

**PHATIC COMMUNION IN CONVERSATIONS BETWEEN INDONESIAN AND
THAI ATHLETES ON THE YOUTUBE CHANNEL *POPOR*: CROSS-
CULTURAL PRAGMATIC PERSPECTIVES**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2022**

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THESIS

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

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2022**

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I state that the thesis entitled “**Phatic Communion in Conversations between Indonesian and Thai Athletes on the YouTube Channel Popor: Cross-Cultural Pragmatic Perspectives**” is my original work. I do not include any materials previously written or published by another person, except those that are cited as references and written in the references. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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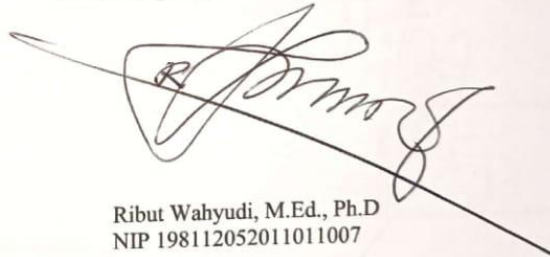
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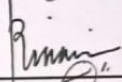
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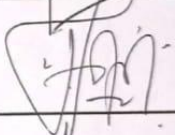
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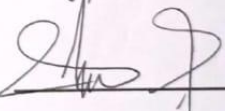
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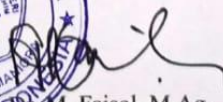




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MOTTO

“Inna sholatii wa nusuki wa mahyaya wa mamati Lillahi Rabbil ‘Alamin”

DEDICATION

This thesis is primarily dedicated to my beloved parents, H. Abdul Aziz RM and Hj. Khoirotul Ustadiyah, who have always prayed and supported me for my success. Further, my dear sisters and brother, Lailyatus Zahrah Yulia Azizah, Abdul Wahid Muttaqillah and Najaha Raghda 'Aisy Darani, who have always gave me supports and endless love. Last but not least, thanks to all my family and my friends for support and prayers.

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Malang, 15 Agustus 2022

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ABSTRACT

Almukhtaromah, Khilyatul Auliya' (2022) *Phatic Communion in Conversations between Indonesian and Thai Athletes on the Youtube Channel Popor: Cross-Cultural Pragmatic Perspectives*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Ulil Fitriyah, M.Pd, M.Ed.

Key word: Phatic Communion, Cross-cultural Pragmatics, Daily Vlog, Popor

Phatic communion or small talk is one type of language that can strengthen social relations between speakers and speech partners only with words (Malinowski, 1923). Phatic helps build interactions so that conversations are not stilted, monotonous, and boring. This study compares different cultures in the conversation between Thai and Indonesian athletes in daily vlogs on Popor's YouTube channel. The purpose of this study is to identify the types of phatic communication using Aitchison's (1996) theory and to describe the different functions of phatic communication between the two countries by using Malinowski (1923) and Jacobson (1960) theories. This research uses descriptive qualitative. The researcher found that the Indonesian athlete's phatic form contained 56 data, while the Thai athlete's phatic form contained 72 data. In addition, there are 78 phatic functions for Thai athletes and 81 phatic functions for Indonesian athletes. Thai and Indonesian athletes use the phatic type as a whole in their conversations in this vlog. Thai athletes mostly use supportive chat, while Indonesian athletes mostly use standard topics. In addition, the difference in phatic delivery in the two countries is that Indonesian athletes often use jokes to make small talk with Thai people, while Thai people prefer to use direct questions to their interlocutors.

مستخلص البحث

المختزمة، حلبة الأولباء. (٢٠٢٢) التواصل مع التعب في محادثة الرياضيين الإندونيسيين والتايلانديين على قناة يوتوب: Popov: أطروحة منظور براغماتي عبر الثقافات. برنامج دراسة الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: أولي الفطرية الماجستير.

الكلمات الرئيسية: التواصل الخطي، البراغماتية عبر الثقافات، مدونة الفيديو اليومية، فوفور.

التواصل الخطي أو ما يسمى عادة بالمجاملات هو أحد أنواع اللغة التي يمكن أن تقوي العلاقات الاجتماعية بين المتحدثين بالكلمات فقط (Malinowski، ١٩٢٣). يساعد التواصل الوهمي في بناء تفاعلات بحيث لا تكون المحادثات مبنية ورتيبة ومملة. هذه البحث العلمي عن الثقافات المختلفة في المحادثة بين الرياضيين التايلاند والإندونيسي في مدونات الفيديو اليومية على قناة فوفور يوتوب. الغرض من هذه البحث العلمي هو تحديد أنواع الاتصال الخطية باستخدام نظرية أيتشيسون (١٩٩٦) ووصف الوظائف المختلفة للتواصل الحركي بين البلدين باستخدام نظرية مالينوفسكي (١٩٢٣) وجاكوبسون (١٩٦٠). يستخدم هذا البحث الوصفي النوعي. وجد الباحثون أن نموذج التعب الرياضي الإندونيسي احتوى على ٥٦ بيانات، بينما احتوى نموذج التعب الرياضي التايلاند على ٧٢ بيانات. بالإضافة إلى ذلك، هناك ٧٨ وظيفة إرهاق للرياضيين التايلاند و ٨١ وظيفة إرهاق للرياضيين الإندونيسيين. يستخدم كل من الرياضيين التايلاند والإندونيسيين النوع العام في محادثاتهم في مدونة الفيديو. يميل الرياضيون التايلاندي إلى استخدام الأحاديث الداعمة، بينما يميل الرياضيين الإندونيسيين إلى استخدام الموضوعات القياسية. بالإضافة إلى ذلك، فإن الاختلاف في التسليم الخطير في البلدين هو أن الرياضيين الإندونيسيين غالبًا ما يستخدمون النكات لإجراء محادثة قصيرة مع الشعب التايلاندي، بينما يفضل التايلاند استخدام الأسئلة المباشرة لمخاورهم.

ABSTRAK

Almukhtaromah, Khilyatul Auliya' (2022) *Komunikasi Fatis pada Percakapan atlit Indonesia dan Thailand pada Kanal You Tube Popor: Perspektif Pragmatis Lintas Budaya*. Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Ulil Fitriyah, M.Pd, M.Ed.

Kata Kunci: Komunikasi Fatis, Pragmatik Lintas Budaya, Vlog Harian, Popor

Komunikasi fatis atau yang biasa disebut dengan basa-basi adalah salah satu jenis bahasa yang dapat memperkuat hubungan sosial antara penutur dan mitra tutur hanya dengan kata-kata (Malinowski, 1923). Komunikasi fatis membantu membangun interaksi sehingga percakapan tidak kaku, monoton, dan membosankan. Penelitian ini membandingkan budaya yang berbeda dalam percakapan antara atlit-atlit Thailand dan Indonesia dalam vlog harian pada kanal YouTube *Popor*. Tujuan dari penelitian ini adalah untuk mengidentifikasi jenis-jenis komunikasi fatis dengan menggunakan teori Aitchison (1996) serta untuk mendeskripsikan perbedaan fungsi komunikasi fatis antara kedua negara tersebut dengan menggunakan teori Malinowki (1923) dan Jacobson (1960). Penelitian ini menggunakan deskriptif kualitatif. Peneliti menemukan bentuk fatis atlit Indonesia tersebut berisi 56 data, sedangkan bentuk fatis atlit Thailand berjumlah 72 data. Selain itu, terdapat 78 fungsi fatis atlet Thailand dan 81 fungsi fatis atlet Indonesia. Atlet Thailand dan Indonesia sama-sama menggunakan tipe fatis secara keseluruhan dalam percakapannya di vlog ini. Atlet Thailand cenderung menggunakan obrolan yang mendukung, sedangkan atlet Indonesia lebih banyak menggunakan topik yang standar. Selain itu, perbedaan penyampaian fatis di kedua negara tersebut adalah atlet Indonesia sering menggunakan lelucon untuk berbasa-basi dengan orang Thailand, sedangkan orang Thailand lebih suka menggunakan pertanyaan langsung kepada lawan bicara.

