

ISSN : 2579-8847



1ST INTERNATIONAL CONFERENCE ON
EDUCATION, LITERATURE, AND ARTS (ICELA)

***“Intercultural Communication
through Language, Literature, and Arts”***

May 17-18, 2017

PROCEEDINGS

CONVENED BY
**FACULTY OF LANGUAGES AND ARTS
UNIVERSITAS NEGERI JAKARTA**

BUNG HATTA BUILDING, 2nd FLOOR

Proceedings:
The 1st International Conference on Education, Language, and Arts (ICELA)
"INTERCULTURAL COMMUNICATION THROUGH LANGUAGE, LITERATURE, AND ARTS"
Jakarta, 17-18 Mei 2017

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Cetakan Pertama,
Sa'ban 1439H./Mei 2017

Pasal 72

Undang-Undang Nomor 19 Tahun 2002 tentang Hak Cipta

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LANGUAGE PHATIC IN SPECIFIC CULTURE PERSPECTIVE

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ABSTRACT

Language phatic is a universal linguistic phenomenon. That is, in all languages, language phatic entities are present in the language. Starting from the language in the communities with primitive culture to the modern-cultured society language, language phatic is undoubtedly practiced in communication. In the study of linguistics, language phatic is not much studied and tends to be separated from the linguists' aim. The writer himself as a researcher started researching this phatic phenomenon in the language two years ago. The results of the implementation of the research publication were enough to inflame the linguistics studies phenomena in Indonesia. It is expected that the nature of language phatic in a specific culture can be described clearly and thoroughly in the future. The aim of this phatic research in the language is to describe the phenomenon of phatic in a specific culture, especially in Javanese culture.

Substantive data source of this research is the everyday speech of the society with Javanese culture background. The location of the data source is the background speakers of Javanese culture who were successfully reached by the researcher around the time of the research. The research data are the snippets of speech that contain forms of language phatic. The object of this research is the language phatic phenomenon itself, in which there must be manifestations of forms and pragmatic meanings. The data were collected by applying listening method and speaking method that are commonly used in linguistics research. Each method was applied using the basic technique and advanced techniques. The analytical methods used were equivalent analysis method and distributional analysis method. Each method was applied using the basic technique and advanced techniques.

The results of this research are language phatic rules in specific cultures that are expected to be useful practically to improve the cooperation of the society in communicating, because the essence of real communication is the cooperation between the speaker and the listener. The phatic rules are described as follows: (1) language phatic in greetings category, (2) language phatic in politeness category, (3) language phatic in disappointment category, (4) language phatic in thanking category, (5) language phatic in jokes category, (6) language phatic in appraisal category, (7) language phatic in apology category, (8) language phatic in avoidance category, (9) language phatic in refusal category, (10) language phatic in disagreement category, (11) language phatic in regards category, (12) language phatic in messenger category, (13) language phatic in offer category, (14) language phatic in affirmation category, (15) language phatic in warning category, (16) language phatic in command category, (17) language phatic in joy category, and (18) language phatic in surprise category.

Keywords: Language phatic, specific culture, universal phenomena

INTRODUCTION

There have been many phatic studies in languages with universal dimension conducted in the languages with Western culture background. However, language phatic studies with specific culture dimension have not been done much by the linguists. Concerns about the lack

of studies on language phatic have been stated by Kridalaksana (2008) and reaffirmed by Rahardi (2009; 2015; 2016), namely that the language phatic study as one of the pragmatics phenomena is still lagging behind and needs to be consolidated continuously.

Related to pragmatics, the writer believes that studies in this field always have a dual dimension, namely specificity and universality dimensions. Specificity dimension of pragmatic studies shows us that the intricacies of pragmatics, including the scope, principles, maxims, and the phenomena may apply specifically and distinctively. The existence of a particular society and culture which of course is unique and specific, will determine the manifestation and the identity of the specific pragmatic figure (Du Bois, 1998). Pragmatics which apply specifically will produce pragmatic studies in specific culture dimension (Leech, 1983), which in turn presents pragmatic studies in special dimensions commonly known as sociopragmatics (Rahardi, 2009; 2015). Thus, the phenomenon of language phatic can also be assessed in the perspective of a specific culture and the results are expected to be able to further improve the rules of language phatic in a universal perspective. The manifestations of the form and meaning of the language phatic in the specific dimensions are described to be the focus of this phatic research funded by the Directorate of Research and Community Service (DRPM), the Ministry of Research, Technology and Higher Education.

