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Contents

Keynotes

Nor Hashimah Jalaluddin (PhD) **7**
Pelestarian Penyelidikan Dialek: Aplikasi GIS

Panel 1

Mohammad Fadzeli Jaafar
Aspek Penguasaan Bahasa Dalam Kalangan Penutur Bukan Melayu Di *Greater KL*

Norsimah Mat Awal
Persepsi Penduduk Di *Greater KL* Terhadap Bahasa Kebangsaan

Azhar Jaludin **8**
Transformasi Linguistik Malaysia Selepas Enam Dekad Merdeka: Introspeksi Sikap Dan Penguasaan Bahasa Kebangsaan Warga Greater Kl (2017 – 2019)

Mohammed Azlan Mis
Aspek Penggunaan Bahasa Kebangsaan Di *Greater KL* Berdasarkan Domain Pendidikan Dan Persahabatan

Panel 2

Muhammad Faiz Aizuddin Suhami, Fazal Mohamed Mohamed Sultan
Gis Dan Dialek Melayu Perlis

Nor Azilawati Binti Mohd. Noor, Nor Hashimah Jalaluddin, Fazal Mohammed Mohammed Sultan, Harishon Radzi
Konsep Ruang Dalam Varian Kata Kerja 'Baling' Dialek Kedah: Analisis Gis **12**

Harishon Binti Radzi, Fazal Mohamed Bin Mohamed Sultan, Nor Hashimah Binti Jalaluddin, Junaini Binti Kasdan*
Menyingkap Penyebaran Dialek Di Di Pulau Pinang Menerusi Kajian Multidisiplin.

Amir Imran Bin Jamil, Fazal Mohamed Mohamed Sultan
Variasi Leksikal Dialek Melayu Di Negeri Kedah: Kajian Geolinguistik

Panel 3

Intan Safinaz Zainudin
Analisis Kata 'Kuasa' Dalam Korpus Hansard Parlimen Malaysia

Azhar Bin Jaludin & Muhammad Zakwan Bin Mohd Izam
Penukaran Kod Dalam Korpus Hansard Malaysia : Analisis Berpandukan Korpus

Kesumawati A.Bakar, Norsimah Mat Awal, Azhar Jaluddin, Anis Nadiah Che Abdul Rahman **15**
Youth Revisited: Representations Of '*Belia'* In Malaysian Hansard Corpus

Norsimah Mat Awal, Azhar Jaludin, Anis Nadiah Che Abdul Rahman & Imran Ho-Abdullah
Penelitian Tren 'Kemiskinan' Dan 'Pembangunan' Dalam Enam Dekad Di Malaysia Berasaskan *Malaysian Hansard Corpus (Mhc)*

1	*Noor Fazilahhanum Abdul Latiff, Sri Nor Syarima Juhari, Najatul Najwa Shafiqah Tajudin* Penutur Dialek Kedah Dalam Kalangan Pelajar Uiam Pagoh: Analisis Sikap Dan Kefahaman	**14**
2	*Nur Fatihah Ahamad Zahini , Siti Nor Hafizah Ramli,, Nurul Nasuha Mohd Noor Zaidi* Sikap Dan Kefahaman Pelajar Uiam Pagoh Terhadap Dialek Negeri Terengganu: Kajian Sosiolinguistik	**22**
3	*Mohd Shahdan Sadin* Eufemisme Leksikal Masyarakat Bajau Samah Di Kota Kinabalu, Sabah	**33**
4	*Ab. Halim Mohamad* Penggunaan Konsonan [ذ، ز، ظ] Dalam Sistem Tulisan Jawi Dalam Kalangan Pelajar Agama Dan Bukan Agama	**41**
5	*Rona Almos, Sonezza Ladyanna, Pramono* Leksikon Flora Dan Fauna Di Lingkungan Danau Maninjau (Kajian Ekolinguistik	**48**
6	*Mohamad Suhaizi Suhaimi, Muhammad Faizuddin Hashim, Sharil Nizam Sha'ri* Visual Ilustrasi Dan Fotografi Pada Reka Bentuk Kulit Buku Agama: Satu Analisis Semiotik	**56**
7	*Kenichi Namai* Silent Pronominals In Mandarin Chinese	**61**
8	*Maslida Yusof* Analisis Struktur Kompleks Bahasa Melayu Berdasarkan Role And Reference Grammar (Rrg)	**71**
9	*Reniwati* Leksikon Yang (Hampir) Hilang Bahasa Minangkabau	**77**
10	*Nurul Jannah Shahbuddin, Akhmal Hakim Mohamad* Eufemisme Leksikal Dalam Dialek Melayu Melaka	**84**
11	*Nur Faizzah Mohd Zalkanil, Rozaimah Rashidin), Norhazlina Husin* Metafora Jenayah Seksual Pelacuran Dalam Akhbar Tabloid: Satu Analisis Teori Hibrid	**92**
12	*Nurul Jamilah Rosly, Maslida Yusof* Representasi Struktur Konseptual Bersama Representasi Ruang (Preposisi) Dalam Kata Kerja Gerak Bahasa Melayu	**100**
13	*Kohji Kamada* The Grammar-Parser Interplay: A Case Study Of (Heavy) Np Shift Constructions From A Cross-Linguistic Perspective	**108**
14	*Suhaila Binsama-Ae, Maslida Yusof, Kartini Abd. Wahab* Peranan Semantik Makro Dalam Ayat Pasif Bahasa Melayu Patani Berdasarkan Teori Role Reference Grammer (Rrg)	**118**
15	*Urooj Fatima Alvi, Shafqat Rasool* Investigation Of Intralingua Pragmatic Variation In Pakistani Elt Textbooks	**127**
16	*Dewi Puspita* The Semantic Changes Of The Word *Tuan*	**137**
17	*Sharifah Raihan Syed Jaafar , Noor Azureen Hamid @ Ahmed Asimilasi* Homorganik Nasal Di Akhir Kata Dialek Melayu Sarawak	**145**
18	*Nurul Huda Mohd Saad, Nor Hashimah Jalaluddin* Kerencaman Makna Imbuhan Awalan *Men-* Dengan Kata Nama Konkrit Unsur Alam Bahasa Melayu: Analisis Teori Relevans	**155**