TABLE OF CONTENT

THESIS COVER	i
STATEMENT OF AUTHORSHIP	Error! Bookmark not defined.
APPROVAL SHEET	Error! Bookmark not defined.
LEGITIMATION SHEET	Error! Bookmark not defined.
MOTTO	vi
DEDICATION	vii
ACKNOWLEDGEMENT	viii
ABSTRACT	x
مستخلص البحث	xi
ABSTRAK	xii
TABLE OF CONTENTS	xiii
CHAPTER I : INTRODUCTION	1
A. Background of the Study	1
B. Research Questions	6
C. Significances of the Study	7
D. Scope and Limitation	7
E. Definitions of Key Terms.....	8
CHAPTER II : REVIEW OF RELATED LITERATURE	10
A. Phatic Communion	10
1. Phatic Communion Form	13
2. The Functions of Phatic Communion.....	14
B. Cross-Cultural Pragmatics.....	18
C. Daily Vlog	22
D. Popor	23
CHAPTER III : RESEARCH METHOD	25
A. Research Design	25
B. Research Instrument	26
C. Data and Data Source	26
D. Data Collection.....	27

E. Data Analysis	27
CHAPTER IV : FINDING AND DISCUSSION	29
A. Finding	29
1. Thailand Athletes.....	29
2. Indonesian Athletes	49
3. The Differences in Phatic Function	67
B. Discussion	77
1. Types of Phatic Communion	77
2. Functions of Phatic	82
CHAPTER V: CONCLUSION AND SUGGESTION	87
A. Conclusion.....	87
B. Suggestion	88
REFERENCES	90
APPENDIX	93
CURRICULUM VITAE	98

CHAPTER I

INTRODUCTION

This chapter discusses the introduction of the study. The components included in it are the topic's phenomena, research questions, scope and limitation, research objective, significance, key terms, and previous studies.

A. Background of the Study

Phatic communion is a non-essential chat used to interact with other people to strengthen social connections and create moments of togetherness (Malinowski, 1923). Someone who asks "how are you" or says "hi", actually they do not want to know what is going on, they just want to get to know that person better. They simply want to say hello and get closer to you (Hewett, 2012). According to Chen et al. (2022), phatic communion is a helpful language for bringing social relations closer in society without any critical information. They also said that phatic communion helps to build interactions so that it is not stiff, monotonous, and boring. Therefore, we need to use phatic communion to interact with each other because phatic plays an essential role in increasing the closeness of relationships between individuals. Moreover, if people from different countries interact, the use of phatic between cultures will be different (Ilmi, 2021). Therefore, it is necessary to have a deep understanding of the differences between cultures in the use of phatic.

The use of phatic between countries varies depending on each culture. When starting a conversation with Australians, they usually start with a greeting and comment with weather conditions or general things. In contrast to Indonesians,

when starting a conversation, they usually ask more personal and specific things (Soematri, 2019). In general, they say "Assalamualaikum " when they meet. This is because Indonesia's majority population is Muslim, while Australians have four climates which generally have warm weather, so they ask the weather when starting a conversation. These different cultures can be analyzed through cross-cultural pragmatics. Cross-cultural pragmatics focuses on the realization of speech in different cultures. People who share the same culture find it easier to initiate and understand conversations. On the other hand, people who have different cultures are likely to have much more difficulty interacting and understanding the meaning of a conversation (Ilmi, 2021). For this reason, culture can influence the meaning of a conversation. Thus, there needs to be continuity between phatic communion and cultural backgrounds. It is essential to analyze phatic communication in cross-cultural conversations so that the conversation is not rigid, more careful in its use, and there is no misunderstanding and miscommunication.

The researcher emphasizes the forms and functions of phatic communion in each country, Indonesia and Thailand. Phatic communion plays an important role in the harmony of conversation. Phatic is a tool to melt chats between individuals so that conversations are not boring. In addition, phatic research between countries has rarely been studied by previous researchers. Whereas phatic research comparing different cultures is crucial to be investigated because it can avoid linguistic misunderstanding when communicating with people from different countries. Thus, the conversation will run smoothly without worrying about communication errors.

This study combines cross-cultural pragmatics with the principle of phatic communion because this study compares the use of phatic communion in the form and function between two different cultures, Indonesia and Thailand. The form and function of phatic communion can be found in various situations, one of which is in conversations between international athletes on the YouTube channel *Popor*. In addition, this research is crucial to be studied so that readers in different cultural environments can understand phatic and the usage, which is suitable for use in Indonesian and Thai cultures. People from different countries can be more careful in using it to avoid misunderstanding and miscommunication.

Several studies have discussed the phatic communion in various literary works such as films, webtoons, and novels (Rangkuti and Nasution, 2022; Permatasari, 2021; Purwaningrum, 2018). They analyzed the phatic form and function in literary works. They noticed how this character used small talk based on the transcript written by the director. They found that the writer used phatic communication between characters in literary works so that the conversation was not monotonous and boring. They found that most writers put phatic at the beginning of the sentence in the conversation. Meanwhile, Sari (2019) analyzed phatic communion in talk shows. She has studied phatic form and function. According to her, in talk shows, people speak naturally, not based on conversations made by the director. In addition, she also analyzed the differences in the use of phatic between women and men in the talk show. She found that men and women used different phatic in topics of conversation, swear language, responses, gossip,

and interruptions. She explained that each person's phatic difference depends on the other person.

Phatic communion has been studied in various languages, namely Palembang, Java, and Lampung (Yeni, 2021; Yuliana, 2017; Nasution, 2017). Yeni and Yuliana found that phatic expressions in the Palembang language and Javanese can undergo morphological processes, such as repetition and affixation. On the other hand, Nasution (2017) analyzed phatic communion in the Lampung language. He found the function of phatic in Lampung language is to express admiration, surprise, invitation, command, and affirmation. He also argued that phatic communion is used to establish bonds between speakers in communicating so that the atmosphere becomes more relaxed and intimate. From previous research, it can be concluded that phatic communion has different functions depending on the language used.

Researchers have combined phatic communion research on various branches of pragmatics such as politeness and speech acts (Lei Yu and Yushan, 2021; Wei Ren and Wen Jie liu, 2021; Ilmi, 2020). Lei Yu and Yushan studied the phatic subtitle translation using a politeness perspective in an American TV series. They concluded that the translator may violate the principle of politeness but should not go too far from the original meaning. In addition, Wei Ren and Wen Ji Liu (2021) and Ilmi (2021) have combined phatic with speech acts. Wei Ren and Wen Ji Liu only explored one phatic expression, namely expression of thanks. In contrast, Ilmi (2020) examined phatic communion with cross-cultural pragmatics through speech act theory. She distinguished phatic communion between Indonesian and Australian students. This study used speech acts by Searle's theory (1967) that classified into

five parts. As a result, Indonesian students mostly use meaningless words, supportive chat, and ritual words. Meanwhile, Australian students mostly use supportive chat and ritual words. But, in the use of speech act, both of them used two various speech acts.

Based on those previous studies, some of them used phatic in literary works as their object. However, this study uses humans as objects, mainly Indonesian and Thai athletes, in daily vlogs. In the vlog, it can be seen how they interact with different cultural backgrounds. In addition, previous studies rarely compare the two objects. Therefore, the researcher decided to examine two cultures with their own characteristics, Indonesia and Thailand. The last one is about the approach. The approach used in previous studies regularly only uses the principle of phatic communion or is combined with politeness and speech acts techniques. Meanwhile, this study uses cross-cultural pragmatic techniques because it compares the use of phatic between Indonesian and Thai cultures.

This study used conversations between Indonesian and Thai athletes in Popor's vlog as objects. *Popor* is a Thai badminton mixed doubles athlete ranked number one globally. The researcher is interested in using it as an object of research because she can interact with athletes from other countries, one of which is Indonesian athletes. Not only interacting, but she can also create close relationships with fellow citizens of her own country without any awkwardness. In addition, the researcher is interested in the unique Thai language. Indonesia and Thailand are geographically close. Both of them are also Asian countries, but the writing, speech, language and intonation are very different. It is much different from Malaysia.

According to Lado's book, "Linguistics Across Culture" (1957), comparative linguistics focuses on the language differences, such as mother tongue, target language, and cultural background, to get a meaning. Thus, the use of phatic is also definitely different. As Ilmi (2021) said, different cultures can influence the use of phatic. For this reason, the researcher tried to find out the form of phatic communion used in the Popor's vlog and describes the differences in the function of phatic communion between Indonesians and Thais.

This research uses two theories, namely the theory of Aitchison (1996), the theories of Malinowski (1923) and Jacobson (1960), and combines them with cross-cultural pragmatics. Aitchison (1996) stated that phatic could be categorized into four aspects. In addition, this research uses Aitchison's theory because the object used is English between the two different countries. Then to compare the differences of phatic function between the two countries, the researcher uses Malinowski (1923) and Jacobson (1960) theories because it can compare the more dominant phatic function between the two countries. By these two theories, the researcher can answer the two research questions clearly and precisely because they are relevant to the problem of study.

B. Research Questions

This study explores the phatic form and compares its use in two countries with different cultures, Indonesia and Thailand. Based on the explanation above, the writer attempts to solve several questions. The research questions are:

1. What are the types of phatic communion used by Indonesian and Thai athletes on the YouTube channel *Popor*?

2. How are the differences in the function of phatic communion in Indonesian and Thai Athletes on the YouTube channel *Popor*?

