

**PHATIC COMMUNION IN THE DAILY CONVERSATION OF
INDONESIAN AND AUSTRALIAN STUDENTS:
A CROSS-CULTURAL PRAGMATIC PERSPECTIVE**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2021**

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THESIS

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in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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I state that the thesis entitled “**Phatic Communion in The Daily Conversation of Indonesian and Australian Students: A Cross-Cultural Pragmatic Perspective**” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, 11 May 2021



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This is to certify that Assayyidah Bil Ichromatil Ilmi's thesis entitled **Phatic Communion in The Daily Conversation of Indonesian and Australian Students: A Cross-Cultural Pragmatic Perspective** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

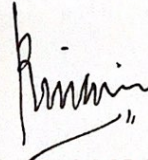
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MOTTO

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ
عَذَابِي لَشَدِيدٌ

**And remember when your Lord proclaimed, 'If you are grateful, I will surely
increase you [in favor]; but if you deny, indeed, My punishment is severe.**

(Q.S Ibrahim: 7)

DEDICATION

I proudly dedicated this thesis to my dearest family, especially my mother, Wuryan Asmanti who has supported me during my education until my study in Universitas Islam Negeri Maulana Malik Ibrahim Malang. I also dedicated this thesis to my father, Zaini Rachman, my sister, Dinar Maufiroh Wuryan Prasasti, my grandmother, Hj. Tri Manggasri and also both of my late grandfather, Alm. H. Samanhudi and Alm. H. Suaeb Rajab who has always supported me and wished the best for my entire life, and the other family who has always tried to give much advice during my process to finish my thesis project.

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All praise to Allah SWT, who has given His guidance and blessing for me so that I could finish this thesis entitled “Phatic Communion in The Daily Conversation of Indonesian and Australian Students: A Cross-Cultural Pragmatic Perspective”. Also, Shalawat and Salam are always praised to our beloved Prophet Muhammad SAW, who spreads the goodness to human life.

I would like to deliver my deepest gratitude to my supervisor, Dr. Agwin Degaf, M.A. for giving me a lot of advice to improve my works and also helping me to finish my thesis immediately. Thank you for spending your time to read and fix my thesis. My deepest gratitude also goes to my academic advisor, Miftahul Huda, M.Pd., for always helping me during my study in Universitas Islam Negeri Maulana Malik Ibrahim Malang. Also, I extend my gratitude for all lecturers at English Literature Department for giving me the valuable knowledge and teaching me amazing lessons during my lecture at Universitas Islam Negeri Maulana Malik Ibrahim Malang.

I would express my gratitude to my cousin, Noor Vatha Nabilla, who always being the first person who taught me when I could not understand with all of the materials. She is also the person who searched the journals and books that I needed during my study. I would express my thankful to Ichwan Nurachim, who has always supported me and helped me to do my thesis when I could not deal with the materials. Also, I would like to say thank you to Faradannisa, who has struggled with me since our study in Linguistics and always accompanied me in my undergraduate study. Huge thanks to my old friend, Astha and Usha who always

accompanied me outside of my lecture and comforted me when I was stressful during doing my thesis. I would like to send my thanks to all of my participants including my old friends in senior high school who have been willing to help me obtain the data so that I could do my thesis easily.

Last, I admit that this thesis is far from the perfectness and has many shortcomings. Thus, to improve this work, criticisms and suggestions are welcomed. Hopefully, this thesis would give significant benefit to other researchers and people who read it.

Malang, 11 May 2021

Assayidah Bil Ichromatil Ilmi

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ABSTRACT

Ilmi, Assayyidah Bil I. 2021. *Phatic Communion in The Daily Conversation of Indonesian and Australian Students: A Cross-Cultural Pragmatic Perspective*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Dr. Agwin Degaf, M.A.

Keywords: *Cross-Cultural Pragmatics, Phatic Communion, Speech Acts*

The phenomena of phatic communion are the common communication that are seldom realized as the phenomena of the use of language. It because phatic communion become the lightest part of language. Phatic communion is influenced based on the culture. This study is related to two cultures that are Indonesian and also Australian. From both cultures, there are also the different and the similarities in phatic phenomena. The researcher chooses the topic of phatic communion because the researcher wants the reader of this thesis should pay attention and realize about phatic phenomena. Therefore, learning about phatic communion is needed because it is produced depends of the culture.

This study aims to analyze the forms of phatic communion proposed by Aitchison (1996) and the functions of phatic communion proposed by Malinowski and Jacobson (cited in Jumanto, 2008) which are produced by Indonesian and Australian students. Also, the researcher analyzed how cultural background is reflected phatic communion occurs in each culture specifically the use of phatic communion by the students. It used cross-cultural pragmatic through speech acts by Searle (Cited in Parker and Riley, 2014).

This study used qualitative and quantitative methods through Discourse Completion Task (DCT). The researcher chooses DCT as the research method because it is suitable research method for pragmatics especially in cross-cultural pragmatics. Qualitative method aims to categorize and analyze the specific data into the forms, functions, and kind of speech acts that used in the data. While, quantitative method aims to count the frequencies of types and functions of phatic communion by each culture. So, both of the method can be analyzed by DCT.

Depends on the methods, the researcher also found the results from each method. For the speech acts, Indonesian and Australian are dominated with using two kinds of speech acts. However, for the forms, Indonesian has a little different between the result of ritual word, supportive chat, and meaningless word. While, Australian only dominated by ritual words and supportive chat. For the functions, Australian are dominated with opening contact and expressing respect, while Indonesian are dominated with opening contact and making chit-chat. From all the results that have mentioned above, the researcher concludes that the similarities and the differences are influenced by the culture and also the social variables.

ABSTRAK

Ilmi, Assayyidah Bil I. 2021. *Basa-basi dalam Percakapan Sehari-hari oleh Mahasiswa Indonesia dan Australia: Perspektif Pragmatik Lintas Budaya*. Skripsi. Jurusan Sastra Inggris Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Dr. Agwin Degaf, M.A.

Kata Kunci: *Pragmatik Lintas Budaya, Basa-basi, Tindak Tutur*

Fenomena basa-basi merupakan komunikasi umum yang jarang disadari sebagai fenomena penggunaan bahasa. Hal tersebut dikarenakan basa-basi merupakan bagian bahasa yang paling ringan. Fenomena basa-basi dipengaruhi oleh budaya. Kajian ini dikaitkan dengan dua budaya yakni Indonesia dan juga Australia. Dari kedua budaya tersebut terdapat perbedaan dan persamaan dalam fenomena basa-basi. Peneliti memilih basa-basi sebagai topik penelitian karena peneliti menginginkan agar pembaca skripsi ini memperhatikan dan menyadari tentang fenomena basa-basi. Oleh karena itu, pembelajaran tentang basa-basi diperlukan karena hal tersebut dihasilkan bergantung pada budaya.

Penelitian ini bertujuan untuk menganalisis bentuk-bentuk basa-basi yang dikemukakan oleh Aitchison (1996) dan fungsi-fungsi basa-basi yang dikemukakan oleh Malinowski dan Jacobson (dikutip dalam Jumanto, 2008) yang diproduksi oleh mahasiswa Indonesia dan Australia. Selain itu, peneliti menganalisis bagaimana latar belakang budaya yang mencerminkan basa-basi yang terjadi di setiap budaya khususnya penggunaan basa-basi oleh siswa. Hal ini menggunakan pragmatik lintas budaya melalui tindak tutur oleh Searle (Dikutip dalam Parker dan Riley, 2014).

Penelitian ini menggunakan metode kualitatif dan kuantitatif melalui Tes Mengisi Wacana (TMW). Peneliti memilih TMW sebagai metode penelitian karena merupakan metode penelitian yang sesuai untuk pragmatik khususnya pragmatik lintas budaya. Metode kualitatif bertujuan untuk mengkategorikan dan menganalisis data tertentu ke dalam bentuk, fungsi basa-basi dan jenis tindak tutur yang digunakan dalam data tersebut. Sedangkan metode kuantitatif bertujuan untuk menghitung frekuensi jenis dan fungsi basa-basi masing-masing budaya. Jadi, kedua metode tersebut dapat dianalisis dengan TMW.

Berdasarkan pada metodenya, peneliti juga menemukan hasil dari masing-masing metode. Untuk tindak tutur, bahasa Indonesia dan Australia didominasi dengan penggunaan dua jenis tindak tutur. Namun untuk bentuknya, Siswa Indonesia memiliki sedikit perbedaan antara hasil kata-kata ritual, obrolan suportif, dan kata tak bermakna. Sedangkan bahasa Australia hanya didominasi oleh kata-kata ritual dan obrolan suportif. Untuk fungsinya, orang Australia didominasi dengan memulai percakapan dan mengungkapkan rasa hormat, sedangkan orang Indonesia didominasi dengan memulai percakapan dan membuat topik bebas dalam sebuah percakapan. Dari semua hasil yang telah disebutkan di atas, peneliti menyimpulkan bahwa persamaan dan perbedaan dipengaruhi oleh budaya dan juga variabel sosial.

مستخلص البحث

العلم، السيدة بالإحرامه. ٢٠٢١. مجاملة في المحادثات اليومية من قبل الطلاب الإندونيسيين والأستراليين: دراسة تداولية عبر ثقافيّ. بحث جامعي. قسم الآداب الإنجليزية كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف: الدكتور أغوين دغاف، الماجستير.

الكلمات المفتاحية: تداولية عبر ثقافيّ، مجاملة، الأفعال الكلامية

ظاهرة المجاملة هي اتصال عام ونادر في التعرف عليه كمثال ظاهرة لاستخدام اللغة. وهذا لأن المجاملة هي أخف جزء في اللغة. وظاهرة المجاملة متأثرة بالثقافة. هذا البحث يتعلق بالثقافتين يعني الإندونيسيين والأستراليين. من الثقافتين هناك اختلافات والمساواة في ظاهرة المجاملة. تختار الباحثة المجاملة كموضوع للبحث لأن الباحثة تريد عن قارئ هذا البحث الجامعي أن ينتبه وأن يكون على دراية بظاهرة المجاملة. بالإضافة إلى ذلك، يحتاج التعلم عن المجاملة لأنها تعتمد على الثقافة. وهذا البحث يهدف إلى تحليل أشكال المجاملة التي اقترحتها أتشسون (١٩٩٦) ووظائفها التي اقترحتها مالبينويسكي و جاكوبسن (ونقل في جومنتو، ٢٠٠٨) من إنتاج طلاب إندونيسيين وأستراليين. ثمّ سوى ذلك قد حلّلت الباحثة خلفية الثقافة التي انعكست على المجاملة الواقعة في كلّ الثقافة وخصوصا باستخدام الطلاب على المجاملة. وهذا يستخدم تداولية عبر ثقافيّ بالأفعال الكلامية عند سيرل (نقل في باركر و رايلي، ٢٠١٤).

هذا البحث يستخدم منهج الكيفي والكمي باختبار تحليل الخطاب (TMW)، وتختار الباحثة اختبار تحليل الخطاب كمنهج البحث لأنه مناسب لدراسة تداولية خاصة لتداولية عبر ثقافيّ. يهدف منهج الكيفي إلى تصنيف وتحليل بيانات معينة إلى أشكال هدف المجاملة وأنواع الأفعال الكلامية المستخدمة في البيانات. بما أنّ منهج الكمي يهدف إلى يعدّ تواتر الأنواع وهدف المجاملة لكل الثقافة. لذلك، يمكن تحليل كلتا المهجتين بواسطة TMW.

بناء على منهجه، توجد أيضا الباحثة نتائج كلّ المنهج. لأفعال الكلامية في لغة الأندونيسيين والاسترالي يسيطر عليها استخدام نوعين من الأفعال الكلامية. لكن، لطلاب الأندونيسيين اختلاف بسيط بين نتائج الكلمات الطقسية والمحادثات الداعمة والكلمات التي لا معنى لها من حيث الشكل.

بل في لغة الاسترالي يسيطر عليها استخدام الكلمات الطقسية والمحادثات الداعمة فقط. من أجل وظيفتها، يهيمن الأستراليون من خلال بدء المحادثة والتعبير عن الاحترام ، بينما يهيمن الإندونيسيون على بدء المحادثات وإجراء موضوعات مجانية على الهواء في محادثة. من جميع النتائج المذكورة أعلاه استنتجت الباحثة أن أوجه الشبه والاختلاف تتأثر بالثقافة وكذلك بالمتغيرات الاجتماعية.

ABBREVIATIONS AND ACRONYMS

S	Speaker
H	Hearer
DCT	Discourse Completion Task
Si	Situation
SS	Social Status
SD	Social Distance
+	Higher (SS), Close (SD)
-	Lower (SS), Distant (SD)
=	Equal
0	Neutral
RW	Ritual Words
ST	Standard Topics of Conversation
SC	Supportive Chat
MW	Meaningless Words
AS	Avoiding the Silence
OC	Opening a Contact
MC	Making Chit-chat
MG	Making Gossip
KT	Keeping Talking
ES	Expressing Solidarity
MH	Making Harmony

CC	Creating Comfort
EE	Expressing Empathy
EF	Expressing Friendship
ER	Expressing Respect
EP	Expressing Politeness

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CHAPTER I INTRODUCTION

This chapter consists of background, problem, objective, scope, and limitation, significant, as well as key terms of the research. Other than that, this chapter also provides of research design, research instrument, data and data sources, data collection, and data analysis.

A. Background of Study

Communication is one of human main activities to get and give information to each other. Generally, the use of language in communicating happens through conversation. This conversation helps one party co-operate with another party, both in requests for help or just greetings for hospitality purposes. Discussion between people is not rare for silence, a rigid environment, or even for tension. In order to prevent this, people sometimes miss the use of distraction language as an icebreaker or even a tension absorber that may arise. The purpose of this language form is generally present as a phatic communion, that defined by Malinowski, as quoted by Coupland (1992: 208), as a form of free language, without purpose, and is used for social relations. Cutting (2008) states that these phatic communions are a form of language that does not contain information and keeps communication smooth. Arimi (1998) stated that the phatic communion is present as a symbol of verbal *social action to greet, be polite, and be respectful to create a relationship of solidarity and harmony.*

Phatic communion is a form language that do not contain important information and are not delivered to provide information (Nadar, 2009). It is used for building social relation and hospitality. Usually, it presents at the beginning, middle, or end of a conversation. Technically, the speech classified as phatic communion can be removed without causing irregularities in the structure of the communication that occurs. More specifically, these phatic communions are identified as utterances that are present as verbal forms of greeting, courtesy, and hospitality that are used automatically. Arimi (1998) mentions that speech without information such as small talk presupposes that the speech partner already knows what the speaker is talking about so that no new information is obtained by the speech partner. This speech includes greetings, thank you, excuse me and others which are merely present as a tool to keep the interaction and maintain social relations.

Phatic communion is essential to be used as a conversation facilitator so that the relationship between the speech participants can be maintained harmony. Form of language in the form of phatic communion was also found in interactions at the university, both between fellow students, students, and lecturers, fellow lecturers, or interaction between campus residents and traders on campus. These phatic communions can be present in between conversations that occur, for example, as a greeting between students or when it is breaking the tension between students.

The form of phatic communion can be divided into some parts. Based on Aitchison (2000), phatic communion is classified into four parts. The first one is about ritual words exchanged when people meet, which explains how people

always do greeting while meeting another person. The second is about the standard topic of conversation, which discusses the easy topic, which does not essential and is used for starting a conversation like asking about the weather or the condition of the speech participants. Phatic communion also has some functions in its usage. There are twelve functions of phatic communion based on Malinowski (1970) and Jakobson, which described in Jumanto (2008). There are break the silence of conversation, start the conversation, make small talk, talk about gossip, express people solidarity, create harmony, create comfort, express empathy, making a friendship, express respect, and express someone's politeness (Jumanto, 2008).

Other than that, this study combines the theory of phatic communion and also cross-cultural pragmatics because it compares both the use of phatic communion in Indonesian and Australian. Based on Lado (1957), comparative linguistics focuses on the differences in a culture's language, such as mother tongue, target language, and cultural background, to get a meaning. Specifically, this study uses the theory of speech acts to get the different between how phatic communion happens between both of Indonesian and Australian because of their different culture background.

The study of phatic communion has been researched by some researcher such as Indarti (2016), Prastika (2009), Hamdin (2016), Aull (2019), and Yulinda (2012). Each researcher has their own characteristics. For example, Prastika (2009), Hamdin (2016) and Yulinda (2012) studies about literary works like novel, movie, and drama transcription. Another example Indarti (2016) and Yulinda (2012) used

sociolinguistics and sociopragmatics for the approach of their analysis. Other than that, Aull (2019) had studied about phatic communion in Whatsapp Emoji.

Other than that, cross-cultural pragmatics has also been researched by some researcher like Al-khawaldeh (2016), Nguyen (2009), and also Ying (2017). Al-Khawaldeh (2016) compared the different of using complaints expression between Jordan and England. While Nguyen (2009) compared refusals and requests between Vietnamese and Australians. The last is journal that was written by Ying (2017) which explained about cross-cultural pragmatics failure on University in Xi'an. In addition, the researcher added the previous study that was written by Zubaidi (2013) about the realization of complaint that used Discourse Completion Task (DCT) as one of the examples of the study that used Discourse Completion Task (DCT) as the research method.

Based on the previous studies mentioned before, the researcher found some gaps that the researcher researched to get a different thing from the previous researches. Some of them used literary works for their object, and here, this study used the person for the object, especially students. Other than that, the previous studies often use one object, and it is hard to find a study that compares two objects. So, the researcher decides to compare two different cultures, such as Indonesian and Australian students. The last one is about the approach. The approach that has been used in the previous studies often use the theory of phatic communion only or combine it with the sociolinguistics approach. In this study, the researcher decides to use cross-cultural pragmatics as the approach because it compares the use of phatic communion between two cultures.

This study uses Indonesian students and Australian students as the objects. In addition, we can see the difference culture between both of them from the speech acts analysis through Searle's (1976) theory that classifying speech acts into six parts (Declarations, Commisives, Representatives, Directives, Expressives, Question and Felicity conditions). So, in this research cultural background is the most important aspect of the results of this study.

From all of the descriptions above, it appears that phatic communion becomes a particular focus on social life as a form of language use. As mentioned before, phatic communion still plays a unique role in the conversation in a language society, including interactions that occur in university life. Its use, which involves the characteristics of the form, type, and the underlying factors, shows its uniqueness as one of the services of language in the language community in the campus environment in Indonesia that is different from the campus environment in Australia. It is also inseparable from several social factors that surround it, and then its function is known as a form of language for communication among students.

B. Problem of The Study

Generally, this study aims to know phatic strategies relating to the cultural background that refers to phatic forms, phatic functions and also speech acts.

Specifically, the researcher formulates three research questions that should be answered:

1. What forms of phatic communion are found in the daily conversation of Indonesian and Australian students?

2. What functions of phatic communion are contained in the daily conversation of Indonesian and Australian students?
3. How does cultural background reflect to phatic communion phenomenon?

C. Objectives of the Study

Through the formulation of the research questions, this study aims:

1. To find the forms of phatic communion which are found in the daily conversation of Indonesian and Australian students.
2. To find the functions of phatic communion which are contained in the daily conversation of Indonesian and Australian students.
3. To understand the way cultural background reflect to phatic communion phenomenon.

D. Significances of the Study

Based on the objectives of the study, the researcher hope that this study can give contributions both in theoretically and practically. Theoritically, this study supports the reader to have a better understanding about phatic communion and also understand about the different use of phatic communion in each culture through cross-cultural pragmatics. Practically, the researcher expects that the study may make the students, lecturers, or the readers think about how phatic communion can be so important or very useful in our daily activity, and the researcher hopes that this study can invent awareness before using phatic communion because the use of phatic communion depends on the cultural background of someone.

E. Scope and Limitation

In this study, the researcher focuses on the students that use phatic communion in their daily activity in university. It analyzed two students of Indonesian and also two students of Australian, because it used case study which it should use four until five participants (Creswell, 2014). The researcher decides to use the students from any university in Indonesia to represent Indonesian students, and the students from any university in Australia to represent Australian students. Therefore, this research uses the phatic communion by Malinowski (1923) and also combine it with the theory of cross-cultural pragmatics, especially speech acts to identify the different between both of Indonesian and Australian. This study uses textual analysis which obtained from discourse completion task that had been given to the participants.

F. Definition of the Key Terms

The key terms of this study are explained below:

1. **Phatic Communion:** Phatic communion is the form of language that use for keeping the communication better but not contain an important information. It usually used in the beginning of conversation or while people want to end the conversation.
2. **Cross-Cultural Pragmatics:** Branch of linguistics study that focused on how language produces meaning depends on the context through the social and cultural background to see the different between one and another culture.

3. Discourse Completion Task: One of linguistics research instruments that consists of some questions for the participants in pragmatics context.

G. Previous Studies

There are some previous studies of phatic communion that has been researched. Some of the previous study used literary works like novel, drama, etc, to be the objects and get the data of the application in phatic communion. Moreover, some previous researchers added sociolinguistic approach in their writing project. So, the researcher wants to analyze phatic communion in daily life, especially in university interactions. The researcher put cross-cultural pragmatics to combine with the theory of phatic communion. Other than that, the researcher employed two kinds of objects who are Indonesian and Australian students. So that, the reasearcher creates the different research with the previous studies.

The first previous study titled *An Analysis of Phatic Communion Employed by The Characters in The Movie Entitled Juno* by Prastika (2009). This thesis used movie as the objects of the study. The thesis focused on the forms and phatic communion in the movie and also the reason why the character of the movie employed phatic communion. The researcher used Qulitative method, especially descriptive analysis through the script of the dialogue in the movie to get the data. The researcher found four forms of phatic communion in the dialogue and also find the speech acts that used in social relationship as the reason why the characters used phatic communion.

The second previous researcher is Jumanto (2014) under titled “*Phatic Communion: How English Native Speakers Create Ties Union*”. This journal discussed about the functions of phatic communion in native speakers. The researcher took the participants from three varieties of English native speakers such as, British, American, and also Australian. Jumanto used Qualitative method through interview. As Jumanto (2014) stated that phatic communion supports English native speakers as guidelines to teach English language learners to help them in verbal communication. The second result is about phatic communion helps English native speakers avoid cross-cultural failure when they taught English. The last result is about native speakers used phatic communion for creating ties union.

The next previous study titled “*English Phatic Communication of graduate students in English Language Studies of Sanata Dharma University*” by Indarti (2016). In this thesis, it focused on communicative functions of phatic communication, the functions of phatic communication itself and also the way how the use of phatic communication was different between one group and another group. The participants of the thesis are ten graduate students of Sanata Dharma who has 500 scores if TOEFL or more. The researcher used mixed method through three steps of collecting the data which are recording, listening, and also transcribing. After getting all the data, the researcher made a table to categorize the utterances. The researcher found three findings in the thesis. The first finding told if the graduate students showed communicative functions of phatic communion variously. Other than that, the next result is about the various functions of phatic

communion in the data, and also the last finding, the researcher stated that the participants used the language differently.

The next research was written by Yulinda (2012) titled *An Analysis of Phatic Communion in the Novel Entitled the New Adventures of Mary Kate & Ashley: Sociopragmatics Approach*. The study aimed to find the functions and forms of phatic communion in Novel. It used Qualitative method through descriptive analysis and did some steps for analyzing that, such as searching, collecting, classifying, and analyzing. As the previous study that written by Prastika (2009), the findings were about four forms and twelve functions of phatic communion that used in the Novel. It has limitation because the approach was not discussed clearly.

Besides novel and movie, drama is also one of the literary works that used for the object in phatic communion as an example in titled “*The Phatic Communion in the Pillars of Community Drama Transcription*” by Hamdin (2016). The researcher used qualitative method with using descriptive analysis in drama transcription. As previous researchers did, the study of phatic communion in this thesis discussed about the forms and functions of the drama transcription. The researcher also added the way phatic communion presented in the dialogue of the drama as the finding.

Further, that is previous study which is written by Jones (2016) titled “*Phatic Competence: How L2 Users Understand and Engage in Phatic Communion*”. This study has a significant different from the other previous studies because the study has research questions that asked about the meaning that obtained by the L2 interlocutors from the phatic communion that was raised and how they

interpreted it, and also how L2 users become involved in phatic communion. This research used qualitative method by interview with six participants with qualify the criteria as the participants that was wanted by the researcher. The finding of the study was about phatic communion as any type of ritual talking as social bonding, regardless of how and why it could happen (Jones, 2016). The limitation of the study was about the location that was chosen by the researcher, the population of the participant and also the researcher influence as the observer.

Different from the other previous studies, there were two previous studies which focused on cross-cultural pragmatics. The previous studies were written by Al-Khawaldeh (2016) titled *A Pragmatic Cross-Cultural Study of Complaints Expressions in Jordan and England* and Nguyen (2009) titled *Cross-cultural Pragmatics: Refusals or Requests by Australian Native Speakers of English and Vietnamese Learners of English*. Both of them discussed about how the different between how native speakers and non-native speakers in their way to deliver in a conversation. the difference between both of them depends on the cultural backgrounds of them.

Another previous study of cross-cultural pragmatics was written by Ying (2017) titled *A Study on Cross-cultural Pragmatic Failure and Spoken English Teaching*. In this journal, Ying (2017) stated the conclusion that cross-cultural pragmatic failure on in University in Xi'an, because of the foreign language teaching only focused on grammatically competence rather than communicative competence and the effect of cross-cultural pragmatics failure can regard as being deliberately impolite, unfriendly, or even rude by native speakers.

The last previous study has relation with the research method that use in this study. It is written by Zubaidi (2013) to fulfill his dissertation in master degree titled *Realisasi Keluhan oleh Pembelajar Asing Bahasa Indonesia: Kajian Pragmatik Bahasa Antara (Interlanguage Pragmatics)*. In this journal, Zubaidi (2013) used Discourse Completion Task as the research method. Zubaidi (2013) applied both quantitative and also qualitative method in his dissertation. The result of his study is about the realization of complaint by Indonesian's foreign learner through calculation the frequency of each forms of complaining and also the pragmatics aspects which are speech acts and also politeness that was produced from the data of the participants.

As the previous studies that mentioned before, this study focuses on the forms and the functions of phatic communion that has been found in interaction on university daily life especially in Indonesian and Australian students. The researcher also add how cultural background reflects the use of phatic communion through cross-cultural pragmatics perspective. This researcher finds some gaps for this study after finding the previous studies. This study uses two objects such as Indonesian and Australian students as the objects. Other than that, this study uses a different perspective from the previous studies which is cross-cultural pragmatics to see how cultural background reflects phatic communion. it is one of the gaps that the researcher found, because none of the previous studies that discussed about cross-cultural pragmatics never combine with phatic communion.

H. Research Methodology

This chapter explains about the methodology used to analyze the data of this study. It consists of research design, research instrument, data and data source, data collection, and data analysis.

1. Research Design

This study applied qualitative method specifically in the form of Discourse Completion Task (DCT). The term of DCT was introduced in 1982 by Blum-Kulka, and it used for the first large scale speech act study called the Cross-cultural Speech Act Realization Patterns Project (CCSARP, 1984) (Thijittang, 2010:48).

This study applied qualitative method, specifically in the form of case study through descriptive analysis. The researcher aims to describe the forms and the functions of phatic communion and also defines cross-cultural pragmatics such as speech acts that include in the data. The data are taken from the task that have been given to the participants. The data are in form of the text and it is included as descriptive qualitative method (Creswell, 2014). After taking the data, the answers are categorized in which forms and functions of phatic communion, also it used the theory of cross-cultural pragmatics which is speech acts to get the different between both of the cultures, Indonesian and Australian students.

Besides qualitative method, this study used quantitative method as supporting method. This research applied descriptive statistic. It aims to describe the types and also the functions of phatic communion for each culture, including the use frequencies of types and functions of phatic communion. This also applies

to the use of speech acts that find in the phatic communion. The statistic method is used by the researcher which are:

1. The researcher entered the data into the table and tabulated each phatic communion frequency associated with the sociolinguistic variables used. This is due to differences in cultural backgrounds that occur between Indonesia and Australia. It is used to see a visual representation of the score distribution. (Zubaidi, 2013)
2. Calculation of the mean value and mode (the value that occurs most frequently in a series of values) data.

The researcher considers that the Discourse Completion Task (DCT) is the best research method on cross-cultural pragmatics. Discourse Completion Task is a suitable research method for pragmatics because it is intended for pragmatics (Birjandi et al. 2010). Ahn (cited in Birjandi et al. 2010) also offers six methods to measure cross-cultural pragmatics, and one of them is called Discourse Completion Task. Ahn (2005) also shows some advantages of using DCT; among others, it takes a short time and is easy to use to analyze students. Therefore, the researcher used this method to continue the research.

The researcher also used purposive sampling. The participants that have been chosen, were taken from someone which still has a role as college students. the researcher also chose social variables that are Social Status (SS) and Social Distance (SD) because relating with the research method which is Discourse Completion Task. DCT has it owns social variables and characteristic as the

guidance before creating the question. Therefore, the researcher focused on the social variables to choose the participants.

2. Research Instrument

The researcher is one of the research instruments of the study for taking the data as Creswell (2014) stated that the key instrument is the researcher itself, because the researcher is the one who collect the data from the participants. Moreover, Discourse Completion Task (DCT) is used as the instrument to get the answer of the participants.

3. Data and Data Source

The researcher used two different culture objects here, which are Indonesian native speaker and also English native speaker. Due to the variety of Indonesian ethnic, the researcher chooses Javanese as Indonesian representative. Besides Javanese ethnic is the largest population in Indonesia, it because Indonesian as the nation language is adapted from Javanese (Poedjosoedarmo, 1982). Other than that, the participants for English native speaker are selected on the basis of their appropriate fit within the research questions rather than on the basis of their physical location or convenience to researchers (Given, 2008:456).

