

**AN ANALYSIS OF PHATIC COMMUNION IN ENGLISH  
STUDENTS ASSOCIATION (ESA) BOARD MEMBER BATCH  
2016**

**UNDERGRADUATE THESIS**

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**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGES AND LITERATURE  
FACULTY OF CULTURAL STUDIES  
UNIVERSITAS BRAWIJAYA  
2019**

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STUDENTS ASSOCIATION (ESA) BOARD MEMBER BATCH  
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**Presented to  
Universitas Brawijaya  
in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra***

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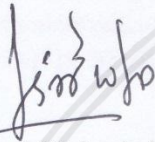
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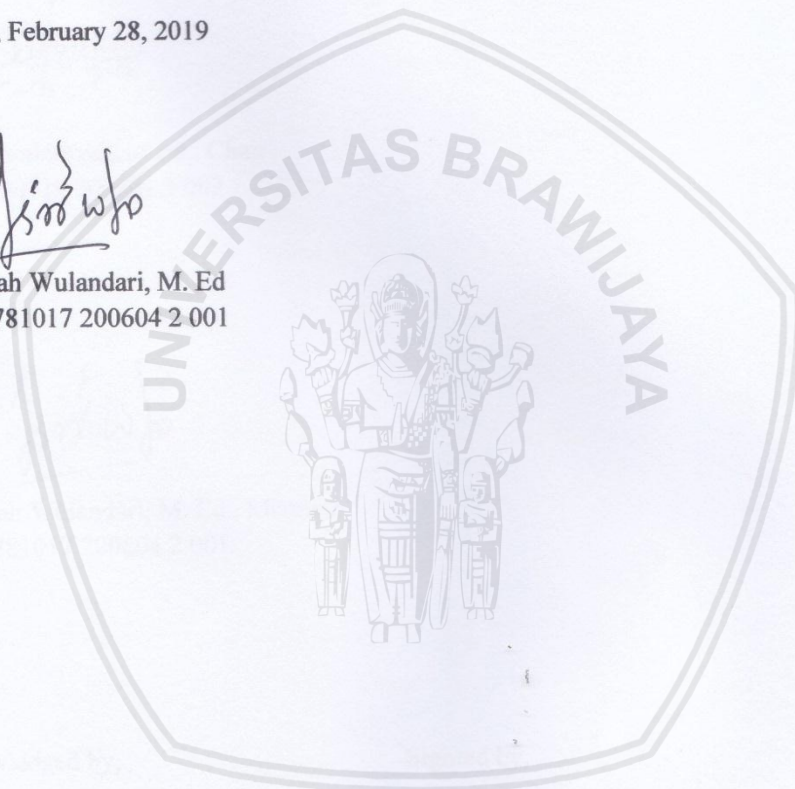
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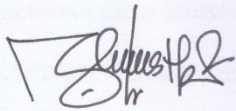


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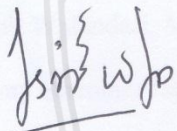




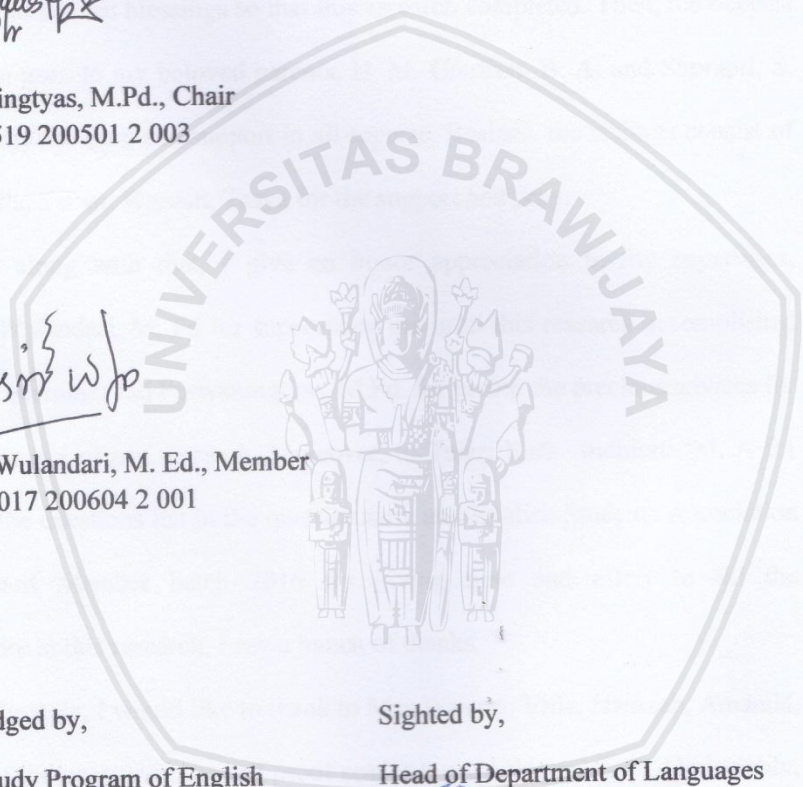
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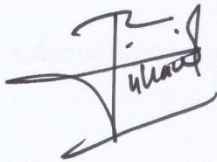
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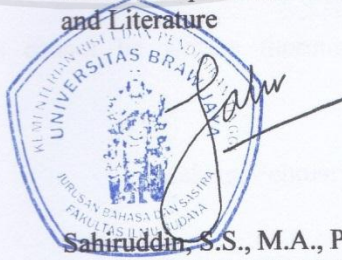


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Syarifah Rahmatal Alam

## ABSTRACT

Alam, Syarifah Rahmatal. 2019. **An Analysis of Phatic Communion in English Students Association (ESA) Board Member Batch 2016**. Study Program of English, Department of Language and Literature, Faculty of Cultural Studies, Universitas Brawijaya, Malang. Supervisor: Istiqomah Wulandari

Keywords: *Phatic Communion, Types of Phatic Communion, ESA Board Member Batch 2016*

Somehow in many occasions, people need to convey some words to initiate or even close the conversation which has function to maintain the social relationship with others. This style of talking is renowned as phatic communion. Hence, this present research conducted in order to analyze the types of phatic communion and the possible reasons employed by English Students Association (ESA) board member batch 2016. ESA stands for English Students Association which is an association of study program of English students in Faculty of Cultural Studies, Universitas Brawijaya as the assembly for students to learn how to cooperate with society in relation to developing the ability of intrapersonal relationships.

This present study conducted in qualitative method by doing firstly, composing several questions regarded to the types of phatic communion used by English Students Association (ESA) board member batch 2016 in the form of online questionnaire. Secondly, publishing the online questionnaire to the participants to obtain the data. Lastly, analyzing the responses to reveal the types of phatic communion which are commonly applied based on Aitchison's classifications (1996) and the possible reasons of using type of phatic communion itself.

This study reveals the main types of phatic communion employed by English Students Association (ESA) board member batch 2016 were ritual words exchange when people meet and meaningless words or misunderstood words, supportive chat and standard topic of the conversation. Moreover, the reasons of some participants who applied phatic communion in their daily life communication frequently conveyed due to the function of phatic communion itself which was to build more comfortable atmosphere situation in a conversation, to maintain the conversation keep going which lead to a good relationship. In addition to, it was also used as the opening of the conversation.

In conclusion, the English Students Association (ESA) board member batch 2016 employed all types of phatic communion by Aitchison's theory supported by possible reasons of using it. The researcher suggests for the upcoming researcher to conduct the analysis of phatic communion based on different object supported by the most updated theory.

## ABSTRAK

Alam, Syarifah Rahmatal. 2019. **Analisis Komunikasi Fatis pada Mahasiswa Pengurus *English Students Association (ESA)* Angkatan 2016.** Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya, Malang. Pembimbing: Istiqomah Wulandari

Kata Kunci: Komunikasi Fatis, Jenis-Jenis Komunikasi Fatis, Anggota Pengurus ESA Angkatan 2016

Terkadang di beberapa peristiwa, banyak orang perlu mengungkapkan sesuatu untuk memulai atau mengakhiri percakapan yang berfungsi untuk menjaga hubungan sosial yang baik dengan orang lain. Gaya bercengkrama tersebut dikenal sebagai komunikasi fatis. Dengan demikian, penelitian ini dilakukan untuk menganalisis jenis-jenis komunikasi fatis dan alasan yang memungkinkan dalam menggunakannya oleh mahasiswa pengurus *English Students Association (ESA)* Angkatan 2016. ESA (*English Students Association*) yaitu himpunan mahasiswa sastra inggris, Fakultas Ilmu Budaya, Universitas Brawijaya sebagai pertemuan para mahasiswa belajar cara bekerjasama dengan pihak lain serta mengembangkan kemampuan intrapersonal.

Penelitian ini menggunakan pendekatan kualitatif dengan melakukan hal pertama, membuat beberapa pertanyaan terkait jenis-jenis komunikasi fatis yang biasa digunakan oleh mahasiswa pengurus *English Students Association (ESA)* Angkatan 2016 dalam bentuk *online* kuesioner. Kedua, mempublikasikannya kepada responden untuk mendapatkan data. Terakhir, menganalisis tanggapan responden untuk memaparkan jenis-jenis komunikasi fatis yang biasa digunakan berdasarkan kategori oleh Aitchison (1996) dan alasan yang memungkinkan dalam menggunakan komunikasi fatis tersebut.

Penelitian ini memaparkan jenis-jenis komunikasi fatis yang digunakan oleh mahasiswa pengurus *English Students Association (ESA)* Angkatan 2016 antara lain *ritual words exchange when people meet and meaningless words or misunderstood words, supportive chat and standard topic of the conversation*. Selain itu, alasan yang disimpulkan dari beberapa responden yang sering menggunakan komunikasi fatis dalam komunikasi sehari-hari yaitu karena fungsi dari komunikasi fatis tersebut untuk membangun suasana yang lebih nyaman dalam percakapan, untuk mempertahankan percakapan agar tetep berjalan yang mampu menuju hubungan yang baik dengan sesama. Serta, komunikasi fatis juga dapat digunakan sebagai pembuka dalam percakapan.