C. Significances of the Study

This research helps the academic community, such as lecturers and students studying abroad, or business people in interacting with foreigners so that conversations are not boring so that it is easier to strengthen relationships and build good cooperation. In addition, the researcher hopes that this research can raise awareness before using phatic because the use of phatic communion depends on one's cultural background. It is crucial to analyze phatic communion in cross-cultural conversation to be more careful in using it to avoid misunderstanding and miscommunication.

D. Scope and Limitation

This study used phatic communion from the theory of Aitchison (1996) to determine the form of phatic and uses Malinowski (1923) and Jacobson (1960) theories to analyze the differences function of phatic communion between Indonesian and Thai. Afterward, the researcher focused on Indonesian and Thai athletes who use phatic in their daily activities in Popor YouTube channel. From several vlogs on her YouTube channel, the researcher only take three videos, episodes 4,5,6 about Indonesia Badminton Festival which contain conversations with Indonesian athletes because they are considered sufficient to meet the research requirements. In those vlogs, the Thai athlete talked with various international athletes, and she interacted mostly with Indonesian athletes by using the English language. She talked, asked questions, and joked with Indonesian athletes.

Therefore, the researcher is interested in taking their objects because they are very close in interacting even though they are from different cultures. The three videos were uploaded about five to six months ago, exactly in December 2022 when Popor came to Bali to join the tournament, Indonesian Open.

This study uses objects only come from a few videos on youtube that can still be edited or deleted if there is a speech error. The researcher limit the data by only observing differences in the use of phatic communion through the youtube channel due to time and opportunity limitations. The data that do not contain phatic communion will be excluded in anticipation of new findings in the research process. Therefore, this research is limited only to answer research questions.

E. Definitions of Key Terms

The key terms of this study are explained below:

1. Phatic Communion: the shape of a form of language that serves to establish the intimacy between speakers and speech partners in conversation and there is no important information in it. It usually occurs at the beginning or the end of a conversation.
2. Cross-cultural Pragmatics: the study that deals with how to produce language depends on the context of cultural background and social environment to observe variations between one culture and another.
3. Daily Vlog: a video that contains the daily life of a content creator, which can be in the form of opinions, points of view, or anything that people want to share with the audience.

4. Popor: a nickname for Thai mixed doubles badminton athletes who have good relations between world-class badminton athletes, including Indonesian players. Not infrequently, she is in the spotlight of Indonesian netizens and many idolize her. Finally, she recently created a youtube channel called "Popor".

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher presents theories relevant to the discussion in this research, including; cross-cultural pragmatics, understanding forms and functions of phatic communion, and daily vlog.

A. Phatic Communion

When communicating, the communicant does not directly express his main purpose, but through an opening known as phatic. Phatic is an unimportant chat that is used to strengthen social connections and create moments of togetherness. When making small talk, one must pay attention to who the other person is talking to, the situation, and the person so that they can use the right words to say (Lubis, 2021). In addition, according to Rasianna et al. (2021), the purpose and the words spoken are not important in phatic communion, but maintaining social relations is the most important thing because it can facilitate the communication process. They also argued that phatic communication is verbal and non-verbal communication that exchanges symbols to increase openness and provide positive feedback in communication. The term phatic was first introduced by Malinowski. They introduced that phatic is one type of speech that can strengthen relationships only with words (Malinowski, 1923, p. 135). In addition, he mentioned that phatic is very useful for creating harmony in conversation and strengthening relationships. Phatic expressions often appear without realizing it. With phatic expressions, communication and interaction can run smoothly, relaxed, and harmoniously.

Further, Aitchison (2000) said that phatic communion has minimum information but maximum impact on the course of communication. According to him, if you want to talk and start a conversation with each other, it is necessary to have another topic that is simple and the discussion is not too important to stay away from a frozen situation. It is what makes phatic communion has a high social value.

The use of phatic depends on the surrounding situation. Nizomiddinovna (2021) has emphasized that phatic function is to keep the conversation going. In addition, he has also claimed that the manifestations of phatic communion in maintaining communication are very diverse. Malinowski (1936) also claimed phatic as an ethnography of speaking in semantic theory because phatic can open human language. Nizomiddinovna's statement is the same as Malinowski's statement. Nizomiddinovna (2021) stated that phatic is an ethnographic record that is far from an important topic.

The form of a phatic communion can be divided into several parts. Aitchison (2000) categorizes phatic into four forms. The first is ritual words used when people meet who always greet each other. Second, an easy topic of conversation. It addresses topics that are not essential to start a conversation such as breaking the news. Third, meaningless words. In addition, the latter is a supportive chat used to show solidarity and empathy.

In addition, the phatic has several functions. Malinowski (1970) divides the function of the phatic communion into seven. On the other hand, Jakobson divides it into five functions. Then in Jumanto (2008), Malinowski and Jakobson have

combined the function of phatic communion into twelve functions. Malinowski argued that phatic communion is not used to exchange ideas, but aims to create social bonds in a society. In addition, Jakobson provides six language functions, namely emotive, conative, referential, phatic, metalingual, and poetic. The emotive function emphasizes the address (sender or speaker) and describes the expression of the speaker's behavior on the topic discussed. or listener). The referential function refers to the context. The phatic function emphasizes the contact between the address and the address. The metalingual function focuses on the code used by the address and address. d recipient. The phatic function emphasizes the message conveyed.

It is suggested that phatic is the focus of some linguists and has a number of functions. At this point, Jumanto (2008) draws conclusions about the phatic function, each of which serves various communicative functions of phatic communication. The function of phatic communication is to avoid silence, start a conversation or open contact, chit-chat, create gossip, keep talking, express solidarity, create harmony, create comfort, express empathy, express friendship, express respect, and express politeness.

Based on the explanation of the theory above, the researcher chose the Atchison theory (2000) because the object chosen was by this theory. This theory explains the concept of daily interaction which is following the object that uses the daily vlog of youtube Thai and Indonesian athletes. In addition, the researcher also used the theory of Malinowski and Jacobson quoted from Jumanto (2008). This theory is considered relevant to answer the second research question, which is about

the phatic function. The researcher did not use either of the two theories, because they were deemed unable to answer the second research question, where there was a need for an adequate function concept to be able to distinguish phatic functions between the two countries.

Here is the concept of phatic form proposed by Aitchison (1996) and the phatic functions proposed by Malinowski and Jakobson (cited in Jumanto: 2008)

1. Phatic Communion Form

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

a. Ritual words

This form of phatic communion can be called as greeting. According to the Cambridge dictionary, greetings are friendly or polite words when meeting or welcoming someone. Greetings are words used when people want to say hello, welcome or say salutation.

b. Standard topics of conversation

People usually open a conversation with light topics. It is kind of the icebreaker to start the conversation before going to the real purpose of the conversation. Purwaningrum (2018) said that one of the functions of phatic is to convey small talk to maintain good social relations between speaker and listener. For example in Indonesia, people will say "Assalamualaikum" when meeting other people. However, maybe other countries have their own characteristics like asking for a family, asking

for their health, giving comments about appearances or sentences that do not contain other information.

c. Supportive Chat

According to Aitchison (1996), Supportive chat is a kind of phatic communion that delivers minimum information but is full of solidarity and empathy. It usually uses repetition. A supportive chat is used to compliment someone. For example: "Wow, you look so beautiful tonight". This type of phatic expresses feelings with little information and uses a lot of supportive sentences.

d. Meaningless words or misunderstood

According to Aitchison (1996), meaningless words or misunderstandings often happened like satirize, or we often called sarcasm. One type of phatic communion uses sentences that make the other person confused and do not understand what he is saying. He said it just to keep the conversation going. For example: "I don't want to do it, because I will die if I do it".

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. 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, p. 29), starting a conversation is not exactly hard since people only need to choose a partner to talk to. It means we can adjust what words to start the conversation depending 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. Gossip is usually done by women when meeting with those closest to them, such as friends. This is in accordance with the definition of phatic, namely communication that aims to create pleasure among the parties involved (Devito, 2012). 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. As Foster (2004) said that gossip has negative and positive functions. Gossip can talk about people's ugliness that we don't really know. But Gossip can also keep the conversation going (Hasana and Wahyudi, 2015).

e. Keeping talking

Phatic communion has the purpose of sustaining the conversation. Keeping talking is one of the ways to avoid silence. When the conversation stops, we can still keep talking to avoid the silence through interrupting, moving 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 ideas and feelings. 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 giving a 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) stated that people let 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 respect for each other. It can be encouraging, sympathizing, congratulating, apologizing, and thanking.

j. Expressing friendship

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

Phatic communion is also used to respect the person who has a higher status than us (Purwaningrum, 2018). This phatic function can be used for someone who is not close enough with us. Apologizing, thanking, congratulating, sympathizing, and wishing.

l. Expressing politeness

Politeness is close to the definition of manners. The attitude or behavior expressed by the speaker and listener during the communication process is the most important thing in using phatic (Hidayati and Wardi, 2020). All phatic functions showed politeness except gossip.