Furthermore, it is necessary to explain that the phatic terminology comes from the term 'phatic communion', which was initiated by Bronislaw Kaspar Malinowski, a British-Polish anthropologist, who in 1923 studied the habits of the people living in the Trobriand island. From his research, this renowned anthropologist came up with two designations of language functions, namely (1) pragmatic function and (2) magical function. The term 'phatic' is derived from the Greek verb meaning 'to speak', while the term 'communion' means 'the creation of ties of union' (Abercrombie, 1998). Furthermore, 'phatic communion' can be interpreted as 'establishing an atmosphere of sociability rather than communicating ideas' (Mey, 2008: 673). Sudaryanto (1993: 33) also explained the term 'communion' which refers to 'personal encounter symptoms; face to face meetings of two human beings.

Therefore, it has to be emphasized here that the term 'communion' is not the same as the term 'communication' which essentially means 'delivery of information, ideas, thoughts', which in Abercrombie (1998) is merely referred to as 'the communication of thought'. The veteran linguist asserted that the figure of the language did not merely function as a vehicle for communication of information, ideas, thoughts, but most of all, the language is also a vehicle to make 'others friends for themselves. The process for making another person a friend for themselves and for others is different between one community and another. Similarly, one culture to another will also be different in the process of making another person a friend for themselves and for others. The process of making another person a friend can only be done by a sort of 'encounter' which in Abercrombie (1998) is referred to as 'the ties of union' or linkage of togetherness, unity in the encounter to establish agreements. In connection to that, the study of language phatic in the specific culture perspective has become a very important thing to do.

Richards et al. (1985: 214) once firmly explained that phatic communion is, 'A term

used by the British-Polish anthropologist Malinowski to refer to communication between the people which is not intended to seek or convey information but has the social function of establishing or maintaining social contact'. They asserted that the main purpose of language phatic is not to 'search for information', nor to 'convey information', but most of all is to 'establish and maintain social relationships'. This view of Richard et al. is in line with the opinion of Sudaryanto (1993), and also with Abercrombie (1998) that have been explained in the previous section.

METHODOLOGY

Proper research should be done by applying proper methodology. Without the accuracy of the methodology employed, the object of a research which essentially has clear identity will not be able to be assessed well. It should be emphasized that the data source of the language phatic research in this specific culture is natural speech from the society in their daily communication. Data collection methods used are the listening method and speaking method (Sudaryanto, 2015). Some of the techniques for implementing the above two methods are the taking notes technique, recording techniques and fishing techniques.

There were two types of data analysis methods applied in this language phatic study in a specific culture, namely distributional analysis method and equivalent analysis method (Sudaryanto, 2015). Distributional analysis method was used to describe the linguistics dimensions of language phatic in this specific culture. The equivalent analysis method was used to reach pragmatic dimensions of language phatic research. Furthermore, each method used to analyze the data for language phatic research in this specific culture was elaborated by using basic techniques as well as advanced techniques.

Due to the pragmatic dimension of this study, it should be emphasized that the equivalent analysis method adopted is extralingual equivalent method. Therefore, what is paired is nonlinguistic entities whose essence is beyond language, which in linguistics studies commonly referred to as extralinguistics factors. The distributional analysis method is applied using the distribution technique, both direct and indirect in nature to the speech elements containing language phatic as the object of the research (Rahardi et al, 2015; 2016).

RESULTS AND DISCUSSION

Manifestation of the form and pragmatic meaning of language phatic in a specific culture is present in the following speech snippet. Readers are requested to observe each part of speech snippet as a whole and also asked to understand the context carefully.