19 *Firdous Muhamat, Sharifah Raihan Syed Jaafar*
Perubahan Pengguguran Konsonan Di Koda Dan Penyisipan Vokal Kata Pinjaman Arab Dalam Dialek Melayu Patani **163**

20 *Shahidi A.H., Mohamad Firdaus Azaharuddin, Rahim Aman*
Fonologi Dan Leksikal Subdialek Kuala Terengganu **181**

21 *Norhaniza Abdul Khairi, Shahidi A.H.*
Realisasi Kontras Penyuaraan Bunyi Plosif Awal Kata Dialek Melayu- Patani Di Lenggong Perak **198**

22 *Noor Fadilah Dawi, Zaitul Azma Zainon Hamzah, Che Ibrahim Salleh, Norazlina Hj. Mohd. Kiram*
'Aku' Dalam Norma Interpretasi Masyarakat Di Sabah **198**

23 *Asiah Abas*
Analisis Kesalahan Penggunaan Nama Arab Dalam Kalangan Masyarakat Melayu **206**

24 *R. Kunjana Rahardi*
Phatic Functions In Specific Culture-Based Conversational Discourse Of The Indonesian Education And Family Domains **212**

25 *Yuliana Setyaningsih, R. Kunjana Rahardi*
The Degree Of Coherence In The Preschooler's Expository Descriptive Writing **224**

26 *Rishe Purnama Dewi*
The Development Of Indonesian Instructional Materials For Foreign Language Learners In The Pragmatic Perspective **234**

27 *Zaharom Bin Ridzwan, Norwati Binti Md. Yusuf*
Pola Terjemahan Kata Kerja Perintah Dalam Surah Al-Baqarah **240**

28 *Dina Amalia Ikramina, Putu Pramania Adnyana, Nazarudin, Faradilla Ichmawati, Mega Eka Putri*
Semiotic Study Of Korean Singer Iu's Song Lyrics: Portrait Of Young Adulthood **249**

29 *Harishon Binti Radzi, Fazal Mohamed Mohamed Sultan, Nor Hashimah Binti Jalaluddin, Junaini Binti Kasdan*
Menyingkap Penyebaran Dialek Di Pulau Pinang Menerusi Kajian Multidisiplin **257**

30 *A. A. Sri Laksmi Paramitha, Bernadette Kushartanti*
The Concept Of Cinta 'Love' By Indonesian School Aged Children **269**

31 *Faradilla Ichmawati, Putu Pramania Adnyana, Nazarudin, Dina Amalia Ikramina, Mega Eka Putri*
Analysis Of Adjective In Korean Song Lyrics: Sign Of Depression In Jonghyun's Songs **276**

32 *Thidarat Pruprong, Yaowaret Tharawoot*
Language Functions Of English Memorandum Of Understanding Of Universities In Thailand **284**

33 *Nur Fathia Rahma Fauzia, Lilie Suratminto, S.S., M.A, Untung Yuwono, S.S*
Myths On The Color Terms Used In Cosmetics According To Millennials In Jakarta **293**

34 *Noraisikin Ghazali ,Mohammad Fadzeli Jaafar, Harishon Radzi*
Peralihan Bahasa Cham Dalam Kalangan Masyarakat Cham Malaysia **303**

35 *Hasmidar Hassan, Mardian Shah Omar, Salinah Jaafar,Intan Marlina*
Tahap Penguasaan Ragam Ayat Pasif Dan Ayat Songsang Dalam Kalangan Pelajar Asing. **312**

36 *Nurilmiyah Binti Ahmad, Suziana Mat Saad*
Isu Bahasa Dalam Kes Victoria Jayaseele Martin Lwn Majlis And Anor: Kajian Semantik-Korpus **320**

37 *Faris Fakhira Tauran, Zaitul Azma Zainon Hamzah*
Implisit Judul Berita Pilihan Raya Umum Ke-14 **329**

38 *Filia, Nazarudin, M. A.*
Transcribing Japanese Spoken Language Using Elan As Annotator Machine **337**

39 *Nurul Aishah Mohd Radzi, Normaliza Abd Rahim, Nor Azuwan Yaakob*
Wacana Tekstual Dalam Iklan Elektronik Atas Talian *Youtube* **345**

40 *Kalthum Ibrahim, Norwati Md Yusof, Harishon Radzi, Zaharom Ridzwan*
Tahap Penguasaan Lisan Bahasa Melayu Penutur Asing: Antara Persepsi Dan Realiti **355**

41 *Mohammed Azlan Mis*
Aspek Penggunaan Bahasa Kebangsaan di *Greater KL* Berdasarkan Domain Pendidikan dan Persahabatan **363**

42 *Noviatri, M.Hum, Aslinda, M.Hum*
Adverbia Kepastian Dan Ketidakpastian Yang Digunakan Dalam Media Cetak Lokal Di Kota Padang **368**

43 *Norwati Md Yusof, Nurul Suhadah Johar, Imran Ho Abdullah*
Kajian Leksikal Yang Berkolokasi Dengan 'Kemiskinan' Dalam Data Hansard Parlimen Malaysia **373**

PHATIC FUNCTIONS IN SPECIFIC CULTURE-BASED CONVERSATIONAL DISCOURSE OF THE INDONESIAN EDUCATION AND FAMILY DOMAINS

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ABSTRACT

Scientific description of pragmatic functions of phatic phenomenon in specific culture-based conversational discourse is truly essential. This research on phatic functions as one of pragmatic phenomena has the following objective: describing pragmatic functions of language phatic in the specific culture-based conversations. The research data were obtained from natural conversations of determined Javanese communities in the domain of education and the family domain. Thus, the substantial data source of this research was the natural culture-based discourse or conversations, whereas the locational source of data was the determined Javanese communities. The data collection methods employed in this research were the listening method and interview method. The collected and classified data were then analyzed by using the distributional method and the equivalent method. The distributional method was used to describe linguistics dimensions of patic phenomenon in this research. The equivalent method was used to reach the description of phatic pragmatic dimensions. Results of the analysis show that there were five main categories of phatic functions in Indonesia, especially in determined Javanese community, namely: (1) politeness function, (2) disappointment function, (3) gratitude function, (4) jokes function, and (5) compliment function. Each of the categories can be elaborated further into the more specific sub-categories of functions but they belong to the scope of different papers.