Kesimpulannya, mahasiswa pengurus *English Students Association (ESA)* Angkatan 2016 menggunakan semua jenis komunikasi fatis sebagaimana teori Aitchison didukung dengan alasan tertentu dalam menggunakannya. Peneliti menyarankan kepada peneliti selanjutnya untuk menganalisis komunikasi fatis berdasarkan objek yang berbeda didukung dengan teori terbaru.



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## CHAPTER I

### INTRODUCTION

#### 1.1. Background of the Study

During the process of communication, it is commonly occur if somehow people just confusing on how to initiate the conversation or suddenly feeling lost topics and come in silence for seconds which create awkward moment. Instead, people tend to use style of talking which commonly called in linguistics as phatic communion or small talks which does not consist of specific topic such as greetings, expression and others depend on the context of communication in order to prevent or overcome the awkward situation itself. Phatic communion which do not convey any specific topic is suitable to be employed naturally in any situation to initiate or closing the conversation. Moreover, unconsciously the existence of phatic communion is useful in term of melting the atmosphere.

The notion of phatic communion is firstly coined by Malinowski (1932) as “phatic communion is a type of speech in which ties of union are created by a mere exchange of word”. Then the idea developed by linguist such as Thomas, Bull and Roger (1982) defined phatic communion as speech that initiates conversation, but (that is).... conventional and ritualized, such as ‘hello’, ‘how are you?’ etc. The researcher assumed that phatic communion can be employed in order to initiate a conversation which has function as the bridge to the main topic which willing to be discussed. It is also naturally adopted by people while having conversation. In addition to, Hudson (2001) argued that phatic communion as “the

kind of chit-chat that people engage in simply in order to show that they recognize each other's presence". It means that phatic communion has function to maintain the relationship in society by respecting others while they are present in a circumstance in the form of having conversation. It also supported by (Jumanto, 2014:10) argued phatic communication shows "a verbal communication between speakers and hearers to maintain the social relationship between them, not to give an emphasis on information content of the communication".

According to Gunter Senft (2009) from the book entitled *Culture and Language Use* stated that phatic communion commonly used to refer to utterances that are said to have exclusively social, bonding functions like establishing and maintaining a friendly and harmonious atmosphere in interpersonal relations, especially during the opening and closing stages of social — verbal — encounters. These utterances are understood as a means for keeping the communication channel open. It is generally claimed that phatic communion is characterized by not conveying meaning, by not importing information; thus, phatic utterances are described as procedures without prepositional contents. Greeting formulae, comments on the weather, passing enquiries about someone's health, and other small talk topics have been characterized as prototypical examples for phatic communion ever since Malinowski's coining of the term. Indeed, practically phatic communion is commonly used in the initial or in the last of a conversation in which function to start the conversation in order to see the willingness of the speaker whether to continue or not. Since it does not conveying meaning, it is absolutely accessible in any situation even in a formal situation which has



function to melt the tightness of the atmosphere. It is also explained by Wardaugh (2006) that in a verbal communication, people might not employ utterances for sharing information, yet they want to show a willingness to talk to another in order to open or to keep open a channel of communication. As well it can be applied to close the conversation which cannot be continued or to cut politely. Besides, the statement also supported the obvious term regard some talks which can be classified into phatic communion.

In this present research, the researcher decided to analyze the phatic communion used in conversation by English Students Association (ESA) Board Member batch 2016. ESA is abbreviation from English Students Association which is an association of study program of English students in Faculty of Cultural Studies, Brawijaya University. It was established since 2011 managed by several study program of English students batch 2008-2010 as the board members. The membership of ESA is divided into 2 (two) groups which are board member and regular member. Board member has important roles in order to execute the annual work programs. In this year, 8<sup>th</sup> generation of ESA is managed by study program of English students batch 2015-2017 as the board members which consist of 16 people from batch 2016 out of 35 people ESA board members. The data supported the present researcher chose the study program of English students batch 2016 as the participants which is the dominant variable in ESA as the representation to be analyzed in this research. (esafib.ub.ac.id)

The present researcher interested to choose English Students Association ESA Board Member batch 2016 as the participants of this research due to some

reasons. Firstly, since they are the most dominant group in term of amount. As the result, it was expected to be able to represent the data of English Students Association (ESA) itself. Secondly, the researcher interested to enhance the awareness of phatic communion's existence in daily conversation conducted purposely or not since this topic is useful for the participants which can be applied in the workplace communication in the future. Thirdly, since the topic is quite related with sociolinguistics which included into one of subjects in Study Program of English, so the researcher would like to introduce and presented a little brief about phatic communion earlier which might helpful to the participants in deciding the topic of conducting undergraduate thesis later. Lastly, different background and experiences presented by English Students Association ESA board member batch 2016 during the process of cooperating and having social interaction will help the researcher toward creating more various data to be analyzed.

Ultimately, the researcher believes that present study entitled "An Analysis of Phatic Communion in English Students Association Esa Board Member Batch 2016" which employed the theory of Aitchison (1996) to figure out the most dominant types of phatic communion in their daily conversation will obviously provide effect for enhancing the awareness of linguistics students toward the topic in sociolinguistics and comprehending the importance of phatic communication in daily life communication which can be useful in the future. Moreover, this study hopefully inspire the next researcher to conduct and develop the identical topic in

broader application aspects of phatic communion such as different object to find out the specific style of phatic communion in formal situation by adults and so on.

### **1.2. Problems of the Study**

According to the explanation of the study above, the problems proposed by the researcher are:

1. What are the types of phatic communion employed by English Students Association (ESA) board member batch 2016?
2. What are the possible reasons of using types of phatic communion by English Students Association (ESA) board member batch 2016?

### **1.3. Objectives of the Study**

Based on the problems proposed, the objectives of this research are;

1. To know the types of phatic communion employed by English Students Association (ESA) board member batch 2016 in their daily life communication
2. To know the possible reasons of using types of phatic communion used by English Students Association (ESA) board member batch 2016

### **1.4. Definition of Key Terms**

In order to prevent misunderstanding regard the terms applied in this study, the researcher defined some terms used in this study as follows:

- 1. Sociolinguistics** : The study of language in use, language in society.

(Meyerhoff, 2006, p. 296)

- 2. Phatic Communion** : “The kind of chit-chat that people engage in simply in order to show that they recognize each other’s presence”.

(Hudson, 2001)

- 3. Conversation** : A talk, especially an informal one, between two or more people, in which news and ideas are exchanged.

(<https://en.oxforddictionaries.com/definition/conversation>)

- 4. ESA** : An abbreviation of English Student Association is a community (Himpunan) of English Literature Students. (<http://esafib.ub.ac.id/about/>)

- 5. ESA Batch 2016** : The students of English Study Program batch 2016 involved as board member of ESA.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter the researcher presented a brief description of general theoretical concept of sociolinguistics, phatic communion and also the previous studies.

#### 2.1 Sociolinguistics

According to (Meyerhoff, 2006, p. 296) sociolinguistics is the study of language in use, language in society. The field of sociolinguistics is a big tent: it can encompass work done in discourse analysis, studies of interaction, sociology, anthropology, cultural studies, feminism, etc. In this term, the researcher adopted sociolinguistics in a certain scope conducted in social life which is communication. During the process of communication, it involved the people who are the subjects of giving and answer information, the topic of conversation which delivered through language and also society which influence the understood meaning carried by the language.

In order to create more clear understanding, Trudgill, even that of his glossary of terms (Trudgill, 2003, p. 123), where he characterizes sociolinguistic research as ‘work which is intended to achieve a better understanding of the nature of human language by studying language in its social context and/or to achieve a better understanding of the nature of the relationship and interaction between language and society’. The terms sociolinguistics and sociology of

language both suggest a bidisciplinary approach, a blending of sociologists and linguists in a combined effort to see how language and society are related. The sociolinguists tried to elaborate obviously between the term of sociolinguistics and sociology of language in which related and combined them into one study in order to analyze the phenomenon toward the circumstances and enhance the comprehension toward the relation between language which definitely occur in social life and the society which construct and applied the value within the language. In addition to, (Wardaugh, 2006, p. 13) proposed the definition of sociolinguistics is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication. It emphasizes the prior definition in term of the scope of sociolinguistics and the limitation of the problems which can be conducted by using the theory.

Regard to the goal of sociolinguistics as how language function in communication is elaborated by Aitchison (1996:16) which explains that language is used for the transfer of useful facts, such as “Dinner will be served at eight o’clock”, “Peter’s uncle has twisted his ankle”, and “Kangaroos live in Australia”. While Trudgill (1995:1) states that language is not simply a means of communicating information – about the weather or any other subject. It is also a very important means of establishing and maintaining relationships with other people. Holmes (2006:275) categorizes the functions of speech as follows:

1. Expressive utterances

This utterance expresses the speaker’s feelings, e.g. *I’m feeling great today.*

## 2. Directive utterances

This utterance attempt to get someone to do something, e.g. *Clear the table.*

## 3. Referential utterances

This utterance provide information, e.g. *At the third stroke it will be three o'clock precisely.*

## 4. Metalinguistics utterances

This utterance comment on language itself, e.g. *'Hegemony' is not a common word.*

## 5. Poetic utterances

This utterance focus on aesthetic features of language, e.g. a poem, an ear-catching motto, a rhyme: *Peter Piper picked a peck of pickled peppers.*

## 6. Phatic utterances

This utterance expresses solidarity and empathy with others, e.g. *Hi, how are you, lovely day isn't it!*

## 2.2. Phatic Communion

Phatic Communion, it is firstly coined by Malinowski (1923:315) which is derived from Greek verb meaning 'to speak' and communion (the creation of 'ties of union') defines Phatic Communion as "*A type of speech in which ties of union are created by a mere exchange of words*". Hudson (2001) argued that phatic communion as "the kind of chit-chat that people engage in simply in order to show that they recognize each other's presence". It means that phatic communion has function to maintain the relationship in society by respecting others while they

are present in a circumstance in the form of having conversation. It also supported by (Jumanto, 2014:10) argued phatic communication shows “a verbal communication between speakers and hearers to maintain the social relationship between them, not to give an emphasis on information content of the communication”. Phatic communion does not consist of specific topic which should be discussed. However, it prefers to use words in purpose of breaking the silence moment. Moreover, phatic communion does not involve an answer but it tends to attract the interest of the interlocutors to maintain the conversation keep going. As well explained by Trudgill (2000:1) states that language is not simply a means of communicating information – about the weather or any other subject. It is also a very important means of establishing and maintaining relationships with other people. It is sort of simple thing who carry an important rules in society since if everything just stated strike to the point without any introduction or the ice breaker, the situation might be clumsy. It is able to affect another aspect in life.