Data 1:

Food stall owner: *Aku mengko meh masakke Mbake iki wae kok. Hehehe.*

[I will just cook for you. Hehehe]

Student: *Hehehe. Jane nggen kula niku ikan nggih kathah lha teng Pantai Wonosari nika.*

[Actually in my place, Wonosari beach, there are lots of fish.]

Food stall owner: *Kono malah asli ikane Mbak.*

[Native fish there.]

Student: *Nggih, malah asli pantai mriko.*

[Yes, native from the beach.]

Food stall owner: *Ponakanku nek njupuk iwak seko Ndrini.*

[My nephew always gets fish from Ndrini.]

Student: *Nggih, nek Ndrini mriko katah, ugi Sadeng.*

[Yes, there are lots in Ndrini, and also in Sadeng.]

Food stall owner: *Kae lho Mbak, enek lobster. Seko Sadeng barang.*

[There are lobster over here. From Sadeng.]

Student: *Nggih.*

[Yes]

Context:

This speech took place in front of the fish market in Depok area, Bantul, Yogyakarta. At that time, a student was sitting next to the a lady who owns a stall that usually offers services to cook the fish bought by the visitors. Previously, the lady was talking about her earnings today, then one of the stall owners suddenly interrupted. Atmosphere of the conversation was relaxed and it occurred in the afternoon.

In the speech snippet above, the manifestation of language phatic appears in the line that says, '*Aku mengko meh masakke Mbake iki wae kok. Hehehe*' [I will just cook for you. Hehehe]. The speech was delivered by a food stall owner to a student who was sitting near them. Usually the owners of food stalls sit around waiting for visitors who buy fish at the fish market. In fact, the forms of language phatic emerged a lot from their conversations.

Similarly, when someone comes, the forms of language phatic usually emerge a lot. The presence of a person who sociologically was outside their group, making them speak with language phatic. The purpose of using such a language form can vary, perhaps as a vehicle to poke fun or to ignite jokes and laughter, or perhaps for other purposes. The writer noticed that other language phatic forms in the speech snippet above were not the manifestation of language phatic. The reason was because the primary purpose of the speech is to deliver information. Language phatic is not primarily meant to convey information, but rather as ice breaking. In addition to breaking the ice, language phatic is normally intended to strengthen communication, whose essence is to make others friends for themselves and for others.

As also presented in the previous section that the process of making themselves friends to someone else, or vice versa: making others friends for themselves, should take place and be done in the form of an encounter. The speech snippet delivered above was clearly intended for the purposes stated previously. Therefore, it should be emphasized that the form of the language above is a manifestation of language phatic.

Another manifestation of language phatic appears in the speech snippet 2 below. Readers are welcome to observe each speech properly and to carefully read the speech context.

Data 2:

Food stall owner 2: *Njenengan pundi Mbak?*

[Where are you from?]

Student: *Kula Semin Bu asline.*

[I'm originally from Semin, Ma'am.]

Food stall owner 2: *Oalah Semin Mbak, aku yo nduwe sedulur Semin lho.*

[Oh really? I also have relatives in Semin.]

Student: *Oh..pundi Semine?*

[Oh...which part of Semin?]

Food stall owner 2: *Nek neng Semine kula dereng tau, tapi nek sedulur Semin sing mriki kerep.*

[I've never been to Semin, but my relatives in Semin often come here.]

Student: *O..nggih..*

[Oh..Yes..]

Context:

A student was waiting for her friend in front of Depok fish market. The student sat next to a group of stall owners who usually offer their services to cook fish that the visitors buy. Previously, there was a stall owner lady who had a conversation with a student. Then there was another stall owner lady who asked the student to chat.

Manifestations of language phatic that appear in the above speech snippet is a fragment of the speech which says ' *Njenengan pundi Mbak?*' [Where are you from?]. The speech is not necessarily intended to ask for more information about the place of origin of the listener, but is also intended to break the ice or eliminate silence. Thus, it can be concluded that the speech is not purely informative, but also communicative because the main purpose is to initiate communication.

