na/ni</i>						Possessive Pronoun with <i>ma/na/ni</i> + <i>due</i> or without <i>ma/na/ni</i> + <i>due</i>					
	Feminine		Masculine		Neuter		Feminine		Masculine		Neuter		Feminine		Masculine		Neuter	
	P	lp	P	lp	P	lp	P	lp	P	lp	P	lp	P	lp	P	lp	P	lp
I	Fajaru	Minde	Fangare	Unde	Ngom	Ngori	Fajaru	Minde	Fangare	Unde	Ngom	Ngori	Fajaru	Minde	Fangare	Unde	Ngom	Ngori
	Jaru		Ngare			Ngoto (subject)	Jaru		Ngare			Ngoto	Jaru		Ngare			Ngoto
	Fajato		Fangato			Nde	Fajato		Fangato			Nde	Fajato		Fangato			Nde
You	-	-	-	-	Jou	Ngona	-	-	-	-	Jou	Ngona	-	-	-	-	Jou	Ngona
	-	-	-	-	Jou Ngon	-	-	-	-	-	Jou Ngon	-	-	-	-	-	Jou Ngon	-
	-	-	-	-	Ngon	-	-	-	-	-	Ngon	-	-	-	-	-	Ngon	-
We (ngom)	-	-	-	-	Ngom	-	-	-	-	-	Ngom	-	-	-	-	-	Ngom	-
	-	-	-	-	Jou ngom	-	-	-	-	-	Jou ngom	-	-	-	-	-	Jou ngom	-
	-	-	-	-	Fara ngom	-	-	-	-	-	Fara ngom	-	-	-	-	-	Fara ngom	-
	-	-	-	-	Jou ngom moi-moi	-	-	-	-	-	Jou ngom moi-moi	-	-	-	-	-	Jou ngom moi-moi	-
	-	-	-	-	Fara ngom moi-moi	-	-	-	-	-	Fara ngom moi-moi	-	-	-	-	-	Fara ngom moi-moi	-
We (ngone)	-	-	-	-	Ngone	-	-	-	-	-	Ngone	-	-	-	-	-	Ngone	-
	-	-	-	-	Jou ngone	-	-	-	-	-	Jou ngone	-	-	-	-	-	Jou ngone	-
	-	-	-	-	Jou ngone moi-moi	-	-	-	-	-	Jou ngone moi-moi	-	-	-	-	-	Jou ngone moi-moi	-
They	-	-	-	Ona	-	-	-	-	-	Ona	-	-	-	-	-	Ona	-	
He	-	-	Una	-	-	-	-	Una	-	-	-	-	-	Una	-	-	-	
She	Mina	-	-	-	-	-	Mina	-	-	-	-	-	Mina	-	-	-	-	
It	-	-	-	-	It	-	-	-	-	It	-	-	-	-	-	It	-	

PP : Personal Pronoun **lp** : Impolite **P** : Polite : Singular and Plural : Singular - : There is no p.p is used

Another addition, the tables above contain of all Tidore personal pronouns either polite or impolite obtained from the interview. Based on this method results, the personal pronoun in Tidore divided into two categories those are polite and impolite personal pronoun.

For more details, Tidore's personal pronoun is similar with Indonesian who has eight kinds of personal pronoun meanwhile English only has seven. The difference is in the personal pronoun "we" that in Tidore is divided into two different personal pronoun , those are *ngom* means *kami* and *ngone* means *kita*.

The research result shown in those tables above proved that there are various personal pronoun for one kind of personal pronoun in Tidore that the use is considered by age, gender and habitual of each area appropriate with the theory of Fishman (1975) through sociolinguistic approach. The theory of Fishman used to analysed this research proving that the politeness can be applied in speaking especially the use of personal pronoun by considering the social factors have mentioned above to select the politest personal pronoun used in speaking with another people, moreover to the elder people.