The researcher made some questions which are written in Discourse Completion Task (DCT) that include some questions to get the data. The task should be done by Indonesian and Australian students. Specifically for Indonesian students, DCT for Indonesian students is written in Indonesian. Due to the pandemic situation, this study uses limit person who can participate as the participant. This study uses eight participants from Indonesian students and eight

participants from Australian students. The results of Discourse Completion Task (DCT) are written form of their answer like the sentences of the answer that analyzed by the researcher.

4. Data Collection

To collect the data, the researcher collected the data in two steps. The first step is about making the questions that provides a phenomenon of phatic communion which the participants should answer depends on their daily activity when they are studying in university. Second, the researcher gave the participants Discourse Completion Task and asked them to do the task. After waiting the participants do the task, the researcher took the paper back and ready to analyze it.

5. Data Analysis

The first analyzing is about quantitative method. In the quantitative method, the researcher does two steps to analyze data. first, the researcher entered the data into the table and tabulated each phatic communion frequency. Then, the researcher counted the value of mean and mode for each part which are functions, forms, and also the use of speech acts. From the result, the researcher knew what id the domination for each part between Indonesian and Australian. Also, the researcher includes the gloss in Indonesian's data in order to give the translation.

Besides quantitative, the researcher also does four steps to analyze the data in qualitative. the first step, the researcher categorized the answers of the participants into four forms of phatic communion. after that, the same step is done twice to look for the functions of phatic communion that include in the answer and it is related to Malinowski, Jacobson, and also Aitchison concepts about phatic

communion. After analyzing the form of phatic communion, the researcher analyzed speech acts (as cross-cultural pragmatic approach) of the participant's answer to know and get the result of the last research question about phatic communion reflects in cultural background.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of the theories used in this study, which discusses the general to the specific theories. This chapter explains the theory of cross-cultural pragmatics, including speech acts and the theory of phatic communion with its types and its functions.

A. Cross-Cultural Pragmatic

As we know, Pragmatics studied meaning based on context (Cutting, 2008). It explained how language relates to the contextual background. The language used by a person can bring out the meaning and interpretation of the listener. In other words, pragmatics explains how a person uses a language (function) rather than the language's structure itself.

Pragmatics does not only use for two people who have the same language. It can use for linguistics across the culture. Different cultures can be analyzed through cross-cultural pragmatics. Cross-cultural pragmatics often finds in people who lived in two different countries with different ways to speak (Wierzbicka, 2003). Not only that, someone who can speak another language although they are not the native speakers of the language can analyze through cross-cultural pragmatics, for example like Asian speak English. It helps understand how culture reflects the context of the language used based on someone's cultural background.

As mentioned before, that culture influences us in giving meaning to a conversation. People who share the same culture will find it easier to understand

and enter into a conversation. This causes cross-cultural pragmatics failure because language differences indicate differences in traditions and cultural values (Wierzbicka, 2003). Hymes (1962) states that the differences are so stable and systematic, which means one difference and another are interconnected in a line between different codes and ways of using the codes and between different grammar and different ethnographies of speaking.

Lado (1957) is an author who is considered a milestone in cross-cultural pragmatics with his book entitled "Linguistics Across Culture." The essence of the book explains that there are differences in new subjects and comparative linguistics. According to him, comparative linguistics focuses on the differences in a culture's language, such as mother tongue, target language, and cultural background, to get a meaning. Chen (2010) explains that cross-cultural pragmatics are used for comparative studies of linguistics between two different cultures. Like mostly pragmatics research before, cross-cultural pragmatics uses speech acts theory (Austin, 1962; Searle 1976), Politeness theory (Brown and Levinson, 1987), and conversational implicature (Grice, 1975).

The study about cross-cultural pragmatics usually was done by the researcher who has opposite culture phenomenon, like east and west. Mostly, English is used for the representation of the western language. In the end, the finding analyzed the similarities and also differences. Those aspects has been found through speech acts, politeness, or conversational implicature. However, in this study, the researcher decided to use speech acts for analyzing the phenomenon of phatic communion. The theory of cross-cultural pragmatics relates with how

cultural background reflect to phatic communion that happen in students of Australia and Indonesia. The different between both of Indonesian and Australian background can be seen from cross-cultural pragmatics through speech acts.

1. Speech Acts

Speech acts are a branch of pragmatics that discusses how people not only provide information but also produce action. Austin (1962, in cutting 2008) stated that speech acts as the actions performed after saying something. In the term of speech acts, there are three level analysis which are locutionary act, illocutionary force, and perlocutionary. Locutionary is what the speakers said before doing the actions, illocutionary is what the other speaker response to request action as a part of the hearer, and the last one, perlocutionary, means the actions that the first speakers did after accepting the request from the hearer (Cutting, 2008). Speech acts can be classified into some parts based on their functions. According to Searle (Cited in Parker and Riley, 2014), speech acts general functions are classified into five parts: declarations, representatives, commissions, directives, expressives and questions. The explanation of speech acts classification is as follows.

a) Declarations

Declarations are kinds of speech acts that change the world through the utterances of the speaker (Yule, 1996). Generally, declarations are said by the speakers who have authority and also power over the hearers. The example of declarations are naming and baptizing (Culpeper & Haugh, 2014). Yule (1996) gives the example of declarations as follows:

Priest : I now pronounce you husband and wife.

In the example above, it shows that the declarations are said by the priest who has the authority in marriage and it changes the status after he declares the marital status.

b) Representatives

Representatives are kinds of speech acts that state what the speaker believes to be the case or not (Yule, 1996:53). The speaker will state what he or she believes. Representative forms are stating, describing, and affirming. Yule (1996) gives the examples of representatives as follows:

“The earth is flat.”

“It was a warm sunny day.”

In the example above, the statements show that the utterances which are said by the speakers, are the things that are believed by the speakers.

c) Commissives

Commissives are kinds of speech acts that control what speakers will do in future action (Yule, 1996). The forms of commissives are promising, threatening and offering (Culpeper & Haugh, 2014). Yule (1996) gives the examples of commissives as follows:

“I’ll be back.”

“I’m going to get it right next time”

Based on the examples above, the commissives show that the responsibility of the utterances is in the speakers.

d) Directives

Directives are kinds of speech acts that used by the speakers to make someone else fill the speaker's desire (Yule, 1996). Yule (1996) states that the forms of directives are command, requests, orders, and suggestions. He also gives example of directives as follows:

“Could you lend me a pen, please?”

“Gimme a cup of coffee. Make it black.”

The examples above show that the responsibility of the utterances is in the hearer. The utterances express what the speaker wants and the hearer should fill it.

e) Expressives

Expressives are kinds of speech acts that tells about what speakers feel (Yule, 1996). Expressives involves feeling and psychological states like pleasures, pain, joy etc. Searle (cited in Culpeper & Haugh, 2014) stated that the forms of expressives are apologizing, thanking and congratulating. Yule (1996) gives example as follows:

“Congratulation!”

“I'm really sorry.”

In using an expressives, the speaker makes words fit the world of feeling (Yule, 1996:54).

f) Questions

Question is an utterance which used to provide the hearer to get the information (Parker and Riley, 2014). Actually, Searle inserted the questions into

directives. However, it is more useful if question treats as separate category. The forms of directive can be asking, inquiring and etc.

After classifying speech acts into six parts, Searle mentioned that there are four terms must be fulfilled that make the action can be said as valid called felicity conditions (Searle, 1969). The terms of the felicity conditions are:

a. Propositional content

This term explained about the compatibility between the illocutionary forces with the acceptable conditions relating with the propositional content. It can be described that the content which is proposed by speaker or hearer. Searle (1969) gave example of some propositional content in some illocutionary acts. For example, the propositional content of requesting and advising is future act of H, the propositional content of asserting and asking question is any proposition, or about thanking is past act done by H and etc (Searle, 1969:68-69).

b. Preparatory condition

This term showed if S should certain beliefs about S's acts and condition to conduct illocutionary act. The speaker should have the power over the hearer. Searle (1969) also provided some examples of preparatory condition in some illocutionary acts. Sometimes, some illocutionary acts have more than one preparatory condition. For requesting, the preparatory condition is fulfilled if H is able to do A and S believes H is able to do A. In stating, S has evidence for the propositional content. For thanking, the preparatory condition is also fulfilled if A benefits for S and so on (Searle, 1969:68-69).

c. Sincerity condition

This condition performed how S should have psychological attitude relating with the propositional content. Searle (1969) also provided some examples of sincerity condition in some illocutionary acts. In thanking, the sincerity condition is about S's grateful feelings. Meanwhile in question about S wants the information or it can find in requesting which is S wants H to do A, and etc (Searle, 1969:68-69).

d. Essential condition

The last condition is called as essential condition. This term showed if the utterance should have intention that makes H do or accept the message that delivers by S in S's utterance. For example, in requesting explained the essential condition shows that the utterance counts as an attempt to get H to do A. Meanwhile, in question explained the essential condition shows that the utterance Counts as an attempt to elicit this information from H and etc (Searle, 1969:68-69).

Besides explaining the classification of speech acts and felicity conditions, there are two forms of speech acts: direct and indirect speech acts. Yule (1996) stated that, direct and indirect speech acts concern how the speakers perform speech acts. Direct and indirect speech acts related with three structural forms of sentences (declarative, imperative, and interrogative) and connects the structural with three communicative functions (statement, command or request, and question. The explanation of speech acts forms as below:

a) Direct Speech Acts

Direct speech acts are speech acts used by the speakers to say the utterances in literal meaning (Cutting, 2002). It means that what speakers said is the literal meaning beyond the words and the sentences. The hearer will understand the speaker utterances without confusion. Direct speech acts show direct relationship between a structure and a function. Therefore, declarative is the only one of structural forms that include in direct speech acts. Yule (1996) puts the example of direct speech acts:

“It’s cold outside.”

Based on the example above, there is direct purpose between the structure and the meaning. The speaker tells whether the weather is cold.

b) Indirect Speech Acts

Searle (cited in Cutting, 2002:19) states that indirect speech acts used when the speaker wants to communicate more than what is communicate conventionally by the words he utters. This form of speech acts is the opposite of direct speech acts. It does not show the meaning through the words directly. The structural forms are not directly related with the commucative function. Imperatives and interrogatives are the structural forms that include in indirect speech. It because imperatives and interrogatives have a purpose to request or command. Declaratives can be the form of indirect speech acts if it is used as a request (Yule,1996). One of the examples as follows:

“Do you have to stand in front of the TV?” (Yule, 1996)

The utterance above is the form of interrogative sentence. This question does not show about the hearer's desire to stand in front of TV. It because the speaker feels annoyed when someone stands in front of TV. That question was created because the speaker wants the hearer to sit and get out of the way from in front of the TV.

Related with the theory above, the researcher used the theory to classified what classification of speech acts are used by each culture. After that, the researcher will see the differences in each culture, which classification of speech act is dominant and which is not. This difference can be assessed starting from which form of speech act is often used to which is rarely used in the phatic communion phenomenon. Besides that, this used speech acts theory to see what forms that Australian and Indonesian used in phatic communion whether its direct on indirect forms.

B. Phatic Communion

People always start the conversation with phatic communion to get a better atmosphere of conversation. The conversation will feel bizarre if people open the conversation without phatic communion. Phatic communion is a politeness culture while talking with each other. The form of phatic communion was introduced by Malinowski. For Malinowski, phatic communion is needed because it helps make a better relationship with each other.

The word phatic is from the word *phatos*, which is the Greek word for spoken (Schneider and Barron, 2008:102). Therefore, phatic can be called verbal

communication. Malinowski (1923) is the person who introduced the concept of phatic communication. According to Malinowski (1923), Verbal communication is the best way to interact in society. From his observation, Malinowski (1923) has triggered the term phatic communion. It describes as “a type of speech in which ties of union are created by a mere exchange of words” (Malinowski, 1923:315). Moreover, Ehlich (cited in Senft et al., 2009) stated that Malinowski chose the word ‘communion’ to complete the word ‘phatic’ because communion's religious connotation emphasizes the intensity of this type of speech.

Phatic communion is a kind of communication with minimum information, but it has maximum supportive chat and creates a union between two or more people who talk to each other (Aitchison, 2000). The concept of phatic communion came from Malinowski's linguistic thinking because he was interested in the interrelationship between language, culture, and cognition, which express in languages' phenomena (Senft, 2014). Based on Aitchison (2000), phatic communion has a social value and is labeled as ‘talking for the sake of talking’. It means that to start the conversation and to talk to each other, it will start with another talk, which is more light and not too important to avoid an awkward moment.

Phatic can be used depends on the situation. It is the same as Malinowski's term about phatic as the bonding function (Senft, 1987). Bonding functions mean maintaining and establishing a friendly and harmonious atmosphere in interpersonal relations, specifically in opening and closing of the conversation in the stages of social, verbal encounters. Phatic has the designation as the

ethnography of speaking because Malinowski claimed phatic in the outline of a semantic theory about “throwing some light on human language in general” (Malinowski, 1936:310). The statement that has given by Malinowski is the same as the statement that given by Hymes. Hymes (1972) called phatic as an ethnography record that explains if phatic is far from the important or even accepted motive.

The form of phatic communion can be divided into some parts. Based on Aitchison (2000), phatic communion is classified into four forms. The first one is about ritual words exchanged when people meet, which explains how people always do greeting while meeting another person. The second is about the standard topic of conversation, which discusses the easy topic, which is not essential and is used to start a conversation like asking about the weather. Then, it is called as a supportive chat. As usual, it uses to show empathy and solidarity. Moreover, the last one is meaningless words or misunderstood words, which include satirizing vibes inside the conversation.

Phatic communion also has some function in its usage. Malinowski (1970) mentioned about seven functions of phatic communion. Meanwhile, Jacobson added five functions more of phatic communion. Both Malinowski and Jacobson have combined the functions of phatic communion into twelve functions of phatic communion, which are described in Jumanto (2008). There are break the silence of conversation, start the conversation, make small talk, talk about gossip, express people solidarity, create harmony, create comfort, express empathy, making a friendship, express respect, and express someone’s politeness (Jumanto, 2008).

1. The forms of Phatic Communion

Based on Aitchison (1996) stated about the forms of phatic communion, which are divided into four forms:

a. Ritual words that are exchange when people meet

We usually call this form of phatic communion as greeting. Firth (1973) stated that greeting phenomena consists of verbal and non-verbal forms. According to Firth (1973), verbal forms are divided into three parts which question, interjection and affirmation, and non-verbal is the forms of body language. Other than that, greeting has three components that are formulaic phrases, address forms and phatic communion (Laver, 1981).

b. Standard topics of conversation

People usually opens a conversation with the light topics. It kind of the ice-breaker to start the conversation before going to the real purpose of the conversation. Awcett (1984: 47, in Zegarac, 1998: 2) adds his opinion about the use of one form of phatic communion in Western society in the kind of phatic communion about the weather. He stated that the weather topic became a topic that was not solely used for sharing information, as is the phatic communion in general. According to Aitchison (1996), in Britain their first talk is always about weather. However, maybe other countries have own characteristics like asking for a family, asking for their health, giving comments about appereances or others.

c. Supportive Chat

According to Aitchison (1996), Supportive chat is kind of phatic communion that deliver minimum information but full of solidarity and empathy. It usually uses repetition.

d. Meaningless words or misunderstood

According to Aitchison (1996), meaningless words or misunderstood are often happened like satirize, or we often called sarcasm. Phatic always uses as things as softening satire and also conveys criticism through sarcasm.

2. The Functions of Phatic Communion

Jumanto (2008) stated the twelve functions of phatic communion after taking a conclusion from several linguists, which are:

a. Avoiding the silence, breaking the silence, or saying something obligatory

When conversation happens, sometimes there is an awkward moment when the person who talks to each other is silent suddenly whether because the conversation can be continued anymore or else. Fine (2005) stated that being silent is impolite because it will make a haughty impression with our opponents. Malinowski (1923) also stated that breaking the silence is the main goal of phatic talk.

b. Starting a conversation or opening a contact

Starting a conversation is a common and general thing before people talk about the goals of the conversation. People usually start the conversation with greetings, or they can show their body language like giving a smile. According to Fine (2005:29), starting a conversation is exactly not quite hard since people only

need to choose a partner to talk to. It means we can adjust what words to start the conversation depends on our talking partner. It can use greeting, commenting on their appearance, apologizing, and so on.

c. Making chit-chat or a relatively unfocused conversation.

This phatic function aims to create free conversation. Usually, it can happen when someone meets their closest person, and they do not have any important topic to discuss. According to Coupland (2001), chit-chat or small talk has three forms, which are gossiping, chatting, and having time-out to talk. Verschueren (1998) explains that phatic communion uses to sustain an unfocused conversation, like not-so-important topics to discuss.

Making chit-chat has three stages, which are opening, middle, and closing (Schneider and Barron, 2008). The opening stage means greeting, and the middle stage discusses the unfocused conversation

d. Making gossip

Gossip is a common thing that humans do every day, especially women. It usually talks about someone's life, which is not related to the speakers, for example, like talking about someone's personal and private life. Holmes (1992) argues that gossip is a kind of conversation between people in informal contexts and called it "idle talk." Gossip also has three stages which are, opening that means to start gossiping, content which means talking about the contents of the people who is being the main figure of the gossip, and the last is closing, which means ends the gossip and start to move to another topic (Bergmann, 1993).

e. Keeping talking

According to Kridalaksana (1994), Phatic communion has the purpose of sustaining the conversation. Keeping talking is one of the ways to avoid silence. In this function, we can use questions or minimal responses to keep the conversation going (Kollock, Blumstein, and Schwartz, 1985). When the conversation stops, we can still keep talking to avoid the silence through interrupting, move to other topics, etc.

f. Expressing solidarity

This phatic function shows that phatic can be used for us to express solidarity. Solidarity is created because people support each other about their idea and feeling. Holmes (1992:377) explains if solidarity refers to how well people know each other since it can affect how people talk. Some examples of expressing solidarity are giving compliments criticizing, congratulating, joking, and giving wishes.

g. Making harmony

Making harmony is one of the phatic functions that have the purpose of making comfortable feeling to interlocutors. Cheung and Ma (cited in Indarti, 2016) said that harmony refers to “a healthy relationship among people in society.” The examples of making harmony are agreeing, congratulating, thanking, and so on.

h. Creating comfort

Feeling comfortable with interlocutors is the most important thing in a conversation. When conversation happens, each speaker should create a comfortable situation while they talk to each other to get good vibes. Fine (2005)

states that people let in themselves in conversation to make others feel comfortable.

It can be joking, thanking, pacifying, and so on.

i. Expressing empathy

Empathy happens when the person can understand the other person's feelings. Empathy has a relation with someone's emotions and desires. Riess (2017) emphasizes that people must show their empathy, especially in physical, racial, ethnic, and religious differences. All aspects show that empathy creates to respect for each other. It can be encouraging, sympathizing, congratulating, apologizing, and thanking.

j. Expressing friendship

Albert and Brigante (1962:37) stated that friendship is conceptualized as a role relationship. One should qualify it and friendship as a special kind of role relationship. To make a relationship like friendship, phatic is a common thing used to maintain people's friendship. The form of expressing friendship can be mocking, pacifying, criticizing, etc.

k. Expressing respect

According to Schriffin (1994), phatic communion is also used to respect the person who has a higher status than us. This phatic function can be used for someone who does not close enough with us. Apologizing, thanking, congratulating, sympathizing, and wishing.

l. Expressing politeness

Politeness is close to the definition of manners. Holmes (1992) emphasizes that politeness has a function to show the different status. All phatic functions

showed politeness except making gossip. Making gossip rated impolite because most of the gossips always talk about people personal life. However, it still can be called phatic functions because it used for making people more intimate in conversation (Tannen, 1990)

Related with the theory above, this study classifies the type and phatic communion that used by Australian and Indonesian students. As Lado (1957) said that cross-cultural pragmatics uses for comparative study in language which focus in cultural background, mother tongue, and so on, phatic communion that generated by Australian and Indonesian will be different.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter outlines about the findings and discussion of the study. The finding provides the data from Discourse Completion Test (DCT) from both of the participants. The data analyze using the theory of speech acts by Searle (1976) to present cross-cultural pragmatic. Other than that, the researcher also analyzes the data by using types of phatic communion proposed by Aitchison (2000) and also the functions of phatic communion proposed by Malinowski (1970) and Jacobson (1960). In the data explanation below, the researcher used codes (a,b,c) to give each theory's signs. For the sign, a means for the data of speech acts, b means the data of forms of phatic communion, and c means the data of phatic communion functions. The researcher also provides the code for showing the situation of the data. It is used to facilitate the reader to check the data that has been used from the appendixes. To present the situation, the researcher gives the code *Sin.x*. *n* means the number of the situations, and *x* indicates the number of participants.

A. Findings

This part discusses the findings of the data in this study. The researcher applies the data of both cultures between Australian and Indonesian students into three theory which are written in research questions. There are cross-cultural pragmatics, forms of phatic communion, and also phatic functions.

1. Cross-Cultural Pragmatics

This part explains about cross-cultural pragmatics through using speech acts theory in the application of phatic communion in Australian students and Indonesian students.

a. Australian Students

In the use of phatic communion by Australian students, various kinds of speech acts were found. Of the six types of speech acts, namely representative, directive, question, commissive, expressive, and declarations which are proposed by Searle (cited in Parker. et al., 2014), Australian students almost used all types, from a kind of speech acts to combining one with another speech acts. The following table describes the number of speech acts used in phatic communion by Australian Students:

Combination Speech Acts	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10	S11	S12	S13	S14	S15	Total	%
1 Speech Act	5	1	7	4	3	-	1	1	1	5	3	1	6	3	3	44	37,9%
2 Speech Acts	3	4	8	2	5	2	3	5	5	2	4	5	1	5	4	51	44%
3 Speech Acts	-	3	-	-	-	6	4	1	2	1	-	2	1	-	1	21	18,1%
4 Speech Acts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0%
5 Speech Acts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0%
6 Speech Acts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0%
Total	8	8	8	6	8	8	8	7	8	8	7	8	8	8	8	116	100%

Table 1.1 Speech acts in phatic communion by Australian students

Based on the frequency of speech acts occurring in the speech set data, it is known that Australian students more often use two types of speech acts (51 sets

speech acts: 44%) in the phatic communion phenomenon. In the second position, one kind of speech acts dominates more (44 sets speech acts: 37,9 %) than three kinds of speech acts (21 sets speech: 18,1%). All the types of speech acts are found in the phatic communion that Australian students use except declaration. It is because a student's status doesn't have much authority to make an important and big decision. So, there will be representative, directive, commissive, expressive, and question. Speech acts that are uttered in phatic communion by Australian students will relate to felicity conditions that happen in the situation given by the researcher and social variables that influenced the use of phatic communion.

1. One Speech Act

Australian students conveyed phatic communions, including using one kind of speech act. The researcher found 44 sets of speech acts in the data. The use of one type of speech acts occupies the second position of the overall data obtained. The kinds of speech acts used include representatives, directives, and questions.

a. Representatives

Phatic communion can be delivered in the form of representatives. From the results of the data obtained, single representatives provide results of social variables from certain situations.

In this first situation, the speaker (S) and hearer (H) relation are close friends. So that, the social status (SS) between S and H is equivalent because they have the same status as a student and the social distance (SD) is close because they are close friends. Look at the following examples:

(1a) *“Hey guys, you’re not going to believe what happened”*
(Si4.7)

The utterance above (1a) is the example of representatives. It kinds of telling form and describing gossiping. The statement is direct speech acts. S directly said that there would be something surprised that she wants to say to her friends. In that utterance, the propositional content is fulfilled.

Moreover, the preparatory content is also fulfilled because, from the utterance, we still don’t know H has known about the gossips or not. Then, from the utterance, we know that S believes P because she looks excited when she delivered it, and that means the sincerity content is fulfilled. The last content, which is essential content, is fulfilled because there is an effort of S to represent an actual situation to H. From all of the content above, it can be concluded if the felicity conditions are fulfilled.

In the second situation, the relation between S and H is student and lecturer. H here has more power and authority over S. it means H’s status is above S’s. However, the SD between S and H is neutral. After all, they know each other because they do the project together, but they don’t have proximity. Look at the following examples:

(2a) *“Wow, that’s a great idea. I can definitely say that your perspective is just as detailed and relatable, and I understand it so well.” (Si5.7)*

In the example above, the utterances are direct speech acts, but they only use representative. S directly claims about his opinion of H’s ideas. In that

utterances, all terms of felicity conditions are fulfilled. It can be proven by a fourth of content that is fulfilled in the utterances. First, the proposition content is fulfilled because there are a clear proposition and a representative form. The agreement of S shows it to H's idea. Second, the preparatory content is also fulfilled because it about S said about great ideas and explained it as detailed and relatable. It means S has evidence for his utterance about P. then, the third content is also fulfilled. It is proven by S that believes that the ideas of H are a good idea with giving some reason why it is good. The last, essential content is also fulfilled because S is really excited when delivering the utterance. It is a way to represent an actual situation that S really agrees with H's idea.

b. Directives

Besides representatives, the researcher found the use of single directives in the utterances by Australian students. From the results of all data, the researcher also found the use of single directives in some social variables.

In the examples below, two utterances show if S does not have a lower status than H. In 3a, S and H's relation is a group partner, which means SS between S and H is equivalent or neutral. However, between S and H only has neutral SD. It because they are as group partners and they know each other but not close. In the 4a situation, the relation between S and H is a student and an office boy, so that S's status is higher than H. therefore, SD between S and H is a stranger because they never meet before. Look at the following examples:

(3a) Hey guys, let's get on with it and all work together on this. (S11.3)

The utterance above uses direct speech acts. It uses directives. So, it called direct directives. S wants H to fulfill his/her desire by his utterance directly. S directly said through 'Let's get..' to deliver what S wants. From the utterances above, the felicity conditions are fulfilled. The propositional content will complete by H. the form of preparatory condition also completed through S believes that the action should be done, and this is an obligation for H to do the work together. The sincerity condition is also completed by S's desire to be obeyed. The last condition is essential. The last condition is also completed because the action will be counted as an attempt to get H to do the action.

(4a) "Hey, I just thought I'd mention that there's a puddle on the floor over there" (Si14.1)

Different from the utterance above (3a), the next utterance (4a) uses indirect speech acts. It uses directives speech acts by the meaning. However, the form is using declarative. It kinds of information, but actually S said it to the person (H) who has a job to solve the problem that delivers by S. The felicity conditions also complete. The propositional contexts are shown by H will solve the problem by cleaning the puddle because it is H's job. The preparatory condition completes H's ability to solve the problem as the cleaning service and is shown by the exactness of S to deliver to H about the issue because it is H's job. The sincerity condition is fulfilled by the request of S to H to clean the puddle. The last condition, essential condition, is also fulfilled by the action will be counted as an attempt to get H to make an effort.

c. Question

The third single form of speech acts that used in phatic communion by Australian students questions. From the data results, the researcher found many utterances that used a single question that was produced by Australian students.

In the example below, the researcher took two examples of questions. However, not like representatives and directives before, there is no indirect speech acts in question form. The data results only produce the form of a direct question. The researcher took the examples from the two situations below. The first situation (5a) is produced by S, who has a close relation with H. However, the second situation describes if S does not have a close relation with H.

Both of the utterances (5a,6a) used the question form specifically in the form of direct speech acts. For the first utterance (5a), it used questions with asking about H's feelings and what happened to H. Meanwhile, the second utterance (6a) is about asking what H was doing on the weekend. Look at the following description for each situation below:

(5a) *How are you feeling? What actually happened? (S1.1)*

The felicity conditions of the first situation (5a) have been completed. The propositional content is fulfilled because, in the form of a question, any propositions are included in terms of the question. The preparatory condition is completed by the ignorance of S of the answer about the condition of H. The sincerity condition is fulfilled because S wants to know the health condition and what happened to H.

the essential condition is also completed by S's efforts to get the information from H.

(6a) *So, what's everyone doing on the weekend? S10.3)*

In the second utterance (6a), the felicity conditions are fulfilled. The propositional is automatically fulfilled because any propositions are allowed. The preparatory is shown by the question of S to know the information about H's weekend because S doesn't know at all about the weekend. The sincerity condition is proven by S asked the question because S wants to get the answer and the information about H's weekend. The last condition, essential, is also completed by the S's efforts to get the information from H.

d. Commissive

The last single form of speech acts that used in phatic communion by Australian students is commissives. The researcher found many utterances that used single commissive that Australian students from the data results produced.

In the utterance (7a) is the relation between S as the committee and H as the freshman. It means S's status is higher than H and the social distance is not close or as a stranger because they never know each other before meeting In that event. For the explanation of the utterances, look at the explanation below:

(7a) *No stress, we'll find an extra piece of paper for you. (S13.2)*

In the utterance above (12a), S uses direct speech acts of commissives. S said it directly to tell H to keep calm and take it easy of H's problem because S tells that

S will help H to solve H's problem. In this utterance, the felicity conditions are fulfilled. The propositional condition is fulfilled because it can be proven by the future action (A) that will be done by S. Second, the utterance shows that S is able to do what he said because S has authority as a committee. It means the preparatory content is also fulfilled. The sincerity condition is also fulfilled. It can be seen that S shows that he is willing to do that based on the utterance. The essential condition is fulfilled, as it can be proven by making H believes in him through the utterance.

Then, for the second commissives, it is also used directly through the form of promising. The felicity conditions of representatives are also completed. The propositional content is definitely fulfilled by the action of S to look for some paper. The preparatory condition is proven by the utterance of S that shows if S is able to find the paper. The sincerity is explained through S is willingness to find the paper for H. the last one is essential described by the utterance by S that makes H believes it because of the power that H has as a committee to do that.

