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PHATIC PATTERN USED BY TEENAGERS IN MINANGKABAU SOCIETY

Widya Juli Astria

Universitas Ekasakti
widyajuliastria@gmail.com

Abstract

This research is to study the use of Phatic Patterns by adolescents in the Minangkabau community. In Minangkabau, the term Phatic is commonly known as stale meatballs. The use of Phatic is very commonly found in conversations by the Minangkabau people. In this study, the authors focus on the use and patterns of Phatic used by adolescents in Minangkabau in communicating. The author found that there are various Phatic Patterns used by Minangkabau teenagers in communicating expectations in Greeting, Introducing, Taking-Taking, Praise, Promises, Rejection, and Invitations. The use of Phatic is adapted to the context and the person they are talking to.

Keywords: Phatic Pattern, Teenagers, Minangkabau, Society

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I INTRODUCTION

Language is not only used to deliver the feeling or thought, describe a problem, seducing, attempting, and so on. But also, it used to solve the silent situation and to keep good situation. The using of language for these purposes is called phatic communion. Phatic communion does not have meaning at all. If it is uttered in question form, other speaker or other listener does not give relevance answer for this question because it is only the way of how to open communication. As stated by Lyons (1986), phatic communion build and maintain the social solidarity. It is also build for speaker and continuously the information and share it in phatic way.

Based on the placement of social context, phatic communion can be shown to people we know, people we want to know or even people we do not know in a society who have same norm in language. Use phatic communion for unknown people or people we want to know has purpose to open or to start building the social relationship among them. This process can be said as social approach between speakers. In phatic, the most important thing to deliver is not the proportion of the phatic but the value which gives meaning in maintaining social relationship among speaker.

II RESEARCH METHODS

Minangkabau society is very popular for the phatic, the term called *baso basi*. The interesting problem which should be discussed is whether the using of phatic is still used or not, especially for teenagers in town.

a. Phatic communion

According to Malinowski in Richard (1976: 63), phatic communion is the language of maintaining the cohesion within social group, in example the function of keeping the communication lines open and keeping social relationship in good repair. While, Crystal (1987) states that phatic are a term that is used by many sociolinguists to change the information or idea.

Moreover, Lyons (1986) defines that phatic is one of language-behavior to which are socially prescribe in particular context. People behave to use phatic to establish their solidarity with others. The phatic utterance that usually used by people in communion are *hello, how do you do, how are you, etc.* The primary function of the communication is not only seeking of information, the giving of commands, the expression of hopes, wishes and desires, but serve to establish and maintain a feeling of social solidarity and well-being.

Phatic communion, for example, *bless you, thank you*, seems to be a case of language being used to communicate ideas, but rather to maintain a comfortable relationship between people. Phatic refers to the social function of language which arises out of the basic human's need to signal friendship, since staying silent, is a sure of distance, alienation, even danger.

In addition, Holmes (1992) gives another term for phatic communion, which is called phatic utterance that classified into functions of speech. The function of speech serves also a social function, which is establishing contact between two participants, and one of them is phatic utterance.

Phatic utterance also expresses solidarity and empathy to others. Since its function is equally important from a sociolinguistic perspective. Phatic communication conveys an effective or social message rather than referential one, since it express information about social relationship.

Another function of phatic is keeping situation and the following of communication

that has been built. It is common situation when employee's regard who will give report to his boss and then listen to the reaction of the answer, the employee get the description to conclude how does the information (report) will be told, keep continue, shorten, need to be detailed or it is better to be cancelled.

In other side, phatic also reflect psychological atmosphere of public issue that is faced by society. When economic crisis went to the peak with the reducing of current value, people's greeting has changed with question about currency. It is also happens when time of revolution where soldier say independence regard and so on. Besides that, phatic can also break the silence or tense of psychological atmosphere between communicant.