In fact, not at all personal pronoun mentioned above used by the teenager nowadays it can be seen in the table below contains the use of personal pronoun in the four research location such as Dokiri Su-district, Folarora Sub-district, Afa-Afa Sub-district and Kalaodi Sub-district.

Table 4.7 The Personal Pronouns Used in Four Research Locations

PP	DOKIRI											
	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T-	T-A
I		Nde	-		-	-		-	Ngom (sing)		Ngori due	-
You		Ngona	Ngon		-	-		-			-	-
We (Ngom)		-	Ngom		-	-		-			-	-
We (Ngone)		Ngone	-		-	-		-	Ngone		-	-
They		Ona	Ona		Ona	-		-			-	-
He		Una				Una		-			-	-
She			Mina		Mina	Mina		-			-	-
It		Ena	-					-	Ena ma		-	-
PP	FOLARORA											
	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T-	T-A
I		Ngoto	Ngom		Ngori	-		-	-		Ngori due	-
			Fangare		-	-		-	-			-
			Fajaru		-	-		-	-			-
You		Ngon (pl)	-		Ngon (sing)	Ngon (sing)		Ngon	-		Ngon due	-
			-		Ngona			Ngona	-			-
We (Ngom)		Ngom	-		-	-			-		Ngom due	Ngom due
We		Ngone	-		-	-		Ngone	-		-	-

(Ngone)								na				
They		Ona	-		Ona	Ona		-	-		-	-
He		Una	Una			Mina		-	-		-	-
She		Mina			-	-		-	-		-	-
It			Ena		-	-		Ena ma	-		-	-
	AFA-AFA											
PP	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T-	T-A
I		Ngori	Ngori		Ngori	-		-	Ngori ma		-	-
You		Ngona	-		-	-		-	-		-	Ngon due
We (Ngom)		-	-		-	-		-	-		-	-
We (Ngone)		Ngone	-		-	Ngone		-	Ngone ma		-	-
They			Ona		Ona	-		-	-		-	-
He		Una			-	Una		Una ma	-		-	-
She		Mina	Mina		-	-		Mina ma	-		-	-
It		-	-		-	-		Ena ma	-		-	Ena ma due
	KALAODI											
PP	Subject			Object			Adjective Pronoun			Possessive Pronoun		
	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T	T-A	T-C	T-T-	T-A
I	Ngori	Ngom	Fangare	-	-	-	-	Ngori	-	-	-	-

	-	Ngoto		-	-	-	-	-	-	-	-	-
You	-	Ngon (sing)	Ngon (sing)	Ngona	Ngona	-	-	-	-	-	-	-
We (Ngom)	-	-	Ngom	-		-	-	-	-	-	-	-
We (Ngone)	Ngone	-	-	-	Ngone	-	-	-	-	-	-	-
They	Ona	Ona	Ona	-	-	-	-	-	-	-	-	-
He	Una	-	-	-	-	-	Una	Una ma	-	-	-	-
She	Mina	Mina		-	-	Mina	-		-	-	-	-
It	Ena		Ena	-	-	-		Ena ma	-	-	-	-

Note:

PP : Personal Pronoun

T-C : Teenager to Children

T-T : Teenager to Teenager

T-A : Teenager to Adult

☐ : Polite to use for children, teenager or adult

■ : Impolite personal pronoun used by teenager but still allowed for intimacy reason between teenager to teenager and teenager to children

■ : Impolite personal pronoun used by teenager to adult

- : There is no personal pronoun used

Empty : Don't using Tidore Language

The table above made to see the differences of each sub-district or research location in the use of personal pronoun. It contains the list of personal pronouns used in Tidore Island by the teenager in four research locations those are Dokiri Sub-district represents South Tidore District, Folarora Sub-district represents Tidore District, Afa-Afa Sub-district represents North Tidore District and Kalaodi Sub-district represents East Tidore District divided based on the use of subject, object, adjective pronoun and possessive pronoun by teenager to children, teenager and also adult.