Regard to phatic communion, it is developed by Aitchison in his book entitled “*The seeds of Speech*” which classified the type of phatic communion as follows;

### **1. Ritual words that are exchanged when people meet**

Ritual words that are exchange when people meet is commonly in the form of greeting. It belongs to phatic communion. Goffman in Hudson (2001:132) suggests that ‘a greeting is needed to show that the relation which existed in the end of the last encounter is still unchanged, in spite of the separation’. As given



example by (Holmes, 2001:277) are ‘Hi’, ‘Good morning’, ‘How are you’. While in Indonesia similarly people are able to say “*Hai*”, “*Selamat pagi*” and “*Apa kabar?*”. Moreover, Greetings are closely related to politeness values in society. In our daily life, we should reply someone’s greeting (Parastika, 2009). The responses or answer toward greeting shows some kind of respect toward the speaker.

## **2. Standard topics of conversation**

Standard topic of conversation is a topic of conversation which is commonly used by people which does not consist of specific topic in conversation. Talking about weather is commonly works well to open a conversation with unacquainted people. The other standard topic of conversation is about the health of the relatives or gives a comment of something. This topic is usually for people who are already acquainted each other. (Yulinda, 2012). Both standard topics are commonly employed in Europe and overseas. While in Indonesia, people prefer to asking whether using yes no or WH question rather than provide a specific topics to start conversation. The example was given by Jumanto (2014) related to giving a comment on something that is clear which can be included as standard topic of conversation such as “Hi, you are busy!” or in Indonesia people are able to say “*Hey, lagi sibuk ya!*”.

## **3. Supportive chat**

Supportive chat is conversation which commonly consists of empathy and solidarity. Conversational interaction between friends often supplies a minimum of information, but a maximum supportive chat. This often takes the form of

repetition, both self-repetition, and other repetition. The example was provided by Jumanto (2014) related to show the solidarity by declaring agreement of something as follows: “Yes, exactly!”, “Yes, you are right”, “I couldn’t agree more.” While in Indonesia people are able to say “Ya, betul banget!”, “Ya, kamu bener deh”, “setuju sih”

#### **4. Meaningless Words or Misunderstood Words**

Meaningless or misunderstood words are used as phatic to make the conversation keep going. The example of meaningless or misunderstood words was provided by Jumanto (2014) related to keep the conversation continue happening can be such as; “What’s that thing?”, “By the way....”, “I see”, “,Oh, yeah?“, “Really?“ and so on. While in Indonesia people are able to say “Apa tadi?”, “Ngomong-ngomong”, “Oh iya ya”, “Oh ya?”, “Beneran?”

Those each type of phatic communion has their own function regard to the context when it used. As the twelve function of phatic communion in English native speaker found by Jumanto (2014) which are:

##### **1. To break the silence**

Jumanto states that English native speaker use informal expression to the close hearers and formal one to not close hearers as follows:

###### **(a) Greetings**

e.g. ‘Hi!’, ‘Hello!’, ‘Hello. How are you?’

###### **(b) Mentioning names, titles, or titles and names:**

e.g. ‘Mike!’, ‘Doctor!’, ‘Mr. Langford!’, ‘Doctor Peter!’

###### **(c) Saying goodbye:**

e.g. 'Bye!', 'Goodbye!', 'Excuse me. I have to go now.'

(d) Commenting on something obvious:

e.g. 'Hi. You're busy!', 'Oh, it's hot today!' 'Oh, you are going on the new shirt!',  
'Oh, look at the rain, pouring down really hard!'

## 2. For starting a conversation

English native speaker use informal expression to the close hearers and formal one to not close hearers as well. It tends to be longer expression used in formal situation rather than in informal situation as follows:

(a) Interrupting:

e.g. 'Excuse me!', 'Excuse me. Can I borrow your time for a minute?'

(b) Apologizing:

e.g. 'Hey, I need you to sign. Sorry!', or 'I'm sorry for being late.... I must apologize.'

## 3. For making small talk

English native speakers make small talk in form of conversations, which consists of three structures:

(a) Starting the small talk,

e.g. 'It's a nice day, isn't it?', 'Hi! How are you today?'

(b) Making the small talk,

e.g. 'How is your family?', 'How was your holiday?', 'Did you have a pleasant weekend?'

(c) Ending the small talk,

e.g. 'Goodbye for now!', 'See you later!', 'Hey, see you! I have to get back to work. I got to do something else'.

#### **4. For making gossip**

The native speakers make gossip only in informal situations which consists of three structures:

##### (a) Starting the gossip

e.g. 'Have they broken up yet? Is she pregnant?', 'Did you hear about ...? Wanna tell me? I only heard this. I don't know if it's true';

##### (b) Making the gossip,

The gossip is possible in any topics, for instance salary, price of belongings, age, politics, religious practices, status of marriage, a couple without children, etc., or even dangerous topics, i.e. politics, religions, races and so on.

##### (c) Ending the gossip,

e.g. 'Goodbye. I have to get back to work' or 'So, how is school these days?'

#### **5. For keeping talking or keeping the conversation going**

English native speaker use informal expression to the close hearers and formal one to not close hearers as well as follows:

##### (a) Avoiding silence when talking:

e.g. 'Ehm', 'Well', 'Let me see', 'What's that thing?'

##### (b) Changing the topic of conversation:

e.g. 'Oh', 'Say', 'By the way, ....', 'I've been meaning to talk to you about....'

##### (c) Expressing listening noises:

e.g. 'Ehm', 'Aha', 'Really?', 'Oh, is that so?', 'I understand'

## 6. For expressing solidarity

The types of expressing solidarity can be shown in the form of creating harmony, for creating comfort, for expressing empathy, for expressing friendship, and for expressing respect on something as follows:

### (a) Expressing wishes:

e.g. 'Good luck!', 'I hope that goes well', 'I hope that the situation works out well'

### (b) Congratulating:

e.g. 'Congratulations!', 'Congratulations on the good piece of work!', 'Congratulation for having production meet the quota for the month'

### (c) Agreeing on something:

e.g. 'Yes, exactly!', 'Definitely!', 'I agree with you', 'I understand your point', 'Yes, you are right', 'I think that's a good idea', 'I couldn't agree more'

### (d) Apologizing:

e.g. 'I am sorry', 'I'm sorry. I'm messed up', 'If I'm wrong, I'm sorry', 'I apologize that I was taking the wrong way, I said the wrong thing'

### (d) Thanking:

e.g. 'Oh, thanks!', 'Thanks for your help', 'Thank you for..... I appreciate it', 'Thank you. I really appreciate your doing that'

### (e) Giving compliments:

e.g. 'Great job!', 'Well done!', 'Nice tie!', 'I think you did the right thing', 'I think you handled the situation very well', 'Well, I like the way you did that. It was very good', 'Congratulations. I really thought that speech was effective'



(f) Criticizing indirectly:

e.g. 'I don't agree with this. I want to change it', 'I think it would be better if we did this', 'Well, I understand what you are trying to say, I don't agree with you. Perhaps, there's another way to look at this'

(g) Saying bad words:

e.g. 'Bleeding', 'Oh, those bloody idiots!', 'Fucking useless! Did you see that game last night?', 'Didn't you think that latest message we got from....was bloody stupid?'

(h) Mocking:

e.g. 'Since you don't have anything else to do today, I want to come and bug you for a minute!', 'Oh, nice piece of driving! Michael Schumaker, yeah?', 'Ah, you never get the job! You are terrible!'

(i) Joking:

e.g. 'Hey, since you don't have enough to do, I'm going to give you some work!', 'Is that an executive decion?'

#### 2.4. Previous Studies

This present research uses several previous studies which possesses the identical subject as the source of the enhancement of studies in this field. Meanwhile some distinctive points are more brief in this research in order to be more focus to get the findings. They are a thesis entitled *English Phatic Communication of Graduate Students in English Language Studies of Sanata Dharma University* by Gatri Asti Putri Indarti (2016).

The thesis conducted three research questions which deal with the communicative functions, the functions of phatic communication and the differences in using language referring to communicative functions of phatic communication. The researcher decided the graduate students in English language studies of Sanata Dharma University in batch 2015 as the participants of this study which divided into three groups of gender, namely males, females, and males-females. Each of groups consists of two couples. After that, they created free conversation which recorded purposely. The produced utterances became the focus of the analysis.

The first finding shows that the graduate students performed various communicative functions of phatic communication in conversation. They expressed greeting, parting, mentioning names or titles, apologizing to open conversation, avoiding the silence when talking, changing the topic of conversation, expressing listening noises, agreeing on something, apologizing, expressing wishes, thanking, giving compliments, saying bad words, mocking, joking, pacifying, encouraging, and sympathizing. Those communicative functions exist depending on the contexts, partners, and topics. The second finding shows that all functions of phatic communication are employed in the conversation by the graduate students. Those functions are avoiding the silence, starting a conversation, making chit-chat, making gossip, keeping talking, expressing solidarity, creating harmony, creating comfort, expressing empathy, expressing friendship, and expressing respect. However, mostly used phatic expressions to keep talking. The last finding shows that the graduate students

have several differences in using language; topic, swear word or taboo language, and gossip. First, conversation topics created by the graduate students are about activities, assignments, subjects, place for sports, plans, likes and dislikes, previous and new class situation, motivation for choosing certain subject area, game, origin, teaching experience, job, and miscellaneous topics. Second, the male students expressed swear word or taboo language, but the female students did not do that. Last, the male students made gossip, but the female students did not create gossip.