Keywords: phatic functions, culture-based discourse, community

INTRODUCTION

Researches on phatic functions in the perspective of specific culture still have to be encouraged (Rahardi, 2016; 2018). This was due to the indication that the study of language phatic did not develop optimally. In fact, the phenomenon of phatic language can also be categorized as one of the pragmatic phenomena (Rahardi, 2009; 2016; 2018. The idea of phatic first came from Malinowsky who initially conducted an observation on the Trobrian people in the Pacific Islands (Mey, 1998, Rahardi 2018). This term is used to refer to the form of speech which specifically has no communicative function (other than to break the silence (Leech, 1983). Thus, it can be emphasized that in the beginning, phatic langauge referred to the linguistic form used to fill the gaps in the process of speech (Leech, 1983; Kridalaksana, 2008).

As one of the researchers in the pragmatic field, the writer does not fully agree with Malinowsky's idea because in certain specific cultural contexts, for example, in the culture of Javanese society in Indonesia, the linguistic form which is referred to as language phatic has many functions (Rahardi, 2009; 2016; 2018). Indonesian society, which consists of many ethnic groups, and has different culture from one culture to another, is certain to possess richness in phatic language that is extraordinarily abundant (Rahardi, 2018). The real reason is that the phatic language that develops in Javanese society is obviously not the same as the phatic language that develops in Minang society in West Sumatra. Societies in the Bintuni Bay region of West Papua definitely have manifestations of phatic language that are not the same as those in the Manokwari region of West Papua as well, and so on.

Indonesian societies, consisting of hundreds of ethnic groups, clearly have a very diverse form of the manifestations of phatic language; and it will certainly be very interesting to describe and at the same time will be very beneficial for the development of pragmatic studies, not only for Indonesia but also for the world community. Research on phatic language in a society with diverse cultural backgrounds will also be very beneficial for rectifying pragmatic theories, which are generally based on the data gathered from Western languages and cultures. In other words, the pragmatic theories that are considered established from the West can simply be used as a stepping stone to carry out researches on language based on specific cultures. The problem is that there are many Indonesian linguists, who are native Indonesian, who are not productive and tend to be stagnant in one place. The richness of Indonesian language and culture which is actually a problem that is in the sight of the Indonesian linguists, is not interesting enough to attract them to study it. This is one of the fundamental reasons of why linguistic development in local languages which is specific does not develop much in Indonesia.

Another thing that also becomes an obstacle in the implementation of linguistic research on a local culture basis is the lack of attention from the Indonesian government in appreciating the work of Indonesian researchers and scientists. It is very different from the Western world whose government allocates large funds to the development of science and technology as well as research in highly diverse fields, which have been proven that they have developed very rapidly. In order to respond to the scarcity of research in the field of pragmatics, especially those based on Indonesian culture, the writer strived together with the research team that was formed. That hard work has produced pragmatic books that can be referred to as a trilogy, namely (1) *Pragmatik: Kesantunan Imperatif Bahasa Indonesia* (Pragmatics: Imperative Politeness in Indonesian Language), (2) *Pragmatik: Ketidaksantunan Berbahasa dalam Bahasa Indonesia* (Pragmatics: Impoliteness in Indonesian Language), and (3) *Pragmatik: Kefatisan Berbahasa dalam Bahasa Indonesia* (Pragmatics: Phatic Language in Indonesian).

The presence of the books which the writer refers to as the 'pragmatic trilogy' is still supported by the papers in national and international seminars in which all of them talk about politeness, impoliteness, and phatic language to help inflame that the study of pragmatic phenomena which are based on the non-Western culture have to be massively conducted. The writer dares to say that in fact, the writer is the only linguist who dares to inflame the pragmatic phenomena in Indonesian language, in addition to the conventional pragmatic phenomena which are discussed in various pragmatic reference books that have been circulating in the field. However, the surge will remain as grains of sand on the edge of the great ocean, which must be supported by other scientists so that linguistic research for the development of pragmatics will increase and succeed significantly.

The writing of a short paper entitled Phatic Functions in Specific Culture-Based Conversational Discourse of the Indonesian Education and Family Domains which was presented in a very honorable forum at the PALing international seminar at the Kebangsaan Malaysia University can also be seen as one of the manifestations of the efforts to inflame pragmatic studies on phatic by basing it on a specific culture. The research for the writing of this international seminar paper is limited only to the domain of education and family due to the limited time availability. Furthermore, other researchers can also expand it to other domains so that the scope of this research will become wider in the future.

The purpose of this research for the writing of this seminar paper is to describe the phatic functions in natural conversation in the domain of education and family. The dimension of form and the dimension of purpose pragmatically will be described in detail as a result of this research. This research on phatic language is expected to be very beneficial for the following things: (a) usefulness in relation to the development of linguistics as one of the integral parts of the development of science and technology in Indonesia as well as in other countries, (b) practical usefulness in relation to the optimization of the fundamental function of a language, which serves as a mean to strengthen cooperation and togetherness with fellow human beings wherever they are, either in Indonesia or in other countries, and (c) the results of this research can be one of the documentation of the socio-

cultural richness of the Indonesian society, and this documentation will also be useful for the societies in other countries to be able to carry out similar activities.

THEORETICAL REVIEW

As a theoretical basis for research in the framework of the writing of this paper, the writer was firstly inspired by the idea of phatic communion which was presented by Malinowski (1923). Malinowski's concept of the phatic communion which was later translated literally into phatic communio (Leech, 1983; Levinson, 1987), and then interpreted broadly as phatic communication in linguistic and pragmatic studies in Indonesia apparently did not get sufficient and significant attention. More specifically, Malinowski defines the phatic communion as "a type of speech in which ties of union are created by a mere exchange of word." The very important thing from his statement is that "the bond of togetherness" can be formed with the presence of speech. The absence of speech results in silence. In silence, when two or three people are present together, that 'bond of togetherness' also disappears. Therefore, it is very clear that in Malinowski's view, phatic speech is used to break the silence (Leech, 1983; Mey, 1994).