The description above shows the research result that only Kalaodi Sub-district teenager still using Tidore language when they are speaking with children. From the table, we also can see the personal pronoun used by the teenager in the four research location that three of them are Dokiri Sub-district, Folarora Sub-district and Kalaodi Sub-district are using the polite personal pronoun when they are speaking with the adult, meanwhile Afa-Afa Sub-district is not even to the adult.

To see the general personal pronoun used by teenager in Tidore easily, below is the list of personal pronoun used either subject, object, adjective pronoun or possessive pronoun cause all types are refer to subject at all.

The table is also supports to prove the previous statement that half of personal pronouns in Tidore are not used anymore by the teenager present day whereas they are more polite than those are used. Below are

the dominant personal pronoun used by teenagers in Tidore Island nowadays.

Table 4.8 Personal Pronoun used in Tidore by Teenager

Personal Pronoun			
English	Tidore		
	Polite		Impolite
I	Fjaru	(f)	Ngori (n)
	Fangare	(m)	Ngoto (n)
	Ngom	(n)	Nde (n)
You	Ngon (singular)	(n)	Ngona (n)
	Ngon (plural)	(n)	
We (ngom/kami)	Ngom	(n)	
We (ngone/kita)	Ngone	(n)	
They	Ona	(n)	
He	Una	(m)	
She	Mina	(f)	
It	Ena	(n)	

f : feminine

n : neuter

m : masculine

As the explanation, the data is using theory of Fishman (1975) through sociolinguistic approach to see the reasons of the personal pronoun used in Tidore society life by considering the age of the people include in conversation, their gender and the culture of each area (area). From the analysis, it is found that the three factors are influencing the use

of personal pronouns as the verification about the personal pronouns those cannot be used for some reasons.

From the data findings, there are only two types of personal pronoun influenced by age those are “I and you” that consist of 13 personal pronouns, three types of personal pronoun influenced by gender those are “I, he, and she” consists of 11 personal pronouns, and only one personal pronoun that is “I” influenced by area factor (habitual). Below the tables.

Table 4.9 Personal Pronouns Influenced by Age

Personal Pronoun			Used by	
English	Tidore			
	Polite	Impolite		
I	Fajaru		Same age of teenager, teenager to adult	
	Jaru		Same age of teenager, teenager to adult	
	Fajato		Same age of adult	
	Fangare		Same age of teenager, teenager to adult	
	Ngare		Same age of teenager, teenager to adult	
	Fangato		Same age of adult	
	Ngato		Same age of adult	
		Ngori		Same of age, elder to younger
		Ngoto		Same of age, elder to younger

		Nde	Same of age
		Unde	Same of age
		Minde	Same of age
You		Ngona	Same of age, elder to younger

Table 4.10 Personal Pronouns Influenced by Gender

Personal Pronoun			Used by
English	Tidore		
	Polite	Impolite	
I	Fajaru		Feminine
	Jaru		Feminine
	Fajato		Feminine
	Fangare		Masculine
	Ngare		Masculine
	Fangato		Masculine
	Ngato		Masculine
	Unde		Masculine
	Minde		Feminine
He	Una		Masculine
She	Mina		Feminine

Table 4.11 Personal Pronoun Influenced by Area

Personal Pronoun			Used by people
English	Tidore		
	Polite	Impolite	
I	Unde		Dokiri
	Minde		Dokiri

Table 4.12 The use of *Ma*, *Na*, and *Ni*

Addition of possessive	Used in
Ma	Dokiri, Afa-Afa and Kalaodi
Na	Folarora
Ni	Ever used in all areas everyday but never at present day except in the ceremony.

Table 4.46 is the addition as the characteristic of adjective pronoun those are *ma*, *na* and *ni* is also influenced only by the habitual of each area (area factor) in Tidore Island.