2. Two Kinds of Speech Acts

Other than that, the use of speech acts in the application of phatic communions, Australian students also combine two types of speech acts in the phatic communion. The researcher found 51 sets of data of two combination speech acts in phatic communion by Australian students. The researcher has chosen the most combination that is often used by Australian students. Look at some combination of two speech acts below:

a. Expressives and Directives

There are two examples of using two combinations of speech acts below. Both of the situations down have the same social distance, but the social status is different. The first situation (8a) happened between SAO staff and students, whether the second situation (9a) happened between students and another student but doesn't have any close relation. The difference between both of them is in the social status. In the first situation (8a), it described that the social status of H is higher than S. However, the second situation (9a) S and H have the same status as a student. The similarity between both of the situations is about social distance. It also included if the relation between S and H is not close or called a stranger. Look at the following utterances and their explanations below:

*(8a) Hi, sorry to interrupt, but I would like an application letter to apply for a scholarship when you are ready.
(Si2.8)*

The first utterance (8a) uses the combination of direct expressive and indirect expressive. The direct expressive is apologizing that S has been delivered before going to the goal of the conversation. Meanwhile, the directives form is shown by the statement that followed the apologizing form. It is an indirect form of directives because it used a statement or declarative on the physical structure, but actually, the meaning of the utterances is about requesting and asking.

The felicity conditions of the utterance (8a) are fulfilled. The first explanation is about the expressive speech acts. The propositional content completed by the past action of S. the effort that has been done by S is interrupting

the H's works. The preparatory condition explained by the S's action, which is interrupting, is an offense for H. the sincerity condition is proven by S's regrets feeling after interrupting H's works. The last essential condition is shown as the apology expresses by S to H because of his action.

The felicity condition of the directive forms was also completed. The propositional content is about H's future action that S wants about giving S some services to finish his/her scholarship application form. The preparatory condition is about S knows that H can serve and help S apply for the scholarship. The sincerity condition is also fulfilled through the S's desires that he wants H to give him service. The essential condition is automatically fulfilled by S's effort to get attention and asks H to do what S wants.

Besides the first situation that included direct and indirect speech acts, the next utterances used both of directive and expressive are direct. Look at the utterance and the explanation below:

(9a) Hi, are you able to take a photo of my friend and I, please? Thank you so much! (Si15.6)

In the utterance above, the directive shows by S requests to H for taking a picture. Meanwhile, the expressive is in the form of thanking. This utterance's felicity conditions are fulfilled for the directive form but not fulfilled for the expressive form. Let's have a look at the complete explanation.

The first explanation is about the directive. The felicity condition is fulfilled because the terms of the felicity's request have been completed. There is a future act of H through taking a picture like what S has requested. The preparatory

condition is proven by the trust feeling of S if H able to take the picture. We can see S's desire to ask H to take the picture as a form of sincerity. The essential condition is also completed by the effort of S to make H do what S wants.

The second explanation is the felicity condition of the expressive. These felicity conditions are not fulfilled. It can be seen only from the first terms of the condition is not fulfilled. It should be the past actions that should be done by H. However, S said it before H does what S wants. So that's why it is included in the unfulfilled felicity condition.

b. Directive and Representative

In this part, the researcher took two examples with different social statuses and the same social distance, but the results of the form of speech acts are the same. In the first utterance (10a), S has a lower status than H, whether, in the second utterance (11a), S has a higher status than H. Even the social status is different, the social distance is the same. In both of the utterances, between S and H doesn't have a close relation, or we call it a stranger. Although the social variables are different, both statements give the same result of speech acts: direct representatives and indirect directives. Look at the explanation of the utterances below:

(10a) Hi (lecturer's name), just on behalf of myself and other classmates, as we have reasonable unexpected time delays, could we request an extension for the assignment due to being collected today? (Si9.7)

(11a) There is a puddle out the front of the classroom. Do we have anything to help clean it up in case people may slip on it when they arrive? (Si14.4)

The first utterance (10a) shows the relation between S as a student and also H as a lecturer. The forms of the utterance are about giving an explanation and

requesting of assignment extension. The representative describes as a direct representative because S tells it directly about why the assignment is not finished yet. The directives form is indirect because the focus of the sentence is about requesting, but the real purpose is to force H to give them an extension time due to the condition.

Meanwhile, the second utterance (11a) shows the relation between S as a student and also H as an office boy. The forms of the utterances are the same as the first utterance. The direct representative shows through the information that is given by S. Then, the indirect directive shows through the question which asked about who will clean the floor. It is called indirect because the utterance is about the question, but the real purpose of the utterance is about asking or requesting.

The felicity conditions of both of the utterances are fulfilled. The first explanation will describe the felicity conditions of representatives. The propositional contents are fulfilled for both representatives because the term of stating is for any proposition. The preparatory conditions for the first utterance (10a) are shown by S told about the reason for the assignment delay, and for the second utterance (11a) is proven by S gave a piece of information about the puddle. Both of the sincerity conditions are shown by the trust of S in the condition. The last conditions are also completed and proven through the effort of S to tell the actual condition.

The second explanation will explain the felicity conditions of directives form. The propositional contents are fulfilled because there will be a future act of H. The preparatory condition of the first utterance (10a) is explained by H status's

power to give an extension because H is a lecturer. Meanwhile, the second utterance (11a) is explained through the office boy's ability to clean it because it is his job. The sincerity conditions are described by the S's desire of H to fulfill the requests, which are in the first utterance (10a) to get the extension time and the second utterance (11a) to clean the floor. The essential conditions of both of the utterances are the same. The role of S has the efforts to make H does the action.

c. Representative and Commissive

The third combination of two speech acts is representative and commissive. In this part, the researcher also took an example of the combination of representatives\ and commissive. The utterance below (12a) is the relation between S and H is as a close friend. It means the social status between S and H is same, and the social distance is very close.

(12a) My lecturer just called and needs me to help him/her out. I'll text you when I'm done with them and tell you if I'm able to come back (Si6.1)

In the utterance above (12a), S used direct speech acts in both commissives and representatives because S delivered it directly in commissives and also representatives. The form of commissives is shown through promising, and the form of representatives is proven through stating. Look at the explanation below:

The felicity conditions for both of the utterances are fulfilled. The first explanation is about the commissives form. The propositional content is definitely completed because there will be future action of S which come back if S is able to back. The preparatory condition explained by the action of S has not already been

done because it is still in progress. The sincerity condition is fulfilled through S is willing to come back if the business with the lecturer has done. The essential condition described by the utterance that is said by S as S' efforts to make H believes it.

d. Question and Representative

The last combination of two speech acts is question and representatives. The researcher chooses an example of it. The example that the researcher has chosen is the utterance which has the different social status between S and H and also the unclosed relation between S and H. In the example, H has a higher status than S, and they don't have any close relationships because it is the relation between students and the staff of SAO.

(13a) *Hi, I can see you're a little busy, do you think I could make an appointment when things aren't so busy? I'm just enquiring about a potential scholarship application. (Si2.5)*

In the utterance above (13a), both representatives and questions are direct speech acts because S told it and asked it in a direct way. The felicity conditions of representative and question are fulfilled.

The first explanation will describe about the felicity conditions of representatives. The propositional content is exactly completed in the utterance above (13a) because stating is allowed for all propositional. Meanwhile, the preparatory condition is delivered by the reason why S came to the office for applying for a scholarship. The sincerity condition is also fulfilled through S

believed that there is a potential to apply it. The last is essential is proven by S delivered the actual condition of his purpose.

The following explanation is about the felicity conditions of the question. The propositional content is also completed because it is allowed for all propositions. The preparatory condition is fulfilled because the information will not be obvious without being asked. The sincerity condition is definitely completed because S includes a reason why S wants the information. The essential is proven by the attempt of S to get the information.

3. Three Kinds of Speech Acts

The researcher found in the use of phatic communion by Australian students, there are also combine three kinds of combination of speech acts in one utterance. The researcher found that most of the two types of combinations are dominated by representatives, expressive, and combined with speech acts with others. Below are three types of combinations found in the use of phatic communion by Australian students.

a. Expressive, Representative, and Directive

The first combination is dominated by expressive, representatives, and directives form. The researcher gets some utterances that include three forms of this speech act. To represent all of the utterances, the researcher takes an utterance (14a) to analyze the social variables and the felicity conditions. The social status between S and H is equal because they have the same role as the students. However, even they have the same role, the social distance between S and H is neutral because they

know each other, but they don't have any close relation. Meanwhile, for analyzing the felicity conditions, please look at the explanation below:

(14a) Sorry, excuse me, do you mind moving over a little bit, please? I just need to get to the whiteboard so I can write the materials from the whiteboard (Si7.4)

In this combination, S used direct expressive, direct representative, and also indirect directive. Both of the forms, which are expressive and representative are using direct speech acts because S delivered it directly. However, the directive is indirect speech acts because S intends to demand H for moving, but the physical form of the utterance is about giving a question.

In the utterance above (14a), the sentence begins with expressive speech acts through the apologizing form. The felicity conditions of this utterance (14a) are fulfilled. The utterance's propositional content is described in the way S interrupts H. S's awareness shows the preparatory condition if the interruption interferes with H as an offense. The regrets feeling by S for interrupting H in the form of sincerity condition. The essential condition is shown by the apology statement which said by S.

After delivering an apology, S continued the utterance with directive speech acts in the form of indirect. From the utterance (14a), it looks like a form of a question, but actually, it is a request to ask H for moving. From the utterance, we can see if the felicity conditions are completed. The propositional content is completed by the future action of H, which is moving over. The preparatory condition is proven by the condition of H, which is able to move. The sincerity

condition is delivered by S, who wants H to move. And the last essential condition is through the effort of S requests H to move over.

The last form is stating which includes to representative form. From the utterance above (14a), the propositional content is fulfilled because, in the statement form, it is allowed to use any proposition. Then the reason from S has a role in fulfilling the preparatory condition. The sincerity condition is completed through S believes that S can't see the materials because H is standing in front of the whiteboard. The last one, the essential condition, is fulfilled by S, who shows if H gives S an effect which is S can't see the whiteboard.

b. Expressive, Representative, and Commissive

The second form is the combination of expressive, representatives, and commissives. The researcher uses the utterance (15a) below to represent the second domination of using three forms of speech acts in Australian students' phatic communion. In the utterance (15a) situation, SS between S and H is equal because both of them are a student. However, SD between both of them is really close because they are a close friend. Also, the analysis of the felicity condition will explain in the explanation below:

(15a) Sorry guys, I am going to take this call because it's important. I might see you afterward. (Si6.2)

The utterance (15a) above used direct expressive through apologizing for form, direct representative by the information that is given by S, and also direct commissive through the promise which is provided by S.

In the utterance (15a), the felicity conditions are fulfilled. Like the utterance before (14a), the statement (15a) has the same beginning through the form of apologizing. The propositional content of the statement is described as S wants to leave H because of a reason. The preparatory condition describes when S leaves because S's offense is in the middle of their meeting. The sincerity condition is shown through S's regrets that S should leave H because of an urgent thing. The essential condition is definitely completed because there is an act from S to ask for an apology.

After the apologizing form, there is the form of representatives through the utterance of the reason why S should leave. The felicity conditions of this form were also completed.

The propositional content is exactly completed because in stating form is allowed for any proposition. The preparatory condition is completed through S told the evidence why S should leave. S also said that it is essential to that completed the sincerity condition. The essential condition is about the way S represents if the condition is an actual condition.

The last is the part of commissives through promising. The propositional content is an action of S that said S would be back afterward. The preparatory condition is shown through that the act of S has not already been done. The sincerity condition about S is willing to back after the business has done. And for the last, the essential condition is shown through the effort to make H believes that S will back soon.

b. Indonesian Students

In the use of phatic communion by Indonesian students, various kinds of speech acts were found. Of the six types of speech acts, namely representative, directive, question, commissive, expressive, and declarations which are proposed by Searle (cited in Parker. et al., 2014), Indonesian students used almost all types, from a kind of speech acts to combining one with another speech acts. The following table describes the number of speech acts used in phatic communion by Indonesian Students:

Combination Speech Acts	S1	S2	S3	S4	S5	S6	S7	S8	S9	S10	S11	S12	S13	S14	S15	Total	%
1 Speech Act	3	2	5	1	3	-	-	4	-	2	1	1	4	-	1	27	23.3%
2 Speech Acts	5	2	2	7	5	4	5	3	4	5	7	3	2	2	5	61	52.6%
3 Speech Acts	-	3	1	-	-	2	3	1	3	1	-	4	2	4	2	26	22.4%
4 Speech Acts	-	-	-	-	-	1	-	-	1	-	-	-	-	-	-	2	1.72%
5 Speech Acts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6 Speech Acts	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Total	8	7	8	8	8	7	8	8	8	8	8	8	8	6	8	116	100%

Table 1.2 Frequency of speech acts in phatic communion by Indoneian students

Based on the frequency of speech acts occurring in the speech set data, it is known that Australian students more often use two kinds of speech acts (61 sets of speech acts: 52.6%) in the phatic communion phenomenon. Meanwhile, the results of using speech acts of 3 types (26 sets of speech acts: 22.4%) differ slightly from the use of speech acts of 1 kind (27 sets of speech acts: 23.3%). In addition, there is one utterance that used four kinds of speech acts. All the types of speech acts are

found in the phatic communion that Australian students use except declaration. It is because a student's status doesn't have much authority to make an important and big decision. So, there will be representatives, directives, commissives, expressive, and questions. Speech acts produced from phatic communion by Indonesian students will relate to felicity conditions in the situation given by the researcher and social variables that influenced the use of phatic communion.

1. One Speech Act

Indonesian students conveyed phatic communions, including using one kind of speech act. The researcher found 27 sets of speech acts in the data. The use of one type of speech acts occupies the second position of the overall data obtained. The kinds of speech acts used include representatives, directives, and questions.

a. Question

The first single form of speech act that was used in phatic communion by Indonesian students questions. From the data results, there are some results that provide a single question. Nevertheless, the researcher only uses one utterance to represent all of the results because all of the question forms are direct speech acts. Besides, the social variables contained in the results are the same as the utterance below. The researcher takes the utterance (16a) from the situation that happened between a student and a lecturer. In this situation, H has a higher status than S because the person who has the role as H is the lecturer. Meanwhile, SD between S and H is neutral. The further explanation will be explained below:

(16a) *Ada yang bisa saya bantu, pak?" (Si3.5)*
(Is there anything that I could help, sir?)

The utterance (16a) above used question form specifically in a direct speech act. The felicity conditions of the first situation (16a) have been completed. The propositional content was completed because, in the form question, any propositions have been included. The preparatory condition is fulfilled by the condition that showed if H will not provide the information without being asked. The sincerity condition is also fulfilled through the condition that showed if S wants the answer by S asked the utterance. The last one, the essential condition also completed through the efforts of S to get the information by asking.

b. Representative

Besides question, there is also single representative which produced by Indonesian students. The researcher only chooses one utterance over all the data results of single representatives. Even though the single representatives came from many situations, the researcher will only provide one utterance to represent all of the answers because they have the same felicity conditions. The researcher takes the utterance (17a) from the situation that happened between SAO staff and the student. For the SS, the SAO has the higher status because he is older than S (the student). Moreover, SD between both of them are as stranger. For the further explanation, look at the explanation below:

(17a) *Assalamualaikum Pak/Bu, saya ada ingin menanyakan perihal... (Si2.2)*
(Assalamualaikum sir/maam, I want to ask something about..)

The utterance used direct representative in the form of direct speech act. S used the representative form, which is explaining. S explained the purpose of asking

H directly. For the utterance (17a), the felicity conditions have been completed. The propositional content is automatically fulfilled because in stating form, any proposition is allowed. The preparatory showed through S has a reason for the proposition. It is proven by S's action through he talked to H because S wants to ask about the application. The sincerity condition also fulfilled through S believes that H is the right person for asking about the application letter. The essential condition is proven by S's efforts to deliver the actual reason why S's come over H because H is the proper person who can solve about the proposition.

c. Directive

The next single form of speech acts in phatic communion by Indonesian students is directives. There are a few utterances from any situation which included in single directives form. In this part, the researcher will analyze two utterances to represent all results of directives utterances. Each utterance will represent both of the forms of speech acts which are indirect speech acts (18b) and also direct speech acts (19a). the situation behind both of the utterances (18a, 19a) happened between organization mates, which has neutral SD and has equal SS between both of them. For the explanation of the felicity conditions, look at the example below:

- (18a) *Waw, udara disini terkena polusi asap rokok ya.
Kayaknya lebih baik kalau asapnya nggak ada.
(Si8.7)
(Wow, the air here is exposed to cigarette smoke
pollution. I think it's better if the smoke isn't there.)*

The utterance (18a) used indirect speech acts. Physically, it looks like a representative form, but actually, the reality it is directives form. S uttered to make H stop smoking in the meeting room. It means the utterance called sarcasm or satire.

Then, the felicity conditions of the utterance are fulfilled. The proposition content will show through there will be an action of H, which is to put out the cigarette through S's utterances. The preparatory is proven by there will be possible H to put out the cigarette by his own accord. The sincerity condition is obviously proven by the utterance if S wants H to put out the cigarette because it makes the atmosphere feel uncomfortable. The essential condition is about the S's effort to satirize H to put out the cigarette.

(19a) *Ayo salaman dulu biar gak salah paham, kakak adik gak boleh bertengkar yaa. (Si11.1)*
(Let's shake hands first so that you don't misunderstand, there is no fight between brothers and sisters, okay?)

Meanwhile, the second utterance (19a) above is using direct speech acts. The word “*ayo*” is one of the elements that shows if the utterance is directives. For the felicity conditions, the utterance (19a) was also completed. First, the propositional content of the utterance is shown by the utterance of S, which want that both H don't fight anymore. The preparatory condition shows through the possibility of both of them to make up after S uttered and asked them to do that. The sincerity condition is clearly shown by S's desire to make them good. The essential condition is automatically fulfilled through the utterances of S, which shows if it is S's effort to make them good.

d. Expressive

The last single speech act of phatic communion by Indonesian students is expressive. Expressive is the least single speech acts over all the results. From all of the data results, the researcher only found one kind of expressive: indirect speech acts. The utterance (20a) below will represent the realization of single expressive speech acts in Indonesian students' phatic communion. The researcher chooses the utterance (20a) that happened between the student committee and the freshman. It can conclude that for the SS, S has a higher status than H. meanwhile, SD between S and H is as the stranger. For the explanation of the felicity conditions, look at the utterance below:

(20b) *Untung ya, kamu masih bawa hidungmu! (Si13.7)*
(Luckily, you still bring your nose!)

The utterance (20a) above is kind of indirect expressive. The form is about mocking. Physically, it looks like a representative form of specifically, it looks like a state, but the fact is not.

For the utterance (20a) above, the felicity conditions are fulfilled. The propositional content is proven by the omission done by H. the preparatory condition provided by S realized that he is the person who can reprimand H. The sincerity condition is shown through S believes that H omitted the rules that cause S to reprimand H. for the last, the essential condition is proven to the utterance that shows if H should bring the equipment the next day indirect utterance.

2. Two Kinds of Speech Acts

Other than that, the use of speech acts in the application of phatic communions, Indonesian students also combine two types of speech acts in the phatic communion. The researcher found 61 sets of data of two combination speech acts in phatic communion by Indonesian students. The researcher has chosen the most combination that is often used by Indonesian students. Look at some combination of two speech acts below:

a. Question and Representative

The first form of combination between two speech acts is question and representatives. The researcher found many utterances of the application of both of them. The researcher decides to take one answer for representing all of the answers, and it will take from the most proper answer.

The utterance (21a), which has been chosen below, is from the situation that happens between a close friend. That means SD is really close and SS is neutral. To know the felicity conditions, look at the explanation below:

(21a) *Hai apa kabar? Kamu sakit? Sakit apa? Kok bisa sih? Cerita dong kenapa? Terus sekarang keadaannya gimana? Beneran udah sehat? Yauda kalau udah sehat. Jaga Kesehatan yaa. (Si1.7)*
(Hi, how are you? Are you sick? What illness did you get? How come? Tell me why? How is the situation now? Are you really healthy? Alright if you're okay and you're healthy now. Take care of your health)

The utterance (21a) is used directly in both of the forms, either representative or question. Based on the utterance above, there will be two components of felicity conditions: question form and representative form. For the

question form, the felicity conditions are fulfilled. It is proven by the term of question that allows any proposition. Meanwhile, the preparatory condition is shown through S's question about what disease strikes her close friend. The sincerity condition is also proven by the question that tells if S wants to know H's condition and H's disease. Meanwhile, the essential condition was also provided through S's efforts for asking the condition.

Besides the question form, the felicity condition for the representative form was also fulfilled. The propositional content is automatically completed because it allows any proposition. The preparatory condition is shown by S's intention that ask H to take care because S has been sick before. The sincerity condition is completed because it is proven by the utterance that S wants H to take care of himself because of her condition. For the last, the essential condition is shown by S's concern of H's condition.

b. Expressive and Directive

The second form of combination is expressive with directives form. The researcher only provides one utterance over all of the answers to represent the combination. The situation that has chosen by the researcher happened between a student and another student. The SS has the same social status, however for the SD, they don't know each other, and that means they are strangers. For the felicity conditions, look at the explanation below:

(22a) *Kak kelihatannya kamu seorang fotografer, minta tolong fotoin dong. (Si15.1)*
(Bro, you seems like a photographer, please take a photo please)

From the utterance above (22a), a first form is an expressive form that delivers as an indirect giving compliment. It is complimenting because S mentioned the photographer to compliment H. for the felicity conditions, it didn't complete. The propositional content is fulfilled, but the preparatory is not completed. It is because there is no evidence about the reality for the ability of H's photograph skill. The sincerity condition completed through S believes in H's skill in photography. For the last, the essential condition is proven by S's efforts to make sure that H's confidence so that H wants to follow S's desires.

For the directive form, the felicity condition was completed. The propositional content is fulfilled if H will take the picture after being asked by S. the preparatory condition is proven by H is able to take the picture. The sincerity condition is automatically completed because S wants H to take a picture of his class by the utterance. The last essential condition is the effort of S to get H to take a picture.

c. Representative and Commissive

The third combination is representatives with commissives. The researcher also provides one utterance over all the answers to represent this combination. From the utterance that the researcher has chosen, it took from the situation between close friends. It means SS is neutral because they have the same role as a student, and SD is really close. To know the felicity condition, look at the explanation below.

(23a) *Bentar ya guys, aku ada perlu sama dosenku, jaketku aku tinggal kok. (Si6.1)*
(Wait a minute, guys, I should meet my lecturer, Don worry I leave my jacket, here.)

The first explanation will be about representatives. In this representative form, the felicity conditions are completed. First, the propositional content is clearly fulfilled by any proposition. Second, the preparatory condition was also completed because S uttered the fact, and there is evidence through the lecturer's phone call (look at situation 6). The sincerity condition is proven by S's believes that the lecturer calls for the urgent thing, so that's why S should go. The essential condition is shown through the actual action after getting a call from the lecturer.

The next felicity conditions are about commissives form. In the utterance (23a) above, S using indirect speech acts of the utterances. It shows if the "jacket" will be a guarantee that S will be back after the business. For the felicity condition, it has been completed. The propositional content is fulfilled through the proof that there will be future action which shows if S will be back by leaving the jacket as the guarantee. The preparatory is shown through S is able to come back, and it is proven by he was leaving the jacket. The sincerity condition is also proven for the same reason as before. And the last, the essential condition is also fulfilled because leaving the jacket as the guarantee counts as an attempt to make H believes what S has uttered.

d. Commissive and Directive

The last combination is about commissives with directives. In this part, the combination is taken from the situation that happened between students and another student, which is a stranger. So, the SS is neutral, but SD is so far because they are strangers. For the felicity conditions, look at the explanation below:

(24a) *Mbak, tolong fotokan kami dong, nanti aku fotokan balik deh. Hehe. (Si15.6)*
(Sist, Help me to take a picture of us. After that, I will take a picture of you hehe.)

The first explanation belongs to directives. The felicity conditions of directives are fulfilled. For the propositional content, it completed through there will be an action of H after being asked by S. then, the preparatory content also fulfilled because H is able to take the picture because it is easy things to do. The sincerity condition is proven by the utterance that S wants H to take the picture. The last one, the essential condition, is fulfilled clearly because S has uttered what S wants and counts it as an attempt to get H to take the picture.

Meanwhile, the felicity conditions of commissives didn't complete. The propositional content is fulfilled by the utterance uttered by S to take the picture for H, but the preparatory condition was not. It is because H didn't want S to take a picture. After all, H didn't have any business because of that. The sincerity condition is fulfilled because S is willing to take a picture of her. However, the essential condition didn't fulfill because the utterance was only used to support the directives form.

3. Three Kinds of Speech Acts

The next explanation is about Indonesian students produced phatic communion using three kinds of speech acts. The researcher found 26 sets of speech acts in the data. the most encountered combination three speech acts are the combination between representatives, question and expressives, and also the combination between expressives, representatives and directives.

a. Representative, Question, and Expressive

The first combination is between representatives, questions, and also expressive. The researcher has chosen two utterances below to represent all of the answers that used the same combination. However, for the specific component, each utterance below provides the different SS and also SD. For the first utterance (25a), the situation happened between the student committee and freshman. Meanwhile, for the second utterance (26a), the situation between SAO staff and the students. It means SS between both situations is inversely proportional. In the first situation (25a), S has a higher status than H. In contrast, in the second situation (26a), S has a lower status than H. nevertheless, both of the utterances used the opposite SS. They have the same SD, which is a stranger.

For the next explanation, it will discuss each felicity condition of the utterances. Look at the explanation after the utterances below:

- (25a) *Hari ini ada kegiatan untuk menulis dan mencatat. Kalau kamu nggak bawa buku dan alat tulis, kamu mau pakai apa? Kebiasaan pinjem dari masa SMA jangan dibawa ke kampus! (Si13.5)*
(Today, there are schedules for writing and taking notes. If you don't bring books and stationery, what are you going to wear? Don't take your borrowing habits from high school to campus!)
- (26a) *Assalamuallaikum, permisi bapak/ibu. Mohon maaf pak/ ibu mengganggu, permisi pak/bu saya mau mendaftar beasiswa. Jika masih sibuk saya bisa menemui bapak/ ibu kapan ya? Baik pak/ bu. Terima kasih (Si2.7)*
(Assalamualaikum, Excuse me, sir/ma'am. Sorry for bothering. I want to apply for scholarship. if you're still busy, what time that I can meet you sir/ma'am? Thank you.)

For the first utterance (25a), the first form is representative through stating. The felicity condition of this part was completed. The propositional content is automatically fulfilled because the representative is for any proposition. The preparatory condition is proven through the time when S uttered the utterances that S said if there will be the written and note-taking activities. The sincerity condition is shown through S uttered the statement because he is the student committee. For the essential condition, the last is fulfilled because what S stated is the actual schedule of the event.

The next part is about the question. The question also used any proposition to fulfill the propositional content. The preparatory condition is completed because S will not get the answer without being asked. However, the two last felicity conditions are not completed by the utterance. The sincerity condition didn't complete because S asked the question but not forgetting the information. The essential condition automatically didn't complete because the sincerity didn't complete. The conclusion of this part is the felicity conditions didn't complete.

The next part is expressive. It kinds of mocking but also a warning. The propositional content is the future event that warned H not to bring the high school's bad habit. The sincerity condition is also fulfilled because S thinks that the bad habit will occur and it is not H's interest. The essential condition counts as an undertaking of S to remind H because it is not H's interest.

For the next utterances (26a), the first form is representatives. For the felicity conditions, it is completed by all the components. The propositional content

is clearly completed because in stating form, it allows using of any proposition. The preparatory condition is also fulfilled because it shows the reason by telling why S interrupted H, which is S wants to register for the scholarship. Sincerity is also completed by S believes that S is in the right place to ask about the scholarship. Then, for the essential condition, it is shown by S's effort to represent and tell the actual condition by telling if S needs some help for registering it.

After representative, there is a question form which related to the form before. In this part, the question form also allows all propositions to fulfill the propositional content. The preparatory condition is also completed because S's question will never provide a piece of information without being asked. The sincerity condition is also fulfilled because, by the utterance of S, it seems that S wants the information about the willingness of H to help him in the process of registration. The essential condition is also completed because by asking, the effort counted as an attempt to elicit the information about the scholarship.

The last form is expressive through thanking form. Different from the two utterances before, in this part, the felicity conditions are not completed. The propositional content didn't fulfill because there is no action by H before. The preparatory condition is also not completed because there is still no action by H like propositional content. Meanwhile, both sincerity and the essential condition are completed because the sincerity condition is shown by the gratefulness feeling to H from S, and the essential condition is also proven by the expression of gratitude from S.

b. Expressive, Representative, and Directive

For the second combination and also the top second of the most encountered three kinds of speech acts, there is the combination between expressive, representatives, and directives in an utterance. For this combination, the researcher also uses two utterances to represent the combination. However, there is also a difference between SS and also SD. From the first utterance (27a), the situation happened between a student and a lecturer. So that, H has a higher status than S, and SD between them is neutral. Meanwhile, for the second utterance (28a), the situation happened between the classmates. That's why they have the same SS and SD between both of them are close.

For the next explanation, it will discuss about each felicity condition of the utterances. Look at the explanation after the utterances below:

- (27a) *Mohon maaf sebelumnya pak, untuk tugas minggu lalu saya belum mengerjakan dikarenakan (alasan tidak mengerjakan). Apakah saya bisa mohon perpanjangan waktu?* (Si9.5)
(Sorry in advance sir, for last week's assignment I have not done it because (the reason). Can I ask for an extension of time?)
- (28a) *Hei minggir dong, aku mau mencatat nih. Mengganggu saja deh.* (Si7.3)
(Hey, move please! I want to take a note. You bother me!)