Leech expressed a similar view, namely that speech contains a phatic maxim whose main purpose is to initiate speech (Leech, 1983; Mey, 1987, Levinson, 1987). Initiating speech can also be referred to as breaking the silence (Rahardi, 2016; 2018). The speech that reads, "feels like forever, isn't it", from one of the persons who is sitting with a stranger or two in the train station waiting room, is clearly able to lead to further speech. The further speech that takes place after the silence breaker means that the communication process runs smoothly as it should. Thus, the 'bond of togetherness' was created among the people who were all waiting for the arrival of the train in a train station waiting room. Leech (1983) referred to it as 'breaking the silence', and the phatic maxim has the main function of to break the silence so that the speech can take place as it should (Mey, 1987; Rahardi, 2018).

In line with Malinowski's idea is a statement from Jakobson which emphasizes that phatic is not merely for 'breaking the silence', but at the same time is a form of language that functions to initiate, maintain, or break communication (Rahardi, 2016; 2018). The form of phatic will be able to be referred to as a mean to begin communication through which the phatic is followed-up by further speeches and thus communication takes place well. However, sometimes the form of language phatic is present in the middle of the speech, not at the beginning of the speech as a tool to break the silence. Thus, if the phatic is present in the middle of the speech, then the function of the phatic form is to maintain the communication and interaction of the speakers with the speech partners (Rahardi, 2018). Therefore, by presenting phatic forms in the middle of the speech by the speakers or the speech partners, the flow of conversation in the mean of communication is maintained.

Furthermore, if it is present at the end of the speech, in line with Jakobson's statement above, one of the functions of the forms of language phatic is to break the flow of communication. In relation with Jakobson's statement about the function of starting, maintaining, and breaking this flow of speech, the writer has conducted research on religious texts delivered by religious leaders which had been presented by the writer in an international seminar at the Congress of Indonesian Linguistic Societies in Manokwari Papua in August 2018. In that research, the writer discovered that in fact, the phatic forms in Indonesian language have different communicative functions whether they are present at the beginning, in the middle, and at the end of the speech. This can be an extension of Jakobson's statement which states that the function of phatic forms is to initiate, to maintain and to break communication (Rahardi, 2018).

Anwar (1984) also spoke of other things related to phatic forms. In his view, phatic does not only serve to break the silence, but it also serves to maintain a good atmosphere (Rahardi, 2016; 2018). In relation with this matter, the writer has also conducted a research in order to write a paper to be presented at the annual international seminar at the Atma Jaya University in Jakarta in April 2018. In Javanese society, there is often the fact that even though it is already known that the next door

neighbor will go to the office, the other person would still greet by saying *'Badhe tindak kantor, Pak*?' (Are you going to go to the office, Sir?); or it could also be a lecturer who is passing by a colleague in the campus hall, and greeting with great hospitality, '*Badhe ngasto njih, Bu*? (Are you going to teach, Ma'am?). Therefore, it is clear that in both speeches, the meaning of the speech is intended to maintain good relationship between the speakers and the speech partners. They conveyed the speech and responded to the speech as stated above, not in order to obtain information, but merely to maintain the relationship because they have had indeed good relationship. The simple research that has been done by the writer supports Anwar's (1984) view, even though there are also other communicative functions in the speech (Rahardi, 2016; 2018).

Another thing that also needs to be conveyed here is that these phatic forms in Indonesian language can be divided into two, namely pure phatic and polar phatic (Arimi, 1998). Pure phatic manifests in phatic speech which is in accordance with reality. In the morning, when someone meets someone else, he or she will say "good morning", or could be shortened into just "morning". It would be strange if in the morning, someone greets by saying 'good night'. Therefore, the disclosure of the phatic form is in accordance with the reality or the facts. Polar phatic occurs if the phatic form used is not in line with the facts (1998; Rahardi, 2018). The linguistic form that reads, 'Are you healthy?', does not always really mean asking the state of someone's health. In addition, when saying the form, 'Busy, huh!'; it does not always mean that the person is asking for the facts of the busyness. Thus, the phatic speech that is expressed which is not in accordance with the facts or the reality that is happening is referred to as polar phatic (Rahardi, 2016; Arimi, 1998)).

Furthermore, it should also be conveyed that the research on phatic language is inseparable from the context theory in pragmatics. It is said so because the context itself is in fact a mean to interpret the meaning of the speech in a pragmatic perspective (Mey, 1993). Furthermore, it should also be emphasized that pragmatics as a field of study has to be distinguished from pragmatics as a perspective. As a field of study, pragmatics is generally merely understood as one of the linguistic fields that examines the speaker's meaning (Rahardi, 2018; Mey, 1993)). The speaker's meaning can be obtained by interpreting the speech and using the context as the basis, not only in the extralinguistic context but also on its intralinguistic context (Verschueren, 1999; Watt, et al., 2005; 2008). In the writer's prespective, the extralinguistic context itself can be divided into three types, namely the social dimension context, the societal dimension context, and the situational dimension context. The social context and the societal context are intertwined with the cultural context, whereas the situational context is intertwined with the situation and condition of the presence of a speech (Mey, 1993; Rahardi, 2018). The intralinguistic context is generally neglected in many pragmatic studies, but in the writer's point of view, the intralinguistic context also contributes significantly to the interpretation of the speakers' meaning (Rahardi, 2009; 2016). Thus, the meaning of a speech can be understood relatively accurately when it is interpreted by basing it on the three dimensions of the extralinguistic context mentioned above, and added with the intralinguistic context that is intertwined with the internal structure of a language. The part that initiates the speech and the part that follows the speech cannot be separated from the speech itself.

In addition, based on Halliday's view, Sudaryanto (1993) describes three types of typical functions of a language, namely ideational function, interpersonal function, and textual function (Rahardi, 2018). The ideational function is related to the role of language for the expression of 'content', the expression of the experience of the speakers about the real world, including the world in one's own consciousness. The interpersonal function is related to the role of language to build and to maintain social relationships, for the disclosure of social roles, including the role of communication which is created by the language itself. Furthermore, the textual function is related to the role of language to build the element of linguistic and the element of situation links which allow the language to be used by the users (Sudaryanto, 1993; Rahardi, 2006).