Another fact occurs from the questionnaire that not only age, gender and area influencing the use of personal pronoun by Tidore teenager present day. Intimacy, and habitual to hear the personal pronoun used by another people (environment) as a part of social context also is a part of this influence. This phenomenon really happens in life and no one can ignore it. But another factors mentioned above is not be using as the factor to analyse the data in this research.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the conclusion and suggestion are provided by the writer to this research and the next research.

A. Conclusion

In Tidore Island, Tidore language is the main language used by the mostly people. Every day in speaking, personal pronoun cannot be separated with the people interaction. People use the personal pronoun to substitute the name of the people presented to avoid the extravagance word. The result shows that there are 31 types of personal pronoun used in Tidore Island by referring to the personal pronoun in English consist of 25 polite personal pronouns and 6 impolite personal pronouns for all types. Mostly, the personal pronoun is basically polite except the six personal pronouns those are contained in I, and You personal pronoun.

The analysed by using Fishman theory (1975) correlate with Sociolinguistic approach results in Tidore personal pronoun is generally influenced by three from six factors. The three factors are age, gender and area (culture) that in this research, age is the most influencing the politeness scale of a personal pronoun, meanwhile two others just for some specific personal pronoun. The three factors another are social status, education level and social class is not the part of this research

because they are not applied in Tidore people life include the language. From the data, there are 13 from 31 personal pronoun are influenced by age, 122 from 31 by gender and 2 of 31 influenced by area. Meanwhile there are 15 from 31 personal pronoun used by the teenager in daily speaking consist of 11 polite personal pronouns and 4 impolite personal pronouns.

The result also shows that polite personal pronoun is still be used in Tidore Island until now by the teenager to adult in three of four research locations, those are Dokiri Sub-district, Folarora Sub-district, and Kalaodi Sub-district meanwhile another one that in this case is Afa-Afa sub-district is not using the polite personal pronoun. Generally, the impolite personal pronoun is used in all research locations by the teenager when they are speaking with the same age of them as the intimacy and habitual from environment. For the children, there is only Kalaodi sub-district that still using Tidore language when the teenager is speaking with the children even impolite personal pronoun is used.

B. Suggestion

The writer realizes that the research is still has many weaknesses and the advices still be needed. The writer sure that there are another personal pronouns still not be founded yet in this research because the limitation of the writer's knowledge, references, and experiences that need to be complete . More advices, corrections and suggestion are still be

needed for this writing development reason. This research is expected as the beneficial thing to all readers and the next researcher especially for Faculty of Letters student.

Based on the problem found in research, there are some suggestion relate with this research.

1. Socialization about personal pronoun in Tidore language include polite and impolite types and how its use needs to be held as the improvement of user knowledge.
2. Ethic subject needs to be added in high school and junior high school curriculum remembering the local language subject is not be taught in formal area anymore.
3. Tidore people needs to be applying the polite personal pronoun in everyday without age exception include the adult to people younger than them so next generation in this case is young people learn by hearing and imitating the polite personal pronoun to everyone they speak.
4. The writer hopes this research can be a part of regional library especially in Tidore Island.

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Berilah tanda silang (x) pada opsi/jawaban yang dianggap benar

Nama :

Jenis Kelamin :

Usia :

Alamat :

1. Apakah Anda menggunakan bahasa Tidore dalam kehidupan sehari-hari?
 - a. Ya
 - b. Kadang-kadang
 - c. Tidak sama sekali

2. Sesering apakah Anda berbahasa Tidore dengan orang dewasa (di atas usia 21 tahun)?
 - a. Sering
 - b. Kadang-kadang
 - c. Tidak pernah

3. Sudah yakinkah Anda menggunakan bahasa Tidore yang sopan saat berbicara dengan mereka?
 - a. Yakin sekali
 - b. Yakin
 - c. Tidak yakin

4. Ketika berbicara dengan orang dewasa, kata ganti orang apa yang paling umum Anda gunakan?
 - a. Ngori, ngona
 - b. Fajaru/fangare, jou ngon
 - c. Lainnya.....