B. Cross-Cultural Pragmatics

As we know, Pragmatics studies meaning based on context (Cutting, 2008). It explains how language relates to contextual backgrounds. 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 language (functions) rather than the structure of the language itself. Pragmatics is not only used for two people who have the same language. It can be used for cross-cultural linguistics. Different cultures can be analyzed through cross-cultural pragmatics. Cross-cultural pragmatics is often found in people who live in two different countries with

different ways of speaking (Wierzbicka, 2003). Not only that, someone who can speak another language even though he is not a native speaker of that language can analyze it through cross-cultural pragmatics, for example, as Asian people speak English. It helps to understand how culture reflects the context of the language used based on one's cultural background. As mentioned earlier, culture influences us in giving meaning to a conversation. People who share the same culture will find it easier to understand and enter into conversations. It causes the failure of cross-cultural pragmatics because language differences indicate differences in traditions and cultural values (Wierzbicka, 2003). Hymes (1962) stated that the differences are stable and systematic, which means that the differences are related to each other in the lines between different codes and ways of using codes and between different grammars and different ethnography of speech.

Lado (1957) is an author who is considered a milestone in cross-cultural pragmatics with his book "Linguistics Across Culture." The essence of this book explains that there is a difference between new subjects and comparative linguistics. According to him, comparative linguistics focuses on the language differences, such as mother tongue, target language, and cultural background, to get a meaning. Chen (2010) explains that cross-cultural pragmatics is used for comparative linguistic studies between two different cultures.

Furthermore, everyone has a different communication style. When people from different countries of the world or from different ethnicities and educational backgrounds meet and they communicate with each other, it is very possible that the words they speak will be understood in different meanings by the other person.

Thai language is the official language used by people in Thailand. In Thailand this official language is usually called phrase Thai, which means the Thai people's language. As with Indonesian in general, each region in Thailand has a different dialect in the mention of the language. Southern Thai dialects, such as the Patani region, are more influenced by Malay. Likewise, areas such as Chiang Mai, have dialects that are spoken differently from the Bangkok area, even though they basically have the same word meaning. Anshori (2017) that language will not be separated from identity which is the root of culture. This means that there are similarities in language and dialect in the Benawan Dayak speaking community with Thai phrase speakers, indicating that there are cultural similarities (which may be explored) between the two communities. The similarity of language dialects also shows that the cultural similarity in Southeast Asian countries is a way of diplomacy through a soft approach.

Thai people are quite homogeneous. Ethnically, 75 percent of Thai descent, 14 percent of Chinese descent, and about 35 different ethnic groups make up the other 11 percent of the population. Thainess is a term used a lot in Thailand to describe Thai society. Thai people have been described as easygoing, friendly, confident, contented, polite, easy-going, discreet, simple, cheerful, tidy, clean, respectful, grateful, obedient, loyal, and different (Phillips, 2007, p. 41). Still in the same literature, Thai is part of the Sino-Tibetan language family, but it has been influenced over time by other languages. This language has 44 consonants and 18 vowels. Tone marks are used in written communication to indicate how words are

pronounced. Each different note creates a different meaning in Thai. Other languages spoken in Thailand are Malay and English.

It is different with the Indonesian communication style. According to Maghfiroh (2018), Thai people think that Indonesians speak faster than Thais. Thus, Thai people who first come to Indonesia will have difficulty understanding the language and tone of Indonesian people's speech. Ilmi (2021) argued that Indonesians use body language to show 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. She also said that Indonesian show that they cared and tried a lot to make the situation better, It can be said that Indonesian tried to make the conversation better permanently. Then she added that Indonesians have great respect for people who are older than him, it is different from other countries who act like friends of the same age to people who are older than him.

The cultures of Indonesia and Thailand, which are still closely related to Malay and Asia, show that there are similarities in terms of communication styles that use High Context Communication (HCC) or high context communication. Edward (in Lubis, 2016: 129) states that those who have a high context culture tend to be in a homogeneous and collective position. Culture is brought into everyday communication. Members of the HCC community understand and know each other well, understand the indirect style of communication well and don't really need explicit words to explain the meaning of messages between them.

The researcher examines the cultural phenomena of opposite countries, such as Indonesia and Thailand. The findings analyze the differences between the two

countries. These aspects are found through the form and function of the phatic communion. The cross-cultural pragmatics theory deals with the differences in the use of the phatic function in Indonesian and Thai athletes.

C. Daily Vlog

Vlog is a video blog or video log that uses video as a substitute for article content. Videojournalism documentation on the Internet that contains information about life, thoughts, opinions, and interests can be called vlogs. Video vlogs should have a short duration of approximately twenty minutes. Vlogs can contain videos of expressions of the heart, vents or news readers. Vlogs can also contain video dialogue like a movie. Usually contains video documentation of an activity, process or activity.

According to Akbar (2020) vlogs have various types, namely:

- 1) Talking Head: Vlog with someone talking in front of the camera and turning their head towards half of their body. Usually this video contains content from the opinion of the creator.
- 2) How-To: This vlog is very interesting and educational. This vlog contains tutorials on making delicious food, tutorials for smartphone users, and more. This type of vlog capture is a bit tricky as it requires defining angles, scripts, lighting, good backgrounds, and props.
- 3) Reality: These vlogs are usually made by people who like to travel, usually for a very long duration. The difficulty level for this video is still quite large. All it takes is a microphone, smartphone, and a tripod that can be held lightly.

This study used conversations between Indonesian and Thai athletes in Popor's vlog as objects. The researcher uses a vlog of one of the Thai badminton athletes, Popor. Popor is a Thai badminton mixed doubles athlete who is ranked number one globally. She is pretty famous in Indonesia because she has a beautiful and handsome face and her tenacity in playing badminton. The researcher is interested in using it as an object of research because she can interact with athletes from other countries, one of which is Indonesian athletes. Not only interacting, but she can also create close relationships like fellow citizens of her own country. In addition, the researcher is interested in the unique Thai language. Even though Indonesia and Thailand are geographically close, the Thai language is very different in form, speech, and writing from the Indonesian and Malaysian languages.

D. Popor

Popor is the nickname of Sapsiree Taerattanachai. She is one of Thailand's mixed doubles athletes who often wins matches in world-class badminton. Popor and her partner, Dechapol Puavaranukroh, are ranked 1st in the world mixed doubles (quoted from BWF official). She also played in the Thai women's doubles section with Puttita Supajirakul and was ranked 18th in the world. Her expertise and ability to play badminton is unquestionable. Likewise off the field, she is able to have close relationships with badminton athletes around the world, including Indonesia. In fact, she is friends with Indonesian women's doubles player, Greysia Polii. They were friends for years. In addition, they often upload togetherness on their respective Instagram accounts. Recently, the two of them created their own YouTube channels to capture their closeness with world-class athletes. *Popor* is

able to create a friendly atmosphere by joking, singing together, making tiktok, and so on. It is as if language is not an obstacle in interacting with world athletes from different countries, races, ethnicities and cultures. Because of that, she became the spotlight of Indonesian netizens. She has a beautiful and handsome face and is humble to Indonesian athletes. Many Indonesians idolize her and have mentioned him on his various social media accounts. The researcher is interested in using it as an object because the researcher wants to know how he interacts with world athletes without being constrained by language.

CHAPTER III

RESEARCH METHOD

Research methods are pivotal in determining accurate research results. According to Strauss and Corbin in Rahardjo (2020, p. 28), they define qualitative methods, namely types of research whose findings do not go through statistical procedures or in the form of other calculations. This chapter describes the technique used to investigate the research data. It includes research design, research instrument, data and data source, data collection, and technique analysis data.

A. Research Design

This research uses qualitative method, especially in the form of words, sentences, and phrases through descriptive analysis. It aims to explain the form of phatic communion and define cross-cultural pragmatics on the phatic function involved in conversations between Indonesian and Thai athletes. The researcher collected data by taking notes from subtitles, listening, and recording conversations between Indonesian and Thai athletes who adhere to phatic communion. After collecting the data, the researcher grouped them into two tables, one table for Indonesian athletes and one table for Thai athletes. Then analyze the form of phatic communion, which is in line with the ideas of Aitchison (2002), and analyze the variations and equations of the function of phatic communion with Malinowski (1923) and Jacobson (1960) theories. Creswell (2014) stated that data in the text is included in qualitative descriptive techniques. The researcher used the descriptive qualitative method to analyze and describe the data. This technique aims to find,

study and describe phatic expressions in everyday vlogs, especially to understand conversations between Indonesians and Thais which can help readers recognize the various phatic communions in each culture.