In connection with the language functions, Halliday in "Explorations in the Functions of Language" (1973) mentions seven language functions, namely instrumental function, regulatory function, representational function, interactional function, personal function, heuristic function, and

imaginative function. The instrumental function is related to the function of language as a tool to serve its environment. Language can produce communicative actions that are useful in producing certain communicative conditions. The regulative function of language is related to the use of language as a tool to regulate and to control others. The interactional function is related to the use of language as a vehicle for communicating and interacting with each other. Personal function is related to the use of language to express personal meanings, to express emotions, and to express feelings. The heuristic function is related to the use of language as a tool to search for and study science. The imaginative function is related to the use of language to create certain imaginations. Slightly different with Halliday, Wood classifies the language functions as follows: regulatory function, instrumental function, interactional function, heuristic function, personal function, imaginative function, mathetic function, and pragmatic function. Different from the experts above, Levinson (1987) mentions six language functions, namely referential function, emotive function, conative function, metalinguitic function, fatigue function, and poetic function. (Rahardi, 2006; 2009)

Therefore, from the many functions of language which are delivered by the experts, one of the relevant functions to be discussed which is closely related with this research is the phatic function which is conveyed by Levinson (1987). In this research, the manifestation of the phatic function from Levinson (1987) will be explored more extensively by basing it on the data from the Indonesian language which have a specific culture dimension. The manifestation of the language phatic function in the Indonesian language database with the local culture dimension will be explained in this paper. Thus, it can be emphasized that the theories on pragmatics, context, phatic, and phatic function in language are the references that are used as the framework in this research.

RESEARCH METHODOLOGY

The research data for the writing of this paper were derived from the natural speeches of the Indonesian people in a specific culture basis, especially Java, in two domains, namely the education domain and the family domain. Thus, it needs to be emphasized that the research data are natural language which is spoken directly by the speakers of Indonesian language with the Javanese culture background in the context of time and place around the implementation of this research. The identities of this research data are the speeches in which there are manifestations of language phatic. Locational data sources (Sudaryanto, 2016; Rahardi, 2018) of this research are the speakers who produce phatic speech in the education domain and the family domain.

The substantive data sources are the texts which were the results of the transcription of speeches obtained from the speakers. After the identities of the research data of this language phatic were found, the next step was to determine the method as well as the data collection techniques. The data collection method used was the method of listening and the method of speaking. Some of the techniques employed in the implementation of the two research methods above were note-taking technique, recording technique, and fishing technique (Mahsun, 2009, Sudaryanto, 2016)). The data that had been collected were then classified and analyzed by applying the distributional analysis method and the equivalent analysis method. The distributional analysis method was used to describe the linguistic dimensions of this research. In addition, the equivalent analysis method was used to describe the pragmatic dimensions of this research.

RESEARCH RESULTS AND DISCUSSION

This section consists of two things, namely the research results and the discussion of the research results. However, given the available space, the two parts are combined. That is, each part of the research results will be directly analyzed and interpreted as well as discussed. In detail, the presentation of the research results and the discussion are shown in the following section.

1. Phatic in the category of greeting function

Greeting is something that has an important meaning and role in the society. In the relationship between one member to another in a community, greeting others becomes a sign that both are social

beings. Social beings are always socially connected, and such social relationships always make use of language. Since language is used in fulfilling social needs, including the need to greet each other, the language will develop further. In relation to the phatic in the phatic category, the following excerpt needs to be observed.

Excerpt of data 1:

Speaker	: "***Halo**, ada yang bisa dibantu Bu*?" ("**Hello**, how can I help you, Ma'am?")
Speech Partner	: "*Ada Mbak, mau numpang ngeprint nilai mahasiswa, boleh*?" ("Yes, I'd like to print the students' scores here, may I?")
Speaker	: "***Boleh,** mari Bu*!" ("Yes, you may. Please, Ma'am.")

Context of the speech:
The speech was delivered on Tuesday, April 26, 2016. The speech occurred at the secretariat of the English Language Education Study Program. The speaker was a 44-year-old woman and her speech partner was a female lecturer who was 38 years old. The speech occured during the day and tend to be in a relaxed atmosphere because it was the lunch break time of the employees. The communication took place when the speaker started offering assistance to her speech partner and was responded by the speech partner who asked for help to print the list of the students' grades.

The phatic markers in the speech excerpt above are 'hello' and 'may'. The first phatic marker is commonly used by young people, such as 'hi, hello, hey'. The linguistic forms do not have any meaning dimension, but they clearly have dimension of purpose, which is to initiate communication. After those linguistic forms are expressed, they are usually continued by some other expressions, namely "how are you, good news, how are you doing?" For the speakers with a Javanese culture background, the use of the form will be *'priye kabare'* ('how are you), *'kabarmu piye'* ('how are you doing') etc. Thus, it is clear that the presence of the linguistic forms above is merely intended to initiate communication and interaction. In Javanese society, the word '*nyopo'* which means 'to greet' or the form '*ora nyopo'* which means 'to not greet' is very important.

The intensity of a friendship that is relatively close will immediately be disturbed only because people do not start to greet one another. The behavior of *'ora nyopo'* (to not greet) is usually rewarded with similar actions, so that both parties do not greet each other. If the speaker and the speech partner are not greeting one another, the communication and interaction between the two parties will collapse. Therefore, it is obvious that the activity of 'to greet' or *'nyopo'* is very important. A child will be said to have no courtesy if "*ora sopo aruh*" (not showing respect by greeting) the older people. Thus, it can be emphasized that greeting becomes a very important thing for the communication and interaction to take place.

The next phatic form in the speech excerpt above is 'may'. The form of 'may' in the above speech can be of two dimensions, namely 'truly permissible', and 'permissible with a heavy heart'. The clarity of the pragmatic context will be the only thing that determines whether the form of 'may' in the above speech has a pragmatic meaning of 'permissible with a heavy heart', or the semantic meaning of 'truly permissible'. Only the clarity of personal and communal assumptions between the two persons will be able to provide clarity of the meaning of the linguistic form of "may" in the excerpt above.

To further deepen the understanding of the type of phatic in this greeting, the following excerpt of speech in the domain of a fisherman family can be considered.

Excerpt of data 2:

Restaurant Owner:	"*Monggo Masak Ikan Mbak. Pasar ikane sana lho mbake*." ("Please cook some fish, Miss. The fish market is over there, Miss.")
Student 3	: *Mboten Bu, ajeng jalan-jalan*.