Another journal is also used as the previous studies used in this research entitled Phatic Communion Analyses as the Portrayal of the Real Life Communication in *Letters to Juliet* Movie by Istiqomah Wulandari and Dwinta Rizky Adinia (2016). The researchers analyzed the phatic communion employed by the main characters of *Letters to Juliet* Movie as the object since the component within indicates the real life, even the conversation style. In this research, the researchers aimed to find out the types of phatic communion employed by the main characters in *Letters to Juliet* movie and the possible reasons of phatic communion in such communication. This research applied qualitative approach which is the steps of analyzing the data is done by classifying the utterances performed by the main characters which include the types of phatic communion based on Aitchison's theory. Then, the researchers categorized the utterances which include the types of phatic communion and classified them into a table form. The last, the researchers analyzed the possible reasons of the main characters used such phatic communion which shows in the finding that the

reasons are to break the silence, and to strike up the relationship with others. Both phatic communion types employed and possible reasons reflected the phatic communion applied in the real life daily conversation.

From the related studies above, the present researcher figured out the similarities toward the former research in which the participants are Study Program of English students. In the same time, there was found the difference in term of participant's batch which are 2015 in the former research, while the participants are batch 2016 in this present research. Moreover, the classification in which the former one classified the participants based on the gender and figure out the communicative function of phatic communion. Yet in this present research, the researcher focused on English Students Association (ESA) board member batch 2016 with specific reasons. Furthermore, related to the latter research, the present researcher figured out the similarities in which the application of the Aitchison's classification theory to classify the types of phatic communion used by the participants or object of the research. On the other hand, the differences between the latter one and this present study is the object in which the latter one analyzed the phatic communion employed by the main characters of movie, while this present study analyzed the real life conversation.

Hence, the researcher intends to fill in the gap by combining some points of the previous research contents into this research. This present study would like to employ the identical participants of the first previous studies but precisely focused on English Students Association (ESA) board member batch 2016 and classify the dominant types of phatic communion used by the participants based

on Aitchison' theory (1996). While regard to the second previous studies, this study would like to employ the similar theory to find out the dominant types of phatic communion used by the participants and analyzing the real life communication conducted by English Students Association (ESA) board member batch 2016 supported by specific reasons.





## CHAPTER III

### RESEARCH METHOD

In this chapter the researcher presented the method employed and the various data collected as the source of the analysis which is conducted in this research.

#### **3.1. Research Design**

According to Creswell (2014), research can be classified into three basic categories: quantitative, qualitative and mixed methods research. The researcher employed qualitative research method due to the analysis will be conducted in describing or interpreting human behavior phenomenon by personal approach to the participants in which necessarily to be elaborated in the form of words. In this present research, the researcher would like to analyze the dominant types of phatic communion employed by English Students Association (ESA) board member batch 2016 in the form of responses from open questions in online questionnaire.

Ary et al (2010) argued the definition of qualitative approach as a research method which preferred to use words or pictures data rather than numbers and statistics in order to explain and interpret the phenomenon itself in details. Based on those explanation, the qualitative method research is the most suitable one with this study since the researcher willing to figure out the most frequently context in which the participants employed phatic communion based on and the most

dominant types of phatic communion employed in daily communication of English Students Association (ESA) board member batch 2016.

### **3.2. Data Source**

In this research, the responses of the participants from open questions in online questionnaire of the types and the possible reasons of using phatic communion which commonly applied in daily life communication used as the source of the data which would be analyzed. The data obtained from scripted context, yet depict real life communication to get phatic communion responses from the participants. The questionnaire comprised 10 questions in the form of open questions which were validated by expert to gain the natural answer from the participants. Furthermore, the participants in this research were all students of English Students Association (ESA) board member batch 2016 in which amount 16 participants. Therefore, the data covered throughout English Students Association (ESA) board member batch 2016.

### **3.3. Data Collection**

In this present study, the steps of collecting data presented as follows:

1. Composing several questions regard to the types and possible reasons of using phatic communion daily life communication of English Students Association (ESA) board member batch 2016 which has been validated by expert that was a lecturer who has concern in semantics and grammar by checking the order and the content of questions. Then, providing some

suggestions to improve in order to keep the proper context and gain the natural answer from the participants.

2. Publishing the online questionnaire through personal chat of English Students Association (ESA) board member batch 2016 as the participants in which amount 16 students.
3. Providing more or less a week for the participants accessed the online questionnaire in google form and having a little discussion in the personal chat. It aimed to get the best and natural responses from the participants without any forces.
4. Analyzing the responses of the participants based on types of phatic communion through scripted context, yet depicting daily life communication based on Aitchison's theory.
5. Interpreting the responses toward the possible reasons of the participants using phatic communion through scripted context, yet depicting daily life communication.

#### **3.4. Data Analysis**

Ary et al argued that "Data analysis is a process in which researchers systematically search and arrange the data in order to increase the understanding of the data to enable them to present what they learned to others." The steps of analyzing the data were as follows:

1. Collecting the data of participants toward the open questions in online questionnaires in google form

2. Classifying the data of the participants into table of types of phatic communion based on Aitchison's theory regard to the application types of phatic communion.

The table provide as follows:

Participant Number	Types of Phatic Communion			
	Ritual Words	Standard Topic	Supportive Chat	Meaningless Words
<b>Total</b>				

3. Analyzing the data into which included into main types of phatic communion employed by study program of English students batch 2016
6. Interpreting the data to figure out the possible reasons of using phatic communion in their daily life communication by highlighting the most frequently reasons which suitable with the function of phatic communion found by Jumanto in English native speaker as well.
4. Determining the conclusion based on the data toward the most dominant types of phatic communion and the possible reasons of using phatic communion employed by study program of English students among ESA board member batch 2016.

## CHAPTER IV

### FINDINGS AND DISCUSSION

In this chapter, the researcher presents the research findings and discussion. The answer of the research questions elaborated into data description and result analysis which concerned on the most dominant type of phatic communion application and the reason. Furthermore, in this part the discussion which support the findings explained.

#### 4.1 Findings

The findings of this research were obtained through the data analysis in the form of responses of open questionnaire which given to ESA Board Member batch 2016 which amount 16 students. The participants were chosen based on some reasons which explained in the former chapter of this research. Moreover, the data were categorized into the table which comprised the classification of type of phatic communion based on Jean Aitchison's theory (1996) in order to elaborate the answer of the first research question. Afterward, the analysis toward the responses conducted by the researcher to infer the possible reasons of using phatic communion in daily life conversation of ESA board member batch 2016 in *Bahasa Indonesia*.



#### 4.1.1 Types of Phatic Communion Employed by ESA Board Member Batch 2016

In the following analysis, the researcher intended to show that there were many variations of each type of phatic communion used by ESA Board Member batch 2016 in daily life conversation. In order to answer the first research question, the researcher classified the responses of the participants toward the type of phatic communion applied in daily life by ESA Board member batch 2016 based on Jean Aitchison's theory (1996) into table a as follows:

Participant Number	Types of Phatic Communion			
	Ritual Words	Standard Topic	Supportive Chat	Meaningless Words
1.	√		√	
2.		√		√
3.		√	√	
4.		√		√
5.	√		√	
6.	√	√	√	√
7.				√
8.	√	√		
9.	√			√
10.		√		√
11.	√			√
12.	√			√
13.	√		√	
14.	√		√	

<b>15.</b>			√	√
<b>16.</b>	√			√
<b>Total</b>	<b>10</b>	<b>6</b>	<b>7</b>	<b>10</b>

Regarded to data above, there were found that ritual words and misunderstand words of type of phatic communion as the most dominant type of phatic communion employed by ESA board member batch 2016 in which applied more frequently rather than other types of phatic communion. The data displayed 10 participants used both ritual words and meaningless words as the type of phatic communion employed by ESA board member batch 2016 in daily life conversation rather than supportive chat and standard conversation type of phatic communion. Moreover, the data displayed 7 participants used supportive chat as one of the most frequently type of phatic communion employed by ESA board member batch 2016 in daily life conversation rather than supportive chat type of phatic communion. Therefore, the data displayed 6 participants used standard topic of conversation chat as type of phatic communion employed by ESA board member batch 2016 in daily life conversation. Nonetheless, 1 of the participants provided unique response which showed the application of all types of phatic communion in daily life communication as represented in the table of participant number 6.

According to the questionnaire, the participants were requested to provide the utterance of each type of phatic communion which commonly used in their daily life conversation. There were found various type of utterance of phatic communion which frequently used by ESA board member batch 2016 in *Bahasa*

Indonesia. The researcher presented the various types of utterance of each type of phatic communion into a table as follows:

Participant number	Types of Phatic Communion			
	Ritual Words	Standard Topic	Supportive Chat	Meaningless Words
1.	<i>Apa kabar</i> <u>(How are you?)</u>	<i>Ini antriannya sudah dari tadi?</i> <u>(Have you been so long to be here?)</u>	<i>iya betul banget</i> <u>(That's completely correct)</u>	<i>oo begitu</i> <u>(Oh, I see)</u>
2.	<i>Hey, kangen.</i> <u>(Hey, I miss u anyway)</u>	<i>Mba no antriannya berapa ya?</i> <u>(What's your line number Mrs.?)</u>	<i>iya iya</i> <u>(Yeah yeah)</u>	<i>Oh ya?</i> <u>(Oh yeah?)</u>
3.	<i>Halooo, kamu kok cakep ya hari ini</i> <u>(Halooo, you look great today)</u>	<i>Wah, panjang ya antrinya</i> <u>(Wow, what a long line it is)</u>	<i>oh yang itu ya</i> <u>(I knew that one)</u>	<i>Apaan sih?</i> <u>(What's that thing?)</u>
4.	<i>He / halo</i> <u>(Hey/halo)</u>	<i>Permisi</i> <u>(Excuse me)</u>	<i>iya aku juga denger soal itu</i> <u>(Yeah I've heard about it)</u>	<i>Biasanya tidak,dilanjutin karena tidak nyambung</i> <u>(Tend to stop the conversation since it can lead</u>