B. Research Instrument

The researcher uses a qualitative method, thus this research was conducted using the researcher herself as an instrument to investigate and analyze the data on the *Popor* YouTube channel. The researcher uses descriptive qualitative which includes several stages, namely collecting data, analyzing, and making conclusions from research results.

C. Data and Data Source

The data source comes from YouTube channel *Popor*, one of Thailand badminton athletes. Popor is still new to creating a YouTube channel. From several vlogs on her YouTube channel, the researcher only takes three videos, episodes 3, 4 and 5 about the Indonesia badminton festival which contain conversations with Indonesian and Thailand athletes. In those video, there are a lot of jokes, unimportant chatter, and many questions that are not serious, Therefore, the researcher only examines these three videos which are approximately twelve minutes long per video. The three videos were uploaded in December 2022 when Popor came to Bali to join the tournament, Indonesian Open.

The data were taken from utterances in conversation between Indonesian athletes and Thai athletes. In those vlogs, the Thai athlete talked with various international athletes, and she interacted mostly with Indonesian athletes by using

the English language. She talked, asked questions, and joked with Indonesian athletes. Therefore, the researcher is interested in taking their objects because they are very close in interacting even though they are from different cultures.

D. Data Collection

There are research activities in the form of actions in collecting data in this study. Data collection techniques are the way the researcher collects data to be studied. This study used daily vlogs on the YouTube channel *Popor*. In addition, because the research design is qualitative, the data collected by the researcher are in the form of words, phrases and sentences of conversations between Indonesian and Thai athletes. The researcher takes the following steps to obtain the required data. First, the researcher watched the entire video of the three vlogs in the "Popor" YouTube channel containing conversations with Indonesian athletes. Second, recording the video, and taking notes the conversations between Thai and Indonesian athletes that contain phatic communion either from their direct speech or in subtitles. Last, the researcher grouped them in two table. A table for Indonesian athletes and another table for Thai athletes to make it easier to find the differences and similarities between the two.

E. Data Analysis

Data analysis is data processing with the aim of finding useful information that can be used as a basis for data collection. It is also to get solutions to the research problems that are being worked on. The following is the technical data analysis used by the researcher to analyze the data in this study. First, the researcher

categorized the utterances of Indonesian and Thai into two different tables. The tables contain the utterances of Indonesians and Thais, what phatic forms are used according to Aitchison's theory, and the phatic functions based on Malinowski and Jacobson's theory. After that, the researcher described the phatic form between each country used Aitchison theory (1996) and investigated the differences in function between each country, Indonesia and Thailand which are dominant and which are not by using Malinowski (1923) and Jacobson (1960) theories. Finally, the researcher drew conclusion.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter discusses the findings and discussion of the research. The findings describe data from the Popor YouTube channel between Indonesians and Thais. Then the researcher analyzed the form of phatic by Aitchison (1996), and looked for differences in phatic function by Malinowski and Jakobson Theory.

A. Findings

This section discusses the findings from the data in this study. The researcher explains the data from the two cultures between Indonesian and Thai athletes into two theories as outlined in the research question, namely the form of phatic and differences in phatic function.

1. Thailand Athletes

In Popor's YouTube channel, the researcher found 72 data of phatic communion forms used by Thai athletes. While, the researcher also found 56 data of phatic communion forms used by Indonesian athletes. The following table is the frequency and description of the form of phatic communion.

a. The Form of Phatic

Table 1 : Phatic Form from Thai Athletes

No	The forms of phatic	Sum of Data
1.	Ritual Words	14

2.	Standard topics of conversation	20
3.	Supportive Chat	34
4.	Meaningless words or misunderstood	4
Total:		72

Based on the results of the data above, the following is an analysis of the data.

a. Ritual Words

In this study, the researcher found ritual words or greetings in several conversations, as many as 14 utterances. Take a look at the following examples below.

Datum:

(1.1.1) "Good morning guys."

(1.1.2) "Hello everyone"

(1.1.3) "What are you doing nowadays?"

From this data, the researcher found three kinds of ritual words used by Thai athletes. These conversations occur when the athletes are training or just relaxing. Butts together with other Thai athletes greeted the gathered athletes including Indonesian athletes by opening a conversation with this sentence. They were sitting talking to enjoy the beauty of nature and having breakfast. The utterances above are found at the beginning of every conversation when they meet people who are already familiar with them and those they are new to. The utterances are ritual

words or also known as greetings. Greeting is an opening greeting that is at the front of the conversation. In greeting, people usually say good morning, good afternoon or ask someone's condition or even ask the weather that day. In datum (1.1.1), Thai athletes used the word ritual to start a conversation when they meet in every situation according to each time. This phrase is used to greet other athletes when they meet. But this type of greeting is still common. This can be said to anyone even if they are not closely related. This is a form of phatic communion to greet someone depending on the time of day. Also can be used for all ages. In the video, Popor always starts his vlog by using "good morning", "good Afternoon", and etc. She often uses this greeting when transitioning her videos elsewhere and at other times. Popor said "good morning" to her fellow Indonesian athletes with a distinctive Thai accent. Occasionally she also uses Indonesian to greet them, such as "Good Afternoon". She has long been friends with one of the Indonesian athletes, Greysia pollii. They both know more or less each other's language. Thus, Popor often uses Indonesian, although he still stutters. Next in example (1.1.2) is a general greeting to open a conversation, ask something, interrupt people, etc. The use of "Hello" has many functions depending on the situation. In example (1.1.2), it is used to greet other athlete friends to open a conversation. This is also found in datum 1.1.3 which is useful for opening conversations. In the video, they use the greeting to open a vlog, meet other athletes and make small talk asking how they are. This is different from the previous type. This sentence can be used at any time because it does not depend on time.

Ritual words are a useful form of phatic to open a conversation. This phatic shape is useful for people who have known for a long time, or people who are new to it. This can be an alternative to make the atmosphere more comfortable and less awkward, because usually new people will be awkward to start a conversation.

b. Standard Topics of Conversation

This form of phatic communion begins with light topics before moving on to the main topic. The researcher found 20 data on Thai athletes' conversation sentences. Here is an example of the results:

Datum:

(1.2.8) Can I call you, Marcus?

(1.2.11) I'll tell you what that phrase mean.

In 18 data results, the researcher took the top four for the best answers to standard conversation topics by Thai athletes. The example 1.2.8 which is also related to the standard of the topic of conversation produced by Thailand athlete. This conversation took place while Popor and Marcus were resting for practice. Butts approached Marcus who was at the edge of the pool. Then Popor immediately asked Marcus. In this situation, it appears that Popor has known Marcus for a long time, but not very well. Therefore she asked about Marcus' nickname first. In datum 1.2.8, Popor asks the willingness of Indonesian athlete with the nickname. Asking condition and asking for a nickname are among the types of light topics that can be used before moving on to the main topic. She uses more standard topics in the form of questions. So that the interlocutor answers more questions from her.

In datum 1.2.11, Popor is telling her Indonesian friend how the origin of the title "Popor cantik dan ganteng" that Indonesian fans gave her. This conversation occurred when Popor and Gloria (one of the Indonesian badminton athletes) were talking about Popor's fans in Indonesia. Gloria wondered why Popor was nicknamed that way. Then the stock immediately told the story. She invites the interlocutors to hear and see before she goes to the main topic of conversation.

This phatic type is very significant for vloggers and people in general, because it can attract the interlocutor or audience to watch our vlogs. With this phrase, the audience will prefer our delivery method so that the information we want to provide does not seem monotonous or boring. This will warm the atmosphere before moving on to the important discussion.

c. Supportive Chat

Supportive chat is a phatic form of communion that conveys little information, but contains full empathy and solidarity. The researcher found 34 phatic communions included in the supportive chat. These are examples:

Datum:

(1.3.17) I want to be like you, i hope so

(1.3.18) You're my favorite mixed doubles player and my idol

(1.3.19) Thank you for supporting and cheering for me

In the video, the researcher found a lot of data included in the supportive chat. But here the researcher took three categories that already represented the 34 data found. This conversation happened when Popor contacted Liliyana via video call. Liliyana is a legendary Indonesian badminton athlete who often wins gold medals in matches. Popor contacted Liliyana to inquire about her condition, how busy she

was after choosing to retire. In their conversation, it was seen that Popor had a lot of respect for Liliyana as his senior. She even wished himself to be like Liliyana. It can be seen that Popor has a humble nature. She often throws words of praise. In fact, Popor is also an athlete who often wins gold medals in every tournament, but she remains down to earth. The intonation and style of speech of these two athletes are different. Indonesian athletes speak English faster than Thai athletes. Thai athletes use English with a Thai accent, or they usually call it Thailish. In datum 1.3.17 and 1.3.18, show that it is the type of chat that shows that Popor respects Indonesian athlete by praising her. Liliyana was a mixed doubles badminton legend who often won matches in her day and played very epic. Popor shows her respect for her seniors. She wanted to be like her idol.