For the first utterance (27a), it used an expressive form, which is apologizing. The propositional content is fulfilled because S's past act, S, didn't finish the task that makes him apologize. The consciousness also completes S's preparatory condition that S realized if not completing the task is a mistake. The

sincerity is also completed because of the regret feeling that was uttered by S because of her mistake. The essential condition is shown through the utterance of apologizing. From all of the explanations, it means that the felicity conditions are fulfilled.

After the expressive form, there is a representative form after the expressive or the apologizing part. The representative form is delivered through the form of state. The felicity conditions in this utterance (27a) have been completed. The propositional content is automatically completed because it is suitable for all propositions. The preparatory condition is fulfilled because the utterance contains why S asked for an additional time for the assignment. The sincerity condition is fulfilled through S believes that she can't complete the assignment because there is actual evidence that she has done. The essential condition is about the effort that S told the honesty for the reasons.

The last form is about questions. Through the utterance, the felicity conditions have been completed. The propositional content has been completed because in question form, and it allows to use of any proposition. The preparatory condition has been completed by the question which describes if there will not provide the answer from H If S didn't ask. The sincerity condition is also fulfilled because S wants to know if H gives him the additional time or not. The essential condition has also been completed because the efforts or the act of counts as an attempt to get the information about the additional time.

Meanwhile, it is also applied in the second utterance (28a). The second utterance also completed the felicity conditions. The first felicity conditions are

about directives. The propositional content has been fulfilled because there will be an action of H after S asked H to move. The preparatory condition is also completed because H is able to move. The sincerity condition is completed, and it is shown by S wants H to move by the utterance. The preparatory condition is proven by the effort of S to get H to move from in front of S.

After the directive form, there is a representative form. The felicity conditions of representatives have been fulfilled. The propositional content is automatically fulfilled because it allows any proposition. The preparatory condition is also completed because it contains a reason why H should move. The sincerity condition is proven by S believes that H is the one who will be asked to move by her because she can't see the object because of H. and the last, the essential condition also fulfilled because there is an utterance as the effort to make H moves.

The last form is about expressive. It kinds of mocking and yelling from S to H. the propositional content is proven by the mistake made by H. the preparatory condition provided by S realized that he is the person who can reprimand H. The sincerity condition is shown through S's believes that H stood in the wrong place that causes S to reprimand H. for the last, the essential condition is proven to the utterance that shows if H should move to the proper place.

c. Four Kinds of Speech Acts

The researcher found in the use of phatic communion by Indonesian students, there are also combine three kinds of combination of speech acts in one utterance. The researcher found 2 sets of data of four combination speech acts in phatic communion by Indonesian students. The researcher has chosen the most

combination that is often used by Indonesian students. Look at some combination of three speech acts below:

a. Expressive, Representative, Directive, and Commissive

For example, the researcher uses the utterance of a combination of four kinds of speech acts. The researcher provides the utterance from situation 9, which happened between student and lecture. H has a higher status than S., and the SD is neutral. For the following explanation, look at the utterance below:

(29a) *Bu, saya *nama* dari kelas A5 sebelumnya saya mau minta maaf bu saya dan teman teman belum bisa menyelesaikan tugas yang ibu berikan minggu lalu, apakah kami masih bisa mengumpulkan tugasnya di luar deadline bu, kami akan mengumpulkan sesegera mungkin. Terimakasih. (Si9.2)*
*(Ma'am, I am * name * from class A5. I want to apologize that my friends and I have not completed the assignment that you gave last week. Can we still collect the assignments outside the deadline ma'am? we will collect them as soon as possible. Thank you.)*

For the first utterance (29a), it used an expressive form which is apologizing. The propositional content is fulfilled because there is a past act by S, which is S didn't finish the task that makes him apologize. The preparatory condition is also completed by S that S realized if not completing the task is a mistake. The sincerity is also completed because of the regrets feeling that uttered by S because of her mistake. The essential condition is shown through the utterance of apologizing. From all of the explanations, it means that the felicity conditions are fulfilled.

Besides apologizing for form, there is also another expressive form which is thanking form. Different from the two utterances before, in this part, the felicity

conditions are not completed. The propositional content didn't fulfill because there is no action by H before. The preparatory condition is also not completed because there is still no action by H like propositional content. Meanwhile, both sincerity and essential condition are completed because the sincerity condition is shown by the gratitude feeling to H from S. The essential condition is also proven by the expression of gratitude for H to give her the attention.

After the expressive form, there is a representative form after the expressive or the apologizing part. The representative form is delivered through the form of state. The felicity conditions in this utterance (29a) have been completed. The propositional content is automatically completed because it is suitable for all propositions. The preparatory condition is fulfilled because the utterance contains why S asked for an additional time for the assignment. The sincerity condition is fulfilled through S believes that she can't complete the assignment because there is actual evidence that she has done it. The essential condition is about the effort that S told the honesty for the reasons.

The third form is about commissive. The felicity conditions are also completed. It is proven by there will be a future action which described if S will collect it soon. The preparatory condition is shown by the promise, which is collecting has not already been done. The sincerity condition is shown by S is willing to collect it because it should be done by S as a student. The essential condition is also completed because S tries to make H believe her promise about collecting the assignment.

The last form is about the question. Through the utterance, the felicity conditions have been completed. The propositional content has been completed because in question form, it allows to use of any proposition. The preparatory condition has been completed by the question, which describes if there will not be an answer from H If S didn't ask. The sincerity condition is also fulfilled because S wants to know if H gives him the additional time or not. The essential condition has also been completed because the efforts or the act of counts as an attempt to get the information about the additional time.

2. The Forms of Phatic Communion

This part provides the forms of phatic communion that are found in the results of the data in Australian and Indonesian students. Each culture will be applied in four forms of phatic communion.

a. Australian Students

In the realization of phatic communions conducted by Australian students, the researcher found 139 sets of phatic communions used by Australian students. The following table is a description of the total number and frequency of the form phatic communion.

Forms	Si1	Si2	Si3	Si4	Si5	Si6	Si7	Si8	Si9	Si10	Si11	Si12	Si13	Si14	Si15	Total	%
RW	8	7	-	2	-	-	6	7	4	-	4	-	4	5	8	55	39.5%
ST	7	-	-	4	-	-	-	1	-	3	-	-	1	-	-	16	11.5%
SC	2	3	8	-	3	6	2	4	1	5	-	8	4	-	3	49	35.3%
MW	-	5	-	-	4	-	1	-	2	-	2	-	-	5	-	19	13.7%
Total	17	15	8	6	7	6	9	12	7	8	6	8	9	10	11	139	100%

Table 2.1 Frequency of the phatic forms by Australian students

Based on the frequency table above, the researcher gets the frequency results for each form of Australian students' phatic communion. Australian students often use ritual words of phatic communion rather than another (55 sets phatic communion: 39.5%). They also often used supportive chat, with the results is not far from ritual words (49 sets phatic communion: 35.3%). Then, the results of the standard of topics and meaningless words are almost the same. The results of meaningless words (19 sets of phatic communion: 11.5%) are slightly more than standard topics (16 sets of phatic communion: 13.7%). The realization from each form of phatic communion by Australian students will be explained below.

1. Ritual words that are exchange when people meet

This form of phatic communion is often called a greeting phenomenon. It can be verbal or non-verbal forms. The researcher found 55 sets of data of ritual words from all of the results by Australian students. Look at the following examples below:

- (1b) *"Hi, how's it going?....." (Si13.7)*
- (2b) *"Excuse me,....." (Si2.4)*
- (3b) *"Hello....." (Si2.7)*
- (4b) *"Sorry to bother you....." (Si14.3)*
- (5b) *"Good morning....." (Si14.7)*

In the data results, the researcher found five kinds of ritual words used by Australian students. For example (1b), that ritual word is used to start the conversation when people meet. In that utterances, it is used for greeting from the committee (S) to the freshman (H). It means that they don't have a close relationship because that is the first time they meet. S looks so informal to use that utterance

because S has a higher status than H. That means in the example (1b), it can be used for le who older than S or people who has a higher status than S, but it is not the best choice because it is impolite to apply in both of them.

For example (2b), the ritual word is a common thing to say in our daily lives. The form of the example (2b) can be used for all ages of the interlocutors. It is used to start the conversation before going to the main goal of the conversation. It is often used before asking something to the person we don't know well before or being a stranger. It is also used for interjection to the interlocutors—the use of the ritual word in the example (2b) in the form of interjection. In situation (2b), it shows if S asks for help from H. However, H has a lot of work to do. That's why S tries to interject H with that ritual word before asking about S's desires.

The next example (3b) is the common greeting for starting the conversation, asking for something, interjecting people, etc. The use of "Hello" has many functions depends on the situation. If in the example (3b), it is used for interjection because S needs H's helps, but H seems busy.

Then, the next example (4b) is kind of very polite form of ritual words. People will speak like it (4b), when H is someone who has a higher status from them or the people who or someone who does not have close relationships with S. the form of the example (4b), the situation makes S says that because the relation between S and H is as a stranger. So it is the best choice to say before starting the conversation with someone we don't know well.

The last form of ritual words (5b) is also the best choice to say before starting the conversation. It is a form to greet someone depends on the time. It also

can be used for all ages of H. like the example (4b) above; this ritual word is appropriate if S and H do not have a close relationship between each other or as a stranger. This example (5b) is suitable for all situations, conditions, or if H is younger or older than S.

2. Standards topics of conversation

The second form of phatic communion is the standard topics of conversation. It usually starts with the light topics before going to the main goal of the conversation. The researcher found 16 sets of data of standard topics of conversation by Australian students. Look at the following example of the results below:

(6c) *How are you feeling?*... (Si1.2)

(7c) *Guys, I've got a story* (Si4.5)

(8c) *So, what's everyone doing on the weekend?* (Si10.3)

In the data above results, the researcher takes the top three for the best answers of standard topics of conversation by Australian participants. In example (6b), it shows if S asks for the health condition of H. the situation that given in the example (6b) is also related to the standards of topic conversation produced by S. Asking for health to the interlocutors is kind of the light topics that we can use before going to the focused one. That's why it always produces by S after they greet H.

The next example (7b) is a standard topic often produced when S wants to start gossiping. Sometimes, the conversation is not only started with asking for health or weather. It can be started with an unfocused conversation, and one

example is gossiping. That gossiping utterance (7b) is a standard topic because gossiping is one example of light topics. People will never think too much to make gossip because it depends on another's story, not depends on S.

The last example (8b) is a kind of standard topic that we often meet in our daily life. Asking for a weekend is one of phatic communion that has a purpose of ice breaker. Depends on the situation in the example (8c), S produces the utterance because S wants to break the silence between S and H. So, the utterance above shows the main goal of standard topics is as an ice-breaker.

3. Supportive chat

The third form of phatic communion is called supportive chat. Supportive chat is a kind of phatic communion that delivers minimum information, but there is full solidarity and empathy. The researcher found 49 sets of phatic communion that included in the supportive chat. Look at the example below:

(9b) *I appreciate your view on the matter, however (Si5.5)*

(10b) *Congratulations on your big win! (Si12.2)*

(11b) *That's okay,.. (Si13.4)*

(12b) *...Thank you so much! (Si15.6)*

There are a lot of examples that the researcher found in the results of the data. However, the researcher chooses the best answer and divided all of the results into four categories, and each category is represented by the examples above (9b,10b,11b,12b).

In the first example (9b), it kind of supportive chat that shows if S gives respect to H. based on the situation of the example (9b), the situation told that S wants to interrupt H with S idea. It kind of the form of disagreement but in a polite

way. S wants to interrupt H, but S wants H to feel appreciated before S delivers other ideas. It shows that the utterance (9b) not only has a meaning for appreciating but also there is an empathy that is given by S to H.

In the second example (10b), the utterance is a common thing for congratulating someone's success. The utterance (10b) is not just an utterance. There is a respectful remark for someone's happiness. By saying that (10b), S shows that S was happy too for H's success. The happy feelings can be called showing solidarity for the interlocutors.

In the third example (11b), it is also a common utterance in our daily life. It looks like a simple utterance from S to H. Still, actually, it has a lot of meanings for H. based on the situation of the example (11b), the situation is described as a kind of stressful moment for H.. In comparison, when S said the utterance (11b), H will feel better after what S said to H. it is a sign of solidarity by only say the utterance above.

In the last example (12b), the utterance can be delivered for all circles. From the form, it is a simple thing that maybe people will say every day. It kinds of supportive chat because when S said it to H, H will feel if S respects H. there is a lot of situation of the data that will be responded by the example (12b). When S wants to ask for help from the H. if S said the utterance when S asked for help, H will feel happy because their work is appreciated. So that's why it is called a supportive chat because the simple utterance creates a lot of empathy and solidarity.

4. Meaningless words or misunderstood

The final form of phatic communion is meaningless words or misunderstood. This form of phatic communion usually is used with the way make the utterance as softening satire. It used to ask for help or deliver a message but try to make it polite and smooth. Sometimes H can't get the meaning of the message quickly. The researcher found 19 sets of data of meaningless words. From all of the results, the researcher picks the best utterances. Look at the examples below:

(13b) *I'm just wondering if I could get an application letter when possible, please (Si2.1)*

(14b) *Excuse me! (Si7.1)*

(15b) *..We are all grown... (Si11.7)*

(16b) *Hey, just to give you a heads up, there's a puddle just there, just wouldn't want you to slip. (Si14.2)*

Depends on the first example (13b), S and H's relation is as students and the student association office committee. The utterance (13b) happens because S needs H's help, but S doesn't feel good enough to bother H directly. That's why S delivers the message indirectly, like the example (13b). S used "wondering" to replace S's ways of asking for help but indirectly, S requests for H's attention to help S.

The following example (14b) is one of the common utterances. The form of the utterance (14b) above is a kind of ritual word too. However, based on the situation presented in the example (14b), it can represent meaningless words. Because in the case, S was faced with an uncomfortable situation caused by H. in the utterance "Excuse me" means to ask H to move. S doesn't need to say too much because, by the statement (14c), it directly implies if S wants H to move. That's why it can represent meaningless words because S only said the common thing for asking H to move.

The next utterance (15b) is one of the examples of meaningless words. From the utterance, S does not intend to convey that We are all grown. The meaning of S's statement is to ask his friend to do work professionally. This is done indirectly as a form of refining S's request to H. it can make H misunderstood the statement if S does not include the following statement after the utterance (15b)

The last example (16b) is also indirectly utterance. It is meaningless because if H doesn't understand what S means, H will realize it as information. However, it is a form of S's utterance to ask for H's help to solve the problem. That's why it can be said as misunderstood words because if S can't receive it clearly, the meaning will change.

b. Indonesian Students

In the realization of phatic communion produced by Indonesian students, the researcher found 134 sets of phatic forms used by Indonesian students. The following table is the description of the total number and frequency of the phatic forms.

Forms	Si1	Si2	Si3	Si4	Si5	Si6	Si7	Si8	Si9	Si10	Si11	Si12	Si13	Si14	Si15	Total	%
RW	2	8	2	5	-	-	7	-	2	2	3	3	-	4	4	42	31.1%
ST	1	-	-	8	-	-	-	-	-	5	-	-	-	-	-	14	10.4%
SC	-	2	6	-	1	6	1	1	6	1	4	8	-	-	4	40	29.6%
MW	6	-	-	-	3	-	2	7	1	4	5	-	8	1	2	39	28.9%
Total	8	10	8	13	4	6	10	8	9	12	12	11	8	5	10	135	100%

Table 2.2 Frequency of phatic forms by Indonesian students

Based on the frequency table above, the researcher got 135 sets of data of phatic forms produced by Indonesian students. From the data results, three of the

forms have almost the same number for the results. The most phatic form of all is ritual words (42 sets of phatic communions: 31.1%). The second is supportive chats (40 sets of phatic communions: 29.6 %) and followed by a meaningless word which the results are slightly different (39 sets of phatic communions: 28.9%). The last is standard topics of conversation (14 sets of phatic communions: 10.4%). The realization of the phatic forms by Indonesian students will be explained below.

1. Ritual words that are exchange when people meet

In this part of phatic forms, the researcher gets 42 sets of phatic communions from Indonesian students. This part is the greatest number of phatic forms from all the data of phatic communion. Look at the examples below:

(17b) *Assalamualaikum Pak/Bu*, (Si2.2)

(18b) *Hey guys!* (Si4.4)

(19b) *Permisi pak*, (Si9.8)

(Excuse me, Sir.)

(20b) *Mohon maaf mas* (Si14.3)

(Sorry, bro..)

From all of the data results, the researcher chooses four common ritual words that Indonesian students use. For the first results (17b), it is the common utterance that is often to find in Indonesia. The utterance is about the form of greeting by the moslems. Because the majority of Indonesian are Muslim, that's why this form of greeting is easy to find in Indonesia. Based on the utterance situation (Si2.2), it used to greet the person which older than S. However, in this form of greeting, it can be used for all interlocutors circle, starts from the old one until the one who is younger than S.

The second utterance (18b) is the most common greeting form for all cultures. Besides Australia, Indonesian also use this form of greeting in their daily life. We all know that this form of phatic communion is used before going to the conversation's purpose. Nevertheless, even it is the common form which is easy to find in Indonesian, It is only used when S is older or the same age as H. we can see from the example, the situation in the example (18b) is about when the interlocutors are S's friends which means that they have the same age.

The third utterance (19b) is also a common form of ritual words that most people in the world use. The use of this greeting form is also available for all interlocutors. We can use the form for people who are older or younger than us. It is often used if S and H know each other, but they do not have any close relationship. For example, like the utterance above (19b). The situation described if the utterance happened between S as the students and H as the lecturer. S used the utterance to show if S is a polite person because the utterance is a kind of polite form of greetings.

The last utterance (20b) is the most polite form of ritual words. The form is using the apologizing form. Usually, it is used if H has a higher status than S or for someone who is considered a stranger of S. Like the last utterance above (20b), H is a stranger for H. the situation told if S as a student and H as an office boy. Both of them are strangers to each other. That's why the utterance (20b) is a good choice to use because it is a polite form for talking to someone who is stranger to S.

2. Standards topics of conversation

The second result is about standard topics of conversation. The utterances that are often used before the main conversation by Indonesian students are different from Australian students. In this part, the researcher found 14 sets of data of phatic communion about standard conversation topics. Unlike the Australian, the researcher only found the two top common phatic communions used as standard topics of conversation. Look at the example below:

- (21b) *Hey! Kalian udah liat story nya si X belum?* (Si4.6)
 (Hey! Have you seen the story that belongs to X?)
 (22b) *Hai apa kabar?* (Si1.7)
 (Hey, How are you?)

The researcher found that the most common phatic as standard topics are gossiping in the data results above. We can see the first results (21b). The situation of the utterance (21b) is in the middle of gossip. Even it's not in the middle of gossiping time, Indonesian students often use gossip as standard topics in any spare time of conversation.

Meanwhile, the second utterance (22b) is the second top result of the conversation's standard topic. It is also the general form of standard topics. It is about asking for health or also asking about feelings. This form is included as the lightest form of standard topics.

3. Supportive chat

This part of phatic forms is the top second of the phatic forms, which Indonesian students included in phatic communion. The researcher found 40 sets of phatic communions in the form of supportive chat. Look at the utterance below:

- (23b) *permisi pak, ini projek kita bagus pak...* (Si5.7)
(Excuse me, Sir. Our project is good...)
- (24b) *He Kamu selamat ya, kamu keren banget bisa menang lomba! Guys pengumuman nih, Alhamdulillah , kelas kita gak zonk' banget,,...* (Si12.2)
(Hey you, congratulations! You are so cool that you can win the competition! Guys!! Announcement!! Alhamdulillah, our class is not so zonked anymore!)
- (25b) *... Terima kasih.* (Si15.3)
(...Thank you)

From all of data results, the researcher gets three common forms of supportive chats. The first utterance (23b) is one of the general forms that often happen in our daily life. Based on the situation of the utterance (23b), it was produced by S, who is a student that has a different perspective from H as the lecturer. They were doing the project together, but S realized that S has a different perspective, and S wants to deliver it to the lecturer. Before going to the purpose of the conversation, which means delivering the opinion by S, S produced the phatic communion by giving compliments of their project. So that, the compliment included as supportive chat.

The next utterance (24b) is in happiness situations that describe S's friends' competition. There is a form of congratulating, which is also easy to find in any culture. However, there is a religious value that is included in the utterance. we can see it through "*Alhamdulillah*." Because most Indonesians are as a Muslim, the forms of "*Alhamdulillah*" are often used in Indonesian's daily life. It can be interpreted as a grateful feeling that can be said as a supportive chat.

The last utterance (25b) is also often encountered phatic communion. It kinds of thanking form. For this form, it is also available for all situations, between

someone older or younger, someone who has close social distance or not, or someone who has higher and lower social status than us. This thanking form is also called a supportive chat because it is usually used for someone after asking for help. Therefore, it can be described as a supportive chat because the interlocutors will feel if we appreciate their job.

4. Meaningless words or misunderstood

The last phatic form is meaningless words or misunderstood. The researcher found the finding if Indonesian students produced a lot of meaningless words from the data results. The researcher found 39 sets of phatic communions (28.9%) in the form of meaningless words. Look at the utterances below.

- (26c) *lohh udah sehat?? Kok enggak makin parah aja sih* (Si1.1)
(You have been healthy, huh? Why it doesn't just get worse?)
 (27c) *Kalau menurut saya seperti ini, pak* (Si5.5) ‘
(In my opinion sir, it is like...)
 (28c) *Untung ya, kamu masih bawa hidungmu!* (Si13.7)
(Luckily, you still bring your nose!)

From all of the results, the researcher chooses the unique part of phatic communion in Indonesian students' meaningless words. it is interpreted by three utterances above (26b, 27b, 28b)

The first explanation belongs to the first utterance (26b). The situation that is the background of the situation is about the relation between two close friends. Besides, the situation told about when H met S for the first time after a long time H did not meet S because H was sick. The utterance (26b) clearly described it as meaningless words because it is joking, and the form is about sarcasm.

The second utterance (27b) explains in the middle of the discussion between student and lecturer. Based on the situation, it can be seen if they have neutral SD and the students have lower SS than the lecturer. The utterance above shows if it is the form of meaningless words because it shows that S declines the idea but in a smooth way. Therefore, it can be called a meaningless word form through smooth sarcasm.

The last utterance (28b) is the common thing in Indonesian but not in another country. The situation of the utterance is between S as a committee and H as a freshman. The utterance is produced by S because S feels that S has higher SS than H. The utterance above is also mentioned as sarcasm because It is interpreted if H has careless of the rules, and it makes S wreaks emotional feelings through it.

3. The Functions of Phatic Communion

This part provides the functions of phatic communion that are found in the results of the data in Australian and Indonesian students. Each culture will be applied in four forms of phatic communion.

a. Australian Students

Besides the types of phatic communion, there is also the realization of phatic functions by Australian students. The following table is describing the frequency of phatic functions. Look at the table below:

Functions	Si1	Si2	Si3	Si4	Si5	Si6	Si7	Si8	Si9	Si10	Si11	Si12	Si13	Si14	Si15	Total	%
AS	-	-	-	6	-	-	-	-	-	8	-	-	-	-	-	14	4.9%
OC	8	7	-	2	-	6	8	7	5	-	5	-	4	4	7	63	22%
MC	-	-	-	6	-	5	-	-	-	3	-	-	-	-	-	14	4.9%
MG	-	-	-	6	-	-	-	-	-	-	-	-	-	-	-	6	2.1%
KT	8	4	-	-	-	-	-	-	-	4	-	-	-	-	-	16	5.6%
ES	1	-	-	-	6	-	-	-	-	1	-	8	-	-	-	16	5.6%
MH	-	-	-	-	4	-	4	3	2	1	-	8	-	1	2	25	8.7%
CC	-	5	-	-	5	-	5	3	2	-	2	-	5	3	2	32	11%
EE	8	5	-	-	-	-	-	4	-	-	-	8	4	-	-	29	10.1%
EF	-	-	-	-	-	-	5	-	-	2	1	-	5	-	-	13	4.5%
ER	1	5	8	-	-	-	-	-	3	-	-	8	-	2	4	31	10.8%
EP	-	5	8	-	6	-	-	-	3	-	-	-	-	2	4	28	9.8%
Total	26	31	16	20	21	11	22	17	15	19	8	32	18	12	19	287	100%

Table 3.1 Frequency of phatic functions by Australian students

From the data results above, the researcher gets 287 sets of phatic functions by Australian students. The domination of all results is opening contact (63 sets of phatic communions: 22%). Nevertheless, from the data, the researcher found that all phatic functions are produced by Australian students. The realization of phatic functions will be explained below:

1. Avoiding the silence or breaking the silence

One of the functions of phatic communion is breaking the silence. Breaking the silence is one of the main goals of phatic communion because it can break the awkward moment in the silent situation. The researcher found 14 data of breaking the silence in phatic communion by Australian students. Look at the example below:

- (1c) *So, what's everyone doing on the weekend? (Si10.3)*
- (2c) *Is there anything we could add or expand on it? (Si10.6)*
- (3c) *What do you all plan to do now that we're done with the assignment? (Si10.7)*
- (4c) *Guys, guess what! I have this funny story to tell you right now! (Si4.6)*

In the examples above, the researcher takes four best examples of phatic functions as avoiding silence. Based on the findings above, the researcher picked up three of them from the same situation (1c, 2c, and 3c). so in the three examples above, the situation is about what S has to say if S is in around silent situation after doing some works. Then, another situation of the last example (4c) is about what S has to say if S is in the middle of gossiping.

In the first utterance (1c), it is a simple question by asking H's activities on the weekend. This utterance has the phatic function of avoiding silence because S asks for it in the middle of the silent situation. So, through the utterance, there will be a continued conversation between S and H in their spare time.

In the second utterance (2c), It is also the form of a question. Even it looks like just a question for their project, there is an effort of S to break the silence and relieve the awkward moment between both S and H. S's main goal is not about the task, but it is about to make conversation and avoid the silence.

In the third utterance (3c), the phatic function is also shown as a question. It is a kind of utterance that does not have to relate the topic with their works. The main goal of S is about S wants to avoid the silence and make the situation warmer than before.

In the fourth utterance (4c), this is from gossiping. It can be a form of phatic function about avoiding the silence because when we have a conversation with our friends sometimes, there is a moment of pause conversation suddenly. This

utterance can avoid the paused moment and continue the conversation, so the conversation will flow back between S and H.

2. Starting a conversation or opening a contact

The following phatic function is starting a conversation or opening a contact. It is used when people want to start the conversation before going to the goal of the conversation. The researcher found 63 sets of opening contact functions used by Australian students. The researcher has picked the top three of the answers from all the data results. Look at the examples below:

(5c) *Hey, how are you feeling?* (Si1.8)

(6c) *Excuse me, I'm sorry to bother* (Si2.4)

(7c) *Good morning Mr/Mrs,* (Si9.3)

The first example (5c) has the first time meeting after a long time between S and H. In this utterance (5c), S started the conversation by using a greeting and combined it to ask for health. This is one of the best choices for opening a chat because it will unfreeze the vibes and make people enjoy and follow the conversation freely.

The second utterance (6c) is also one of the common utterances in our daily life. The second utterance situation (6c) described when S wanted to interrupt H's works. In this situation, H has a higher level than S. So, that the form of the utterance (6c) is kind of the politeness form of opening a conversation whether for someone who older than S, or has a higher status than S, and also the best record of starting a conversation for interrupting H's works.

The last utterance (7c) is also the form of greeting. It is the best form of starting a conversation for every situation. This utterance is the only constant of

starting a conversation. Because it always delivers at the beginning of the conversation. We can say 'hey' in the middle of a conversation when S wants to get attention, but we can't say "good morning/evening/afternoon" except at the beginning of the conversation.

3. Making chit-chat or relatively unfocused conversation

The other phatic function is about making chit-chat. Making chit-chat is also described as making unfocused conversation. It means how S makes unimportant topics to discuss with H. the researcher has found some utterances of making chit-chat in Australian students' data results. For the examples, the researcher decides to take two examples from the total results, which is 14 sets of making chit-chat functions. Look at the utterances below:

- (8c) *Hey guys, I know some things about * person's name*, but I'm not sure whether they would like people knowing or not. (Si4.3)*
 (9c) *So, what's everyone doing on the weekend? (Si10.3)*

The situation in the first utterance (8c) is about gossiping. It is the middle stage of making chit-chat. Gossiping is one form of making chit-chat function because talking about someone's privacy or their life includes in the not-so-important conversation.

The second utterance (9c) looks like an ice-breaker utterance. However, the situation that was described in the utterance is about how S can avoid the silence after doing his/her assignment with their groups. The utterance (9c) has been presented by S is not the important topic of the situation because the important one is about doing their work. That's why it is called opening stages of making chit-chat

because there is no relation between the assignment and the activities on the weekend.

4. Making gossip

Another phatic function that has been found in the data of Australian students is making gossip. Gossiping has been one of the common things in daily life, from all of the situations. The utterances that the researcher has chosen are only from the fourth situation that describes the gossips situation. So, the researcher doesn't find the form of gossiping in another situation. Look at the utterances below:

- (10c) *Hey guys, I know some things about *person's name*, but I'm not sure whether they would like people knowing or not. (Si4.3)*
- (11c) *Guys, guess what! I have this funny story to tell you right now (Si4.6)*

There are two utterances that represent the form of gossiping data in the fourth situation (Si4). The term gossiping is about talking about someone's privacy. Talking about someone's privacy is not the form of the main topic conversation, and it is the main purpose of phatic. The different point of the utterances above is about how it started. The first utterance (10c) was delivered directly and without making the H feels curious because S delivered it directly to the point of the person who was the subject. However, the second utterance (11c) used an utterance that's intriguing. A unique expression that S to H. S's expression shows will create an interesting impression, and it will get H's attention more than the first utterance (10c).