In other words, the speech above can also be considered as a manifestation of pure language phatic because the fact is the same with the words spoken in phatic. It is identical to the form of a 'good morning' uttered by someone in the morning. The form of 'good morning' can also be considered as a manifestation of pure phatic because the existing fact is identical with the words expressed in the phatic.

Another phatic form appears at the end of the speech snippet above, namely in the line that says, '*O..nggih*' [O.. Yes.] which does not necessarily mean 'approving' or 'agreeing' the intent of the speaker. In the speech snippet above, several utterances that are interjections are also found, such as 'Oh' in '*Oh..pundi Semine?*' [Oh...which part of Semin?]. The form 'oh' in the speech is not a phatic marker but an interjection. Both are different because an interjection is emotive in nature, whereas a phatic marker is communicative in nature. All additional linguistics forms contained in the speech snippet above are not manifestation of language phatic because of their informative nature.

Another manifestations of language phatic are present in the form of language in the

speech snippets 3 below.

Data 3:

ATV rental owner: "Try this matic motorcycle, Miss."
Pengunjung: "How much is it, Sir?" (asking to rent the ATV)
ATV rental owner: "50 thousand for half an hour, Miss."
Pengunjung: "Half an hour? That's so long. Is it possible for our body size?"
ATV rental owner: "Hehehe...It suits you, Miss!"

Context:

Speech occurred on the beach at 15:21. At that time, an ATV rental owner offered ATV rental services to some visitors.

The form of language that says, 'Hehehe ... it suits you, Miss!' delivered by the speaker to the listener above is the form of language phatic. The form which is a manifestation of language phatic above is intended to break the ice at the end of the speech. By the ice breaking using the language form above, communication that is initially hindered because of the linguistics form delivered by the listener which is not easy to respond, is finally able to run smoothly.

Therefore, it is clear that the real purpose of language phatic is to expedite communication. Conversation which originally did not run smoothly, perhaps even stagnant or stuck, was able to run smoothly in the end because of the language phatic forms used. The forms of language phatic as delivered previously are the examples of language phatic that are impure or bipolar in nature. Bipolar phatic is characterized by the inequality of language forms or phatic speech with the actual facts.

Phatic manifestations also appear in the following speech snippet 4, especially in the beginning of the speech snippet. The readers are invited to examine the entire snippet below with a description of the context in order to understand the real pragmatic meaning in the speech snippet below.

Data 4:

Visitor: "Have they been here long, Sir?" (pointing to a group of students who are on their field trip)
ATV rental owner: "Yes.. it's been a while. Only two of you?"
Visitor: "We're with other friends, but they're over there"

Context:

Speech occurred when the beach was crowded with students on field trips. Speech occurred between the visitor and an ATV rental owner.

The form "Have they been here long, Sir?" in the above speech snippet is a

manifestation of pure language phatic. The main purpose of the speech used by the speaker is to initiate a communication between the speaker and the listener. Language phatic that appears in the snippet above is the bipolar type of phatic because the content of the speech is not the same with the real fact. By saying the speech above, the meaning of the utterances above is not necessarily in accordance with the facts. That means, the fact that the students have been waiting for a long time to get a turn is not necessarily true.

Thus, the language form above is not a manifestation of chit-chat as those disclosed by the real facts are not exactly the same. Imprecision in understanding the purpose of the listener in the phatic form contained in the initial utterances may result in improper actions taken in response to such phatic. In the speech snippet above, the speaker who was actually intending to be phatic, was taken seriously by the listener by giving a turn to use the motorcycle that was about to be rented.

Pure language phatic manifestation also appears in the speech snippet 5 below, '*Asli mana mbak'e?*' [Where are you originally from, Miss?]. The linguistics form of speech delivered by the listener is not really meant to ask the origin of the speakers even though the form of the speech was to ask about it at a glance. Thus, the linguistics form is actually a manifestation of bipolar phatic. To carefully understand the pragmatic meaning about the language phatic contained in the speech, the readers are welcome to observe the following entire speech snippet along with the speech context.