5. Apa alasan Anda menggunakannya?
.....
.....
.....
.....

6. Sesering apakah Anda berbahasa Tidore dengan teman sebaya Anda?
 - a. Sering

- b. Kadang-kadang
- c. Tidak pernah

7. Ketika berbicara dengan teman sebaya Anda, kata ganti orang apa yang paling umum kalian gunakan?

- a. Ngori, ngona
- b. Fajaru/fangare, jou ngon
- c. Lainnya.....

8. Apa alasan Anda menggunakannya?

.....
.....
.....
.....

9. Sesering apakah Anda berbahasa Tidore dengan anak-anak (di bawah usia 11 tahun)?

- a. Sering
- b. Kadang-kadang
- c. Tidak pernah

10. Ketika berbicara dengan anak-anak, kata ganti orang apa yang pada umumnya Anda gunakan?

- a. Ngori, ngona
- b. Lainnya.....

11. Apa alasan Anda menggunakannya?

.....
.....
.....
.....

TERIMA KASIH

Berilah tanda silang (x) pada opsi/jawaban yang dianggap benar

Nama :

Jenis Kelamin :

Usia :

Alamat :

-
1. Apakah Bapak/Ibu menggunakan bahasa Tidore dalam kehidupan sehari-hari?
 - a. Ya
 - b. Kadang-kadang
 - c. Tidak sama sekali
 2. Menurut Bapak/Ibu, apakah remaja saat ini masih menggunakan bahasa Tidore dalam kehidupan sehari-hari?
 - a. Masih
 - b. Kadang-kadang
 - c. Tidak sama sekali
 3. Sesering apakah Bapak/Ibu berkomunikasi dengan anak remaja menggunakan bahasa Tidore?
 - a. Sering sekali
 - b. Kadang-kadang
 - c. Tidak sama sekali
 4. Bagaimana pendapat Bapak/Ibu, sopankah cara anak remaja berbicara dengan orang yang lebih tua?
 - a. Sangat sopan
 - b. Tidak sopan
 - c. Lainnya.....
 5. Jika dilihat dari penggunaan kata ganti orangnya (Saya, Kamu, Kami, Mereka, Dia) bagaimana pendapat Bapak/Ibu?
 - a. Sopan
 - b. Tidak Sopan
 - c. Lainnya.....
 6. Menurut Bapak/Ibu, bagaimana kata ganti orang yang digunakan remaja tempo dulu dengan remaja masa kini?
 - a. Sama-sama sopan
 - b. Lebih sopan tempo dulu

c. Lebih sopan masa kini

7. Menurut Bapak/Ibu, apa penyebab berubahnya tingkat kesopanan berbahasa remaja masa kini?

- a. Kebiasaan berbahasa yang kurang sopan
- b. Tidak mengetahui bahasa yang sopan
- c. Lainnya.....

8. Upaya apa yang perlu dilakukan untuk memperbaiki penggunaan bahasa remaja?

.....

.....

.....

.....