5. Keeping talking

The next part of phatic functions is keeping talking. Keeping talking is a way how to avoid the conversation and has a goal to sustain the conversation. There are some forms of keeping talking which are a question and minimal response. The researcher found 16 sets of data of keeping talking by Australian students. Look at the utterances below:

- (12c) *Hey! How are you feeling currently? Is there anything I can for you? Do you mind me asking what is happening with you?* (Si1. 6)
- (13c) *Excuse me, I'm sorry to bother, I am just wondering if I can please get an application letter so I can apply for a scholarship, am I able to get that now, or would you like me to come back later?* (Si2.4)
- (14c) *Look how early we finished! I hope we get a good mark for it! What do you all plan to do now that we're done with the assignment?* (Si10.4)

The first utterance (12c) is about the first meeting between S and H, after the bad condition of H., the utterance is included to keeping talking because the utterance shows how S tried to speak a lot to H in the form of a question. So, after H will answer it continually, and it avoids the silence moments.

The next utterance (13c) is a form of keeping talking because It is in interrupting situation of S to H. S wants to interrupt H'works, but actually, he feels uncomfortable because H has higher status and also older age than S. The form of keeping talking that is used by S is interrupting form. The utterance (13b) shows that S keeps talking to get H's attention. So that, it avoids silence because there will be a continual conversation because of the interaction that has been done by S.

The last utterance (14c) shows in the middle of silence group conditions between S and H. The last utterance (14c) of keeping talking is the combination with the first utterance (12c) and also the second utterance (13c). while the first utterance (12c) uses only question form and second utterances (13c) uses declaration, the last utterance (14c) uses both of question and utterance. It is also called keeping talking because it shows that S tries to look for some topics and makes a conversation in the middle of silence condition.

6. Expressing solidarity

The next phatic function is expressing solidarity. Expressing solidarity is a kind of phatic function that has the purpose of expressing solidarity between S to H. the researcher found 16 sets of data of expressing solidarity in Australian students' phatic functions. Look at the utterances below:

(15c) *Hey, I hope you're okay now, what sort of sickness did you have? (Si1.3)*

(16c) *Huge congratulations to you on winning the English debate competition! (Si12.4)*

The first utterance (15c) is about asking for someone's health and condition. The form of asking for someone's health is one kind of expressing solidarity. It shows that how S really feels very caring about H's condition. The utterance above can affect the feeling of H. that's why that also called expressing solidarity

The next utterance condition (16c) is about how S's expression for H's successful. The form of the utterance (16c) is congratulating. Congratulating is one form of expressing solidarity. Because it will affect to H because H will feel if S is really happy for H's successful

7. Making harmony

The next phatic function is making harmony. This phatic function wants to make comfortable feeling for the interlocutors, whether S or H. the researcher found 25 sets of data of making harmony function by Australian students. Look at the utterance below:

(17c) *Ah, I didn't think of that. That's a really good way to look at it.* (Si5.2)

(18c) *Hi, are you able to take a photo of my friend and I, please? Thank you so much!* (Si15.6)

The first utterance (17c) is in a discussion situation between student and lecturer. In this utterance, S gives a compliment to H's idea. The compliments that are delivered by S have the purpose of making H feels comfortable in their difference. This utterance is included in making harmony functions because giving compliments is one way of making harmony. Because it is the form that avoids the awkward moment between S and H.

In the second utterance (18c), there is a form of request by S. this utterance is called making harmony because there is thanking form that is said by S to H. Thanking is also one of the forms of making harmony. Because when someone says thanks to another, the people who were asked for help will do it happily without any hard feelings.

8. Creating comfort

Another phatic function is creating comfort. This is one of the functions that show if S should give good vibes to H. The researcher found 32 sets of data of creating comfort that is used by Australian students. Look at the utterances below:

- (19c) *No stress, we'll find an extra piece of paper for you.*
 (Si13.2)
 (20c) *..We are all grown, and we can do this, (Si11.7)*
 (21c) *..Thank you so much! (Si15.6)*

The situation of the first utterance (19c) is in university orientation. The situation describes as a stressful moment for the freshman (H). But, the utterance (19c) that is said by S is creating comfort for the H. It is called creating comfort because S gives a good vibe for H through the utterance (19c), and it will make H feels more enjoyable than before.

The next situation on the second utterance (20c) is in the awkward and complicated situation between two people in the groups. The utterance that S delivers is one of S's effort to create a comfortable situation between H's. in the utterance (20c) above, there is a supportive sentence that creates a good vibe of the situation. It kinds of pacifying form of creating comfort.

The last utterance (21c) is also a form of creating comfort. Thanking is one of creating comfort forms because S can give a good vibe that makes the relation between S and H better, and it makes that S respects H so much.

9. Expressing empathy

The next phatic function is expressing empathy. This phatic function shows how S has to respect H's emotions and desires. The researcher found 29 sets of data for expressing empathy by Australian students. Look at the utterances below:

- (22c) *Hi there, sorry to bother you, (Si2.3)*
 (23c) *Excuse me *name*, would you mind moving so I
 could see the whiteboard? Thank you. (Si7.3)*

(24c) *Hi! I don't mean to offend. However, many people, including myself, are uncomfortable with you smoking in the meeting. Are you able to take it outside or able to stop it until the meeting stops? Thank you. (Si8.6)*

In the first utterance (22c), it is in the middle of interrupting someone's works. This utterance shows the form of expressing empathy through apologizing. Apologizing is called expressing empathy because it has a relation with someone's emotion. It also controls someone's emotion by apologizing

The next utterance (23c) of expressing empathy is about requesting. However, in this situation, S uses "would you mind" because she tries to look, not push H to do what S wants, although it really matters. The way S said through not forcing H shows that S expresses empathy to H. Not only that, but S also expresses thanking H, and it gives more empathy to H.

The next utterance (24c) is also the same as the second utterance (23c). S says, "I don't mind to offend," is one of expressing empathy. S shows that she doesn't want to force H because H's desire, although S wants H to do her desires. Like the utterance before, it is also included thanking form to give more empathy to H.

10. Expressing friendship

The next phatic function is expressing friendship. Expressing friendship is a kind of phatic function that maintains people's friendship. The researcher found 13 sets of data of expressing friendship by Australian students. Look at the utterances below:

(25c) *Don't worry too much about it, let's organize spares
for you, (Si13.5)*

(26c) *Well, I think we did great in this, good work team
(Si10.7)*

The first utterance (25c) shows how S wants to make a comfortable situation for H. The concern that is given by S is an action to make a relationship like friendship to H. also, the second sentence of the first utterance shows caring of S to H. that's why what S did is kind of expressing relationship.

The second utterance (26c) shows how S gives a compliment to his groups. Besides S says the utterance for avoiding a silence, it is one action to make friendship with the interlocutors. H's appreciation of H will make their relationship closer and maintain the relationship between S and H better.

11. Expressing respect

The other phatic function is about expressing respect. This function of phatic communion is to show S respects for what H is doing or has done. It also uses for the person who does not have a close relationship with S. the researcher found 31 sets of data of expressing respect data results by Australian students. Look at the utterances below:

(27c) *Hey, I hope you're okay now, what sort of sickness
did you have? (Si1.3)*

(28c) *Huge congratulations to you on winning the English
debate competition! (Si12.4)*

The first utterance (27c) shows the relationship between S and H as a close friends. It is kind of expressing respect because S gives wish of H's condition in the form of expressing respect. It shows if there is a concern from S to H.

The second utterance (28c) is a congratulating form. Congratulating is one of expressing respect because it shows the proud feeling of H's success. It means S respects of H's efforts.

12. Expressing politeness

The last phatic function is expressing politeness. Politeness often uses to show our respect to the person who has older age than S and has a higher status than S. all of the phatic function is included in expressing politeness except gossiping. The researcher counted if there are 28 sets of data expressing politeness function. Look at the utterances below:

- (29c) *I appreciate your view on the matter (Si5.5)*
 (30c) *Good morning Mr/Mrs, I am extremely sorry, but I have not completed the assignment due to personal reasons (Si9.3)*

The utterances that have been chosen by the researcher above are in the relation between the students and the lecturer. Both of the utterances above show how S's polite attitude to H. in the first utterance (29c), S shows his attitude to H by giving compliments before interrupting H's opinion. There is a different form of expressing politeness in the second utterance. The second utterance (30c) shows that the form of expressing politeness through greeting and also apologizing. Apologizing is one form of the best-expressing politeness form

because it shows how S gives respect to H. it can also make the conversation more intimate.

b. Indonesian Students

After explaining the types of phatic communion that Indonesian students use, the researcher continues analyzing the phatic functions with the same data. For the result, the following table shows the frequency of phatic functions by Indonesian students. Look at the table below:

Functions	Si1	Si2	Si3	Si4	Si5	Si6	Si7	Si8	Si9	Si10	Si11	Si12	Si13	Si14	Si15	Total	%
AS	-	-	-	6	-	-	-	-	-	8	-	-	-	-	-	14	5.2%
OC	2	8	2	6	-	1	7	3	6	3	1	3	-	5	4	51	18.9%
MC	1	-	-	8	-	7	-	5	-	6	1	-	-	-	-	28	10.4%
MG	-	-	-	8	-	-	-	-	-	2	-	-	-	-	-	10	3.7%
KT	3	3	-	-	-	-	-	1	-	3	2	-	-	-	-	12	4.5%
ES	6	-	-	-	2	-	-	-	-	1	-	8	-	-	2	19	7.6%
MH	1	2	-	-	3	-	1	1	2	1	-	8	-	2	3	24	8.9%
CC	6	2	-	-	3	-	1	2	3	-	2	1	-	3	3	26	9.7%
EE	1	6	-	-	-	-	-	-	-	-	-	4	-	-	3	14	5.2%
EF	-	-	-	-	-	-	8	2	-	1	4	-	8	-	-	23	8.6%
ER	-	5	6	-	-	-	-	-	4	-	-	7	-	3	-	25	9.3%
EP	-	7	6	-	3	-	-	-	4	-	-	-	-	3	-	23	8.6%
Total	20	33	14	28	11	8	17	14	19	25	10	31	8	16	15	269	100%

Table 3.2 Frequency of phatic functions by Indonesian students

From all of the data, the results can be seen from the table above. The researcher got 257 sets of phatic functions by Indonesian students. The most encountered phatic function is opening contact or starting conversation (51 sets of phatic communions: 20%). Although the most encountered in opening contact,

Indonesian students also produce and use all phatic functions. The realization of phatic function will be explained below:

1. Avoiding the silence or breaking the silence

The researcher found 14 sets of phatic communions, which purpose in breaking an awkward moment or avoiding the silence. Look at the utterances below:

- (31c) *Hey guys, kalian nggak pengen nongkrong gitu?*
 (Si4.2)
(hey guys, wanna hangout?)
- (32c) *Segitu doang tugasnya?? Gak ada yang lebih sulit gitu.* (Si10.1)
(That's all? There is no harder assignment than that?)

The researcher chooses two over fourteen answers which Indonesian students produce. The two utterances above already represent all of the answers. From the utterances above, we can see that avoiding the silence for Indonesian students is about an invitation to hang out or joking.

The first utterance (31c) shows the invitation from S to H. The researcher found many forms of invitation for avoiding the silence. The situation above is telling about gossiping. Nevertheless, as we can see from the utterance (31c), it possibly can be interpreted if there is a silent moment, and then S tried to break it by asking for an invitation.

Unlike the first utterance, the second utterance (32c) is commonly found in avoiding the silence in Indonesian students. It kind of joking form. The situation behind the utterance (32c) is about S trying to melting the situation after doing the works with H. the utterance delivered by S possibly will get a good response. It can invite H to laugh or get many responses of joking.

2. Starting a conversation or opening a contact

The next phatic function is starting a conversation. It kind of phatic function that always been done in our daily life. The researcher got 51 sets of phatic communions, which is included in opening a contact. Look at the utterances below:

- (33c) *Assalamuallaikum, permisi bapak/ibu.* (Si2.7)
 (Assalamualaikum, Excuse me sir/ma'am)
 (34c) *Hai apa kabar?* (Si1.7)
 (Hi, How are you?)
 (35c) *Mohon maaf sebelumnya pak,* (Si9.5)
 (Sorry in advance, sir)

The utterances above are the common utterances that Indonesian students produce. We can see the first utterance (33c). the situation behind the utterance happened between S as a student and H as SAO staff. It describes the situation that S wanted to interrupt H's works for S's requirement. The first utterance (33c) is a greeting form. In the utterance, it combines two different greeting forms. There are "*Assalamualaikum*" and "*Excuse me.*" The first form maybe is different from the Australian because it is always uttered by Muslims, which the majority of Indonesian are Muslim. The second form is the general form because using "*Excuse me*" is the common utterance for opening the conversation in a whole world.

Moreover, the second utterance (34c) is also the common utterance before delivering the conversation's purpose. The utterances' situation is about meeting S's close friend, which S a long time no see H. it kind of asking for health, and it always combines it with the greeting form "*hey.*"

The last utterance (35c) is also the form that often to find in any culture. The situation behind the utterance is between S as a student and H as a lecturer, and it

means SS of H is higher than S. The form of the utterance (35c) is apologizing. Apologizing is often used for someone older than S, or someone who has close relation with S or the SD was distant or neutral. This form also can be called the politest form of phatic communions.

3. Making chit-chat or relatively unfocused conversation

Another phatic function is making chit-chat. From these phatic functions, the researcher got 28 sets of phatic communions. From all the utterances that Indonesian students produced, the researcher decides to take two utterances as the representation of making chit-chat functions. Look at the utterances below:

- (36c) *Dengar”, dokter spesialis paru” mahal ya? (Si8.2)*
(I heard that the pulmonologist is expensive, right?)
 (37c) *He guys, kalian ngerti a kemaren lo si X... (Si10.4)*
(Hey guys, you know that yesterday I saw X..)

The first utterance (36c) describes if S and H have neutral SS because they have the same role as students. Nevertheless, SD between them is neutral because they know each other but not well. The situation also explains in the middle of the meeting, H was smoking among his friends. So that, the form of the utterance above is satire. Satire form is also making chit-chat because S doesn't deliver the message directly. Therefore, it can be called making chit-chat.

The second utterance (37c) explains in the middle of the silent moment between S and H as a discussion mate. This utterance is also using the gossiping form. This utterance is included in making chit-chat. After all, it contains unfocused conversation because it happened in the middle of a group discussion.

4. Making gossip

Making gossip is one of the phatic functions that often uttered by Indonesian students. Gossiping is not only a common thing in daily life but maybe it also a habit for Indonesian. The researcher got 10 sets of phatic communion of making gossip. From the data results, the researcher chooses two overall the answer that represents gossiping. Look at the utterances below:

- (38c) *Hey! Kalian udah liat story nya si X belum? (Si4.6)*
(Hey! Have you seen X's story?)
 (39c) *He, kalian ngerti gak kalo sebenarnya.. (Si10.6)*
(Hey, do you now that actually...)

The first utterance (38c) is taken from the gossiping situation between close friends. It is called gossiping because, from the utterance above, it can be seen that it starts with asking someone's stories which the purpose is about provoking to start the gossips.

Unlike the first utterance (38c), the second utterance (39c) happens between H and S, not a close friend. From the situation, we can see that Indonesian can do gossiping with everyone. Besides, it can be seen from the utterance that S tries to break the situation by making gossip

5. Keeping talking

Keeping talking is the phatic function that commonly finds in phatic communion by Indonesian students. The forms of talking by Indonesian students are often used to interrupt or move to other topics. The researcher got 12 sets of phatic communion that are used to keep talking. The researcher provides three

utterances below to represent all the results of keeping talking. Look at the utterances below:

- (40c) *kemarin katanya kamu sakit ya? Kok bisa sih? Ada-ada saja deh. Makanya lain kali hati-hati (Si1.3)*
(Yesterday, I heard that you were sick. How could it happen? What a nonsense. Be careful next time.)
- (41c) *Assalamuallaikum, permisi bapak/ibu. Mohon maaf pak/ ibu mengganggu, permisi pak/bu saya mau mendaftar beasiswa. Jika masih sibuk saya bisa menemui bapak/ ibu kapan ya? Baik pak/ bu. Terima kasih (Si2.7)*
(Assalamualaikum, Excuse me, sir/ma'am. Sorry for bothering. I want to apply for scholarship. if you're still busy, what time that I can meet you sir/ma'am? Thank you.)
- (42c) *Dengar", dokter spesialis paru" mahal ya? Bakal habis uang berapa ya kalo satu himpunan sesak napas? Tolong dong yang peka, temennya udah mengkis" begini masa masih dilanjutin aja. (Si8.2)*
(I heard that pulmonologist is expensive, right? Can you imagine how much money that will be spent if all of the members get asthma? Please, be respectful! We're already hard to breathe and you still want to continue it?)

The first utterance (40c) has SD between S and H is as close friends. The utterance situation is about meeting the close friend who long time no see because H was ill. The first sentence of the utterance shows if S tried to move the topic through S directly said "*Kemarin katanya Kamu Sakit ya?*". It shows if there is another topic before S delivered the utterances from what S has been uttered.

The second utterance (41c) happened between S as a student and H as SAO staff, and it means that SD between S and H is distant or as a stranger. The utterance

(41c) shows if it kind of interrupting form because we can see that S tried to look for H's attention in the middle of H's bustle based on the situation.

The last utterance (42c) describes the middle of the meeting between the student organization mate. H was smoking in the middle of the meeting, and it makes the atmosphere unconditionally. S used satire form to deliver the message. It also shows that the utterance used keeping talking function because what S has been uttered isn't suitable with the meeting situation.

6. Expressing solidarity

The next function uses to support each other, or we can usually call it expressing solidarity. In the realization of phatic communion by Indonesian students, the researcher got 19 sets of phatic communions that used expressing solidarity. The researcher provides two examples of expressing solidarity to represent all of the answers. Look at the utterance below:

- (43c) *Masih muda kok sakit-sakitan! Jangan sampai kamu meninggal loh hahaha! (Si1.6)*
(How could you're easy to get sick when you're still young! Don't let yourself die hahaha!)
- (44c) *Mari kita sambut juara kompetisi debat bhs Inggris lewat jalur orang dalam. (Si12.1)*
(Let us welcome the champions of the English debate competition through the insider.)

The researcher chooses the unique form of phatic communion in expressing solidarity. The first utterance (43c) explains the situation, which describes that S and H did not meet for a long time because H was sick. SD between them is close because they are close friends. This utterance can express solidarity because it contains a joking form through the laugh expression after uttering.

The second utterance (44c) is also the form of expressing solidarity. The relation between S and H is as a classmate. The researcher thinks that the utterance is unique. Because the utterance combines two forms which are joking and congratulating, so through the forms, we can see that the utterance is expressing solidarity.

7. Making harmony

The next function has the purpose of making the interlocutors feel comfortable, or we usually called it making harmony. The researcher found 24 sets of phatic communions that are the part of making harmony functions. From all the data results, the researcher chooses two utterances that contain the common utterance of making harmony by Indonesian students. Look at the utterances below:

- (45c) *Permisi, bisa minta tolong fotokan kami? Terima kasih. (Si15.3)*
(Excuse me, can you help me to take picture of us? Thank you.)
- (46c) *He Kamu selamat ya, kamu keren banget bisa menang lomba! (Si12.2)*
(Hey you! Congratulations! You are so cool that you could win the competition)

In the first utterance (45c), the situation asks for help from a stranger. It means that SD between S and H is distant. We can see from the utterance if it is the form of thanking. Thanking is one of phatic communion that contains making harmony as the functions because through thanking, H will feel if S appreciate H's effort and H will be happy for that.

In the second utterance (46c), the situation is between the classmates. From the utterance, we know that there is making harmony function that contains in the utterance. It is proven by the utterance that used congratulating, and also S added the compliment. It will make the interlocutors feel happy.

8. Creating comfort

The next phatic function shows that S should create a comfortable situation during the conversation. The researcher found 26 sets of phatic communions that contain creating comfort function. The function is represented by two utterances below:

(47c) *Terimakasih ya, bro. Udah mewakili kelas kita.*
(Si12.5)

(Thanks bro, for deputizing our class.)

(48c) *Mohon bantuan dan kerjasamanya ya teman-teman.*
Saya harapkan kalian bisa professional dan tidak
membawa urusan pribadi dalam grup ini. (Si11.3)

(Please be cooperative, friends. I hope you can be
professional and do not carry personal matters in
this group)

The first utterance (47c) has a happy situation because H won a competition. Through the utterance, it can be seen if S gives a good appreciation of H's efforts. There is also thanking form, which means that S is really respectful of H's victory. It contains creating comfort function because the utterance through thanking and indirectly appreciation will get a good vibe from the interlocutors.

The second utterance (48c) has the opposite situation with the first situation (47c). The vibes that happened in the second situation is the bad vibe because there is two-person that don't feel comfortable with each other. The utterance above

shows the creating comfort situation by making the situation comfortable in the negative vibe. It is proven by the first sentence of the second utterance. S directly said that the team should work together and be professional to finish the task.

9. Expressing empathy

The next function has a goal to express empathy for their emotions and desires. In this form, the researcher found 14 sets of phatic communions that include in expressing empathy functions. Look at the utterances below:

- (49c) *Hai apa kabar?* (Si1.7)
(*Hi, how are you?*)
- (50c) *Maaf Pak/Bu,* (Si2.1)
(*Sorry sir/ma'am*)
- (51c) *He Kamu selamat ya, kamu keren banget bisa menang lomba!* (Si12.2)
(*Hey you. Congratulations, you are so cool that you could win the competition*)

In the utterances above, some utterances have been analyzed before in other functions. The researcher has seen all the data and chose three utterances above (49c, 50c, 51c). From the utterances above, it shows if expressing empathy can be delivered by asking for condition (49c), apologizing (50c), and also congratulating (51c). the first utterance explains that S has a lot of sympathy after knowing H. meanwhile, the second utterance describes the sympathy through apologizing because it shows that S gives respect and empathy to H's business. The last is congratulating, expressing sympathy through the happiness feeling by telling if H was cool to win the competition.

10. Expressing friendship

Another phatic function is expressing friendship. The researcher got 23 sets of expressing friendship functions uttered by Indonesian students. In the analysis below, the researcher provides unique utterances different from another culture that Indonesian students only produce. Look at the explanations below:

- (52c) *he geser dong, gk kelihatan nih, mangkannya jangan tinggi tinggi dong jadi orang* (Si7.7)
(Move please! I can't see. You should not be so tall!)
- (53c) *kamu boleh merokok, asal asap nya kamu hirup sendiri.* (Si8.1)
(You are allowed to smoking if you sniff the smoke by yourself)

There are two utterances (52c,53c) above, which include in expressing friendship functions. Both of the utterances have the same SD and also SS. The students' utterances were between classmates (52c) or organization mates (53c). The researcher took two utterances above because this is kind of unique form of expressing friendship.

For the first utterance (52c), S used the form of mocking. It can be a form of joking if the situation is favorable. Meanwhile, this mocking form can be used to maintain a relationship like friendship because through mocking, there is a possible way to make S and H are closer than before, and there will be no hesitant feelings anymore between them.

Different from the first utterance (52c), the second utterance used an indirectly criticizing form. Criticizing also includes expressing friendship because it maintains the relationship. The utterances that were uttered by S told indirectly if

H should stop because everyone feels uncomfortable with that, so S instructed H to inhale the smoke by himself.

11. Expressing respect

Based on the function, phatic communion is also used for the person who has a higher status than us or the one who doesn't have a close relationship with us. It also includes expressing respect functions. The researcher got 25 sets of expressing respect. For the explanation, look at the utterances below:

(54c) *pak mohon maaf sbelumnya...* (Si14.2)

(Sir, Sorry in advance.)

(55c) *Permisi Bu / Pak. Maaf mengganggu waktu Anda.* (S12.8)

(Excuse me, maam/sir. I'm sorry for disturbing your time)

From all the utterances, the researcher took two utterances that commonly happen in Indonesian students. Each utterance above represents the situation of expressing respect function. The first utterance (54c) represented the relation of the interlocutors as strangers. Nevertheless, the second utterance (55c) represented that H has a higher status than S. Both of the utterances used the apologizing form to express their respect to the interlocutor. The situation expresses that S gives respect for their time, whether in the first (54c) or the second (55c) utterances.

12. Expressing politeness

The last function of phatic communion is expressing politeness. The researcher found 23 sets of expressing politeness in phatic communion by Indonesian students. For the explanation, look at the utterances below:

- (56c) *permisi pak, ini projek kita bagus pak. Bagaimana kalau kita gabung biar lebih bagus (Si7.7)*
(Sorry sir, our project is really good. How if we combine both of them to make it better?)
- (57c) *Bu, saya *nama* dari kelas A5 sebelumnya saya mau minta maaf bu saya dan teman teman belum bisa menyelesaikan tugas yang ibu berikan minggu lalu, apakah kami masih bisa mengumpulkan tugasnya di luar deadline bu, kami akan mengumpulkan sesegera mungkin. Terimakasih. (Si9.2)*
*(Ma'am, I am * name * from class A5. I want to apologize that my friends and I have not completed the assignment that you gave last week. Can we still collect the assignments outside the deadline ma'am? we will collect them as soon as possible. Thank you.)*

The utterances that have been chosen by the researcher above happened between the student and the lecturer. The researcher chose the utterances because politeness is the crucial thing that we should do to someone who is older and has a higher status than us.

Although both of the utterances have the same SS and SD, the utterances' situations are different. So that, for each situation, S uttered the different utterances. From the first utterance (56c) used giving compliment form before giving an opinion to H. S express the politeness through giving compliment before going to the main purpose. Different from the first utterance, the second utterance used apologizing and thanking. S used both apologizing and thanking because S was making a mistake. Through apologizing and thanking, it will make the utterance seems polite to deliver the purpose of it.

B. Discussion

In this chapter, the researcher discusses the findings using Aitchison's (1996) about the forms of phatic communion, Malinowski's and Jakobson's (in Jumanto, 2008) about the functions of phatic communion, and also the findings of cross-cultural pragmatics through speech acts in phatic phenomenon using Searle's (1976).

In this study, the researcher has chosen two different cultures, which are Australian and also Indonesian. Regarding the last research question about how the cultural background reflects phatic communion, which is produced by both of them, the researcher decided to use social variables to apply phatic communion. The social variables are social status and social distance. Therefore, this chapter will divide into two parts about phatic communion in social status and social distance.

In this study, the researcher divided SS into three kinds. There are high, neutral, and low status. The status will be given to the interlocutors based on the situation. Meanwhile, the researcher divided SD into two parts which are close, neutral, and distant/stranger.

Before going to the specific discussion, the explanation depends on the data result based on the situation, which has been divided equally in DCT. The situations were made based on some relations in college life. It can be the relation between fellow students, students and lecturer, students and university workers. Therefore, this part discusses the phatic communions produced in the several pairs of social variables classes which are social status (SS) and social distance (SD).

1. =SS and +SD

The first combination social variable is neutral SS and also Close SD. It usually happens in the relation between fellow students who have close relations or are called close friends. This combination is contained in the Si, 1,4, and 6. The first situation tells about the situation in which H has been sick before. The fourth situation describes the situation of asking to hang out and also inviting H to gossip. Meanwhile, the sixth situation describes the situation of leaving a friend.

From a combination of neutral SS and close SD, there are differences in speech acts resulting from the two cultures, Indonesian and Australian. In the first situation, Australian students are more likely to show an attitude of concern by question. Besides, Australian students will deliver messages and hope that H's situation will get better through representatives and expressive. Indonesian students also use the same speech acts. However, the resulting impression of his utterances was different. The majority of the questions used by Indonesian students are in the form of questions but do not show an attitude of concern. The question was also followed by expressive in the form of joking.

In addition, in the fourth situation, Australian students showed a more rigid attitude in gossiping situations than Indonesian students. The majority of speech acts used in both are indeed the same, namely representatives combined with the question. However, the two of them are different because Australian students tend to ask first whether H wants to listen and wants to be invited to gossiping, while Indonesian students are more likely to invite H to gossip immediately. It is proven

by some results of Indonesian data, which shows that Indonesian students also use directives.

In the sixth situation, phatic communions that are produced both of Australian and Indonesian are almost the same. There are representatives and commissives. The difference between them is about the other forms of speech acts used by each culture. Most Australians also combined it with expressive by apologizing. However, the researcher only found one apologizing in Indonesian students. They prefer to use directives rather than expressive.

2. =SS and OSD

The second combination is also about neutral SS, but it is combined with neutral SD. It happens in the relation between fellow students, but they just know each other but not well. The situations that describe it are in Si 7,8, 10, and 11. The seventh and eighth situations almost have the same cases. It is about the annoying situation created by H. The tenth situation is about breaking the silence after working, and the eleventh situation is about breaking an awkward situation.

In seventh and eighth situations, speech acts that are used by both situations are almost the same. There are directives, representatives, and expressive. Nevertheless, Indonesian students prefer to use direct directives, and Australians prefer to use indirect directives. It is shown if Australian students give rigid responses to the person who is not so close to them. Meanwhile, Indonesian students give more flexible responses and not hesitate to familiar people.

Also, the Si 10 showed different responses from the two cultures. The Australian students were dominated by questions, and representatives and

expressive combined some. Meanwhile, Indonesian students were dominated by directives and combined with representatives, questions, and expressive. Of the utterances produced by both, Australian students focused more on asking what was related to their activities even though some of the participants gave responses such as giving appreciation for what had been done and asking about id weekend activities. In contrast to Australians, Indonesian responds more by asking to talk about other things, such as gossiping, invitations to lunch, etc.