However, phatic should be delivered in the right place and quality. In this case, the differentiation should be implemented between phatic with certain words.

b. Types of Phatic

According to Wardhaugh (1977), phatic communion can be divided into two types. Those are greeting and leave-taking. Both of them are commonly used in communication. In contrast, Gonzales (2004) states that phatic communion is not only saying hello such in greeting or leave-taking, there is also some utterances out of greeting and leave-takings which indicates the relationship between speakers. The types of phatic communion that states by Wardaugh are:

1. Greetings

Greeting is the first words or utterance which appears while seeing someone or used in writing. It is usually used in the beginning of conversation as opening. According to Wardaugh (1977: 7), greeting is one of the phatic communions which occurs in small talk at parties and in the chatter of secretaries in a large office.

Example:

How are you?

Hello!

How's your day?

Are you good, aren't you?

In society, every question is accepted as formal part in daily greeting the form of greeting gives function in keeping the relationship. Every word becomes phatic in conversation. Most

speakers utter those words, even sometimes they do not want to talk but to keep their relationship. Those words are used to break the silence in conversation.

2. Leave-taking

In conversation, there is always beginning and an ending. In this case, participants usually use leave-takings to end a conversation. Common utterances as phatic are:

Good bye!

Good night!

See you!

3. Utterance beside greeting and leave taking

According to Gonzalez (2004) in phatic there is other utterance besides greeting and leave taking that has similar function to keep the communication run well and to maintain the relationship among the speakers. The phatic form in varieties context can be categorized as "expression out of greeting and leave taking". Some of them are:

1. Introducing, reminder, attention, permission

2. Congratulation, apology, sympathy, hope, thank

3. Invitation, offer, warning, rejection, judgment, agreement, modesty and praise.

Example:

I think I like him, how do you think?

I like Korean movie, how about you?

You like monkey, don't you?

c. Function of Phatic

According to Wardaugh (1977), phatic have three functions which depend on its types. The functions are for breaking the silence, maintain the relationship and leave-taking.

a. Breaking silence

Communication means talk to other people, and there is no information and comfortable situation if the speaker stuck in silence condition. That is way, it is necessary to use phatic. For example, *how do you do?*. This word does not mean much but it is better to be said rather than silence.

b. Maintain the relationship

Phatic is used to establish relationship among communicator or maintain a feeling social solidarity and well being. For instance: *how are you? Nice day isn't it!*. By using it, people can make a new lines conversation in order to break the silence among the conversation's participants and keep the old lines of conversation while communicate so the participants can give their solidarity and empathy to others.

c. Leave-taking

In communication, always beginning of a conversation which is used to start a conversation and the ending of a conversation, for example: *see you again, good bye, etc.*

d. Concept of Teenager

Teenager is defined as time of change from children to adulthood. The ages of teenager is different depend on local culture. Consider to WHO teenager's age is 12 until 24 years old. Meanwhile from health service program, the definition of teenager that is used by Department of Health is people from 10 until 19 years old. Then, consider to Youth and Reproduction Protection Commission, the limitation of teenager is from 10 until 21 years old. But if they have got married, they are not teenager anymore. In versa, if they are still single but still depends on their parents (not autonomously), they still put in teenager group.

In communication, context is very influential. When someone is speaking to another person, they have to know to whom they deliver their utterance. As Leech (1983) states context is any background knowledge assumed to be shared by speaker and hearer with contributes to hearer's interpretation of what speaker means through their utterances.

Context cannot be separated from language. It helps a person to interpret or to understand the meaning of an utterance. In other words, everything or every condition lies in speaker and hearer utterances which function is to help them in understanding the utterance is called as a context (Crabtree and Powers, 1991).

III RESULTS AND DISCUSSION

The writer finds some forms of phatic communion. Those are:

1. greeting utterances used by the teenagers:

a. Context: you meet your old friend in the shopping centre. What will you say?

The phatic which found are:

- *eh, kama se, kawan? Lah lamo awak indak basobok.*

(Hey, where have you been? Long time no see.)

- *Ei, baa kaba ang?*

(Hey, how are you?)

- *Eh Jon. Lah lamo wak ndak basuo. Baa kaba jon?*

(Hey jon. It's long time we never meet. How's your life?)

- *Hi, pren. Dari ma? Baa kaba ko? Lai sehat?*

(Hey guys, where were you? How are you? Are you OK?)