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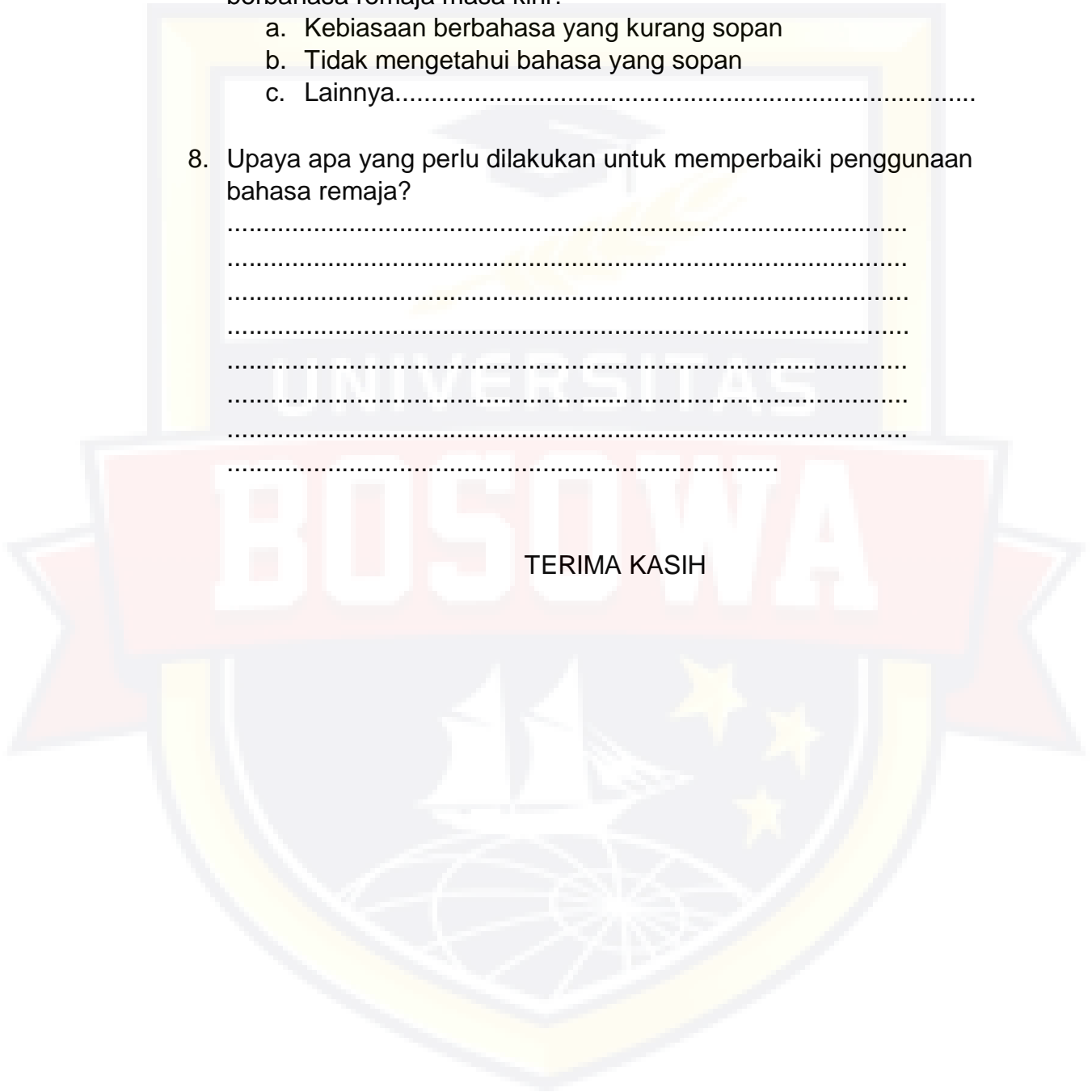
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BOSOWA

TERIMA KASIH



BIOGRAPHY



Julika Saras Dewi Salim. She was born in Tidore Island, one of place in North of Moluccas on July, 16th 1997. She is the first daughter of four children from Salim Pajolo and Rasna Djafar who both of them are employees. She has two brothers named M. Ridha Salim and M. Khairul

Azzam also one sister named Azzalia Dewi. Her hobby is singing. Many English songs she sing makes her loves English. Her motto in life is “*By learn to obey, we know how to command*”.

TK Marong was her first place learning a new life. She completed her elementary education in 2008 at SDN 1 Afa-Afa, North Tidore District, Tidore Island and continued to MTsN 2 Mareku until graduated in 2011. Then, MAS Mareku was her choice to continued her study until she graduated in 2014. Makassar she chose as the place to continuing her study by choosing English Literature Program at Bosowa University.

Her dream to be a future lecturer makes her chose this program. During her study, she joined and become the general secretary of English Department Student Executive Board in period 2017-2018 until she finish her study in 2018.