("No need, Ma'am, We're just sight-seeing")

Context:
The speech took place on the sea shore. At that time, three students were walking on the shore of Depok Beach, Yogyakarta. Suddenly, a female restaurant owner came to them and offered her service to cook some fish for them.

2. Phatic in the category of expressing politeness function

Courtesy is one characteristic of a civilized society. Societies that do not have a polite culture will not have a peaceful life. It is said so because language courtesy contains dimensions of respect and recognition for others. Humans as social beings are present in their world because they are welcome to work together. Human cooperation will occur if there is politeness that they enlive and develop between them. The tolerance among the members of the society, the respect that is shown to one another, exist because there is politeness or courtesy among them. The following excerpt needs to be observed to further clarify the form and purpose of politeness in the vehicle of that phatic.

Excerpt of data 3:

Speaker : "***Bisa kita mulai perkuliahan kita****?"*
("Can we start our lesson?")
Speech Partner : "*Bisa Pak."*
("Yes, we can, Sir.")
Speaker : "*Mari, kita mulai dengan mendefinisikan konsep pembelajaran."*
("Okay, let us start by defining the concept of learning.")

Context of the speech:
The speech was delivered by a 53-year-old male lecturer to begin his lecture. The lecture was conducted in a classroom on Friday at 9:00 a.m. with a speech partner of a 19-year-old male student who had been busy talking to his friend so that the lecturer approached his seat and asked him for his readiness to study.

Politeness in speaking and behaving is something that is very important in the society. The continuity of the process of communication and interaction between one person to another can take place only if both parties can maintain good courtesy to one another. In the Indonesian society with a background of Javanese culture, there is also the phrase "*ora sopan*" or "impolite" which means that the person does not have manners in his or her language. There is also the form of *'ora ngerti unggah-ungguh'* which also has more or less the same meaning, namely not understanding the courtesy or manners in building a relationship with one another. Manners are present on various occasions starting from a very subtle level to the mediocre level.

If linked to Leech's (1983) politeness scale, politeness can range from those that greatly benefit others to those that least benefit others. It was said so because the politeness in Leech's view was closely related to cost-benefit. Speeches that show great benefits to the speech partners are considered as polite speeches. On the contrary, if there was a great loss on the speech partner's side, it had to be said that the level of politeness is very low. In the domain of education, this kind of politeness is also often carried out by the teachers or lecturers in front of the class in their lectures. The linguistic forms such as "Can we start our class?" shows different things from those described by Leech above. That is, when viewed from the scale of cost-benefit, the above linguistic form does not provide any information.

It also means that the identification of language politeness by using the cost-benefit scale delivered by Leech seems unable to explain anything. Other experts say that language politeness is very closely related to the presence or absence of alternatives or choices that someone offers to others. The speakers who provide a number of choices to be chosen by the speech partners, will be

categorized as polite speakers. On the contrary, the speakers who do not give an option to the speech partners are said to be impolite speakers. A superior who tells someone to do something, and does not provide any alternatives to be chosen, will tend to be referred to as a less polite leader, or even a strict leader.

In the speech example of excerpt 3 above, the teacher did not indeed convey the choice in front of the class, but the questions asked allowed the students to approve or to not approve it, to accept or to reject it. Thus, it can be concluded that by delivering such speech, the teacher in the excerpt of the speech above is polite. The excerpt of data 4 in the following section can be considered to better understand the type of phatic in this politeness category.

Excerpt of data 4:

Student 3	: "Mangkih Bu, ajeng ningal-ningali rumiyin kalih jalan-jalan." ("Maybe later, Ma'am. We'll look around while sight-seeing.")
Restaurant Owner	: "Maksude itu kan murah, mumpung ketemu kula ya tak murahi, saya punya anak mahasiswa, tak murahi." ("What I mean is that it's cheap, because you meet me, so I give you cheap price. I have a child your age, that's why I give you cheap price.")
Student 1	: "Nggak Bu, mau jalan-jalan dulu." ("No, Ma'am, we'll walk around first.")
Restaurant Owner	: "Maksude mumpung murah to, beli sepuluh ribu, ditinggal jalan-jalan mateng untuk maem sini. Ca kangkunge gratis, nambah sambal nggak tak hitung, sambal tomat ada, terasi ada, kecap ada." ("Get it while it's cheap, you buy it for ten thousand, go walk around, when it's cooked you can eat it here. The ca kangkung is free, adding chilli is also free. I have tomato, terasi and ketchup chilli.")
Student 3	: "Pun Bu, mangkih mawon. Ngapunten nggih Bu." ("That's okay Ma'am, maybe later. We're sorry, Ma'am.")

Context:
The speech took place on the shore of Depok beach between three students and a restaurant owner lady. The restaurant owner lady offered her service to cook some fish for the students. Prior to that, the three students were offered some fish by the fishermen who just finished their work.

3. Phatic in the category of expressing disappointment function

In dealing with one another in the vessel of a community or society, one human being with another tries to be mutually satisfying one another. Making other people feel "relieved" is the obligation of every citizen. There is a saying, "*orang tidak boleh kalah dengan daun pepaya*" (people should not lose with papaya leaves) which can always make the people who consume them feel relieved. Therefore, in relating and communicating with each other, others must be able to be themselves and do not always disappoint other people. The following excerpt of speech can be examined further in order to explain this thing.

Excerpt of data 5:

Speaker	: "*Dit.. Didit, kamu sibuk nggak?*" ("Dit.. Didit, are you busy?")
Speech Partner	: "*Kenapa memangnya Bu?*" ("Why, Ma'am?")
Speaker	: "*Tolong ambilkan tas Ibu di ruang BK ya. Bisakan?*" ("Please get my bag in the Guidance and Counseling room, would you?")
Speech Partner	: "*Iya Bu tapi setelah saya dari kamar mandi ya Bu.*" ("Yes, Ma'am, but I'll do it after I go back from the toilet, alright, Ma'am?")
Speaker	: "***Ya sudah***"

("Alright then")

Context of the speech:
The speaker called the speech partner when she was passing down the hall which was in the opposite direction of the Guidance and Counseling room. The speaker is a 39-year-old-female teacher and the speech partner is a 15-year-old-female student. The speaker asked the speech partner to get the speaker's bag in the Guidance and Counseling room. However, the speech partner did not do what the speaker asked her directly. The speech took place at 12:30 WIB at the school hour.