				<u>to</u> <u>misunderstandin</u> <u>g)</u>
5.	<i>Hai. Apakabar?</i> <u>(Hi, how's life?)</u>	<i>Sudah lama mbk?</i> <u>(Have you been</u> <u>so long to wait</u> <u>Mrs.?)</u>	<i>Yaa</i> <u>(Yeah)</u>	-
6	<i>HEI, HELLO atau</i> <i>(Nama orang</i> <i>tersebut)</i> <u>(Hey, hello or</u> <u>someone's name)</u>	<i>Kalo kenal :</i> <i>"aduh eitt lama</i> <i>banget yaaaahh"..</i> <i>kalo ga ada yg</i> <i>kenal dalam</i> <i>antrian itu ya</i> <i>diem aja</i> <u>(If we know each</u> <u>other, I would say</u> <u>"OMG why it is</u> <u>so long anyway".</u> <u>If there is no one I</u> <u>know in a line, I</u> <u>would prefer to be</u> <u>silent.)</u>	<i>ketawa aja</i> <u>(Just</u> <u>laughing)</u>	<i>"bentar bentar</i> <i>aku</i> <i>gapaham,..... "</i> <i>dan meminta</i> <i>penjelasan</i> <i>tentang bahasan</i> <i>yg terkait</i> <u>("Pardon me?</u> <u>What's that</u> <u>thing..." and ask</u> <u>for more details</u> <u>related</u> <u>to the topic</u> <u>discussed)</u>
7	<i>"Hai darimana?"</i> <u>("Hi, where did you</u> <u>come from?")</u>	<i>"Permisi mau</i> <i>nanya "</i> <u>("Excuse me, I</u> <u>would like to</u> <u>ask")</u>	<i>ya ya ya</i> <u>(Yeah yeah</u> <u>yeah)</u>	-

8	<p><i>Hello</i> <u>(Hello)</u></p>	<p><i>Permisi mas/mbak</i> <u>(Excuse me</u> <u>Mr./Mrs)</u></p>	<p><i>bener banget</i> <i>tuh</i> <u>(It's totally</u> <u>true)</u></p>	<p><i>Tidak</i> <i>dilanjutkan,</i> <i>karena</i> <i>percakapan</i> <i>tidak akan</i> <i>berjalan dengan</i> <i>lancar</i> <u>(Not interest to</u> <u>keep it going.</u> <u>since the</u> <u>conversation</u> <u>would not go</u> <u>well)</u></p>
9	<p><i>memanggil nama</i> <u>(Calling name)</u></p>	<p><i>menanyakan</i> <i>keperluan dan</i> <i>maksud seseorang</i> <i>tersebut datang ke</i> <i>tempat itu</i> <u>(Ask about the</u> <u>purpose of</u> <u>coming in that</u> <u>place to someone)</u></p>	<p><i>hmm iya</i> <i>kayak pernah</i> <i>tau</i> <u>(Hmm sounds</u> <u>familiar)</u></p>	<p><i>Kalau tidak</i> <i>paham kenapa</i> <i>masih ingin</i> <i>lanjut bicara?</i> <u>(If could not get</u> <u>the point of the</u> <u>conversation</u> <u>why should keep</u> <u>it going.)</u></p>
10	<p><i>Hai!</i> <u>(Hi)</u></p>	<p><i>Permisi</i> <i>mba/mas/bu.</i> <u>(Excuse me</u> <u>Mrs./Mr./Ma'am?</u></p>	<p><i>parah sih</i> <i>bener banget</i> <u>(That's</u> <u>extremely</u></p>	<p><i>Saya tidak</i> <i>melanjutkan</i> <i>pembicaraan</i> <i>atau ganti topik.</i></p>



		)	<u>true)</u>	(I would not <u>continue the</u> <u>conversation or</u> <u>just change the</u> <u>topic of the</u> <u>conversation)</u>
11	Memanggil nama atau berkata "hai" (Calling name or say "Hi")	"Permisi, mba/mas/pak/bu.. ." (Excuse me Mrs./Mr./Sir/Ma' am)	Oke (Ok)	Biasanya hanya senyum/tertawa kemudian diam (Usually just smile/laugh then silent)
12	hei, apa kabar ( <u>Hi, how's life?</u> )	udah lama ya pak/bu? (Have you been <u>so long to be here</u> Sir/Ma'am?)	yap (Yeah)	Biasanya minta diulangi dari kata2 yang dimaksud sebelumnya (Commonly asked for clear <u>meaning of the</u> <u>previous</u> <u>utterance)</u>
13	hei, mau kemana? (Hey, where will you go?)	sudah dari jam berapa kak? (What time have	Oh yang itu ya (I knew that	Hah? (Hah?)

		<u>you been waiting</u> <u>Mr./Mrs.?)</u>	<u>one)</u>	
14	<i>hei, darimana?</i> <u>(Hi, where did you</u> <u>come from?)</u>	<i>emang biasanya</i> <i>rame gini ya pak?</i> <u>(Is it commonly</u> <u>this crowded Sir?)</u>	<i>kok tau aja</i> <i>sih</i> <u>(How you</u> <u>could know</u> <u>anything)</u>	<i>Mending</i> <i>langsung ganti</i> <i>topic</i> <u>(Better change</u> <u>to another topic)</u>
15	<i>Assalamu'alaykum</i> <u>(Assalamu'alaykum)</u>	<i>permisi, udah</i> <i>lama ya kak</i> <i>ngantrinya?</i> <u>(Excuse me, have</u> <u>you been so long</u> <u>being in this line</u> <u>Mr./Mrs.?)</u>	<i>emang bener</i> <i>kok</i> <u>(That's</u> <u>correct)</u>	<i>Biasanya minta</i> <i>diulang</i> <i>maksudnya</i> <i>bagaimana</i> <i>(Usually asked</i> <i>for replay the</i> <i>meaning of</i> <i>previous</i> <i>utterance)</i>
16	<i>Tersenyum</i> <u>(Smile (expression))</u>	<i>udah lama ya</i> <i>kak?</i> <u>(Have you been</u> <u>so long to be here</u> <u>Mr./Mrs.?)</u>	<i>suka bener</i> <i>deh</i> <u>(You always</u> <u>right)</u>	<i>Apa tadi?</i> <u>(What was that</u> <u>thing?)</u>

The various utterance of type of phatic communion employed by ESA board member batch 2016 in *Bahasa Indonesia* had been classified into its own category and would be elaborated more descriptively as follows:

#### **4.1.1.1 Ritual Words that were Exchanged when People Meet**

Ritual words that were exchanged when people meet is one of type of phatic communion categorized by Aitchison's theory (1996). This kind of phatic communion commonly in the form of greetings was purposely conveyed by speaker to catch the attention of the listener to open the conversation. Furthermore, it also had function to recognize the presence of someone in a circumstance. Various types of utterance of ritual words that were exchanged when people meet explained as follows;

**Participant 1** : “*Apa kabar?*”

(“How are you doing?”)

This utterance was provided by participant 1 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. In the utterance above displayed the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant expressed in the form of asking about the condition of the listener which might be applicable to open the conversation which led to the topic willing to be discussed by the speaker. Moreover, it could be employed simply when someone ran into others on the street or even in some occasion accidentally.

**Participant 2**: “*Hey, kangen*”

(“Hey, I miss u anyway”)

This utterance was provided by participant 2 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above displayed the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant expressed in the form of greeting at the first place. The greeting itself was naturally uttered by the speaker to catch the attention of the listener or to recognize the existence of someone. Subsequently, the speaker was able to add some ideas to open the conversation such in occasion portrayed by participant 2. As if it happened when the speaker ran into an old friend who has not been seeing each other for ages.

**Participant 3:** “*Halooo, kamu kok cakep ya hari ini*”

(“Halooo, you look great today”)

This utterance was provided by participant 3 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above displayed the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 3 expressed in the form of greeting at the first place. The greeting itself was naturally uttered by the speaker to catch the attention of the listener or to recognize the existence of someone. Subsequently, the participant presented a compliment to the listener in which included into another type of phatic communion.

**Participant 4:** “*He / halo*”

(“Hey/halo”)

This utterance was provided by participant 4 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. In the utterance above displayed the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 4 uttered greetings to recognize the existence of someone in a circumstance.

**Participant 5:** “*Hai. Apa kabar?*”

(“Hi, how’s life?”)

This utterance was provided by participant 2 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above displayed the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 5 expressed in the form of greeting at the first place to catch the attention of the listener. Afterward, the participant asked about the condition of the listener which might be applicable to open the conversation which leads to the topic willing to be discussed by the speaker.

**Participant 6:** “*HEI, HELLO atau (Nama orang tersebut)*”

(“Hey, hello or (someone’s name)”)

This utterance was provided by participant 6 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into

someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belong to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 6 uttered greetings to recognize the existence of someone in a circumstance in the form of say hi or even call the name. It showed the various types of utterance included ritual words exchanged when people meet.

**Participant 7:** “*Hai darimana?*”

(“Hi, where did you come from?”)

This utterance was provided by participant 7 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belong to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 7 expressed in the form of greeting earlier to catch the attention of the listener. Afterward, the participant asked about previous place visited by the listener before they meet in which it did not really mean as it is. It just functioned as phatic itself.

**Participant 8:** “*Hello*”

(“Hello”)

This utterance was provided by participant 8 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belong to the expression



of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 8 uttered greetings to recognize the existence of someone in a circumstance in the form of say hello. It employed the phatic communion as it meant to be as ritual words.

**Participant 9:** *memanggil nama*

(Calling name)

This utterance was provided by participant 9 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. Calling name belonged to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 9 greeted someone by calling the name to get the attention and to recognize the existence of someone itself. It employed the phatic communion as it meant to be as ritual words.

**Participant 10:** *"Hai"*

("Hi")

This utterance was provided by participant 10 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belong to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 10 uttered greetings to recognize the existence of someone in a

circumstance in the form of say *hi*. It employed the phatic communion as it meant to be as ritual words.