While in data 1.3.19, usually this utterance is conveyed when receiving goods, ending conversations, and receiving assistance. This sentence is a sentence that people usually use everyday. In this data, Popor expresses her gratitude through lilyana to her fans in Indonesia who have given her many gifts and they have also given him support, whether it's via Instagram DMs, comments on his posts, or direct support by watching the match. Popor feels happy and feels that many people support her. By saying thank you, the fans will be very happy and feel appreciated and loved. For this reason, it is called a supportive chat because even though the sentences are simple and short, they have a positive impact because they create solidarity and empathy.

This supportive sentence has many benefits in building closeness between individuals. Someone would love to be praised with sweet and polite words. He will

respond equally well to the person. Supportive words can also suggest someone to do good things for the other person. Words of thanks are words that have been missed. This word is very useful for the social environment. Society will be much more respectful of people whose words are polite, because people will judge their personality by their words. When people say "Thank you", then he will suggest the other person to return to give goods or a much better attitude.

d. Meaningless or misunderstood

The last form of phatic is meaningless or misunderstood words. This form of phatic communion is usually in the form of subtle satire or sentences that cannot be understood by the interlocutor. Sometimes we cannot grasp the meaning of the message quickly because of a different understanding of the language. The researcher found 4 data words that were not meaningful. The following are examples of meaningless words:

Datum:

(1.4.23) Look that! There is the polite fish, fancy "krab"

(1.4.26) Opor ayam, you know?

According to the first example in datum 1.4.23, it shows that the words are difficult for the audience to understand. This conversation took place when Popor and Apri were walking around the hotel. Then Popor said something that Apri didn't know. She told Apri that there were fish in the pond nearby. "What the crabs?" Her friend did not understand because she called the fish as "krab", where krab is Thai for fish. But Apri immediately knew, because this Thai athlete immediately pointed at the fish. She called the fish using Thai terms. "krab" is usually used in Thai

sentences to sound polite. Meanwhile, at datum 1.4.26, This conversation took place when Popor and Melly were talking after the game. Popor approached Melly to ask some questions. Melly and Popor are pretty close themes. Because Melly is also a badminton athlete who is in the same branch as Popor. So the two of them often meet in the field. Although on the field they are opponents, but off the field they are close and often joke around. Popor asked Melly, not really asking, because Popor knew that Indonesian athlete would know the special food of her own country. But Popor just wanted to tell if the food I was referring to was chicken opor? which is the same as its name, "Opor" and "Popor". At first Indonesian was not aware, but after a while they realized and immediately laughed.

Meaningless words in conversation are quite helpful. By using it, our conversation with the other person will not be silent and frozen. This is useful to lighten the mood. To avoid silence, usually people will say something that is not clear or want to ask for help but use implied words.

b. The Functions of Phatic

This part provides the functions of phatic communion that are found in the results of the data in Thailand athletes. Each culture will be applied in four forms of phatic communion.

Table 2: Table of Phatic Functions from Thai Atletes

No	The Functions of phatic	Sum of Data
1.	Avoiding the silence	9

2.	Starting a conversation	5
3.	Making chit-chat	6
4.	Making gossip	-
5.	Keeping talking	11
6.	Expressing solidarity	8
7.	Making harmony	6
8.	Creating comfort	7
9.	Expressing empathy	6
10.	Expressing friendship	9
11.	Expressing respect	6
12.	Expressing politeness	5
Total:		78

a. Avoiding 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 9 data of breaking the silence in phatic communion by Thailand athletes. Look at the example below:

Datum:

(2.1.1) No meat? Healthy food?

(2.1.2) What are you doing nowadays? Still playing badminton?

(2.1.3) Here's my kayak partner for today.

(2.1.4) Guys wait up, turn around!

In some of the examples of utterances above, the researcher takes four examples that represent data from the phatic function as avoiding silence. The researcher took three data from the same situation (2.1.1, 2.1.2, and 2.1.3). The three examples above are examples of the phatic function in a silent situation after previously speaking. Then, in (2.1.4) the example of speech that breaks the moment of silence.

In datum 2.1.1, is a simple question form by following up the statement of one of the Indonesian athletes who discussed Indonesian food. This utterance occurs in the front yard of their hotel. Popor met Apri who was relaxing in the hotel courtyard. This conversation happened when Apri finished answering Popor's question. Then Popor tried to respond in the form of questions so that the conversation between the two would continue and avoid awkward moments. This utterance is a phatic sentence that serves to avoid silence because *Popor* asked it in the midst of silence after the Indonesian athlete thought for a long time to explain. *Popor* tried to help explain with the question. By asking the utterance in silence, the conversation will continue because the Indonesian athlete will answer *Popor's* question. It is also found in (2.1.2 and 2.1.3). 2.1.2 is also in the form of a question. Popor asked about one of the Indonesian badminton athletes who had retired. She knew that the Indonesian athlete had retired but Popor kept asking him to break the silence. Unlike in 2.1.3, this utterance is not in the form of a question, but its

function remains the same. There, Popor broke the silence by introducing the person beside her to the audience so that there would be no awkward situation.

But in 2.1.4, this is not in the form of a question but in the form of a command. This situation is different from 2.1.1, 2.1.2, and 2.1.3. Previously they were talking but after that it turned silent. But if it's 2.1.4, it's a quiet situation but the Thai athlete breaks the silence by telling them to turn around and take a selfie. So these utterances make them interact again and lighten the mood. All use of the above pattern is found in the 14 data.

b. Starting a conversation

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 8 data of opening contact functions used by Thailand athletes. The researcher has picked the top three of the answers from all the data results. Look at the examples below:

Datum:

(2.2.6) *"Good Morning everyone."*

(2.2.7) *"Hello Apri"*

(2.2.8) *"Now, I am on my way to have breakfast before practice."*

2.2.6 and 2.2.7 are greetings that are usually spoken to start a conversation because they are always conveyed at the beginning of a conversation. People used to say this to people who are already familiar and people who have just met. The word 'hi' can be said in the middle of a conversation. For example, when you want to ask for help or want attention. But greetings "good morning/afternoon/afternoon"

cannot be said in the middle or at the end of a conversation, they must be placed at the beginning of the conversation.

While datum 2.2.8 is a greeting to start the scene after the transition in this vlog. Butts often initiate interaction with the audience by showing where he is. Usually he starts with the word "Now" to start explaining his daily activities in Indonesia. The greeting pattern and the word "now" are contained in 5 data in this video which serves as a starting conversation.

c. Making chit-chat

The other phatic function is about making chit-chat. Making chit-chat is also described as making unfocused conversation. It means how Thai athletes makes unimportant topics to discuss with Indonesian athletes. The researcher has found some utterances of making chitchat in Thailand athletes' data results. For the examples, the researcher decides to take two examples from the total results, which is 6 data of making chit-chat functions. Look at the utterances below:

Datum:

(2.3.10) *.Do you think Popor is cantik or ganteng?*

(2.3.11) *What Indonesian food would you like me to try in Indonesia?*

This utterance occurs when Popor meets Indonesian athletes she knows. Every time he meets Indonesian athletes, he always asks this question, both to Apri, Marcus, Gloria, Greysia and others. She asked a question that Indonesian fans usually ask her. Here, it can be seen that Popor makes a conversation by starting with a joke that makes the other person laugh. In datum 2.3.10 and 2.3.11 are questions that Popor asked some Indonesian athletes to make a chat. This question

is an unimportant question. She asks this only for entertainment and for the content of his youtube channel. But this question manages to create a pleasant chat between athletes. Occasionally, Indonesian athletes laugh at Popor's question. The question came from Indonesian fans who commented on their Instagram accounts who commented that Popor looks beautiful, but sometimes she also looks handsome. Then at 2.3.11, Popor asked for Indonesian specialties, because Indonesian fans also nicknamed her "opor ayam" because her name is exactly the same as Opor ayam. Thus, she wanted to know Indonesian specialties, especially other than chicken opor. Then she asked Indonesian athletes to find out, as well as a means of familiarizing themselves with Indonesian badminton athletes.