People living in a culture of *'samudana'* (friendliness) very often use the linguistic forms with the dimension of irregularity. The friendliness of the speech is not intended to express the impoliteness, but on the contrary it is precisely used to manifest the language politeness among the people in the society. People do not speak frankly with each other because these people are able to control and organize their emotions. In the example of the excerpt above, the linguistic form "Alright then" conveyed by the speaker indirectly demonstrating that she was actually able to control herself, and could accept the reality conveyed by the speech partner who was unable to fulfill the demand.

In fact, the speaker in the excerpt of the speech above did feel disappointed, but the disappointment was wrapped up in a short speech, which reads 'alright then'. In Javanese, the linguistic form like that, which in Javanese read "*yo wis*" can have the possibility of multiple interpretations. The possibility of the first interpretation is a real "alright then", but the other interpretation is "can't be" or not at all "alright then" as written orthographically. Only the pragmatic context will be able to determine the correct pragmatic meaning. Only the clarity of the assumptions of the speakers and the speech partners will be able to determine the correct purpose for the form of language. In other words, the pragmatic meaning of a speech in relation to the excerpt of the speech above is 'alright then'. The meaning of the speech is determined by the presence of a clear context.

When the speakers and the speech partners have similar assumptions or similarities in the background knowledge about the speech being discussed, certain linguistic forms are certainly able to be interpreted appropriately. In order to determine whether the linguistic form 'alright then 'in the speech had other pragmatic meaning than the one presented above, the following excerpt of speech can be examined further. The following excerpt of data 6 can be examined further to understand this type of phatic.

Excerpt of data 6:

Student 3	: "*Kekatahen niki Buk."*
	("That's too much, Ma'am.")
Restaurant Owner	: "*Yo nggak to Mbak, nanti kalau nggak habis di bawa pulang."*
	("Of course not, Miss. If it's too much you can take the rest home.")
Student 1	: "*Di kos nggak ada yang makan juga."*
	("Nobody will eat it in the boarding house.")
Restaurant Owner	: "*Beli separo juga bisa.*"
	("You can buy only half.")
Fisherman 2	: "*Tuku separo piye to Yu.*"
	("How can you say it's okay to buy only half, Ma'am.")
Fisherman 1	: "*Kok gur nat-nut wae to Yu? Curiga aku."*
	("Why do you constantly follow us, Ma'am. I'm suspicious.")

Context of the speech:
The speech happened on the shore of Depok beach when there were three students being offered some fish that the fishermen just caught. There were three fishermen. There was also a restaurant owner who intentionally approached them to offer the service of cooking the fish. The restaurant owner lady had been offering her service while playing on her android cellphone.

4. Phatic in the category of expressing gratitude function

Expressing gratitude is one of the most important things in dealing with each other. People must be able to thank other people, and vice versa. One of the weaknesses of the Indonesian people is that they cannot express their gratitude. Unlike the people from the West who in many occasions always say 'thank you', it should be very easy for the people of Eastern culture to express *'nuwun'* or '*matur nuwun'* (thank you). Related to this, the following excerpt of speech needs to be examined.

Excerpt of data 7:

Speaker: "Sini le, tak kasih sesuatu!"
("Come here, boy, I'll give you something!")
Speech Partner : "Apa ya Pak? Wah, Bapak mencurigakan!"
("What is it, Sir? Why, you are suspicious!")
Speaker: "Ini nilai ujian usipmu. Minggu lalu kamu tidak masuk to?"
("This is your mid term test results. You were absent last week, weren't you?")
Speech Partner : "**Terima kasih Pak."**
("Thank you, Sir.")

Context of the speech:
The speech was delivered by a 50-year-old male lecturer who happened to walk across his office room. The speech was delivered to a 20-year-old male student. It was 9 a.m. during the transition of the course in the first and second session to the course in the fourth and fifth session. The speaker called the speech partner and the speech partner responded to the speech.

Expressing gratitude to others is a very good greeting habit in a civilized society because it can strengthen communication and interaction. Javanese people always refer to this as *'ngerti matur nuwun'* or 'know how to express gratitude'. People are said to be people who understand good manners in the society if they are able to express their gratitude. Ungrateful people tend to feel a continuous lack in their lives. On the other hand, people who are able to express their gratitude will feel comfortable and happy in their lives because what they receive is always considered as sufficient, not the other way around. Javanese people also know the term *'nggrangsang'* in their lives, which means 'always feels lacking'. The latter is a manifestation of the inability of people to always be grateful in their lives.

The form of "Thank you, sir" in the excerpt of the speech above can be interpreted into two things, namely expressing gratitude which means a pure gratitude, while the other is expressing gratitude which is actually a manifestation of one's dissatisfaction. Linguistic aspects such as intonation, stress, duration, in saying the language form also determine the purpose of the speech. However, the main determiner of an expression of "thank you" is whether the expression is purely an expression of gratitude, or in contrast it is an expression of disappointment which is the pragmatic context of the speech. As previously stated, the essence of the pragmatic context is actually the assumptions of the speakers and the speech partners. If the speakers and the speech partners have similar perceptions of personal assumptions and communal assumptions, in the sense that both have the same background knowledge about something that is being discussed, then the pragmatic meaning of a speech, including the expression of 'thank you', as in the excerpt above will be very easy to do.

In relation to this, readers are welcome to carefully read and observe as well as interpret the above excerpt on their own, so that the pragmatic meaning can be clearly identified. The following excerpt of data related to this type of phatic can be observed further.