**Participant 11:** *Memanggil nama atau berkata “Hai”*

(Calling name or say “Hi”)

This utterance was provided by participant 11 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. Calling name or say “Hai” belonged to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 11 greeted someone by calling the name or say “Hai” to get the attention and to recognize the existence of someone itself. It employed the phatic communion as it meant to be as ritual words.

**Participant 12:** *“Hei, apa kabar?”*

(“Hi, how’s life?”)

This utterance was provided by participant 12 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above displayed the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 12 expressed in the form of greeting at the first place to catch the attention of the listener. Afterward, the participant asked about the condition of the listener which might be applicable to open the conversation which led to the topic willing to be discussed by the speaker.

**Participant 13:** “*Hei, mau kemana?*”

(“Hey, where will you go?”)

This utterance was provided by participant 13 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belong to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 13 expressed in the form of greeting earlier to catch the attention of the listener. Subsequently, the participant asked about upcoming place was going to be visited by the listener after they met in which somehow it did not really mean as it is. It just functioned as phatic itself.

**Participant 14:** “*Hei, darimana?*”

(“Hi, where did you come from?”)

This utterance was provided by participant 14 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belong to the expression of greetings that were exchanged when people meet in *Bahasa Indonesia*. The participant 14 expressed in the form of greeting earlier to catch the attention of the listener. Afterward, the participant asked about previous place visited by the listener before they meet in which it did not really mean as it is. It just functioned as phatic itself.

**Participant 15:** “*Assalamu'alaykum*”

(“*Assalamu'alaykum*”)

This utterance was provided by participant 15 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. In the utterance above belonged to the expression of greetings that were exchanged when people meet. The participant 15 uttered greetings in the form of Arabic (foreign language) which commonly employed by Muslims which has the same function to recognize the existence of someone in a circumstance. It employed the phatic communion as it meant to be as ritual words.

**Participant 16:** *tersenyum* (ekspresi)

(Smile (expression))

This expression was provided by participant 16 toward the scripted situation in the questionnaire regard to the utterance that commonly used when ran into someone and greeted him/her. The participant was asked to provide the utterance used when meet an acquaintance. The participant 16 did not prefer to provide any utterance while greeting someone. The participant 16 tended to use gesture or smile expression to greet someone when they meet. As the result, it did not included into any type of phatic communion based on Aitchison's (1996) since it did not comprise any utterance spoken by the speaker.

#### **4.1.1.2 Standard Topic of Conversation**

Standard topic of conversation is one of types of phatic communion categorized by Aitchison's theory (1996). This kind of phatic communion in

which commonly used by people does not consist of specific topic in conversation. Talking about weather is an easy topic to be developed to strike up a relationship between unacquainted people. The other standard topic of conversation is about the health of the relatives or gives a comment of something. In *Bahasa Indonesia* itself, people tended to give a comment of something clear or even asked about something related to the circumstance (Jumanto, 2008). The various utterances of standard topic of conversation in phatic communion provided as follows;

**Participant 1:** *“Ini antriannya sudah dari tadi?”*

(“Have you been so long to be here?”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. The utterance above provided by participant 1 to show the standard topic of conversation used. In Indonesia, somehow people asked information to make sure about things which successfully led to a good conversation with another topic just emerged naturally.

**Participant 2:** *“Mba no antriannya berapa ya?”*

(“What’s your line number Mrs.?”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above displayed the expression of

standard topic of conversation. The participant 2 asked about something related to the circumstance such asking about the line number of a woman to open a conversation. Moreover, it can be employed to break the silence as well or create more comfortable atmosphere which somehow a little bit boring while was waiting for the turn in a line.

**Participant 3:** *“Wah, panjang ya antrinya”*

(“Wow, what a long line it is”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above belong to the expression of standard topic of conversation. The participant 3 tried to break the silence and open a conversation by providing comment toward the clear situation.

**Participant 4:** *“Permisi”*

(“Excuse me”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above, the participant 4 provided an utterance belonged to standard topic of conversation which had function as interrupting in which suitable to be employed to begin a conversation.

**Participant 5:** *“Sudah lama mbk?”*

(“Have you been so long to wait Mrs.?”)



The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above displayed the expression of standard topic of conversation. In Indonesia, somehow people asked information to make sure about things using yes/no question which successfully led to a good conversation with another topic just emerged naturally.

**Participant 6:** *Kalo kenal : "aduh eiit lama banget yaaaahh".. kalo ga ada yg kenal dalam antrian itu ya diem aja*

(If we know each other, I would say “OMG why it is so long anyway”. If there is no one I know in a line, I would prefer to be silent.)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. The participant 6 displayed the various responses toward the possible situation in a line. Friendly attitude showed to the acquaintance only by giving expression of standard topic of conversation in the form of giving comment toward something is clear. However, participant 6 preferred to be silent while surrounded by strangers.

**Participant 7:** *“Permisi, mau nanya”*

(“Excuse me, I would like to ask”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to

open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above, the participant 7 provided an utterance belonged to standard topic of conversation which had function as interrupting in which suitable to be employed to begin a conversation.

**Participant 8:** *“Permisi mas/mbak”*

(“Excuse me Mr./Mrs”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above, the participant 8 provided an utterance belonged to standard topic of conversation which had function as interrupting in which suitable to be employed to begin a conversation.

**Participant 9:** *menanyakan keperluan dan maksud seseorang tersebut datang ke tempat itu*

(Asked about the purpose of coming to that place to someone)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. The participant 9 did not provide specific utterance which commonly employed belonged to standard topic of conversation. However, the participant 9 elaborated the utterance which might be employed to open a conversation in which asked about the purpose of someone coming to that place.

**Participant 10:** *“Permisi”*

(“Excuse me”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above, the participant 10 provided an utterance belonged to standard topic of conversation which had function as interrupting in which suitable to be employed to begin a conversation.

**Participant 11:** “*Permisi, mba/mas/pak/bu/...*”

(“Excuse me Mrs./Mr./Sir/Ma’am”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above, the participant 8 provided an utterance belonged to standard topic of conversation which had function as interrupting in which suitable to be employed to begin a conversation.

**Participant 12:** “*Udah lama ya pak/bu?*”

“Have you been so long to be here Sir/Ma’am?”

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above displayed the expression of standard topic of conversation. In Indonesia, somehow people asked information

to make sure about things using yes/no question which successfully led to a good conversation with another topic just emerged naturally.

**Participant 13:** *“Sudah dari jam berapa kak?”*

“What time have you been waiting Mr./Mrs.?”

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above displayed the expression of standard topic of conversation. Participant 13 tried to open a conversation by providing question which was able to lead to the more intense conversation.

**Participant 14:** *“Emang biasanya rame gini ya pak?”*

“Is it commonly this crowded Sir?”

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. The participant 14 asked about something related to the circumstance in which the situation of that place. This kind of phatic communion commonly employed not only to break the silence, but also possible to start a conversation or making a new acquaintance.

**Participant 15:** *“Permisi, udah lama ya kak ngantrinya?”*

(“Excuse me, have you been so long being in this line Mr./Mrs.?”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to

open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above, the participant 15 provided an utterance belonged to standard topic of conversation which had function as interrupting in which suitable to be employed to begin a conversation.

**Participant 16:** “*Udah lama ya kak?*”

(“Have you been so long to be here Mr./Mrs.?”)

The researcher made up an example of real life situation while in lining. The participant was asked to provide the utterance that commonly employed to open a conversation with others intentionally to break the silence or even to make more comfortable atmosphere. In the utterance above displayed the expression of standard topic of conversation. In Indonesia, somehow people asked information to make sure about things using yes/no question which successfully led to a good conversation with another topic just emerged naturally.

#### 4.1.1.3 Supportive chat

Supportive chat is one of type of phatic communion categorized by Aitchison’s theory (1996). Conversational interaction between friends often supplies a minimum of information, but a maximum supportive chat. The supportive chat also could find in the form of declaring agreement of something delivered by the speaker such as:

**Participant 1:** “*Iya betul banget*”

(“That’s completely correct”)

This utterance was provided by participant 1 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant obtained the point of the speaker talking about. In the utterance above, the participant 1 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 2:** *“Iya iya”*

(“Yeah yeah”)

This utterance was provided by participant 2 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 2 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 3:** *“Oh yang itu ya”*

(“I knew that one”)

This utterance was provided by participant 3 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. The participant 3 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 4:** *“iya aku juga denger”*

(“Yeah I’ve heard about it”)

This utterance was provided by participant 4 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the



participant got the point of the speaker talking about. In the utterance above, the participant 4 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something.

**Participant 5: “Yaa”**

(“Yeah”)

This utterance was provided by participant 5 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 5 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 6: *ketawa aja***

(Just laughing)

This expression was provided by participant 6 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. The participant 6 showed the expression of laughing to show the agreement toward the idea discussed.

**Participant 7: “ya ya ya”**

(“Yeah yeah yeah”)

This utterance was provided by participant 7 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 7 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 8:** *“Bener banget tuh”*

(“It’s totally true”)

This utterance was provided by participant 8 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above the participant 8 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 9:** *“Hhmm iya kayak pernah tau”*

(“Hmm sounds familiar”)

This utterance was provided by participant 9 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above the participant 9 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something.

**Participant 10:** *“Parah sih bener banget”*

(“That’s extremely true”)

This utterance was provided by participant 10 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 10 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something.

**Participant 11:** *“Oke”*

(“Ok”)

This utterance was provided by participant 11 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 11 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 12:** “*Yap*”

(“Yap”)

This utterance was provided by participant 12 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 12 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 13:** “*Oh yang itu ya*”

(“I knew that one”)

This utterance was provided by participant 13 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 13 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something.

**Participant 14:** “*Kok tau aja sih*”

(“How you could know anything”)

This utterance was provided by participant 14 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the

participant got the point of the speaker talking about. In the utterance above displayed the expression of supportive chat. The participant 14 showed kind of admire toward the most updated information owned by the speaker.