Meanwhile, in Si 11, both cultures are dominated by directives. Both cultures ask that H be able to become professional. However, there were several different responses given by Indonesian students. Indonesian students are more likely to want to interfere with the problems experienced by H., so even though they both use the same speech acts, the messages contained in the utterances of the two are different.

3. =SS and -SD

The third combination is about neutral SS and distant SD. It happens in the relation between fellow students, but both of them don't know each other. The researcher provided one situation of this social variable which is Si 15. The situation describes asking for help from someone who is a stranger.

In Si 15, speech acts that are produced by both Australians and Indonesian are almost the same. They used directives and expressives. The difference is about the use of expressives form. Australian students mostly use various forms of expressives such as apologizing and thanking. Meanwhile, Indonesian students tend to use thanking only.

4. +SS and 0SD

The fourth combination is about higher SS and neutral SD. In DCT, the situations that provided the social variables are Si 3,5, 9. All of the situations are the relation between students and lecturer.

Si 3 tells about asking to provide assistance to the lecturer. Both of the cultures used the same speech acts, which is the question. The results show that in order to respect the lecturer, they have an intention to help the lecturer by asking or looking for help from anyone.

Meanwhile, Si 5 explained about giving an opinion over the lecturer's opinion. In this case, both Australian and Indonesian gave a little bit different of the results. Although both of them used the same speech acts, which are question and representative, the impressions from the utterances are different. Australians are more likely to state that they understand the point of view of the lecturer. In addition, before expressing an opinion, Australian first expressed his appreciation for the thoughts given by the interlocutor. Meanwhile, Indonesian gave a direct response in the form of a response or conveyed the point directly that they wanted to express another opinion.

Si 9 is defined as a stressful situation in which the student wants to ask for extension time. In this case, the speech acts that uttered by both Indonesians and Australians are almost the same. Nevertheless, Indonesian added commissives in the utterances. So if Australians used representatives by giving an explanation why they should get an extension time and used directives to request an extension time,

Indonesian students also provided commissives that they show if they will keep the promise to collect it at on time after getting an extension time.

5. +SS and -SD

The fifth combination is about higher SS and distant SD. It happens between the students and the university workers who has more power and authority over the students which described in Si 2. The second situation describes about asking for help to the person who has higher status than S, who is staff of SAO.

In SI 2, both of Indonesian and also Australian students used the same speech acts. They used question, representatives, and expressive. The sentences order that produced by both cultures also same. They used expressives to deliver apologize because interrupting H's work. The representatives present as the reason and the information why S gave the utterances, and question is a part of politeness in the way for asking a proper time or asking whether H was busy or not.

6. -SS and -SD

The last combination is about lower SS and distant SD. In DCT, the situations that contain this kind of social variable are in Si 13 and 14. It happens between the student committee and the freshman (Si 13) and between the student and office boy (Si 14). The thirteenth situation tells about the response of the freshman's negligence, while the fourteenth situation describes about asking for help.

In Si 13, the used of speech acts in both cultures are inversely proportional. In Indonesian students, the dominant speech acts that they produced are expressive. Meanwhile, Australian students used directives more and no expressives at all. The

results show that Indonesian students have a high value of seniority that makes them feel have power. Also, authority over someone's below them in a school orientation event is even a stranger and doesn't know each other before. While Australian students don't have any seniority value, they assume if the student committee and freshman are equals.

In Si 14, the use of speech acts used in both of them is almost the same. They used directives to the point of the utterances by asking for help even they also provide representatives to explain why they asked for help to H. It is proven that both cultures gave the same responses and utterance to someone who has lower SS and distant social status.

Besides explaining how cultural background reflects phatic communion through speech acts in various social variables, there are some different forms of phatic communion generated by Indonesian and Australian students. Ritual words dominate the forms of phatic communion used by Australians (55 sets) and Indonesian (42 sets). In the second position, supportive chat is used by both of them even though the results are quite far between Australian (49 sets) and Indonesian (40 sets). The third position is also the same, which is meaningless words. However, in this form, Indonesian (39 sets) shows that they used more meaningless words than Australian (19 sets). The last form is about standards topic of conversation. In this form, the results are slightly different between Indonesian (14 sets) and Australian (16 sets). The explanation above can conclude if Australians used ritual words and supportive chat more than Indonesian. Otherwise, Indonesian often used

meaningless words more than Australians. Both of them almost have the same results in standard topics of conversation, which is not often used by both cultures.

Besides, for the conclusion of the phatic functions, Australians produced more phatic functions than Indonesian. Australian produces 287 sets of phatic functions, and Indonesian produced 269 sets of phatic functions. The results of the phatic functions produced by the two are also different. It can be seen from the frequency box of each cultures. Australian students use more opening contact functions, keeping talking, creating comfort, expressing empathy, expressing respect, and expressing politeness rather than Indonesian students. Meanwhile, Indonesian students are more used to avoiding silence, breaking silence, making chit-chat, making gossip, expressing solidarity, expressing friendship, and making harmony.

All the discussion above, shows that how cultural background reflects the utterances that were produced. It can be concluded that Indonesian as eastern culture has different with Australian as Western cultures by only using analysis of phatic communion.

Unlike previous studies about phatic, this study generates new results because it contains about comparative and contrastive two cultures in phatic communion phenomena while the previous studies did the research only focus on one object. Although both the previous studies or this current study has the same theory in identifying with the forms and also the functions of phatic communion, the results give the different value because in comparing two cultures, the researcher can identify the forms and the functions depends on each culture not only

analyzing what phatic communion that was produced by the object. The results of the previous studies and the recent study are different. Comparing with all of the previous studies, this study shows all of the phatic functions and phatic forms in the result of phatic communion that were used by Australian and Indonesian students. The previous studies resulted eleven functions by Indarti (2016) and also ten phatic functions by Yulinda (2012). Meanwhile, this study found all of phatic functions specifically twelve phatic functions in phatic communion that were used by both Indonesian and Australian. Also, there is similar findings between this study and one of another previous study. This study gives same results with phatic research by Hamdin (2016). Both of them found all of phatic forms that used by each object even both of the researches used different objects.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter outlines the conclusion of findings and discussion of the recent study. In addition, the researcher also provides suggestions to improve the next researcher for this topic.

A. Conclusion

This study has pointed phatic communion that Australian students and Indonesian students have generated by using speech acts (Searle, 1976), phatic forms (Aitchison, 1996), and phatic functions (Jumanto, 2008). Two cultures that have been the objects of this study have given some differences and also similarities. Each similarity and difference were taken from all three theories mentioned above.

In this study, the researcher concludes that both Indonesian and Australian students were using all four phatic forms. Based on the frequency table, most of all phatic forms are more produced by Australian students except meaningless words. Indonesian has a higher percentage than Australian. In phatic functions, both of the cultures also produce all of the twelve functions of phatic communion. Nevertheless, the domination of phatic functions used by each culture is different. Australian students use more opening contact functions, keeping talking, creating comfort, expressing empathy, expressing respect, and expressing politeness rather than Indonesian students. Meanwhile, Indonesian students are more used to avoiding silence, breaking the silence, making chit-chat, making gossip, expressing

solidarity, expressing friendship, and making harmony. For the speech acts, both Indonesian and Australian used the same form of speech acts. The researcher found five types of speech acts that were used by both cultures. There are representatives, commissives, directives, expressives, and questions. The students did not provide declarations because they don't have any authority and power to generate declarations as a student.

There are also the differences taken from the theory perspective, which is contained in the cultural background related to the social variables. Indonesian students more often used indirect speech acts, especially in the form of meaningless words. It aims to satirize the hearer. Some Indonesians also using body language to shows sarcasm, like pretending to cough in the middle of the smoking situation. It also can be a form of joking. Indonesian often used the form of joking and mocking, especially if the interlocutors are also the students.

Meanwhile, there is also a difference between both cultures in standard topics of conversation. Australian generated about asking hearer's weekend, while Indonesian generated gossiping in the standard of conversation. In ritual words, they also give a difference, and it has relation with the religious issues. Indonesian used "*Assalamualaikum*" to replace "*hey, hello, good morning*" in the form of greetings because the majority of the society is Muslim. There is also a different point in supportive chat. It is shown in one of the situations that Indonesians are willing to interfere with the problem which belongs to someone else. Indonesian show that they cared and tried a lot to make the situation better, rather than

Australian. It can be said that Indonesian tried to make it better permanently, but Australians just want to make it temporarily.

Another difference is in supportive chat while the speaker is in the middle of uncomfortable situations. For instance, when someone's smoking beside the speaker, Australians will ask the hearer in a respectful way, while Indonesians will not because Indonesian will use meaningless words or body language to make them stop. While, if the interlocutors have a higher status, like in the situation of giving an opinion with the lecturer, Indonesian will utter directly to deliver their opinion. Nevertheless, Australians will give them compliments first before uttering the opinion. In congratulating situations, the supportive chat that was produced by Australians is just about "*congratulation*" with giving another compliment. According to religious issues, Indonesian will also provide "*Alhamdulillah*" to replace congratulating or blessed feelings. The last difference in supportive chat has a relation with the value of seniority. In Australian students, they treat freshman the same with their friends so if there is a problem there will be a supportive chat that uttered by the speaker. However, Indonesian students have a big value of seniority caused by the strict culture that taught respect to the person with higher status.

While the similarities happened in the way, the students from both cultures treat the interlocutors who have a distant social distance with them. Although Indonesian is attached to joking and mocking, Indonesian students would not treat the same thing in a person who has a distant social distance from them. Both cultures used the same phatic functions, phatic forms, and types of speech acts depending on the situation.

B. Suggestion

The research about phatic communion between two cultures can be further research. The various culture in this world gives many advantages that make this research really worth continuing. The future researcher can use another theory of pragmatics or also another theory, for instance, sociolinguistics, to be combined with phatic communion to provide more perspective of phatic phenomena. It could give other ideas and also enrich the results to give more perspective about phatic communion.

Further research can also use the different participants. Not only about using another culture, but also using the participants from various circles. The future researcher can provide the participants from different places, such as offices, markets, etc., because it can give different results depending on the environment.

The last suggestion, the researcher, can use different methods to analyze the data. To use DCT, the future researcher can choose the spoken form to get more concrete data. It can be done by interviewing and also recording the results to get more specific utterances and expression that produced by the participants so that the result will get better findings rather than this study.

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CURRICULUM VITAE



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APPENDIX

Discourse Completion Task

Dear participants,

In this DCT below, there are fifteen situations which are given by the researcher related to the use of phatic communion in university daily life for the students. Before you fill this task, please write your name or initial and also your identity, whether you are an English Native Speaker (NS) or Non-Native Speaker (NNS). You can provide your age, university, and major if you want. If you don't want, just leave it blank.

Name :

Age :

NS/NNS :

Major :

University :

Please give the possible answers if you are in this situation. You can provide more than one answer if it's possible.

Situation 1

You meet your close friend after she/he was sick a few days ago. You want to hear the story about his/her condition while he/she was ill. What would you say to your friends?

Answer:

Situation 2

You need an application letter from Student Administration Office to apply for your scholarship. However, when you arrive at SAO, you see that the staffs are really busy. What would you say to the staff?

Answer:

Situation 3

You are in the class, and the class will start in a moment. Then, you see that your lecturer has a problem with the projector. What would you say to your lecturer?

Answer:

Situation 4

You have a plan to meet and hang out with your friends. You have a lot of stories about people around you, whether it's about someone's good and bad story. What would you say to your friends?

Answer:

Situation 5

You have a project with your lecturer. In the middle of the project, you have a different perspective from your lecturer. Both of your and your lecturer's ideas are fantastic. What would you say to your lecturer?

Answer:

Situation 6

You are hanging out with your friends. Suddenly, your lecturer calls you and asks you to help him/her immediately. You still have a 50% chance to go back after helping your lecturer. What would you say to your friends?

Answer:

Situation 7

You want to write the materials from the whiteboard. However, you can't see clearly because your classmate who you don't know well is standing in front of you.

What would you say to him/her?

Answer:

Situation 8

You have a project meeting with the student association. However, in the middle of the meeting, one of them is smoking during the meeting. You feel uncomfortable, and you know that another member feels the same way. You want to reprimand him but in a gentle way and not directly. What would you say to him/her?

Answer:

Situation 9

Your lecturer gave you an assignment last week. When the assignments should be collected today, you and your friends have not finished the task yet. Your friends ask you to request an extension of the time. What would you say to your lecturer?

Answer:

Situation 10

You are doing an assignment, and you should discuss it with your group. Your group finishes the assignment before the time runs out. After completing the task, your friends only keep silent. What would you talk/say to them?

Answer:

Situation 11

You are doing a group discussion. The group is chosen randomly by the lecturer. Unluckily, you are in the same group with two-person who don't get along and having an awkward situation. What would you say to break this situation?

Answer:

Situation 12

You are the captain of the class. You receive that one of your classmates won first place in the English debate competition. You will tell your classmates because of your friend's win. What would you say to your classmate who won the competition, and what would you say to other classmates?

Answer:

Situation 13

You are the committee of student orientation in your college. Your job is to lead the freshman during their first day. Two days before the orientation started, the committee told the freshman to bring a book and some stationary. However, one of them forgets to bring the book. What would you say to her/him?

Answer:

Situation 14

You have a class in the early morning. You are the first person who comes before anyone else. When you come in front of the class, you see that there is a puddle, and it can cause people to slip. Then, you meet the office boy. What would you say to her/him?

Answer:

Situation 15

You and your classmates want to take a picture because today is the last day being classmates. Everyone has to get into the frame. Then, someone you don't know passes in front of you. You ask him/her to take the picture. What would you say to her/him?

Answer:

Discourse Completion Task (Tes Melengkapi Wacana)

Dear participants,

Dalam DCT dibawah ini, terdapat lima belas situasi yang diberikan oleh peneliti. Seluruh situasi yang diberikan, berhubungan dengan penggunaan basa-basi dalam interaksi sehari-hari mahasiswa di kampus. Sebelum mengisi tes di bawah ini, mohon untuk menuliskan nama atau inisial dan juga identitas anda sebagai Penutur English/Indonesia. Jika berkenan, Partisipan boleh mencantumkan umur, asal universitas dan jurusan masing-masing. Jika tidak, partisipan diperkenankan untuk mengosongi kolom tersebut.

Nama :

Umur :

Identitas :

Jurusan :

Universitas :

Berikan jawaban yang tepat jika anda berada di situasi di bawah ini. Anda diperbolehkan untuk memberikan lebih dari jawaban jika memungkinkan.

Situasi 1

Kamu bertemu dengan teman dekatmu setelah ia sakit beberapa hari yang lalu. Kamu ingin mendengarkan kabar dan keadannya saat ia sedang sakit. Apa yang akan kamu katakan kepada temanmu?

Jawaban:

Situasi 2

Kamu sedang membutuhkan surat rekomendasi dari bagian kemahasiswaan untuk mendaftar beasiswa. Akan tetapi, saat kamu masuk ke kantor kemahasiswaan kamu

melihat petugas kantor sangat sibuk. Apa yang akan kamu katakan kepada petugas tersebut?

Jawaban:

Situasi 3

Kamu sedang berada di kelas karena sebentar lagi pelajaran akan dimulai. Lalu, kamu melihat dosenmu memiliki masalah dengan proyektor. Apa yang akan kamu katakan pada dosenmu?

Jawaban:

Situasi 4

Kamu memiliki rencana untuk bersua dengan teman-temanmu. Kamu memiliki banyak cerita tentang orang-orang di sekitarmu, baik cerita baik maupun buruk. Apa yang akan kamu katakan pada temanmu?

Jawaban:

Situasi 5

Kamu memiliki proyek bersama dengan dosenmu. Saat membahas proyek tersebut, kamu menemukan perspektif yang berbeda dengan perspektif milik dosenmu. Padahal, kedua ide kalian merupakan ide yang luar biasa. Apa yang akan kamu katakan kepada dosenmu?

Jawaban:

Situation 6

Kamu sedang duduk-duduk dan bersua bersama teman-temanmu. Tiba-tiba, dosenmu menelfon dan meminta kamu untuk membantunya saat itu juga. Peluang kamu kembali ke teman-temanmu setelah membantu dosenmu adalah 50%. Apa yang akan kamu katakan kepada dosenmu?

Jawaban:

Situasi 7

Kamu ingin mencatat tulisan yang ada di papan tulis. Akan tetapi, ada seorang teman kelasmu yang berdiri di depanmu sehingga kamu tidak bisa melihat dengan jelas. Apa yang akan kamu katakan kepada temanmu?

Jawaban:

Situasi 8

Kamu memiliki agenda untuk rapat bersama himpunan mahasiswa di kampusmu. Akan tetapi, di tengah pertemuan, seseorang anggota sedang merokok dan membuat kamu serta anggota yang lain tidak nyaman. Kamu ingin mengingatkan namun secara tidak langsung. Apa yang akan kamu katakan padanya?

Jawaban:

Situasi 9

Dosenmu memberikan sebuah tugas minggu lalu. Saat hari pengumpulan tiba, kamu dan temanmu belum menyelesaikan tugas tersebut. Temanmu meminta kamu untuk meminta perpanjangan waktu pengumpulan tugas. Apa yang akan kamu katakan pada dosenmu?

Jawaban:

Situasi 10

Kamu mendapatkan sebuah tugas secara berdiskusi/bergrup. Grupmu telah menyelesaikan tugas sebelum waktunya habis. Setelah menyelesaikan tugas, mereka hanya berdiam dan tidak berbicara apa-apa. Apa yang akan kamu katakan untuk memecah keheningan tersebut?

Jawaban:

Situasi 11

Kamu sedang melakukan grup diskusi dan grup tersebut dipilih acak oleh dosenmu. Sayangnya, dalam anggota grupmu ada dua orang yang sedang tidak akur dan akhirnya menimbulkan suasana yang kurang enak. Apa yang akan kamu katakan pada situasi ini?

Jawaban:

Situasi 12

Kamu adalah seorang ketua kelas. Lalu, kamu mendengar bahwa ada seorang teman kelasmu yang mendapat juara pertama dalam kompetisi debat bahasa Inggris. Lalu kamu akan memberitahu kepada teman kelasmu yang lainnya. Apa yang akan kamu katakan kepada temanmu yang juara dan juga kepada teman” mu yang lainnya.

Jawaban:

Situasi 13

Kamu seorang panitia ospek di kamupusmu. Tugasmu adalah membimbing mahasiswa baru pada hari pertama kuliah. Dua hari sebelum ospek dimulai, panitia sudah menginfokan untuk membawa buku dan alat tulis. Akan tetapi, salah satu dari mereka ada yang lupa membawa peralatan tersebut. Apa yang akan kamu katakan pada mahasiswa baru tersebut?

Jawaban:

Situasi 14

Kamu ada jadwal untuk kelas pagi. Di hari itu, kamu adalah orang pertama yang datang di kelas. Saat kamu akan masuk ke kelas, kamu melihat bahwa ada genangan air kotor didepan kelasmu dan mungkin bisa menyebabkan seseorang terpeleset. Lalu, kamu bertemu OB sedang lewat di sekitarmu. Apa yang akan kamu katakan padanya?

Jawaban:

Situasi 15

Kamu dan teman sekelasmu akan melakukan foto bersama karena hari itu merupakan hari terakhir menjadi teman sekelas. Semua orang harus berada di dalam foto. Lalu kamu melihat seseorang yang asing lewat didepanmu. Apa yang akan kamu katakan padanya?

Jawaban:



Faculty of Humanities
English Letters Department

Consent for Participants

Title of Project: “Phatic Communion in The Daily Conversation of Indonesian and Australian Students: A Cross-Cultural Pragmatics Perspective”

- I have read and understood the information sheet for this research.
- I understand that this study involves me as participants to fill the “Discourse Completion Task” (DCT) related to the use of phatic communion in daily student conversation.
- I understand that the researcher will conceal the information that I give. Even though the research data will be published for this study, I will not be identified as a participant.
- I understand that I will have an opportunity to check my answers in DCT and change them if necessary.
- I have got the answer to my question clearly by the researcher.
- I consent to be observed by Assayyidah Bil Ichromatil Ilmi in this research.

Name of participant :

Signature :

Date:



Faculty of Humanities
English Letters Department

Information Sheet for Participants

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Supervisor: *Dr. Agwin Degaf, M.A.*, English Letters Department, UIN Maulana Malik Ibrahim, Malang

Title of Project: Phatic Communion in The Daily Conversation of Indonesian and Australian Students: A Cross-Cultural Pragmatics Perspective

Invitation:

You are invited to participate in a research project for my thesis that aims to investigate the use of phatic communion in the daily conversation of Indonesian and Australian students through a cross-cultural pragmatics perspective.

Purpose of the study:

This study will explore the use of phatic communion in Indonesian and Australian students in relation to the cultural background.

Why have you been asked to participate in this study?

You have been chosen to participate in this research project as you are a college student and English native speaker of Australia (for Australian students), and you are a college student and undertaking the English major (for Indonesian students).

What does this study involve?

You will be invited to complete a Discourse Completion Task (DCT) as the questionnaire that you should write the responses for each situation that has been described in the form. The DCT will be sent through email. After completing the DCT, you can send it to the researcher's email at assashasa@gmail.com. The DCT will be examined for the research project by the researcher.

Confidentiality:

The responses that the participants have given will be put into a written report. All data will be noted on an anonymous basis. Therefore, you and your institution will not be possible to be identified. The people who can access the data are the researcher (Assayidah Bil Ichromatil Ilmi) and the supervisor (Dr. Agwin Degaf, M.A.). When the study has been completed, it will be deposited in the UIN Malang library. The data will be kept in a secure locked cabinet at the university for 5 years, after that, it will be destroyed.

Freedom to refuse or withdraw:

The participant of this study is voluntary. Please contact the researcher (Assayidah Bil Ichromatil Ilmi) by email address or telephone number below whether you want to withdraw your consent. Your data will be destroyed if you withdraw from this study.

Contact Person:

If you have any further questions and information about this study, you can contact the researcher at assashasa@gmail.com or via phone at +6282132858005.

**This study has been approved by the dean of the Faculty of Humanities.
This study is used to fulfill a thesis project by Assayidah Bil Ichromatil Ilmi
Thank you for your attention and for taking the time to consider this study. If
you agree to be a part of this study, please sign the consent form.**

This information sheet is for you.

The following tables are the results of identification phatic communion of the participants.

THE SEQUENCES OF SPEECH ACT BY AUSTRALIAN STUDENTS

SITUATION 1 (S1)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>How have you been? Are you feeling better?</i>	1	D. Question	=SS, +SD
2	<i>How are you feeling? What actually happened?</i>	1	D. Question	=SS, +SD
3	<i>Hey I hope you're okay now, what sort of sickness did you have?</i>	2	D. Question + D. Expressive	=SS, +SD
4	<i>Hey, how have you been? Are you feeling better now? How bad did it get? Let me know if there is anything I can do to help</i>	2	D. Question + D. Representatives	=SS, +SD
5	<i>Hey mate, how's it going? What happened to you?</i>	1	D. Question	=SS, +SD
6	<i>Hey! How are you feeling, currently? Is there anything I can for you? Do you mind me asking, what is happening with you?</i>	1	D. Question	=SS, +SD
7	<i>Hi, Are you feeling better? Do you can handle it?</i>	1	D. Question	=SS, +SD
8	<i>Hey, how are you feeling? What happened, if you don't mind me asking?</i>	2	D. Question + D. Representatives	=SS, +SD

SITUATION 2 (S2)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>I'm just wondering if I could get an application letter when possible please</i>	1	I. Directives	+SS, -SD
2	<i>Hi, sorry to bother you, I was hoping to apply for a</i>	3	D. Expressive +	+SS, -SD

	<i>scholarship. Would that be possible now?</i>		I. Representatives + D. Question	
3	<i>Hi there, sorry to bother you, I am after an application letter, I see that you're really busy so you can come back to me when you get the chance.</i>	3	D. Expressives + D. Representatives + I. Directives	+SS, -SD
4	<i>Excuse me, I'm sorry to bother, I am just wondering if I can please get an application letter so I can apply for a scholarship, am I able to get that now or would you like me to come back later?</i>	3	D. Expressive + I. Directives + D. Question	+SS, -SD
5	<i>Hi, I can see you're a little busy, do you think I could make an appointment when things aren't so busy? I'm just enquiring about a potential scholarship application.</i>	2	D. Representatives + D. Question	+SS, -SD
6	<i>Hi! So sorry to interrupt you whilst you are busy, however, I was wondering if you could give me an application letter to apply for a scholarship, when you had the chance to do so.</i>	2	D. Expressives + I. Directives	+SS, -SD
7	<i>Hello, excuse me.... I can see that you are very occupied at the moment but is there anyone currently available to discuss the process of a scholarship today?</i>	2	D. Representatives + I. Directives	+SS, -SD
8	<i>Hi, sorry to interrupt but I would like an application letter to apply for a scholarship when you are ready.</i>	2	D. Expressives + I. Directives	+SS, -SD

SITUATION 3 (S3)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Do you want some help?</i>	1	D. Question	+SS, -SD
2	<i>Ah, gremlins in the system.</i>	1	D. Representatives	+SS, -SD

3	<i>Do you need a hand? I can try to help.</i>	2	D. Question + D. Commisives	+SS, -SD
4	<i>Do you need a hand?/Do you need some help?/Is everything okay?</i>	1	D. Question	+SS, -SD
5	<i>Do you need a hand with that?</i>	1	D. Question	+SS, -SD
6	<i>Did you need any assistance with that at all?</i>	1	D. Question	+SS, -SD
7	<i>Do you need a hand with that (their name) ?</i>	1	D. Question	+SS, -SD
8	<i>Would you like some help?</i>	1	D. Question	+SS, -SD

SITUATION 4 (S4)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	-	-	-	=SS, +SD
2	-	-	-	=SS, +SD
3	<i>Hey guys I know some things about *person's name*, but I'm not sure whether they would like people knowing or not.</i>	1	D. Representatives	=SS, +SD
4	<i>I have to tell you this/You'll never guess what happened</i>	1	D. Representatives	=SS, +SD
5	<i>Guys, I've got a story, would you like to hear it?</i>	2	D. Representatives + D. Question	=SS, +SD
6	<i>Guys, guess what! I have this funny story to tell you, right now!</i>	1	D. Representatives	=SS, +SD
7	<i>Hey guys, you're not going to believe what happened....</i>	1	D. Representatives	=SS, +SD
8	<i>Guys, I have a funny story about (friend), do you guys want to hear it?</i>	2	D. Representatives +D. Question	=SS, +SD

SITUATION 5 (S5)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>I have another ideas, do you mind to hear it?</i>	2	D. Representatives + D. Question	+SS, 0SD

2	<i>Ah, I didn't think of that. That's a really good way to look at it.</i>	1	D. Representatives	+SS, 0SD
3	<i>I understand where you're coming from, but have you considered... *idea*</i>	2	D. Representatives + D. Question	+SS, 0SD
4	<i>That's really interesting, I hadn't thought about that idea! I really like both of our ideas, I'll try and think of a way that I can include both of them!</i>	1	D. Representatives	+SS, 0SD
5	<i>I appreciate your view on the matter, however, I've got a different opinion, would you mind if we discuss the two?</i>	2	D. Representatives + D. Question	+SS, 0SD
6	<i>Although I see it in your perspective, I would like to vocalize my point of view, if you are willing to listen? Could we find a middle ground, to show both perspectives, 'hand and hand'?</i>	2	D. Representatives + D. Question	+SS, 0SD
7	<i>Wow, that's a great idea. I can definitely say that your perspective is just as detailed and relatable, and I understand it so well.</i>	1	D. Representatives	+SS, 0SD
8	<i>I see your point of view on this, but I have a different perspective. If you would like I could tell you it and then we can discuss a middle ground?</i>	2	D. Representatives + D. Question	+SS, 0SD

SITUATION 6 (S6)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>My lecturer just called and needs me to help him/her out. I'll text you when I'm done with them and tell you if I'm able to come back</i>	2	D. Representatives + D. Commisives	=SS, +SD
2	<i>Sorry guys, I have to help out one of my uni lecturers, I'll check whether you are still here later and maybe come back.</i>	3	D. Expressives + D. Representatives + D. Commisives	=SS, +SD

3	<i>Sorry guys I am going to take this call because it's important, I might see you afterwards.</i>	3	D. Expressives + D. Representatives + D. Commisives	=SS, +SD
4	<i>What's the problem, is everything okay? I am just out at the moment, I can try and get there if there is no one else who is able to help you</i>	3	D. Question + D. Representatives + D. Commisives	+SS, 0SD
5	<i>Sorry guys, give me a sec, I'll just give the lecturer a quick hand with something and hopefully I'll be back soon.</i>	3	D. Expressives + D. Representatives + D. Commisives	=SS, +SD
6	<i>Hey guys! I have to go aid my lecturer for the course, I may see you later!</i>	2	D. Representatives + D. Commisives	=SS, +SD
7	<i>Hey guys, so uh I have to head over to give my lecturer a hand with something, I should be back soon, if not I definitely got caught up...I'm so incredibly sorry.</i>	3	D. Representatives + D. Commisives + D. Expressives	=SS, +SD
8	<i>Sorry guys, I will try to be back in a moment. I have to help my lecturer with something.</i>	3	D. Expressives + D. Representatives + D. Commisives	=SS, +SD