Excerpt of data 8:

Restaurant Owner : "Aku mengko meh masakke Mbake iki wae kok..Hehehe."
("I will just cook for this young lady here. Hehehe.")
Student : "Hehehe. Jane nggen kula niku ikan nggih katah lha teng pantai Wonosari nika niku. Nek mrika mboten pepak sih. Mboten wonten bangsane cakalang ngoten."
("Actually, there's also a lot of fish in my place in Wonosari Beach. But it's incomplete. There are no fish like tuna.")
Restaurant Owner : "Kono malah asli ikane Mbak."
("But the fish are fresh there, Miss.")
Student : "Nggih, malah asli pantai mriko."
("Yes, it's fresh from the ocean.")
Restaurant Owner : "Ponakanku nek njupuk iwak seko Ndrini."
("My nephew always get the fish from Drini Beach.")
Student : "Nggih, nek Ndrini mriko katah, Sadeng."
("Yes, Drini has lots of fish. Sadeng as well.")
Restaurant Owner : "Kae lho Mbak, enek lobster. Seko Sadeng barang."
("Miss, here, there are lobsters, too. Also from Sadeng.")
Student : "Nggih. Matur nuwun."
(Yes, Ma'am, thank you.")

Context of the speech:
The speech took place in front of Depok fish market. At that time, the student was sitting beside the restaurant owner lady who usually offered her service to cook the fish bought by the visitors. Prior to this, the lady was busy talking about her income on that day, and then one of the restaurant owners suddenly tucked in.

5. Phatic in the category of making jokes function

Joking is one of the characteristics of humans as homo ludens. That is, as a human who is full of nuances of playing. The playing includes expressing humor or jokes. People who are skilled at humor or joking usually have an open heart, and generally are also strong in facing many problems. Including among them, they are strong in dealing with the disturbances from other humans that are outside their world. Phatic in the category of joking is very important to be developed in making a relation to each other.

Excerpt of data 9:

Speaker : "Satu kaki tuh berapa senti?"
("How many centimeters is one foot?")
Speech Partner : "Tiga puluh.."
("Thirty...")
Speaker : "Tiga puluh. **Satu kakinya, siapa itu ya?**" (sambil tertawa).
("Thirty. **Whose foot is that, huh?")** (while laughing)

Context of the speech:
The speaker is a 33-year-old female lecturer of Mathematic Education. The speech partner is a 19-year-old male student. The speech took place during a lecture at noon. The purpose of the speech is to make a relaxeing situation so that the students would still be attentive to the subject and not tense and sleepy. The speech partner replied spontaneously.

The habit of joking, or being humorous, is a characteristic of very civilized citizens. Jokes or humour are very useful to make the relationship between the speakers and the speech partners becomes even tighter and closer. The joking habits between the speakers and the speech partners as in the excerpt of the speech above make the relationship between them closer. In the domain of education, a teacher or a lecturer who is good at making jokes or humorous tends to be very much liked by his or her students. On the contrary, a teacher or a lecturer who cannot create jokes or is not

humorous will be regarded as a rigid, unpleasant, and certainly will never be a favorite teacher or lecturer.

In the Javanese society, there is a term *'ngemut inten'* for the people who "cannot laugh". However, in pragmatic studies, such jokes or humour can also have multiple dimensions. The same linguistic form can be considered as pure jokes or humour, but on the other side it can also be considered as a fake joke or humour. It is exactly the same case with a person whose heart is sad or upset, but he or she tries to smile, then it must be said that such jokes or humour are the manifestations of falsehood. In relation to this, the following speech from the domain of family can be considered.

Excerpt of data 10:

Restaurant Owner: "Lha njenengan namung piyambak?"
("Are you alone?")
Student : "Mboten, kalih rencang, namung niki tesih nenggo. Lha criose do tasih ajeng teng mriko dolanan ngoten."
("No, with some friends, I'm still waiting now. They said they're still playing over there.")
Restaurant Owner: "Nek piyambak kok kendel ngoten."
("If you're alone, that's very brave of you.")
Student : "Hehehe, nggih mboten Bu, mangkih ilang menawi piyambak."
("Hehehe, of course not, Ma'am. I'll be lost if I'm alone.")
Restaurant Owner: "Hehehe. Nek le ilang ki ra ilang Mbak, wong gede kok."
("Hehehe. You're not going to be lost Miss, you're a grown up.")
Student : "Nggih Bu....pun ngertos dalane. Lha niki nembe musim ikan nopo e Bu teng mriki?"
("Yes, Ma'am. I know the way. What kind of fish are in this time, Ma'am?")
Restaurant Owner: "Niki udang jerbung Mbak sing nembe musim. Nek ulame tesih angel, niki lak ulam saking Semarang."
("This is the season of jerbung skrimp, Miss. Getting fish is difficult at this time. These fish are from Semarang.")
Student : "Oh, malah ulam saking Semarang. Kula wau teng mriko ditawani ulam napa niko, cilik-cilik nika. Kirangan, nelayan kok, wau teng pinggir pantai niku."
("Oh, turns out they're from Semarang. I was offered some kind of small fish over there. I don't know what they were, by a fisherman, on the shore there.")
Restaurant Owner: "Paling pethek."
("Must be pethek fish.")
Student : "Kirangan ikan napa, putih kados bandeng nika."
("I don't know, it's white like milkfish.")
Restaurant Owner: "*O..teri Mbak.*"
("Oh, that's anchovy.")
Student : "*Mboten dong, neng radi ageng-ageng. Nek crirose niki malah sing asli mriku Mbak."*
("I don't know, but it's rather big. He said that it's the original fish from here.")
Restaurant Owner: "*Wo, lha nggih."*
("Yes, that's right.")
Context of the speech:
A student was waiting for her friend in front of Depok fish market. The student was sitting beside a group of restaurant owner ladies who usually offered their service to cook the fish bought by the visitors. Prior to this, the lady already had a chat with the student, and then there was a pause and they were silent for some time. Not long after, the lady started a conversation with the student again.

CONCLUSION

From the research that has been done, the dimensions of form and purpose in phatic language in the domain of education and the domain of family can be easily categorized. Since the dimension of form and the dimension of purpose are closely related, meaning that the dimension of form contains the dimension of purpose, and vice versa, in which the dimension of purpose also contains the dimension of form, then in the results of this research, both are combined as a manifestation of the function. The research results showed that there were five manifestations of the phatic functions of language in the Indonesian society with a specific cultural background. The categories of phatic function are presented as follows: (1) phatic in the category of greeting function, (2) phatic in the category of politeness function, (3) phatic in the category of disappointment function, (4) phatic in the category of gratitude function, and (5) phatic in the category of jokes function. The five manifestations of form and purpose of the phatic functions can actually be further elaborated into more specific sub-categories. However, it cannot be explained in detail in this paper due to various limitations.

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