**Participant 15:** “*Emang bener kok*”

(“That’s correct”)

This utterance was provided by participant 15 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 15 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

**Participant 16:** “*Suka bener deh*”

(“You always right”)

This utterance was provided by participant 16 toward the scripted situation in the questionnaire regard to the utterance that commonly used when the participant got the point of the speaker talking about. In the utterance above, the participant 16 showed the utterance functioned to maintain the conversation by providing supportive chat in the form of declaring the agreement of something

#### **4.1.1.4 Meaningless Words or Misunderstood Words**

Meaningless words or misunderstood words one of type of phatic communion categorized by Aitchison’s theory (1996). This kind of phatic communion is commonly used as phatic to make the conversation keep going. In *Bahasa Indonesia*, people were able to maintain the conversation keep going by

avoiding silence while talking, changing the topic of conversation, and giving an expression as a sign while listening (Jumanto, 2008). The various utterances included into meaningless words or misunderstood words such as:

**Participant 1:** *"oo begituu"*

("Oh, I see")

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. In the utterance above displayed the expression of meaningless words or misunderstood words in the form of giving an expression as a sign while listening. It just functioned as phatic in which maintained the conversation keep going by presenting responses toward someone who is speaking.

**Participant 2:** *Oh ya?*

(Oh, yeah?)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. In the utterance above displayed the expression of meaningless words or misunderstood words in the form of giving an expression as a sign while listening. It just functioned as phatic in which maintained the conversation keep going by presenting responses toward someone who is speaking.

**Participant 3:** *Apaan sih?*

(What's that thing?)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. In the utterance above displayed the expression of meaningless words or misunderstood words in the form of avoiding silence while talking.

**Participant 4:** *Biasanya tidak dilanjutkan karena tidak nyambung*

(Tend to stop the conversation since it can lead to misunderstanding)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. The participant 4 did not provide the specific utterance employed as kind of meaningless words. Based on participant 4's opinion, it can lead to misunderstanding rather than keep it going.

**Participant 5:** -

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. The participant 5 did not provide any response toward the utterance which commonly employed as kind of meaningless words.

**Participant 6:** *"bentar bentar aku gapaham,..... "* dan meminta penjelasan

tentang bahasan yg terkait

("pardon me, what's that thing....." and ask for more details related to the topic discussed)



The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. In the utterance above displayed the expression belonged to kind of meaningless words in *Bahasa Indonesia*. The participant 6 showed the utterance included into misunderstood words by interrupting.

**Participant 7: -**

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. The participant 7 did not provide any response toward the utterance which commonly employed as kind of meaningless words.

**Participant 8:** *Tidak dilanjutkan, karena percakapan tidak akan berjalan dengan lancar*

(Not interest to keep it going, since the conversation would not go well)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. The participant 8 did not provide the specific utterance employed as kind of meaningless words. Based on participant 8's opinion, it would not go well if the conversations keep going.

**Participant 9:** *Kalau tidak paham kenapa masih ingin lanjut bicara?*

(If could not get the point of the conversation why should keep it going)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. The participant 9 did not provide the specific utterance employed as kind of meaningless words. Based on participant 9's opinion, it was considered such a useless thing to keep the conversation going.

**Participant 10:** *Saya tidak melanjutkan pembicaraan atau ganti topik.*

(I would not continue the conversation or just change the topic of the conversation)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. The participant 10 did not provide specific utterance employed as kind of meaningless words. The participant 10 displayed the responses which might be given to the speaker depend on the topic discussed. Meaningless words would be presented for interested topic discussed by changing the topic of the conversation.

**Participant 11:** *Biasanya hanya senyum/tertawa kemudian diam*

(Usually just smile/laugh then silent)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation

keep going while did not catch the point of the idea discussed. Based on participant 11's response above, there was no specific utterance presented as type of meaningless words. The participant 11 displayed some kind of expression to appreciate the speaker.

**Participant 12:** *Biasanya minta diulangi dari kata2 yang dimaksud sebelumnya*

(Commonly asked for clear meaning of the previous utterance)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. Based on participant 12's response above, there was no specific utterance presented as type of meaningless words. However, the participant 12 preferred to ask for clear information of previous utterance or interrupting.

**Participant 13:** *"hah?"*

("Hah?")

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. In the utterance above displayed the expression of meaningless words or misunderstood words in the form of interrupting.

**Participant 14:** *Mending langsung ganti topik*

(Better change to another topic)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation

keep going while did not catch the point of the idea discussed. The participant 14 did not provide specific utterance employed as kind of meaningless words. The participant 14 displayed the response preferred to change the topic.

**Participant 15:** *Biasanya minta diulang maksudnya bagaimana*

(Usually asked for replay the meaning of previous utterance)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. Based on participant 15's response above, there was no specific utterance presented as type of meaningless words. However, the participant 15 preferred to ask for clear information of previous utterance.

**Participant 16:** *Apa tadi?*

(What was that thing?)

The researcher made up a real life situation while the participant was asked to provide the utterance that commonly used to maintain the conversation keep going while did not catch the point of the idea discussed. In the utterance above displayed the expression of meaningless words or misunderstood words in the form of giving response to avoid silence.

#### **4.1.2 The Possible Reason of Using Types of Phatic Communion by English Students Association (ESA) Board Member Batch 2016**

The researcher analyzed the responses of the participants in regard to the reasons of using types of phatic communion by study program of English Students

Association (ESA) board member batch 2016 in the questionnaire. Various answers found regard to the preference of the participant itself. There were some of ESA board members batch 2016 did not really use phatic communion in their daily life conversation frequently due to *Jarang basa basi, lebih baik diem daripada ngomong something meaningless dan jadinya buang2 waktu* (I do phatic communion rarely, I tend to be silent rather than talking about something meaningless in which considered such a wasting time) in which written in the responses of the questionnaire by participant 11 as the reason of not using phatic communion in daily life conversation. Moreover, social stereotype consideration which was politeness also affected the participants to create their personalities branding in society as the responses of participant 6 who uttered *biar tidak terlihat cuek* (in order to not seems ignorant) rude or even unfriendly as uttered by participant 1 and 10 as well. Regarded to those reasons, some participants who did not really employed phatic communion in their daily life conversation just appreciate the social value in which quite important in Indonesia, even though it was not kind of them. As the result they did not really use phatic communion in their daily life conversation frequently. Hence, the data displayed that 9 out of 16 participants did not really employed phatic communion in their daily life conversation.

Meanwhile, some participants who employed phatic communion in their daily life communication frequently conveyed due to the function of phatic communion itself as written in the responses toward the questionnaire by participants 2,9,13 and 15 that *untuk mencairkan suasana* (to create comfort)

situation to have a conversation. Furthermore, some participants who employed phatic communion in their daily life conversation more frequently due to the function to maintain the conversation keep going which led to a good relationship as well take some role as the reason of using types of phatic communion by study program of English Students Association (ESA) board member batch 2016. It showed that the quality of conversation was an important thing in which able to create the impression toward someone who have interaction with. Besides, the participants used phatic communion in their daily life conversation as *memulai percakapan* (the opening of the conversation) before discussing the main topic as well as written by participant 3, 8 and 16. As the result, the atmosphere could be more comfortable, even though the phatic communion itself used with the acquaintance. The data displayed that 7 participants employed phatic communion in their daily life conversation more frequently. The participants conveyed that phatic communion employed naturally in the conversation to start, maintain or even close the conversation.

Regardless to the result in this research in which the amount of study program of English Students Association (ESA) board members batch 2016 who did not employ phatic communion frequently, the researcher highlighted from the responses of the participants in the questionnaire that most of ESA Board members batch 2016 have understood the function of phatic communion itself in the conversation. The idea was straight to the notion developed by Jean Aitchison (1996) with the classification of types of phatic communion as applied in this research. The first type was ritual words were exchanged when people meet in

which has function to start a conversation or even to recognize the existence of someone in a circumstance. The second one was type of standard topic of conversation which able to be employed as the opening of the conversation with unacquainted people or friends in which in *Bahasa Indonesia* people commonly used question. The third one was type of supportive chat which took the form of repetition as shown in the data. The last one was meaningless words or misunderstood words which functioned to make conversation keep going. Moreover, the researcher could obtain many various utterances naturally commonly employed by ESA board members batch 2016.

#### **4.2. Discussion**

In this part, the researcher aimed to discuss about the points of findings in this research. Regard to the points of problems of the study, there were two objectives of this present study as well. This present study aimed to figure out the type of phatic communion employed by English Students Association (ESA) board member batch 2016. Moreover, the possible reasons of using types of phatic communion by English Students Association (ESA) board member batch 2016. Based on the responses in the questionnaire comprised several scripted situation, yet depict the real situation, the findings in this research have been found in order to answer the problems of the study.

The type of phatic communion employed by English Students Association (ESA) board member batch 2016 most frequently were ritual words exchanged when people meet and meaningless word or misunderstood words. It was



supported by the data displayed 10 out of 16 participants used both ritual words and meaningless words as the most frequently type of phatic communion employed by ESA board member batch 2016 in daily life conversation. There were also various kind of utterances used by the participants to greet people and to maintain the conversation keep going.

The second type of phatic communion which more frequently employed by English Students Association (ESA) board member batch 2016 in daily life conversation was supportive chat. The data displayed 7 participants used supportive chat as one of the most frequently type of phatic communion employed by ESA board member batch 2016 in daily life conversation rather than meaningless words or misunderstood words. There were also various kind of utterances used by the participants to greet people and to maintain the conversation keep going.

The last type of phatic communion which somewhat frequently employed by English Students Association (ESA) board member batch 2016 in daily life conversation was standard topic of conversation. The data displayed 6 participants used standard topic of conversation as type of phatic communion employed by ESA board member batch 2016 in daily life conversation.

Furthermore, regard to the possible reasons of using types of phatic communion by study program of English Students Association (ESA) board member batch 2016, the researcher classified the participants into two groups which were participants who employed phatic communion in daily life conversation rarely and participants who employed phatic communion in daily life

conversation more frequently. As the result, the researcher figured out that the amount of ESA board member batch 2016 which did not really employ phatic communion in daily life conversation frequently more dominant rather than ESA board member batch 2016 who employed phatic communion in daily life conversation frequently. The data displayed that 9 participants out of 16 participants employed phatic communion in daily life conversation rarely. On the other words, the data displayed that 7 participants out of 16 participants employed phatic communion in daily life conversation frequently.