Data 5:

ATV rental owner: "Where are you originally from, Miss?"

Visitor: "Me? Kalimantan"

ATV rental owner: "Kalimantan? East? West? South?"

Visitor: "North"

ATV rental owner: "North?"

Visitor: "Yes. It's new. New province"

Context:

Speech occurred between an ATV rental owner and a visitor who was offered to rent the ATV. The conversation took place on the beach. The conversations occurred during the day.

The presence of linguistics form that says 'Oh' in 'Oh, so you stay in Jogja?' is not an interjection, but a phatic marker. It is the same with the 'Ooh' presence at the end of the speech snippet below. Thus, it is confirmed that the speech which begins with a phatic marker 'Ohh' is a phatic manifestation. It is similar with the full speech 'Ooh' at the end of the speech snippet. People are sometimes confused on whether phatic markers are different with interjections because they can have the exact same form. It should be emphasized here that phatic markers are typically not emotional, while interjections typically contain emotive nuances in them.

Thus, it can be confirmed that interjections are not phatic. Interjections can be categorized as a type of a particular word, which is the interjection word class, whereas phatic markers cannot be categorized in a particular word class. In other words, interjections are categorical, while phatics are not categorical. Readers are requested to observe the following speech snippet completely in order to understand the phatic contained in the speech snippet as a whole. Please also note that the context should be involved in giving meaning to the phatic manifestation in the speech snippet below.

Data 6:

ATV rental owner: "Oh, so you stay in Jogja?"
Visitor: "Yes, for college"
ATV rental owner: "Where do you study?"
Visitor: "Sadhar."
ATV rental owner: "What semester?"
Visitor: "Almost finish."
ATV rental owner: "Ooh..."

Context:

Speech occurred between an ATV rental owner and a visitor who was offered to rent the ATV.

To end this section, it needs to be reiterated that language phatic appears significantly in various utterances. Language phatic is also present in various domains, and its usefulness is not only to break the ice or eliminate silence but it is also possible for language phatic to have various pragmatic meanings.

From the research that has been conducted, overall there are 18 pragmatic meanings contained in the language phatic in a variety of domains in the community with specific cultural backgrounds. The eighteen intents or pragmatic meanings of the phatic were elaborated as follows: (1) language phatic in greetings category, (2) language phatic in politeness category, (3) language phatic in disappointment category, (4) language phatic in thanking category, (5) language phatic in jokes category, (6) language phatic in appraisal category, (7) language phatic in apology category, (8) language phatic in avoidance category, (9) language phatic in refusal category, (10) language phatic in disagreement category, (11) language phatic in regards category, (12) language phatic in messenger category, (13) language phatic in offer category, (14) language phatic in affirmation category, (15) language phatic in warning category, (16) language phatic in command category, (17) language phatic in joy category, and (18) language phatic in surprise category.

CONCLUSION

As a conclusion, it can be reaffirmed that based on certain specific culture, language phatic research can result in pragmatic meaning findings which are more than just ice breaking as found in the research results based on the data from the Western language and

culture. Studies based on the specific culture in an area or different areas will result in different findings, which will further enrich the pragmatic fields that are available for researchers. From the conducted research, 18 pragmatic meanings in language phatic that are based on a specific cultural background, particularly Javanese, were found. The eighteen pragmatic meanings or intents of the speaker are elaborated as follows: (1) language phatic in greetings category, (2) language phatic in politeness category, (3) language phatic in disappointment category, (4) language phatic in thanking category, (5) language phatic in jokes category, (6) language phatic in appraisal category, (7) language phatic in apology category, (8) language phatic in avoidance category, (9) language phatic in refusal category, (10) language phatic in disagreement category, (11) language phatic in regards category, (12) language phatic in messenger category, (13) language phatic in offer category, (14) language phatic in affinnation category, (15) language phatic in warning category, (16) language phatic in command category, (17) language phatic in joy category, and (18) language phatic in surprise category.

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