d. Making gossip

In these three vlogs, Thai athletes never gossip about people who are not in front of them. They only focus on interacting with other athletes. The discussion is also about themselves and does not talk about people who are not in front of them.

e. 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 11 data of keeping talking by Thailand athletes. Look at the utterances below:

Datum:

(2.5.14) *I wanna ask you two questions.*

(2.5.15) *Is it a pork, beef, or chicken? no meet? Healthy food?*

In the first example 2.5.1, Questions like these are questions that Popor always asks the Indonesian athletes she meets. She asked what Indonesian fans used to ask her on her social media platforms. She interacts with Indonesian athletes she knows by asking how they are and talking on standard topics and immediately makes small talk by asking them. Popor asked several questions to Indonesian athletes. She made her interlocutor to keep talking. This utterance is in accordance with the phatic function as keeping talking so that Indonesian athletes answer it continuously and avoid awkward moments. This is also found in datum 2.5.1, On this utterance, Popor responded to the answer given by April after Apri answered Popor's question. Here it is seen that she is trying to keep the conversation going with her responses in the form of questions. Popor asks several questions to make the other person talk continuously. This also shows that this function can be characterized by utterances in the form of questions to ensure the interlocutor speaks continuously so that silence does not occur. In addition, Popor's pronunciation is still with a Thai accent. She used English in a pulled and slower tone. Like the word "chiken" she calls it using the letter "sy" to "syiken".

f. 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 Thai athletes to Indonesian athletes. The researcher found 8 of data of expressing solidarity in Thailand athletes' phatic functions. Look at the utterances below:

Datum:

(2.6.18) *.I see, good. I want to be like you, I hope so*

(2.6.19) *I love every single of them, thank you so much.*

The utterances occurred when Popor had a video call with a senior Indonesian badminton athlete, Liliyana Natsir. Popor is good friends with him and idolizes her. Popor always praised the tenacity and greatness of this senior Indonesian athlete when she was competing. In datum 2.6.18, this statement is Popor's response to one of the former Indonesian badminton athletes. Giving a good response is also a form of solidarity. This shows that Popor really cares about the life of this Indonesian athlete, to the point that Popor idolizes her and wants to be like her. This expression can affect the feeling condition of the Indonesian athlete because she feels proud if someone idolizes her. Therefore, this utterance is included in one of the phatic functions as an expression of solidarity. This also happened in datum 2.6.19, where Popor thanked the Indonesian fans for the gift. That means she appreciates every gift the fans give, even if the price is not much. Indonesian fans who watch this vlog and who give gifts, will definitely be very happy. This utterance can also affect one's feelings, so it is included in the expression of solidarity. From the two utterances, it can be seen that Thai athletes also have a friendly nature and like to praise the same as Indonesian athletes. This is because the two countries are closely related and their cultures are not much different, namely mutual respect for each other, even though they are in different countries.

g. Making harmony

The next phatic function is making harmony. This phatic function wants to make comfortable feeling for the interlocutors. The researcher found 6 data of making harmony function by Thailand athletes. Look at the utterance below:

Datum:

(2.7.21) I like her music, thank you Lily and Lily's fans for the CD

(2.7.22) Thank you for supporting me and cheering for me.

Popor received a CD from Lyodra which was entrusted to Greysia Polii. In this conversation, Popor not only thanked greysia Polii but also thanked lyodra and fans of lyodra for giving the cd. In datum 2.7.21, Popor wants to give Lily a sense of comfort through her praise for appreciating each of her musical works. In addition, giving praise is one way to create harmony. The praise is a form of avoiding awkward moments between YouTubers and viewers. Besides, it's also like in datum 2.7.22 Popor thanked the fans who sent her gifts and always supported her in every game. This speech created harmony between Popor and the fans. The fans who saw this vlog, would be very happy because the idol noticed. Data 2.7.21 and 2.7.22 have represented 6 data as phatic functions, namely making harmony. The usage pattern and shape are exactly the same as the two data above.

h. Creating Comfort

Another phatic function is creating comfort. This is one of the functions that show if Thailand athletes should give good vibes to Indonesian. The researcher found 7 data of creating comfort that is used by Thailand athletes. Look at the utterances below:

Datum:

(2.8.25) But, I'll do my best to vlog the experience for you guys.

(2.8.26) I think it's going to be a fun match to day and a memorable one for us.

In the first utterance in datum 2.8.25, Popor talks to greysia pollii that she will make this vlog of hers, become a good vlog. He will make Indonesian fans

happy and he makes sure that the pandemic won't stop him from making good vlogs. Previously, she explained about the state of the match during the pandemic. All access is restricted. Athletes are not allowed to leave the arena except in the stadium and in the hotel environment. This statement creates convenience for Greysia and viewers not to worry about all access being limited, Popor will make videos as interesting as possible even though only in the stadium and hotel scope. Meanwhile, in the second speech, 2.8.26, explains the situation when Popor played a match with Greysia Polii, who is an Indonesian athlete and also Popor's bestfriend. Usually before people compete, there will be a sense of nervousness, fear and excitement. But Popor's words made her, her best friend and her opponent calm. She will make the match an unforgettable memory, because she rarely competes with his friend. This shows that the Popor utterance is a phatic function that is useful for creating comfort. The pattern in these two data is an example of the use of the phatic function in the 7 data found. There is no difference between them. From the examples above, it can be seen that Thai athletes are humble people and have a high sense of solidarity with others. They are so appreciative and do good to others.

i. Expressing empathy

The next phatic function is expressing empathy. This phatic function shows how Thais has to respect Indonesian's emotions and desires. The researcher found 6 data for expressing empathy by Thailand athletes. Look at the utterances below:

Datum:

(2.9.30) *Can I call you Marcus?*

(2.9.31) *Hopefully, I can see you guys next time*

This conversation took place when Popor met Marcus who was relaxing by the pool. In this conversation, it appears that Popor is still reluctant to Marcus, because maybe Popor only knows Marcus, but rarely interacts with him. But through her question, it made both of them laugh and the atmosphere was no longer awkward. In datum 2.9.30, the utterance is an example of an utterance asking to express empathy. In this situation, Popor uses the phrase "Can I" because she doesn't force the other person to do what she wants. Popor tried to offer, then the other person agreed. The way Popor says it by not forcing Marcus shows that Popor expresses empathy for Marcus. Moreover, at datum 2.9.31 is an example of empathy with hope. Popor hopes to meet with Indo fans because at the time the video was taken, he couldn't meet them because there are some rules that must be obeyed during the pandemic. Popor misses the joy and support of Indonesian fans. The way Popor expresses this hope means that she has empathy for Indonesian fans, she also attaches importance to the feelings of Indonesian fans. Empathy forms such as 2.9.30 and 2.9.31 have represented a total of 8 data.

j. 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 9 data of expressing friendship by Thailand athletes. Look at the utterances below:

Datum:

(2.10.33) *You are beautiful too. Cantik banget!*

(2.10.34) *You have to order them for me. We'll together for one month.*

The first utterance (2.10.33) shows how Popor gives praise to Indonesian athletes. This conversation happened when Popor asked Apri if she was beautiful

or handsome. Then apri replied that Popor was beautiful. Then Popor replied with the same words and added a few Indonesian words. In addition to avoiding silence, the utterance is also an act to establish friendship. Popor's appreciation for the Indonesian athlete will keep the relationship between Popor and her friends better and make their friendship closer. In addition, in 2.10.34, shows how to maintain friendship through jokes. In that situation, Popor met with two Indonesian athletes, namely Jordan and Melly. They met after practice. Previously they discussed Popor which was dubbed "Opor ayam". Then Popor asked them again, what kind of food Popor must try while in Bali. After they answered, then Popor responded with words for them to treat her. It was seen that Popor had a close relationship with the two like a friend, so she immediately said that she asked them to treat her. It is also seen that Popor prefers to speak directly rather than insinuate her interlocutor. Popor responded to Jordan's statement by joking that they would be together for a month so Jordan had to order Indonesian specialties for him. Popor's utterances indicated that they would be together for one month. This is Popor's way of keeping his friendship strong. From the two examples of friendship utterances above, the pattern of use is almost similar to the 9 data found in this video.

k. Expressing respect

The other phatic function is about expressing respect. This function of phatic communion is to show Thais respects for what Indonesian is doing or has done. It also uses for the person who does not have a close relationship with Indonesian. the researcher found 6 data of expressing respect data results by Thailand athletes. Look at the utterances below:

Datum:

(2.11.38) It's a great event, awesome!

(2.11.39) There are so many great patterns to choose from.