SITUATION 7 (S7)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Excuse me</i>	1	I. Directives	=SS, 0SD
2	<i>Hi, excuse me, would be mind shifting that way just a touch, I'm just trying to get the notes off the whiteboard.</i>	2	I. Directives + D. Representatives	=SS, 0SD
3	<i>Excuse me *name*, would you mind moving so I could see the whiteboard? Thank you.</i>	2	I. Directives + D. Expressives	=SS, 0SD
4	<i>Sorry, excuse me, do you mind moving over a little bit please? I just need to get to the whiteboard so I can write the materials from the whiteboard</i>	3	D. Expressives + I. Directives + D. Representatives	=SS, 0SD
5	<i>Hi, excuse me, could you please just move a touch to the</i>	2	I. Directives + D. Expressives	=SS, 0SD

	<i>side while I copy the material from the whiteboard. Thanks</i>			
6	<i>Excuse me? Are you able to move aside, please? Only for a short time, thank you.</i>	3	I. Directives + D. Representatives + D. Expressives	=SS, OSD
7	<i>Hey sorry, excuse me. Would you be able to move slightly, as I can't see the whiteboard? Thank you.</i>	3	D. Expressives + I. Directives + D. Representatives	=SS, OSD
8	<i>Hi, are you able to move slightly to the side please? Sorry, I just can't really see the whiteboard.</i>	3	I. Directives + D. Expressives + D. Representatives	=SS, OSD

SITUATION 8 (S8)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	-	-	-	=SS, OSD
2	<i>Hey, after this smoke, could you please not have another one. Thank you so much.</i>	2	I. Directives + D. Expressives	=SS, OSD
3	<i>Excuse me *name*, would you mind going outside to smoke, or even waiting until the meeting is over?</i>	1	I. Directives	=SS, OSD
4	<i>Sorry, excuse me, are you able to wait until after the meeting has finished to do that? Or do you mind going somewhere else and coming back after you have finished?</i>	2	D. Expressives + I. Directives	=SS, OSD
5	<i>Hey mate, sorry but could you not light up a smoke during the meeting and leave it for after? It's not what we want throughout a meeting.</i>	3	D. Expressives + I. Directives + D. Representatives	=SS, OSD
6	<i>Hi! I don't mean to offend, however, many people, including myself, are uncomfortable with you smoking in the meeting. Are you able to take it outside or able to stop it until the meeting stops? Thank you.</i>	2	D. Representatives + I. Directives	=SS, OSD

7	<i>Hey, how's it going? Just reminding you that you are not allowed to smoke on the premises. If you could stop that would be great. Thank you.</i>	2	D. Question + I. Directives	=SS, 0SD
8	<i>Hi if possible, can you please not smoke here during the meeting. It is your decision if you want to smoke but it is making a few people in here uncomfortable.</i>	2	I. Directives + D. Representatives	=SS, 0SD

SITUATION 9 (S9)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Could ____ and I please get an extension on this assignment please?</i>	1	I. Directives	+SS, -SD
2	<i>Hi, I've been absolutely under the pump and understand it's the due day, but I believe that short extension would help me complete the assignment to a high standard. I would be happy to provide you with evidence of what I have already completed.</i>	2	I. Expressives + D. Representatives	+SS, -SD
3	<i>Good morning Mr/Mrs, I am extremely sorry but I have not completed the assignment due to personal reasons, I know this is a big ask, but is there any chance I can have an extension and I promise that I will have it done within the next 3 days.</i>	3	D. Expressives + D. Representatives + D. Question	+SS, -SD
4	<i>Could we please speak with you after class about the assignment if you have time, we need to ask for something about it</i>	2	D. Directives + D. Representatives	+SS, -SD
5	<i>Sorry (lecturers name) for the late notice but things got a bit out of hand recently and we were unable to finish the</i>	2	D. Expressives + D.	+SS, -SD

	<i>assignment on time, would it be possible for my group to get an extension and we'll finish the assignment promptly?</i>		Representatives + D. Directives	
6	<i>Hi! Can my friends and I have an extension on the task? It is whether difficult and we would like to have extra time to truly focus on it to its fullest potential! Thank you.</i>	3	D. Directives + D. Representatives + D. Expressives	+SS, -SD
7	<i>Hi (lecturers name), just on behalf of myself and other classmates, as we have reasonable unexpected time delays, could we request an extension for the assignment due to be collected today?</i>	2	D. Representatives + I. Directives	+SS, -SD
8	<i>Would it be okay if we got an extension on the task. We only need a bit more time as we are trying to make it our best work.</i>	2	D. Question + D. Representatives	+SS, -SD

SITUATION 10 (S10)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>How you've been up to lately?</i>	1	D. Directives	+SS, 0SD
2	<i>Is there anything else we need to go over, or can we just relax?</i>	1	D. Question	+SS, 0SD
3	<i>So, what's everyone doing on the weekend?</i>	1	D. Question	+SS, 0SD
4	<i>Look how early we finished! I hope we get a good mark for it! What do you all plan to do now that we're done with the assignment?</i>	3	D. Expressives + D. Representatives + D. Question	+SS, 0SD
5	<i>How did everyone go? Is there anything we could add or change before the time runs out?</i>	1	D. Question	+SS, 0SD
6	<i>Is there anything we could add or expand on it? To make sure we haven't missed anything?</i>	2	D. Question + D. Representatives	+SS, 0SD

7	<i>Well, I think we did great in this, good work team. Let's just all hope that he/she doesn't get up us</i>	2	D. Expressives + D. Representatives	+SS, 0SD
8	<i>Is there anything we should add to the assignment? Anything we may have missed?</i>	1	D. Question	+SS, 0SD

SITUATION 11 (S11)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	-			+SS, 0SD
2	<i>Hey guys, I know its not an ideal situation, but lets just focus on the task and the sooner we get it done, the sooner we can get out of here.</i>	2	D. Representatives + D. Directives	+SS, 0SD
3	<i>Hey guys, lets get on with it and all work together on this.</i>	1	D. Directives	+SS, 0SD
4	<i>What do we all think about this *topic* that we've just discussed in the lecture?</i>	1	D. Question	+SS, 0SD
5	<i>Alright guys, let's get this done for the sake of the discussion, deal?</i>	2	D.Directives + D. Question	+SS, 0SD
6	<i>Guys, let's put our differences aside, and finish the project as a group, not as individuals! Are we in agreement?</i>	2	D. Directives + D. Question	+SS, 0SD
7	<i>Okay guys, so just for this group discussion we will all have to get along and do the best we can. We are all grown, and we can do this, let's get this done</i>	2	D. Directives + D. Representatives	+SS, 0SD
8	<i>Hey guys, we need to do well so let's put aside any differences for this task and get our work done. Are we all in agreement of that?</i>	2	D. Directives + D. Question	+SS, 0SD

SITUATION 12 (S12)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Congratulations, Guys, _____ won the English debate competition</i>	2	D. Expressives + D. Representatives	+SS, +SD
2	<i>Congratulations, on your big win! What was the topic?, [name of classmate] was awarded first place in the English debate, lets all congratulate him.</i>	3	D. Expressives + D. Question + D. Representatives	+SS, +SD
3	<i>Congratulations *winning classmates name* and well done to *other friends*, you guys did a great job.</i>	2	D. Expressives + D. Representatives	+SS, +SD
4	<i>Huge congratulations to you on winning the English debate competition! Everyone, I am happy to announce that our classmate _____, won the English debate competition which they recently completed. A big round of applause for them!</i>	2	D. Expressives + D. Representatives	+SS, +SD
5	<i>Well-done on the competition, I'm so proud of you! Guys, (Person's name) has just won the English debate competition. Let's give him/her the congratulations they deserve.</i>	2	D. Expressives + D. Representatives	+SS, +SD
6	<i>Congrats on your win! I am so proud of your achievement!, So, one of the people in this class won first place in the English debate competition. Congrats to him/her, I know we are all proud for him/her!</i>	2	D. Expressives + D. Representatives	+SS, +SD
7	<i>Wow, congratulations...you did it ahhh!!! Good on you!., So, I would like to announce that one of our fellow classmates (his/her name) has done a very good deed and excelled in the English Debate Competition, and has in fact, won and achieved first</i>	3	D. Expressives + D. Representatives + D. Directives	+SS, +SD

	<i>place. Round of applause and congratulations</i>			
8	<i>Congratulations, I'm so happy for you that you won. So, one of the people in this class won first place in the English debate competition. We should all be proud and congratulate them when you see them.</i>	2	D. Expressives + D. Representatives	+SS, +SD

SITUATION 13 (S13)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Write down your notes in your phone instead</i>	1	D. Directives	-SS, -SD
2	<i>No stress, we'll find an extra piece of paper for you.</i>	1	D. Commisives	-SS, -SD
3	<i>Hey, do you want to borrow a pen and a piece of paper?</i>	1	D. Question	-SS, -SD
4	<i>That's okay, we have some paper and pens here just in case anyone did forget to bring them by accident. (Or if no pen/paper prepared) Is anyone hear able to lend some paper and a pen to ____?</i>	2	D. Representatives + D. Question	-SS, -SD
5	<i>Don't worry too much about it, let's organize spares for you, if not, you are free to take a photo of someone's notes if that is alright.</i>	1	D. Representatives	-SS, -SD
6	<i>Hey! Here's a book and pen! You can keep it, however, make sure you take this with you for orientation!</i>	1	I. Directives / D. Directives	-SS, -SD
7	<i>Hi, how's it going? I can see that you forgot your book. As you are a freshman, it is completely understandable and there is a lot of us that can quite relate. It is okay for today but just so you can be more prepared, just remember for next time.</i>	3	D. Question + D. Representatives + D. Directives	-SS, -SD

8	<i>Hey, It's okay. I'm sure we can find a spare book or even some paper and a pen for you to borrow.</i>	2	D. Representatives + D. Commisives	-SS, -SD
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SITUATION 14 (S14)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Hey, I just thought I'd mention that there's a puddle on the floor over there</i>	1	I. Directives	-SS, -SD
2	<i>Hey, just to give you a heads up, there's a puddle just there, just wouldn't want you to slip.</i>	1	I. Directives	-SS, -SD
3	<i>Sorry to bother you, but I was wondering if there is a way that we could get this puddle cleaned up, because it is a hazard to all of us students.</i>	3	D. Expressive + D. Representatives + I. Directives	-SS, -SD
4	<i>There is a puddle out the front of the classroom, do we have anything to help clean it up in case people may slip on it when they arrive?</i>	2	D. Representatives + I. Directives	-SS, -SD
5	<i>There is a puddle in the middle of a high traffic area, is there something or someone we could ask to fix the problem before people walk in?</i>	2	D. Representatives + I. Directives	-SS, -SD
6	<i>Hi! There is an OH&S issue in front of the class A/B/C (or whatever). Would you be able to resolve this issue, so no one is seriously injured by the puddle? Thank you.</i>	2	D. Representatives + I. Directives	-SS, -SD
7	<i>Good morning. Just watch out for the puddle just there.</i>	1	D. Directives	-SS, -SD
8	<i>So there is a puddle in the front of the class, I don't know what to do but people might slip so I was hoping you would know who to ask to solve this.</i>	2	D. Representatives + D. Directives	-SS, -SD

SITUATION 15 (S15)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Hey, could you please take a picture of us?</i>	1	I. Directives	=SS, -SD
2	<i>Hi, if you've got a second, could you please take a picture of us?</i>	2	D. Representatives + I. Directives	=SS, -SD
3	<i>Excuse me, could you please take a photo for us?</i>	1	I. Directives	=SS, -SD
4	<i>Sorry, excuse me, are you just able to quickly take some photos of all of us please?</i>	2	D. Expressives + I. Directives	=SS, -SD
5	<i>Hi, excuse me, sorry, would you be able to take this photo for us? It's our last day and we just want to be in the photo together?</i>	3	D. Expressives + I. Directives + D. Representatives	=SS, -SD
6	<i>Hi, are you able to take a photo of my friend and I, please? Thank you so much!</i>	2	I. Directives + D. Expressives	=SS, -SD
7	<i>Hello, excuse me, would you kindly do us a favor and take a picture for our last day? Thank you.</i>	2	I. Directives + D. Expressive	=SS, -SD
8	<i>Hi, is it okay if you take this photo for my friends and I?</i>	1	I. Directives	=SS, -SD

THE SEQUENCES OF SPEECH ACT BY INDONESIAN STUDENTS

SITUATION 1 (S1)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>lohh udah sehat?? Kok enggak makin parah aja sih.</i>	2	D. Question + D. Expressives	=SS, +SD
2	<i>Kamu sakit apa, anjing! Lemah kamu gitu aja sakit, makanya jangan kebanyakan makan lalapan sama indomie!</i>	2	D. Question + D. Expressives	=SS, +SD
3	<i>kemarin katanya kamu sakit ya? Kok bisa sih? Ada-ada saja deh. Makanya lain kali hati-hati</i>	2	D. Question + D. Expressives	=SS, +SD
4	<i>Loh kemana aja kemarin lur? Bisa sakit juga ya ternyata, gak heran sih, emang makin tua makin banyak penyakitnya!</i>	2	D. Question + D. Expressives	=SS, +SD
5	<i>Ternyata gatotkaca bisa sakit juga, ya. Habis sakit apa sih sebenarnya?</i>	2	D. Expressives + D. Question	=SS, +SD
6	<i>Masih muda kok sakit-sakitan! Jangan sampai kamu meninggal loh hahaha!</i>	1	D. Expressives	=SS, +SD
7	<i>Hai apa kabar? Kamu sakit? Sakit apa? Kok bisa sih? Cerita dong kenapa? Terus sekarang keadaannya gimana? Beneran udah sehat? Yauda kalau udah sehat. Jaga Kesehatan yaa.</i>	2	D. Question + D. Representatives	=SS, +SD
8	<i>Hey, bagaimana kamu bisa masih hidup?</i>	1	D. Expressives	=SS, +SD

SITUATION 2 (S2)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Maaf Pak/Bu, Saya ada perlu untuk...</i>	2	D Expressives + D. Representatives	+SS, -SD

2	<i>Assalamualaikum Pak/Bu, saya ada ingin menanyakan perihal...</i>	1	D. Representatives	+SS, -SD
3	<i>Permisi Pak/Bu, mohon maaf saya mau bertanya. Saya membutuhkan surat rekomendasi untuk pendaftaran beasiswa bagaimana ya caranya?</i>	3	D. Expressives + D. Representatives + D. Question	+SS, -SD
4	<i>Assalamualaikum, permisi pak, saya mau minta surat rekomendasi untuk ...</i>	1	D. Representatives	+SS, -SD
5	<i>Mohon maaf pak, saya mau (mengutarakan tujuan)</i>	2	D. Expressives + D. Representatives	+SS, -SD
6	<i>Assalamualaikum Bu/Pak (diulang-ulang sampai menyita perhatian)</i>		-	+SS, -SD
7	<i>Assalamuallaikum, permisi bapak/ibu. Mohon maaf pak/ibu mengganggu, permisi pak/bu saya mau mendaftar beasiswa. Jika masih sibuk saya bisa menemui bapak/ibu kapan ya? Baik pak/ bu. Terima kasih</i>	3	D. Expressives + D. Representatives+ D. Question	+SS, -SD
8	<i>Permisi Bu / Pak. Maaf mengganggu waktu Anda. Bolehkah saya meluangkan waktu Anda beberapa menit? Saya sangat ingin meminta bantuan Anda, saya memerlukan surat lamaran untuk melamar beasiswa saya. Bolehkah saya memintanya hari ini? Jika Anda benar-benar sibuk, saya rasa tidak apa-apa jika Anda melakukannya besok. Saya bisa menyiapkan dokumen lain untuk saat ini. Terima kasih</i>	4	D. Expressives+ D. Directives + D. Representatives + D. Question	+SS, -SD

SITUATION 3 (S3)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Pak/Bu ada yang bisa saya bantu??</i>	1	D. Question	+SS, -SD
2	<i>Ada apa masalah apa bu? Itu bu, biasanya si A bisa.</i>	2	D. Question +D. Representatives	+SS, -SD
3	<i>Apa ada yang bisa saya bantu Pak/Bu?</i>	1	D. Question	+SS, -SD
4	<i>(tidak berbicara ke dosen, tapi ke teman) Guys, yang laki-laki itu lo bantuin!</i>	1	D. Directives	+SS, -SD
5	<i>Ada yang bisa saya bantu, pak?"</i>	1	D. Question	+SS, -SD
6	<i>Itu bu, A atau B cobak bu, pasti bisa (Sambil memanggil teman-teman untuk membantu)</i>	1	I. Directives	+SS, -SD
7	<i>permisi pak/ bu ada yang bisa saya bantu? Oh ada masalah proyekturnya ya pak/bu? Sebentar bu/ pak saya tanyakan keteman-teman apakah ada yg bisa membantu memperbaiki.</i>	2	D. Question + D. Representatives	+SS, -SD
8	<i>Permisi pak, apakah ada masalah? Dapatkah saya membantu Anda? Saya rasa saya tahu sedikit tentang proyektor. Saya akan mencoba membantu, semoga bisa berhasil</i>	3	D. Question + D. Commisives + D. Representatives	+SS, -SD

SITUATION 4 (S4)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Ayo kita ngopi, ada update berita terbaru nih.</i>	2	D. Directives + D. Representatives	=SS, +SD
2	<i>Hey guys, kalian nggak pengen nongkrong gitu? Mulutku udah gak tahan nih pengen cerita tentang...</i>	2	D. Question + D. Representatives	=SS, +SD
3	<i>Hei, aku ada cerita seru nih. Kalian tau gak? Ternyata,</i>	2	D. Representatives + D. Question	=SS, +SD

4	<i>Hey guys! Kapan ngopi? Aku ada hot news.</i>	2	D. Question + D. Representatives	=SS, +SD
5	<i>Ke tempat biasa, yuk. Ada cerita yang nggak bisa diceritain di chat</i>	2	D. Directives + D. Representatives	=SS, +SD
6	<i>Hey! Kalian udah liat story nya si X belum?</i>	1	I. Directives	=SS, +SD
7	<i>Hei, aku dengar X merusakkan sesuatu di sebuah proyek, apa kamu tahu itu?</i>	2	D. Representatives + D. Question	=SS, +SD
8	<i>Hai teman-teman, kalian tahu nggak kalo aku pernah bertemu aku punya beberapa rumor dan cerita tentang dia. Lets spill the tea.</i>	2	I. Directives + D. Representatives	=SS, +SD

SITUATION 5 (S5)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Pak/Bu saya mempunyai pandangan yang berbeda, bagaimana jika ke dua ide ini kita jadikan satu??</i>	2	D. Representatives + D. Question	+SS, 0SD
2	<i>Bagaimana menurut bapak apakah ide saya ini baik untuk dilanjutkan?</i>	1	D. Question	+SS, 0SD
3	<i>Menurut pendapat saya seperti ini Pak/Bu. Sebaiknya bagaimana ya?</i>	2	D. Representatives + D. Question	+SS, 0SD
4	<i>Permisi pak, kalau boleh saya memberikan saran, saya kemarin sempat kepikiran bagaimana jika blabla</i>	1	D. Representatives	+SS, 0SD
5	<i>Kalau menurut saya seperti ini, pak.. Bagaimana kalau ide kita dilebur jadi satu saja, pak?</i>	2	D. Representatives + D. Question	+SS, 0SD
6	<i>hmmm kalau menggunakan metode ini bagaimana bu, jadi kita bisa menggunakan dua sudut pandang yang berbeda dalam menganalisis permasalahan tersebut</i>	2	D. Representatives + D. Question	+SS, 0SD
7	<i>permisi pak, ini kita bagus pak. Bagaimana kalau kita gabung biar lebih bagus</i>	2	D. Representatives + D. Question	+SS, 0SD

8	<i>Maaf pak/bu, saya ingin memberikan perspektif yang berbeda. Bolehkah?</i>	1	D. Question	+SS, 0SD
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SITUATION 6 (S6)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Bentar ya guys, aku ada perlu sama dosenku, jaketku aku tinggal kok.</i>	2	D. Representatives + I. Commisives	=SS, +SD
2	<i>Aduh aku harus bantu dosenku yang merepotkan nih, meskipun gitu siapatahu nilaiku bisa jadi bagus kan, nanti kalo aku keburu pasti balik kok!</i>	2	D. Representatives + D. Commisives	=SS, +SD
3	<i>Aku dipanggil dosen nih. Kalian tunggu sampai aku selesai ya jangan pulang dulu, aku cuma sebentar kok</i>	3	D. Representatives +D. Directives+ I. Commisives	=SS, +SD
4	<i>Duhh, orang ini menyusahkan aja mesti mendadak! Apa aku alasan aja ya? Enaknya alasan apa ya?</i>	2	D. Representatives + D. Question	+SS, 0SD
5	<i>Waduh, bro. Aku dipanggil sama pak dosen nih. Aku duluan ya, kalau nanti bisa balik aku samperin kalian lagi</i>	2	D. Representatives + D. Commisives	=SS, +SD
6	-			=SS, +SD
7	<i>Aku bantu dosenku dulu ya, aku akan kembali lagi setelah itu. Tunggu aku!</i>	3	D. Representatives +D. Directives+ D. Commisives	=SS, +SD
8	<i>Hai teman-teman, maaf. Tetapi dosenku membutuhkanku segera. Bolehkah aku pergi ke kampus sekarang? Jika memungkinkan, aku akan balik 30 menit lagi. Apa ngga papa jika kamu menunggu? aku akan mengirim pesan kepadamu nanti</i>	4	D. Expressives + D. Representatives+ D. Commisives + D. Question	=SS, +SD

SITUATION 7 (S7)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Minggir dong, kuliah sama-sama bayar nya nih.</i>	2	D. Directives + D. Representatives	=SS, OSD
2	<i>Hey minggir, kamu mau jadi model apa berdiri di depan situ? Aku mau nyatet jangan ditutupin!</i>	3	D. Directives + D. Expressives+ D. Representatives	=SS, OSD
3	<i>Hei minggir dong, aku mau mencatat nih. Mengganggu saja deh.</i>	3	D. Directives + D. Representatives + D. Expressives	=SS, OSD
4	<i>Hey minggir! Ga keliatan!</i>	2	D. Directives + D. Representatives	=SS, OSD
5	<i>Bro, kamu ngehalangin papan tulis. Bisa minggir sedikit? Aku mau mencatat materi di papan tulis</i>	2	I. Directives + D. Representatives	=SS, OSD
6	<i>Hey minggir dong, Hey kepalamu itu menutupi papan!</i>	2	D. Directives + D. Expressives	=SS, OSD
7	<i>he geser dong, gk kelihatan nih, mangkannya jangan tinggi tinggi dong jadi orang</i>	2	D. Directives + D. Representatives	=SS, OSD
8	<i>Hai bro, aku ingin menulis materi, tetapi aku tidak dapat melihatnya dengan jelas. Bisakah kamu bergerak sedikit ke kiri? Jadi, aku bisa melihatnya. Terima kasih</i>	3	D. Representatives +D. Directives + D. Expressives.	=SS, OSD

SITUATION 8 (S8)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>kamu boleh merokok, asal asap nya kamu hirup sendiri.</i>	1	I. Directives	=SS, OSD
2	<i>Dengar”, dokter spesialis paru”mahal ya? Bakal habis uang berapa ya kalo satu himpunan sesak napas? Tolong dong yang peka, temennya</i>	2	I. Directives + D. Representatives	=SS, OSD

	<i>udah mengkis” begini masa masih dilanjutin aja.</i>			
3	<i>Mohon maaf saya mempunyai penyakit asma, apakah kamu bisa merokok diluar saja?</i>	2	D. Representatives + I. Directives	=SS, 0SD
4	<i>((Pura-pura batuk)), Aduh asepnnya bau banget!</i>	1	I. Directives	=SS, 0SD
5	<i>Sorry nih sebelumnya, kita kan ada project yang harus dibicarakan saat ini juga. Kalau misal ngerokoknya jangan pada saat rapat berlangsung gimana?</i>	3	D. Expressives + D. Representatives + I. Directives	=SS, 0SD
6	<i>(Pura-pura batuk sampai dia berhenti merokok)</i>	1	I. Directives	=SS, 0SD
7	<i>Waw, udara disini terkena polusi asap rokok ya. Kayaknya lebih baik kalau asapnya nggak ada.</i>	1	I. Directives	=SS, 0SD
8	<i>Permisi mas, bisa kasih tahu apa yang ada di layar? aku tidak bisa melihatnya dengan jelas, karena ada asap yang mengganggu menutupi layar. Terima kasih</i>	2	I. Directives + D. Expressives	=SS, 0SD

SITUATION 9 (S9)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Pak/Bu minta perpanjangan waktu karena tugas saya di bawa teman saya dan ketinggalan.</i>	2	D. Directives + D. Representatives	+SS, -SD
2	<i>Bu, saya *nama* dari kelas A5 sebelumnya saya mau minta maaf bu saya dan teman teman belum bisa menyelesaikan tugas yang ibu berikan minggu lalu, apakah kami masih bisa mengumpulkan tugasnya di luar deadline bu, kami akan mengumpulkan sesegera mungkin. Terimakasih.</i>	4	D. Expressives + D. Representatives + I. Directives + commissives	+SS, -SD
3	<i>Mohon maaf Pak/Bu, apakah Anda berkenan jika tugasnya</i>	2	D. Expressives + I. Directives	+SS, -SD

	<i>kami kumpulkan maksimal pukul 00.00? (intine gak sampe ganti hari)</i>			
4	<i>Assalamualaikum, permisi Pak maaf mengganggu, saya berniat meminta perpanjangan waktu pengumpulan tugas minggu lalu karena blablabla</i>	3	D. Expressives+ I. Directives + D. Representatives	+SS, -SD
5	<i>Mohon maaf sebelumnya pak, untuk tugas minggu lalu saya belum mengerjakan dikarenakan (alasan tidak mengerjakan). Apakah saya bisa mohon perpanjangan waktu?</i>	3	D. Expressives+ I. Directives + D. Representatives	+SS, -SD
6	<i>Pak, mengumpulkan tugasnya minggu depan saja ya pak? Karena kita abis banyak kegiatan minggu ini.</i>	2	I. Directives + D. Representatives	+SS, -SD
7	<i>Maaf pak/bu, apakah kami bisa meminta perpanjangan waktu untuk menyelesaikan tugas ini? karena Sebagian dari kita belum selesai.</i>	2	I. Directives + D. Representatives	+SS, -SD
8	<i>Permisi pak, saya dan teman saya belum menyelesaikan tugasnya. Karena kami harus membantu Bu X dari minggu lalu untuk penelitian kami yang dikumpulkan kemarin. Kami telah melakukannya untuk 50%. Mungkinkah jika kita meminta perpanjangan tugas kita? Saya pikir kita bisa menyelesaikannya besok, Terima kasih Pak.</i>	3	D. Representatives + I. Directives + D. Commisives	+SS, -SD

SITUATION 10 (S10)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Segitu doang tugasnya?? Gak ada yang lebih sulit gitu.</i>	2	D. Representatives + D. Question	+SS, 0SD
2	<i>Hey guys, jangan diam aja dong, kalian kebelet ya?</i>	2	D. Directives + D. Question	+SS, 0SD

3	<i>Jangan diam saja dong, gabut nih. Kalian ada cerita baru ngga?</i>	2	D. Directives + D. Question	+SS, 0SD
4	<i>He guys, kalian ngerti a kemaren lo si X...</i>	1	I. Directives	+SS, 0SD
5	<i>Akhirnya selesai juga, ya, tugasnya. Kira-kira bener nggak ya? Soalnya aku tadi lihat punya kelompok sebelah tuh jawabannya nggak kaya punya kelompok kita..</i>	2	D. Question + D. Representatives	+SS, 0SD
6	<i>He, kalian ngerti gak kalo sebenarnya..</i>	1	D. Representatives	+SS, 0SD
7	<i>Kerja bagus guys. Kita menyelesaikannya sebelum waktu habis. aku pikir kita memiliki kerja tim yang baik, mungkin untuk proyek berikutnya, kami bisa dalam grup lagi. Bagaimana kalau kita pergi ke "Gacoan" setelah kelas? hanya untuk mengenal baik satu sama lain dan merayakan tugas yang telah selesai</i>	3	D. Expressives + D. Representatives + I. Directives	+SS, 0SD
8	<i>hei, kamu habis kuliah ini kemana? Break nanti mau makan dimana? Kamu sholat ga? Kalau sholat bareng ya nanti.</i>	2	D. Question + D. Directives	+SS, 0SD

SITUATION 11 (S11)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Ayo salaman dulu biar gak salah paham, kakak adik gak boleh bertengkar yaa.</i>	1	D. Directives	+SS, 0SD
2	<i>Kita kan udah besar, jadi kalau ada masalah jangan dibawa-bawa ke dalam sini. Nanti kalo udah selesai mau kalian berantem di lapangan, dimanapun terserah deh, sekarang ngerjain dulu.</i>	2	D. Directives + D. Representatives	+SS, 0SD

3	<i>Mohon bantuan dan kerjasamanya ya teman-teman. Saya harapkan kalian bisa professional dan tidak membawa urusan pribadi dalam grup ini.</i>	2	D. Representatives + D. Directives	+SS, 0SD
4	<i>Please ya guys, aku nggak mau nilaiku jelek gara-gara masalah kalian berdua, jadi jangan kayak anak kecil.</i>	2	D. Representatives + D. Directives	+SS, 0SD
5	<i>Masa sesama teman bertengkar, sih. Malu sama umur. Ayo damai dulu</i>	2	D. Expressives + D. Directives	+SS, 0SD
6	<i>He, kalian ini ngapain si? kita kan udah bukan anak kecil lagi</i>	2	D. Question + D. Directives	+SS, 0SD
7	<i>Hei, aku tidak mengerti tentang materi hari ini, bisakah kamu menjelaskan ini padaku?</i>	2	D. Representatives + D. Directives	+SS, 0SD
8	<i>Guys, tahu nggak kalian bahwa sekarang media sosial kita diawasi oleh polisi dunia maya? Berhati-hatilah saat jika ingin membagikan pemikiran kalian di sana.</i>	2	D. question + D. Directives	+SS, 0SD