Subsequently, the researcher analyzed the reasons and summed up that it might be supported by their personal behavior in which they tended to be silent rather than talking about something meaningless in which considered such a wasting time. Besides, social stereotype consideration which was politeness also affected the participants to create their personalities branding in society in order to not seem indifferent rude or even unfriendly. Regarded to those reasons, some participants who did not really employed phatic communion in their daily life conversation just appreciated the social value in which quite important in Indonesia, even though it was not kind of them.

Meanwhile, regard to the group of participants who employed phatic communion in daily life conversation frequently, the researcher analyzed the reasons and summed up that it used based on the function of phatic communion itself which is to create comfort in a conversation, to maintain the conversation keep going which lead to a good relationship as well. Moreover, phatic communion used as the opening of the conversation before talking about the topic.

Those possible reasons were suitable based on the function of phatic communion itself in which maintain the social relationship as elaborated by Jumanto (2014:10) phatic communication shows “a verbal communication between speakers and hearers to maintain the social relationship between them, not to give an emphasis on information content of the communication”. Moreover, it created more comfortable atmosphere in which represented by declaring kind of agreeing on something as elaborated by Jumanto (2008).

In this present study, the researcher figured out interesting result in which the most dominant type of phatic communion employed by ESA board member batch 2016 is more than one type. They were ritual words and meaningless words. Those kind of phatic communion naturally employed by ESA board member batch 2016 in their daily life conversation. However, during the data analysis, the researcher found out that some of participants could not provide the utterance employed included as type of meaningless words itself. Furthermore, regard to the occasion provided by the researcher, some of participants provided responses that they usually just stopped the conversation rather than continue and employed the kind of phatic communion itself.

Meanwhile, as Indonesian in which exactly settled in Java Island, phatic communion was kind of important subject in a conversation. Since, it was not only considered as a conversation activity, but also can be used as value of language politeness owned by someone as explained by Asmara (2015). As Javanese in which well-known by its hospitality, politeness was high considered in a social relationship. It was explained that in a conversation speaker has to

consider things regard to the feelings of the hearer. In this case, phatic communion has a big role as bridging to create comfort and maintain the conversation running well. As the result, the researcher highlighted that it was important to know and implemented the value adopted in certain place where someone settled in order to appreciate the native and the culture.

Hence, the researcher adopted the classification of phatic communion by Jean Aitchison (1996) in this analysis in order to figure out the types of phatic communion commonly employed by the participants in which categorized into ritual words that were exchanged when people meet. It was used commonly in term of recognizing someone's existence. Besides, standard topic of conversation which was able to open a conversation or create comfort in a circumstance such as in the form of yes no or WH questions as commonly employed in *Bahasa Indonesia*. As well, supportive chat which expressed in the form of repetition conveyed to give empathy and solidarity toward the speaker. Furthermore, meaningless words which had function to maintain the conversation as commonly employed in the form of utterances consisted of agreement toward the idea by the speaker. According to the data obtained and analyzed, those all types of phatic communion were employed by English Students Association (ESA) board member batch 2016 supported by possible reasons.

Furthermore, regard to the analysis of the data, the researcher figured out toward indifferent attitude of some participants. Brief answer displayed simple style of communication in which somehow some of the participants missed the point of the questions. Hence, some of participants provided unsynchronized

answers for instance some of participants did not provide the most dominant type of phatic communion employed in their daily life conversation based on order in which requested to provide two kinds of type of phatic communion. Some of participants chose only one and somehow some of them did not provide any specific answer instead. Moreover, the researcher figured out the contrary thing in which the result conveyed that the most dominant type of phatic communion employed by ESA board member batch 2016 are ritual words and meaningless words. However, regard to the responses, some of participants tended to stop the conversation rather that maintain the conversation itself and did not provide the specific utterance which commonly employed as kind of meaningless words in their daily life conversation.

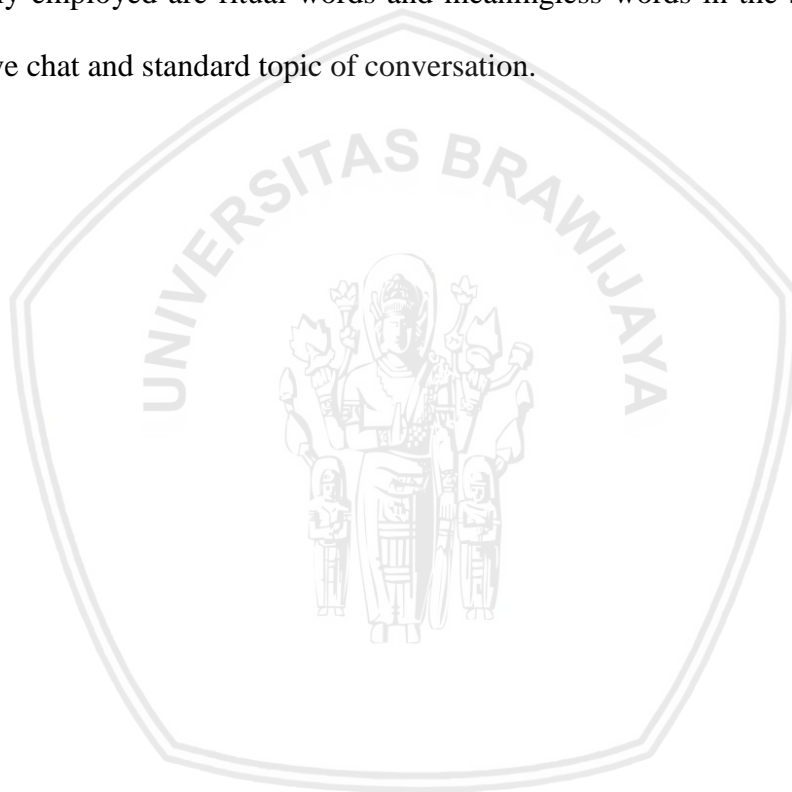
Subsequently, the researcher found the similarities and differences between this present study and the previous studies. Regard to the former one in which a thesis entitled *English Phatic Communication of Graduate Students in English Language Studies of Sanata Dharma University* by Gatri Asti Putri Indarti (2016), the similarities found in term of topic in which concern on phatic communion. Furthermore, toward the object of the study in which real life daily conversation of undergraduate students of study English program. Nevertheless, the specific details of the participants of the research were different. The participants of the former research are graduate students in English language studies in batch '15 and classified based on gender. While in this present study, the participants of this research were study program of English Students Association (ESA) board member batch 2016.

Besides, the similarities found in term of method in which employed qualitative approach. However, the step of obtaining the data was different. The former research obtained the data by conducting free conversation between the groups of participants and recorded. Then the utterance produced by the participants used as the data analyzed. While in this present study, the researcher obtained the data by spreading questionnaire comprises open questions, then the responses of the participants used as the data analyzed.

Meanwhile regard to the latter previous studies in which a journal article entitled *Phatic Communion Analyses as the Portrayal of the Real Life Communication in Letters to Juliet Movie* by Wulandari and Adinia (2016), the researcher found the similarities and differences between this present study and the latter one as well. The similarities at first came from the topic discussed which is phatic communion. Moreover the theory applied by Aithison (1996) as main theory to classify the data. Lastly, in term of method in which employed that is qualitative approach.

Meanwhile, regard to the differences found in term of step of obtaining the data. The latter previous studies obtained the data through the script of movie entitled *Letters to Juliet*. On the other hand, in this present study obtained the data by spreading questionnaire comprises open questions, then the responses of the participants used as the data analyzed. Besides, the object of the latter previous studies is in the form of utterance by main characters in the movie. While in this present study, the object is in the form of utterance in daily life conversation, precisely in *Bahasa Indonesia* as the mother tongue of the participants. So it was

considered more natural. Furthermore, regard to the result, in the latter previous studies shows that the most dominant types of phatic communion which commonly employed are standard topic of conversation, supportive chat, ritual words exchange when people meet and meaningless words. Meanwhile, in this present studies shows that the most dominant types of phatic communion which commonly employed are ritual words and meaningless words in the same place, supportive chat and standard topic of conversation.





## CHAPTER V

### CONCLUSION AND SUGGESTION

In this chapter the researcher presented conclusion of this research and suggestion for the upcoming researcher who have the same interest to develop the topic in broader ways.

#### 5.1. Conclusion

In this part, the researcher of this present study made a conclusion toward the conducted research about phatic communion employed by study program of English students in ESA board members batch '16. The researcher proposed to figure out the answer of the problems of the study which were the types of phatic communion employed by study program of English students in ESA board members batch '16. Besides, the possible reasons of using types of phatic communion by study program of English students among ESA board member batch '16. This research was conducted as the development of the previous studies in the same field in which the present study analyzed the national language of Indonesian people which is *Bahasa Indonesia*. Based on the data in the form of responses of study program of English students among ESA board member batch '16 toward the open questions in the questionnaire in which classified based on Aithison's theory (1996) As the result, the more dominant types of phatic communion employed by study program of English students among ESA board member batch '16 were ritual words exchange when people meet and meaningless

words or misunderstood words, supportive chat and standard topic of the conversation. Moreover, the reasons of some participants who employed phatic communion in their daily life communication frequently conveyed due to the function of phatic communion itself which was to build more comfortable atmosphere situation in a conversation, to maintain the conversation keep going which lead to a good relationship. In addition to, it was also used as the opening of the conversation.

## **5.2. Suggestion**

The researcher of this present study realizes that this study is not flawless. There are some points which probably out of reach such as little interview to support the answer more details. Furthermore, the researcher of this present study suggest to the upcoming researchers who have the same interest toward the idea of phatic communion are able to develop the object in more specific societies group such as group of socialite in specific region of Indonesia, green communities or even specific region with their own vernacular which have their particular style to employ the kind of phatic communion. Moreover, it could be more interesting to develop the notion such as phatic communion based on the style of women and men in which able to reveal unique result as well. Besides, it is also important to employ the most updated theory regard to analyze the phatic communion in order to yield the valid result.

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