Those utterances are greeting phatic used by female teenagers in Minangkabau society when they meet old friends who has not seen I long time. We can see all the words above shows that they are surprised to see their old friends who have not met for long time.

b. Context: when you are visiting to your friend's house, coincidentally your friend's parents are home, the phatic that will be used are:

- *Baru pulang, buk? Dari ma buk?*

(You are home, mam? Where have you been?)

- *Eh tante. Dari ma nte?*

(eh, aunty. Where have you been?)

- *Ma, baru pulang ma?*

(Ma, where were you?)

- *Dari ma nte?*

(Where have you been, aunty)

From context above we can see that phatic which is used by teenagers of Minangkabau are "baru pulang, buk?", "eh, tante. Dari ma, nte?", "Ma baru pulang ma?", and "dari ma, nte?".

2. leave-taking utterances used by teenagers:

Leave-taking is one of the types which is used by teenagers of Minangkabau and it often appears in leave-taking context that is used to end a conversation.

- *Tia, sy pulang dulu yo. Assalamu'alaikum.*

- *Pulang lu yo nte/ om. Assalamu'alaikum.*

- *Pulang dulu yo ni/ da. Bisuak wak main kasiko liak yo. Assalamu'alaikum.*

- *Nte, Ani pulang lai nte. Assalamu'alaikum.*

- *Pulang lu nte, assalamu'alaikum.*

- *Alah yo. Ti pulang lu. Lah jam bara ko a. bilo-bilo ci main kasiko yo. Assalamu'alaikum.*

- *Mokasih atas waktunya. Wak pulang lu, buk. Permisi. Assalamu'alaikum.*

It is found that many utterances of phatic used by teenagers of Minangkabau town. This is proved by words that are uttered by them such as "Tia, Sy pulang lai yo", "pulang lu yo, nte/om", "pulang lu nte. Assalamu'alaikum". These words are keave-taking phatics because those are uttered when finalizing an activity after visiting to neighbor's house. It signs that phatic still appears in the modern era who lives in the town.

Phatic Patterns Table of Teenagers

Kinds	Context	Phatic	Pattern
Greeting	When you are sitting, your friend is passing. What do you say?	<i>Pai kama, kawan? Duduaklah siko lu? Carito-carito wak lah? (I want to tell you something)</i>	Interrogative statement + address form.
Introducing	There is a new student in your class and she sits beside you. What do you say?	<i>Dari ma? Sekolah dima? Dulu tinggal dima? (Where are you from? Where do you go to school? Where do you live?)</i>	Interrogative statement

Leave-Taking	You want to go home after visiting your neighbors. What do you say?	<i>Tia, wid pulang lai yo. Assalamu'alaikum</i> (Tia, I have to go. Assalamu'alaikum)	Address form + Greeting statement
Praise	You are praised by your mother's friend because having interesting appearance. What do you say?	<i>Makasih yo, nte</i> (Thank you, mom)	Statement of thankful + address form
Promise	When you are given a belief to keep her biggest secret. What will you say?	<i>Pastilah gw ndak akan ngasih tau ka urang</i> (I'll keep your secret, trust me)	Promise statement + address form
Rejection	Your friend wants to treat you when you are having other works. What will you say?	<i>Maaf, lain kali se yo</i> (Sorry, how about the other time?)	Statement of regret + direct rejection
Invitation	If you want to see charity fair which is done in your town and you want your mother to accompany you. What will you say?	<i>Ma, kawanan Na pai ciek ,ma.</i> (Mom, would you like to accompany me?)	Address form + direct statement

IV CONCLUSION

Phatic communion has important role in forming good conversation especially in spoken language. By using phatic communion or phatic language, someone can maintain a good relationship, express solidarity and empathy to others.

The response of phatic communion which is commonly appears is positive evaluation that is used in response the expression out of greetings and leave-taking. In the leave-

taking types, there is a response of phatic communion which utters in an ironic way but it will change the main function of this type that is to break relationship.

In conclusion, the phatic is used to open a conversation because they are sometimes does not have a meaning at all that makes the conversational participants do not need to give their response to that phatic utterances.

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