



PRAGMATIC PERSPECTIVE ON PHATIC FUNCTIONS AND LANGUAGE DIGNITY IN A CULTURE-BASED SOCIETY

R. Kunjana Rahardi*

Master Program of Indonesian Language and Literature Education
Sanata Dharma University, Yogyakarta
Indonesia

*Corresponding author's Email: kunjana.rahardi@gmail.com

Author's Biography:



Dr. R. Kunjana Rahardi, M.Hum. is the lecturer and the Head Department of Language and Literature Education Sanata Dharma University, Yogyakarta. His main interests is on teaching Linguistics and Pragmatics. He did some researches on politeness and impoliteness pragmatic phenomena as well as on phatic communion. In addition, he also wrote some books on Pragmatics, Sociopragmatics, Sociolinguistics published by some commercial publication institutions.

*Peer-review under responsibility of 3rd Asia International Multidisciplinary Conference 2019 editorial board
(<http://www.utm.my/asia/our-team/>)*

*© 2019 Published by Readers Insight Publisher,
lat 306 Savoy Residencia, Block 3 F11/1, 44000 Islamabad. Pakistan,
info@readersinsight.net*

This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).





Research Highlights

The research result asserted that there various phatic functions found in the Javanese culture-based society in Indonesia. Besides, the research result also asserted that the efforts to dignify the Indonesian language cannot stop when the linguistic rules are described in terms of linguistic definitions. The linguistic rules intertwining with the language uses as shown in the pragmatic phenomena need to be promoted continuously. The nowadays pendulum of the language study which has swung to the linguistic issues related to usage, uses, and optimization of language functions, becomes the right momentum to dignify the Indonesian language more perfectly.

Research Objectives

This paper means to elaborate phatic functions and dignity of language of the Javanese culture-based society in Indonesia by using Pragmatic perspective. The unclear rules of language functions, including the rules of Indonesia phatic functions, and the uncomplete descriptions of dignity of language will result in improper development of the language. The case seemingly happened in the Indonesian language including its dialects and vernaculars. Therefore, the researcher conducted this research to help overcoming this matter.

Methodology

There were two data collection methods used in this study, namely the observation method and the interview method. Each method was implemented through its basic and advanced techniques (Mahsun, 2005). The substantial source of research data was the excerpts of utterances delivered by Javanese society members. The process of data collection ended when the researcher finished making data classification and typification (Sudaryanto, 2016). There were two kinds of data analysis methods used in this study, namely the diztributional analysis method and the equivalent analysis method.

Results and Findings

A dignified language is among others the one which has clear linguistic rules. The rules are not only intertwined within the linguistic dimensions, but they must also intertwine with the extralinguistics (Rahardi, 2015). The clear rules allow language users to enjoy the ease of learning the language. The linguistic rules are codified through standardization. The extralinguistic rules are formulated in the regular concrete use in the society. When these have been done well, the extensive and pervasive use of language will be achieved. This means that the language may express various interests and intentions, functions and purposes (Norrick, 2009).

Considering the aspects of language dignity, the writer asserts that Indonesian is qualified as a dignified language. The Indonesian language has clear linguistic rules. The Indonesian language carries various different interests and serves many functions, both as a national language and an official language (Rahardi, 2007). However, it does not mean that the efforts to dignify the language must end here. As mentioned previously, the study of phatic functions in the Indonesian language has not been widely conducted as it is considered a new field of study. It is thus urgent to investigate the matters in depth so that the usage rules of the pragmatic phenomena, i.e. phatic functions, will be discovered soon (Ray, 2004).

It is clear, thus, that phatic functions whose purposes are to initiate, sustain, and reinforce communication among the speakers and addressees are in line with the inherent language





functions, namely being men and women for and with others. Being men and women for and with others mean being with others in a close encounter or, in the case of phatic functions, 'communion' (Kulkarni, 2014). In the communion, communication takes place, even when the communication is not meant to transmit information but simply to break the ice. In respect to this, Leech mentioned the maxim of phatic which governs that someone must avoid the silence (Leech, 2014).

The avoidance of silence, or speaking incessantly is clearly in contradictory to the maxim of quantity which expects the speaker to give as much information as is necessary for their interlocutors to understand their utterances, but to give no more information than is necessary. The violation of the maxim of quantity can be overcome and explained by saying that if the avoidance of silence does not have a specific illocutive purposes (Mey, 2002), then it merely serves the functions of 'initiating, reinforcing, and sustaining' communication. Hence, it must be said that it does not violate the Maxim of Quantity in Grice's Cooperative Principles (Rahardi, 2016).

Acknowledgement

This research work is supported by DRPM, Ministry of Research, Technology, and Higher Education, The Republic of Indonesia. The writer thanks for the continual supports given for more than six consecutive years.

References

- Kulkarni, D. (2014). Exploring Jakobson's "phatic function" in instant messaging interactions. *Discourse and Communication*. <https://doi.org/10.1177/1750481313507150>
- Leech, G. (2014). *The Pragmatics of Politeness*. <https://doi.org/10.1093/acprof:oso/9780195341386.001.0001>
- Mahsun, M. (2005). *Metode Penelitian Bahasa*. Jakarta: PT Raja Grafindo Persada. <https://doi.org/10.1200/JCO.2008.17.1991>
- Mey, J. L. (2002). Symbolic domination and postcolonial contestation: Resources and conditions. *Journal of Pragmatics*. [https://doi.org/10.1016/S0378-2166\(02\)80003-0](https://doi.org/10.1016/S0378-2166(02)80003-0)
- Norrick, N. R. (2009). Interjections as pragmatic markers. *Journal of Pragmatics*. <https://doi.org/10.1016/j.pragma.2008.08.005>
- Rahardi, R. K. (2016). Personal and communal assumptions to determine pragmatic meanings of phatic functions. *Lingua Cultura*, 10(2), 95. <https://doi.org/10.21512/lc.v10i2.897>
- Rahardi, R. K. (2007). *Dimensi-dimensi Kebahasaan*. Jakarta: Erlangga.
- Rahardi, R. K. (2015). Menemukan hakikat konteks pragmatik. *Prosiding Seminar PRASASTI*. <https://doi.org/10.20961/PRAS.VOI0.63.G47>
- Ray, L. (2004). Pragmatism and critical theory. *European Journal of Social Theory*. <https://doi.org/10.1177/1368431004044195>
- Sudaryanto. (2016). *Metode dan Aneka Teknik Analisis Bahasa* (1st ed.). Yogyakarta: Sanata Dharma University Press.