SITUATION 12 (S12)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Mari kita sambut juara kompetisi debat bhs Inggris lewat jalur orang dalam.</i>	1	D. Expressives	+SS, +SD
2	<i>He Kamu selamat ya, kamu keren banget bisa menang lomba! Guys pengumuman nih, Alhamdulillah, kelas kita gak zonk' banget, teman kita ada yang menang lomba nih, ayok kita rayakan makan" sepulang sekolah!</i>	3	D. Expressives + D. Representatives + D. Directives	+SS, +SD
3	<i>selamat ya, akhirnya ada yang bisa dibanggakan dari kelas ini. selamat pagi teman-teman. Alhamdulillah teman kita X mendapat juara pertama dalam</i>	2	D. Expressives + D. Representatives	+SS, +SD

	<i>kompetisi debat Bahasa Inggris.</i>			
4	<i>Hmmmm enakkk Selamat, selamat! Guys, X menang lomba loh! Ayo kita minta traktiran!</i>	3	D. Expressives + D. Representatives + D. Directives	+SS, +SD
5	<i>Terimakasih ya, bro. Udah mewakili kelas kita. Ayo teman-teman, kasih selamat ke juara debat bahasa inggris sekolah kita</i>	2	D. Expressives + D. Directives	+SS, +SD
6	<i>He guys, ada hot news nih. Hey dengarkan aku dulu, ini lo teman kita ada yang menang debat bahasa inggris!</i>	3	D. Representatives + D. Directives	+SS, +SD
7	<i>Selamat ya udah menang kompetisi debat, guys aku punya kabar baik. Teman kelas kita ada yang menang lomba debat bahasa inggris. Ayo kita beri selamat!</i>	3	D. Expressives + D. Representatives + D. Directives	+SS, +SD
8	<i>heeeii, guys pengumuman si dia juara kompetisi debat bhs inggris. Dia mau traktir kita semua. Ucapin selamat dong guys wkkw</i>	2	D. Representatives + D. Directives	+SS, +SD

SITUATION 13 (S13)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Niat kuliah apa enggak sih??</i>	1	I. Expressives	-SS, -SD
2	<i>Dek kemarin kan sudah diinfokan barang apa saja yang harus dibawa, kenapa kok kamu gak bawa? Sekarang kamu kuliah kalau gak bawa alat tulis mau ngapain, sekarang saya kasih kamu wktu terserah kamu mau pinjam ke temanmu atau mau beli</i>	2	D. Representatives + D. Question	-SS, -SD
3	<i>Bukunya mana dek? Kemarin kan sudah diinformasikan untuk membawa. Besok jangan lupa dibawa ya</i>	3	D. Question + D. Representatives + D. Directives	-SS, -SD
4	<i>Kemaren kemana aja kamu!</i>	1	D. Expressives	-SS, -SD

5	<i>Hari ini ada kegiatan untuk menulis dan mencatat. Kalau kamu nggak bawa buku dan alat tulis, kamu mau pakai apa? Kebiasaan pinjem dari masa SMA jangan dibawa ke kampus!</i>	3	D. Representatives + D. Question + D. Expressives	-SS, -SD
6	<i>Kalian masih bisa mendengarkan? Cuma disuruh bawa buku berapa sih? Kok kayak berat banget? Kalian kemaren kemana aja waktu pengumuman? Tidur ya?</i>	1	I. Expressives	-SS, -SD
7	<i>Untung ya, kamu masih bawa hidungmu!</i>	1	I. Expressives	-SS, -SD
8	<i>Mengapa kamu tidak membawa buku? (jika alasan dan raut mukanya benar-benar jujur, kamu akan lebih sopan mengingatkan dan memberi nasehat kepada mereka) tapi jika tidak, bukankah terakhir kali kalian memperhatikan kami? kamu tidak menghormati kami, ya? Katakan saja secara langsung, karena secara tidak langsung sikap kamu menunjukkan kebenaran, dan kenyataannya adalah kalian tidak menghormati kami sebagai senior Anda dan yang bertanggung jawab terhadap kamu! (memberi hukuman)</i>	2	D. Question + D. Expressives	-SS, -SD

SITUATION 14 (S14)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Pak minta tolong kelas nya di pel dong, dari pada nanti ada yang terpleset.</i>	2	D. Directives + D. Representatives	-SS, -SD
2	<i>pak mohon maaf sbelumnya, saya mau minta tolong di depan kelas saya ada genangan air, minta tolong</i>	3	D. Expressives+ D. Directives + D. Representatives	-SS, -SD

	<i>dibersihkan ya pak takutnya ada yang kepleset nanti.</i>			
3	<i>Mohon maaf mas, itu di depan kelas saya ada genangan air. Bisa tolong dibersihkan terlebih dahulu karena kami ada kelas sebentar lagi. Terima kasih ya mas.</i>	3	D. Expressives + D. Representatives + I. Directives	-SS, -SD
4	<i>Pak pak permisi, itu ada genangan di depan kelas saya, bisa minta tolong dibersihi soalnya takutnya ada yang kepleset</i>	2	I. Directives + D. Representatives	-SS, -SD
5	<i>Pak, ada genangan air di depan kelas. Bisa minta tolong dibersihkan? Nanti saya bantuin bapak</i>	3	I. Directives + D. Representatives + D. Commisives	-SS, -SD
6	-			-SS, -SD
7	<i>Mohon maaf mas mengganggu sebentar, bolehkah saya meminta bantuan untuk mengepel genangan air? Terima kasih.</i>	3	D. Expressives I. Directives + D. Representatives	-SS, -SD
8	-.			-SS, -SD

SITUATION 15 (S15)

Par	Speech Acts that Used by Australian Students	Numb of SA	The Sequences of SA	The levels of SV
1	<i>Kak kelihatannya kamu seorang fotografer, minta tolong fotoin dong.</i>	2	D. Expressives + D. Directives	=SS, -SD
2	<i>mbak mbak maaf ya, boleh minta tolong buat fotoin gaak?</i>	2	D. Expressives + I. Directives	=SS, -SD
3	<i>Permisi, bisa minta tolong fotokan kami? Terima kasih.</i>	2	D. Expressives + I. Directives	=SS, -SD
4	<i>Permisi mbak/mas bisa tolong agak minggir dikit, soalnya mau foto hehe</i>	2	I. Directives + D. Representatives	=SS, -SD
5	<i>Kak bisa minta tolong untuk memfoto kami?</i>	1	I. Directives	=SS, -SD
6	<i>Mbak, tolong fotokan kami dong, nanti aku fotokan balik deh. Hehe.</i>	2	D. Directives + D. Commisives	=SS, -SD

7	<i>Permisi, Apa lagi sibuk? boleh minta tolong nggak? Boleh fotokan kita? terimakasih</i>	3	D. Question + I. Directives + D. Expressives	=SS, -SD
8	<i>maaf, mas/ mbak kita mau foto Bersama dulu. Bisa geser sedikit? Makasih mbak/ mas</i>	3	D. Representatives + I. Directives + D. Expressives	=SS, -SD

The Types and Functions of Phatic Communion by Australian Students

SITUATION 1 (S1)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>How have you been? Are you feeling better?</i>	√	√				√			√				√			
2	<i>How are you feeling? What actually happened?</i>	√	√				√			√				√			
3	<i>Hey I hope you're okay now, what sort of sickness did you have?</i>	√		√			√			√	√			√		√	
4	<i>Hey, how have you been? Are you feeling better now? How bad did it get? Let me know if there is anything I can do to help</i>	√	√	√			√			√				√			
5	<i>Hey mate, how's it going? What happened to you?</i>	√	√				√			√				√			
6	<i>Hey! How are you feeling, currently? Is there anything I can for you? Do you mind me asking, what is happening with you?</i>	√	√				√			√				√			
7	<i>Hi, Are you feeling better? Do you can handle it?</i>	√	√				√			√				√			

8	<i>Hey, how are you feeling? What happened, if you don't mind me asking?</i>	√	√				√			√				√			
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SITUATION 2 (S2)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>I'm just wondering if I could get an application letter when possible please</i>				√								√				
2	<i>Hi, sorry to bother you, I was hoping to apply for a scholarship. Would that be possible now?</i>	√			√		√			√			√	√		√	√
3	<i>Hi there, sorry to bother you, I am after an application letter, I see that you're really busy so you can come back to me when you get the chance.</i>	√		√			√			√			√	√		√	√
4	<i>Excuse me, I'm sorry to bother, I am just wondering if I can please get an application letter so I can apply for a scholarship, am I able to get that now or would you like me to come back later?</i>	√			√		√			√			√	√		√	√

5	<i>Hi, I can see you're a little busy, do you think I could make an appointment when things aren't so busy? I'm just enquiring about a potential scholarship application.</i>	√		√	√		√			√			√				
6	<i>Hi! So sorry to interrupt you whilst you are busy, however, I was wondering if you could give me an application letter to apply for a scholarship, when you had the chance to do so.</i>	√			√		√						√	√		√	√
7	<i>Hello, excuse me.... I can see that you are very occupied at the moment but is there anyone currently available to discuss the process of a scholarship today?</i>	√		√			√			√			√				
8	<i>Hi, sorry to interrupt but I would like an application letter to apply for a scholarship when you are ready.</i>	√					√							√		√	√

SITUATION 3 (S3)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Do you want some help?</i>			√												√	√
2	<i>Ah, gremlins in the system.</i>			√												√	√
3	<i>Do you need a hand? I can try to help.</i>			√												√	√
4	<i>Do you need a hand?/Do you need some help?/Is everything okay?</i>			√												√	√
5	<i>Do you need a hand with that?</i>			√												√	√
6	<i>Did you need any assistance with that at all?</i>			√												√	√
7	<i>Do you need a hand with that (their name) ?</i>			√												√	√
8	<i>Would you like some help?</i>			√												√	√

SITUATION 4 (S4)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	-																
2	-																
3	<i>Hey guys I know some things about *person's name*, but I'm</i>	√				√	√	√	√								

	<i>not sure whether they would like people knowing or not.</i>																
4	<i>I have to tell you this/You'll never guess what happened</i>		√			√		√	√								
5	<i>Guys, I've got a story, would you like to hear it?</i>		√			√		√	√								
6	<i>Guys, guess what! I have this funny story to tell you, right now!</i>		√			√		√	√								
7	<i>Hey guys, you're not going to believe what happened....</i>	√				√	√	√	√								
8	<i>Guys, I have a funny story about (friend), do you guys want to hear it?</i>		√			√		√	√								

SITUATION 5 (S5)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>I have another ideas, do you mind to hear it?</i>																
2	<i>Ah, I didn't think of that. That's a really good way to look at it.</i>			√							√	√					√
3	<i>I understand where you're coming from, but have you considered... *idea*</i>				√						√		√				√

4	<i>That's really interesting, I hadn't thought about that idea! I really like both of our ideas, I'll try and think of a way that I can include both of them!</i>			√							√	√					√
5	<i>I appreciate your view on the matter, however, I've got a different opinion, would you mind if we discuss the two?</i>			√							√	√	√				√
6	<i>Although I see it in your perspective, I would like to vocalize my point of view, if you are willing to listen? Could we find a middle ground, to show both perspectives, 'hand and hand'?</i>				√						√		√				√
7	<i>Wow, that's a great idea. I can definitely say that your perspective is just as detailed and relatable, and I understand it so well.</i>				√						√	√	√				√
8	<i>I see your point of view on this, but I have a different perspective. If you would like I could tell you it and then we can discuss a middle ground?</i>				√								√				√

	<i>just need to get to the whiteboard so I can write the materials from the whiteboard</i>																
5	<i>Hi, excuse me, could you please just move a touch to the side while I copy the material from the whiteboard. Thanks</i>	√					√					√	√	√			
6	<i>Excuse me? Are you able to move aside, please? Only for a short time, thank you.</i>	√					√					√	√	√			
7	<i>Hey sorry, excuse me. Would you be able to move slightly, as I can't see the whiteboard? Thank you.</i>	√		√			√					√	√	√			
8	<i>Hi, are you able to move slightly to the side please? Sorry, I just can't really see the whiteboard.</i>	√					√							√			

SITUATION 8 (S8)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	-																
2	<i>Hey, after this smoke, could you please not have another one. Thank you so much.</i>	√		√			√					√	√				

3	<i>Excuse me *name*, would you mind going outside to smoke, or even waiting until the meeting is over?</i>	√					√										
4	<i>Sorry, excuse me, are you able to wait until after the meeting has finished to do that? Or do you mind going somewhere else and coming back after you have finished?</i>	√		√			√						√				
5	<i>Hey mate, sorry but could you not light up a smoke during the meeting and leave it for after? It's not what we want throughout a meeting.</i>	√		√			√						√				
6	<i>Hi! I don't mean to offend, however, many people, including myself, are uncomfortable with you smoking in the meeting. Are you able to take it outside or able to stop it until the meeting stops? Thank you.</i>	√		√			√					√	√	√			
7	<i>Hey, how's it going? Just reminding you that you are not allowed to smoke on the premises. If you could stop that would be great. Thank you.</i>	√	√				√					√	√	√			

8	<i>Hi if possible, can you please not smoke here during the meeting. It is your decision if you want to smoke but it is making a few people in here uncomfortable.</i>	√					√										
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SITUATION 9 (S9)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Could ___ and I please get an extension on this assignment please?</i>																
2	<i>Hi, I've been absolutely under the pump and understand it's the due day, but I believe that short extension would help me complete the assignment to a high standard. I would be happy to provide you with evidence of what I have already completed.</i>	√			√		√						√				
3	<i>Good morning Mr/Mrs, I am extremely sorry but I have not completed the assignment due to personal reasons, I know this is a big ask, but is there any</i>	√			√		√						√			√	√

5	Alright guys, let's get this done for the sake of the discussion, deal?	√					√									
6	Guys, let's put our differences aside, and finish the project as a group, not as individuals! Are we in agreement?															
7	Okay guys, so just for this group discussion we will all have to get along and do the best we can. We are all grown, and we can do this, let's get this done				√		√						√		√	
8	Hey guys, we need to do well so let's put aside any differences for this task and get our work done. Are we all in agreement of that?	√					√									

SITUATION 12 (S12)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Congratulations, Guys, _____ won the English debate competition</i>			√							√	√		√		√	
2	<i>Congratulations, on your big win! What was the topic?, [name of classmate] was awarded first place in the English debate, lets all congratulate him.</i>			√							√	√		√		√	
3	<i>Congratulations *winning classmates name* and well done to *other friends*, you guys did a great job.</i>			√							√	√		√		√	
4	<i>Huge congratulations to you on winning the English debate competition! Everyone, I am happy to announce that our classmate _____, won the English debate competition which they recently completed. A big round of applause for them!</i>			√							√	√		√		√	
5	<i>Well-done on the competition, I'm so proud of you! Guys, (Person's name) has just won</i>			√							√	√		√		√	

	<i>the English debate competition. Let's give him/her the congratulations they deserve.</i>																
6	<i>Congrats on your win! I am so proud of your achievement!, So, one of the people in this class won first place in the English debate competition. Congrats to him/her, I know we are all proud for him/her!</i>			√							√	√		√		√	
7	<i>Wow, congratulations...you did it ahhh!!! Good on you!!, So, I would like to announce that one of our fellow classmates (his/her name) has done a very good deed and excelled in the English Debate Competition, and has in fact, won and achieved first place. Round of applause and congratulations</i>			√							√	√		√		√	
8	<i>Congratulations, I'm so happy for you that you won. So, one of the people in this class won first place in the English debate competition. We should all be proud and congratulate them when you see them.</i>			√							√	√		√		√	

7	<i>Hi, how's it going? I can see that you forgot your book. As you are a freshman, it is completely understandable and there is a lot of us that can quite relate. It is okay for today but just so you can be more prepared, just remember for next time.</i>	√	√			√	√						√		√		
8	<i>Hey, It's okay. I'm sure we can find a spare book or even some paper and a pen for you to borrow.</i>	√		√			√						√	√	√		

SITUATION 14 (S14)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Hey, I just thought I'd mention that there's a puddle on the floor over there</i>	√			√		√										
2	<i>Hey, just to give you a heads up, there's a puddle just there, just wouldn't want you to slip.</i>	√			√		√										
3	<i>Sorry to bother you, but I was wondering if there is a way that we could get this puddle</i>	√			√		√						√			√	√

The Types and Functions of Phatic Communion by Indonesian Students

SITUATION 1 (S1)

Par	The Utterances of Phatic Communion by Indonesian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>lohh udah sehat?? Kok enggak makin parah aja sih.</i>				√						√		√				
2	<i>Kamu sakit apa, anjing! Lemah kamu gitu aja sakit, makanya jangan kebanyakan makan lalapan sama indomie!</i>				√					√	√		√				
3	<i>kemarin katanya kamu sakit ya? Kok bisa sih? Ada-ada saja deh. Makanya lain kali hati-hati</i>				√					√							
4	<i>Lohh kemana aja kemarin, lur? Bisa sakit juga ya ternyata, gak heran sih, emang makin tua makin banyak penyakitnya!</i>				√					√	√		√				
5	<i>Ternyata gatotkaca bisa sakit juga, ya. Habis sakit apa sih sebenarnya?</i>				√			√			√		√				
6	<i>Masih muda kok sakit-sakitan! Jangan sampai</i>				√						√		√				

	<i>kamu meninggal loh hahaha!</i>																
7	<i>Hai apa kabar? Kamu sakit? Sakit apa? Kok bisa sih? Cerita dong kenapa? Terus sekarang keadaannya gimana? Beneran udah sehat? Yauda kalau udah sehat. Jaga Kesehatan yaa.</i>	√	√				√					√		√			
8	<i>Hey, bagaimana kamu bisa masih hidup?</i>	√					√				√		√				

SITUATION 2 (S2)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Maaf Pak/Bu, Saya ada perlu untuk...</i>	√					√							√		√	√
2	<i>Assalamualaikum Pak/Bu, saya ada ingin menanyakan perihal...</i>	√					√										√
3	<i>Permisi Pak/Bu, mohon maaf saya mau bertanya. Saya membutuhkan surat rekomendasi untuk pendaftaran beasiswa bagaimana ya caranya?</i>	√					√			√				√		√	√

4	<i>Assalamualaikum, permisi pak, saya mau minta surat rekomendasi untuk ...</i>	√					√										√
5	<i>Mohon maaf pak, saya mau (mengutarakan tujuan)</i>	√					√							√		√	√
6	<i>Assalamualaikum Bu/Pak (diulang-ulang sampai menyita perhatian)</i>	√					√										
7	<i>Assalamuallaikum, permisi bapak/ibu. Mohon maaf pak/ ibu mengganggu, permisi pak/bu saya mau mendaftar beasiswa. Jika masih sibuk saya bisa menemui bapak/ ibu kapan ya? Baik pak/ bu. Terima kasih</i>	√		√			√			√		√	√	√		√	√
8	<i>Permisi Bu / Pak. Maaf mengganggu waktu Anda. Bolehkah saya meluangkan waktu Anda beberapa menit? Saya sangat ingin meminta bantuan Anda, saya memerlukan surat lamaran untuk melamar beasiswa saya. Bolehkah saya memintanya hari ini? Jika Anda benar-benar sibuk, saya rasa tidak apa-apa jika Anda melakukannya besok.</i>	√		√			√			√		√	√	√		√	√

8	<i>Permisi pak, apakah ada masalah? Dapatkah saya membantu Anda? Saya rasa saya tahu sedikit tentang proyektor. Saya akan mencoba membantu, semoga bisa berhasil</i>	√		√			√									√	√
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SITUATION 4 (S4)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Ayo kita ngopi, ada update berita terbaru nih.</i>		√			√		√	√								
2	<i>Hey guys, kalian nggak pengen nongkrong gitu? Mulutku udah gak tahan nih pengen cerita tentang...</i>	√	√			√	√	√	√								
3	<i>Hei, aku ada cerita seru nih. Kalian tau gak? Ternyata,</i>	√	√			√	√	√	√								
4	<i>Hey guys! Kapan ngopi? Aku ada hot news.</i>		√			√	√	√	√								
5	<i>Ke tempat biasa, yuk. Ada cerita yang nggak bisa diceritain di chat</i>		√					√	√								
6	<i>Hey! Kalian udah liat story nya si X belum?</i>	√	√			√	√	√	√								

7	<i>Hei, aku dengar X merusakkan sesuatu di sebuah projek, apa kamu tahu itu?</i>	√	√				√	√	√								
8	<i>Hai teman-teman, kalian tahu nggak kalo aku pernah bertemu aku punya beberapa rumor dan cerita tentang dia. Lets spill the tea.</i>	√	√			√	√	√	√								

SITUATION 5 (S5)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Pak/Bu saya mempunyai pandangan yang berbeda, bagaimana jika ke dua ide ini kita jadikan satu??</i>																
2	<i>Bagaimana menurut bapak apakah ide saya ini baik untuk dilanjutkan?</i>																
3	<i>Menurut pendapat saya seperti ini Pak/Bu. Sebaiknya bagaimana ya?</i>																
4	<i>Permisi pak, kalau boleh saya memberikan saran, saya kemarin sempat kepikiran bagaimana jika blabla</i>				√							√	√				√

	<i>bagus kan, nanti kalo aku keburu pasti balik kok!</i>																
3	<i>Aku dipanggil dosen nih. Kalian tunggu sampai aku selesai ya jangan pulang dulu, aku cuma sebentar kok</i>			√				√									
4	<i>Duhh, orang ini menyusahkan aja mesti mendadak! Apa aku alasan aja ya? Enaknya alasan apa ya?</i>							√									
5	<i>Waduh, bro. Aku dipanggil sama pak dosen nih. Aku duluan ya, kalau nanti bisa balik aku samperin kalian lagi</i>			√				√									
6	-																
7	<i>Aku bantu dosenku dulu ya, aku akan kembali lagi setelah itu. Tunggu aku!</i>			√				√									
8	<i>Hai teman-teman, maaf. Tetapi dosenku membutuhkanku segera. Bolehkah aku pergi ke kampus sekarang? Jika memungkinkan, aku akan balik 30 menit lagi. Apa ngga papa jika kamu menunggu? aku akan mengirim pesan kepadamu nanti</i>			√				√	√								

SITUATION 7 (S7)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Minggir dong, kuliah sama-sama bayar nya nih.</i>				√										√		
2	<i>Hey minggir, kamu mau jadi model apa berdiri di depan situ? Aku mau nyatet jangan ditutupin!</i>	√			√		√								√		
3	<i>Hei minggir dong, aku mau mencatat nih. Mengganggu saja deh.</i>	√					√								√		
4	<i>Hey minggir! Ga kelihatan!</i>	√					√								√		
5	<i>Bro, kamu ngehalangin papan tulis. Bisa minggir sedikit? Aku mau mencatat materi di papan tulis</i>	√					√								√		
6	<i>Hey minggir dong, Hey kepalamu itu menutupi papan!</i>	√					√								√		
7	<i>he geser dong, gk kelihatan nih, mangkannya jangan tinggi tinggi dong jadi orang</i>	√					√								√		
8	<i>Hai bro, aku ingin menulis materi, tetapi aku tidak dapat melihatnya dengan jelas. Bisakah kamu bergerak sedikit</i>	√		√			√					√	√		√		

	<i>ke kiri? Jadi, aku bisa melihatnya. Terima kasih</i>																
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SITUATION 8 (S8)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>kamu boleh merokok, asal asapnya kamu hirup sendiri.</i>				√			√							√		
2	<i>"Dengar", dokter spesialis paru mahal ya? Bakal habis uang berapa ya kalo satu himpunan sesak napas? Tolong dong yang peka, temennya udah mengkis" begini masa masih dilanjutin aja.</i>				√			√		√							
3	<i>Mohon maaf saya mempunyai penyakit asma, apakah kamu bisa merokok diluar saja?</i>			√			√								√		
4	<i>((Pura-pura batuk)), Aduh asepanya bau banget!</i>				√			√									
5	<i>Sorry nih sebelumnya, kita kan ada project yang harus dibicarakan saat ini juga. Kalau misal ngerokoknya jangan pada saat rapat berlangsung gimana?</i>				√		√	√					√				

6	<i>(Pura-pura batuk sampai dia berhenti merokok)</i>				√												
7	<i>Waw, udara disini terkena polusi asap rokok ya. Kayaknya lebih baik kalau asapnya nggak ada.</i>				√			√									
8	Permisi mas, bisa kasih tahu apa yang ada di layar? aku tidak bisa melihatnya dengan jelas, karena ada asap yang mengganggu menutupi layar. Terima kasih	√		√	√		√					√	√				

SITUATION 9 (S9)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Pak/Bu minta perpanjangan waktu karena tugas saya di bawa teman saya dan ketinggalan.</i>				√												
2	<i>Bu, saya *nama* dari kelas A5 sebelumnya saya mau minta maaf bu saya dan teman teman belum bisa menyelesaikan tugas yang ibu berikan minggu lalu, apakah kami masih bisa mengumpulkan tugasnya di luar</i>			√			√					√	√			√	√

4	<i>He guys, kalian ngerti a kemaren lo si X...</i>	√	√			√	√	√	√	√							
5	<i>Akhirnya selesai juga, ya, tugasnya. Kira-kira bener nggak ya? Soalnya aku tadi lihat punya kelompok sebelah tuh jawabannya nggk kaya punya kelompok kita..</i>		√		√	√		√									
6	<i>He, kalian ngerti gak kalo sebenarnya..</i>		√			√	√	√	√	√							
7	<i>Kerja bagus guys. Kita menyelesaikannya sebelum waktu habis. aku pikir kita memiliki kerja tim yang baik, mungkin untuk proyek berikutnya, kami bisa dalam grup lagi. Bagaimana kalau kita pergi ke "Gacoan" setelah kelas? hanya untuk mengenal baik satu sama lain dan merayakan tugas yang telah selesai</i>			√		√				√	√	√			√		
8	<i>hei, kamu habis kuliah ini kemana? Break nanti mau makan dimana? Kamu sholat ga? Kalau sholat bareng ya nanti.</i>		√			√				√							

6	<i>He, kalian ini ngapain si? kita kan udah bukan anak kecil lagi</i>	√			√										√		
7	<i>Hei, aku tidak mengerti tentang materi hari ini, bisakah kamu menjelaskan ini padaku?</i>	√					√			√							
8	<i>Guys, tahu nggak kalian bahwa sekarang media sosial kita diawasi oleh polisi dunia maya? Berhati-hatilah saat jika ingin membagikan pemikiran kalian di sana.</i>	√			√			√		√							

SITUATION 12 (S12)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Mari kita sambut juara kompetisi debat bhs Inggris lewat jalur orang dalam.</i>			√							√	√					
2	<i>He Kamu selamat ya, kamu keren banget bisa menang</i>	√		√			√				√	√		√		√	

	<i>lomba! Guys pengumuman nih, Alhamdulillah, kelas kita gak zonk' banget, teman kita ada yang menang lomba nih, ayok kita rayakan makan" sepulang sekolah!</i>															
3	<i>selamat ya, akhirnya ada yang bisa dibanggakan dari kelas ini. selamat pagi teman-teman. Alhamdulillah teman kita X mendapat juara pertama dalam kompetisi debat Bahasa Inggris.</i>			√							√	√		√		√
4	<i>Hmmmm enakkk Selamat, selamat! Guys, X menang lomba loh! Ayo kita minta traktiran!</i>			√							√	√		√		√
5	<i>Terimakasih ya, bro. Udah mewakili kelas kita. Ayo teman-teman, kasih selamat ke juara debat bahasa inggris sekolah kita</i>			√							√	√	√	√		√
6	<i>He guys, ada hot news nih. Hey dengarkan aku dulu, ini lo teman kita ada yang menang debat bahasa inggris!</i>	√		√			√				√	√				√
7	<i>Selamat ya udah menang kompetisi debat, guys aku punya kabar baik. Teman kelas kita ada yang menang lomba debat</i>			√							√	√		√		√

	<i>soalnya takutnya ada yang kepleset</i>																
5	<i>Pak, ada genangan air di depan kelas. Bisa minta tolong dibersihkan? Nanti saya bantuin bapak</i>																
6	-																
7	<i>Mohon maaf mas mengganggu sebentar, bolehkah saya meminta bantuan untuk mengepel genangan air? Terima kasih.</i>	√					√					√	√			√	√
8	<i>Pak, Sepertinya di depan kelas ada genangan air.</i>				√		√										

SITUATION 15 (S15)

Par	The Utterances of Phatic Communion by Australian Students	Types of Phatic Communion				Functions of Phatic Communion											
		RW	ST	SC	MW	AS	OC	MC	MG	KT	ES	MH	CC	EE	EF	ER	EP
1	<i>Kak kelihatannya kamu seorang fotografer, minta tolong fotoin dong.</i>				√						√						
2	<i>mbak mbak maaf ya, boleh minta tolong buat fotoin gaak?</i>			√													
3	<i>Permisi, bisa minta tolong fotokan kami? Terima kasih.</i>	√		√			√					√	√	√			

4	<i>Permisi mbak/mas bisa tolong agak minggir dikit, soalnya mau foto hehe</i>	√					√										
5	<i>Kak bisa minta tolong untuk memfoto kami?</i>																
6	<i>Mbak, tolong fotokan kami dong, nanti aku fotokan balik deh. Hehe.</i>	√			√						√						
7	<i>Permisi, Apa lagi sibuk? boleh minta tolong nggak? Boleh fotokan kita? terimakasih</i>	√		√			√					√	√	√			
8	<i>maaf, mas/ mbak kita mau foto Bersama dulu. Bisa geser sedikit? Makasih mbak/ mas</i>			√			√					√	√	√			