In this speech, Popor is in front of the icon of the Indonesian festival in Bali. He talked with his friend Greysia Polii. At that time, Greysia asked about Popor's impression during the Indonesian Badminton Festival. Then Popor answered it with enthusiasm and happiness. In the examples of utterances 2.11.38 and 2.11.39, it shows Popor's respect for Indonesia. 2.11.38 shows that Popor really likes the tournament held by Indonesia and she really enjoys it. She showed respect for the Indonesia through praise. This is the same as in 2.11.39. The speech shows Popor's respect for Indonesian culture. She praised Indonesian batik which has many kinds and looks very beautiful. He appreciates Indonesian products until he buys them. This is a form of Thai people's respect for Indonesian culture. Because it's rare for people from different countries to really appreciate other countries' products and even immortalize them on their YouTube channel. But Popor showed great respect. This form of respect can be found on the Popor youtube channel, which indicates that Thai people really like to praise and show respect.

1. Expressing politeness

The last phatic function is expressing politeness. Politeness often uses to show our respect to the person who has older age than Thailand athlete and has a higher status than Thailand athlete. all of the phatic function is included in expressing politeness except gossiping. The researcher counted if there are 5 data expressing politeness function. Look at the utterances below:

Datum:

(2.12.42) *I want to be like you. I hope so.*

(2.12.43) *Do you have any advices for me?*

In datum 2.12.42 and 2.12.43 is a form of politeness to seniors or people who are above our age. Datum 2.12.42 shows that Popor praises her interlocutor who is a former Indonesian athlete who is also Popor's idol. She wanted to be like the Indonesian athlete because of her prowess in competing and after retiring she continued her career by opening a business. This shows that Popor really appreciates the athlete. This Popor attitude includes courtesy towards seniors and mutual respect. Meanwhile, on datum 2.12.43, Popor also sought advice from his seniors. The person who is asked for advice must have experience, more achievements against us. Likewise this Indonesian athlete. This stock request includes speech to express politeness..

2. Indonesian Athletes

a. The Forms of Phatic

In Popor's Youtube channel, the researcher found 56 data of phatic communion forms used by Indonesian athletes. The following table is the frequency and description of the form of phatic communion.

Table 3: Table of Phatic Forms from Indonesian Atletes

No	The form of phatic	Sum of Data
1.	Ritual Words	10

2.	Standard topics of conversation	16
3.	Supportive Chat	25
4.	Meaningless words or misunderstood	5
Total:		56

Based on the results of the data above, the following is an analysis of the data:

a. Ritual Words

Datum:

(3.1.1) *Hello guys!*

(3.1.2) *Good Morning*

(3.1.3) *Welcome, silahkan (please come in).*

From all the data results, the researcher chose three common ritual words used by Indonesian athletes in this video. In these utterances, Indonesian athletes usually greet other athletes by saying hello or hi, just like athletes from other countries. This expression is usually spoken at the beginning of a conversation to open and initiate a conversation or just to say hello. In datum 3.1.1 and 3.1.2 are the simplest general greeting, which is often used in various countries, not only in Indonesia. This speech is also commonly used as an opening greeting on videos on youtube channels. Usually Indonesian people use the word "Assalamu'alaikum" to greet other people, but in these videos on YouTube, they don't use the word "Assalamu'alaikum", because the other person is a person of a different religion from them. In addition, the people who usually use this utterance are fellow Muslims.

While, in datum 3.1.2, this expression is a form of phatic communion to greet someone depending on the time of day. Also can be used for all ages. This can be said to anyone even if they are not closely related. But the words spoken by this Indonesian athlete are rarely found in this video. Most of the people who usually say good morning and the like are Popor, because she has this youtube channel, she automatically starts the video the most. Therefore, the Indonesian athletes only replied to the greeting from her.

In 3.1.3, This is said by workers at tourist sites. They raised their hands like people who would apologize and also with a friendly smile. In this video, the tour guide says "welcome" at the door to the Rock Bar tour in Bali. She invited Popor in to enjoy the tour there.

b. Standard topics of conversation

Datum:

(3.2.4) *Look at us cooking outside*

(3.2.5) *Four of us together!*

In datum 3.2.4 is an example of a phatic communion that does not focus on a particular topic. This conversation took place outside Popor's hotel room. At that time Greysia Polli visited Popor who was in his room to cook together. Then greysia broke the silence of the cooking atmosphere by conversing with Popor and imitating the Master chef on television. Cheerfully, Polii uses English like today's YouTubers. In that utterance, the Indonesian athletes explained about their activities at that time. They are cooking food outside the room. These words can break the awkward atmosphere that occurs when cooking. In general, people who cook just stay quiet and focus on their cooking. However, the athlete managed to

make the atmosphere fluid again. Likewise in 3.2.5 are standard topics that tell about the current situation. The Indonesian athlete just made small talk telling them that there were four of them together. Even though they were not informed, the audience already knew because there were four people in the frame. He said that just to make small talk so the atmosphere wouldn't be quiet. This can also be found in the fourteen records. The pattern of using standard topics of Indonesian athletes often discusses their situation at that time. Unlike Thailand, Indonesia used more standard topics to talk to Thai athletes. Indonesian athletes talked more and often take the initiative to find new topics than Thai athletes.

c. Supportive chat

Datum:

(3.3.8) Congrats Popor

(3.3.9) I always say that Popor cantik

(3.3.10) Thank you, you guys are so amazing!

In the first example (3.3.8), the greeting is a common greeting to congratulate someone on their success. This remark occurred at night when Popor won the mixed doubles badminton match held by the Indonesia Festival. She managed to bring the gold medal for the umpteenth time. Then Gloria and other Indonesian athletes came to her and congratulated her. In datum 3.3.8 also contains a respectful greeting to make someone happy. She congratulated Popor because Popor had won the Indonesian Open gold medal. By saying congratulations, the Indonesian athlete also expressed her joy for Popor's success. This shows that the Indonesian athlete has high solidarity with the Thai athlete. In datum 3.3.9 shows a sentence of praise that is often said by Indonesian athletes to Popor. This conversation took place in front

of Popor's hotel room. At that time, Greysia visited Popor. Then they made Popor's youtube video content which asked the opinion of their Indonesian athlete friends about Popor. Then greysia compliments Popor by saying that Popor is always beautiful. This shows how friendly Indonesian athletes are to their friends, even though they are from different countries. With his suave nature, Indonesian athletes often compliment each other. She said that she complimented Popor by calling her beautiful. Popor immediately blushed. They have been friends for a long time and they compliment each other, this is what makes their friendship last, because each other supports and respects each other.

The last statement in datum 3.3.10 is a form of thanks. This form is a supportive chat expression because it is usually used after someone asks for help. This expression does not depend on social strata. It can be used for younger people as well as for people older than us. This conversation took place when Popor and liliyana (senior Indonesian badminton athletes made video calls to inform each other. In the short video call, Liliyana told of her activities after retiring as athletes. Liliyana also often praised Popor for her achievements. an outstanding senior athlete, he remains humble and respects his juniors. It is evident in this sentence, he expresses his gratitude to Popor who has invited him to collab with Popor's youtube video. This is proof that Indonesians are very friendly and have good character. mutual respect for each other. In this video, Liliyana (Indonesian athlete) expresses her gratitude to Indonesian fans who have supported her. She appreciates all of their support, both in kind and in words. This is a very good form of appreciation and can please the other person. Thus, this includes a form of supportive chat.

Indonesian and Thai athletes both have high sympathy for their closest people or other people. They both have a friendly character and like to compliment each other. This may be due to their geographical proximity so that their culture is also not much different. Then, they are also Asian people who are known as friendly people.

d. Meaningless words or misunderstood

Datum:

(3.4.11) *Don't forget to watch us on YouTube "Opor Ayam", oh wrong hahaha. I mean pretty Popor.*

(3.4.12) *We ordered for you a medium one, the spicyness is medium. I cannot order for you the very spicy one, or you'll get stomachache or food poisoning.*

The first utterance 3.4.11 shows the meaningless word of the joke. This conversation took place when the Indonesian athlete finished training. Then Popor approached Melly and Jordan and asked a random question. Then at the end of the conversation, Popor asked Melly to promote her youtube channel. Then Melly promoted it with a funny style. Then she said the word "Opor ayam" which surprised Popor for a few seconds, then Melly corrected her words. They joked like Indonesian jokes in general, not clear but enough to make people around them laugh and be entertained. This shows that Indonesian athletes like to tease and act funny to avoid monotony and awkwardness. In this situation, Indonesian athletes gave messages to Popor's youtube channel viewers to subscribe to their accounts. Then this Indonesian athlete, slipped a joke by calling Popor as "Opor ayam" because his name is almost the same as the name of the Indonesian food. After a few seconds, her friends beside her, including Popor, laughed. This shows that this speech is a misunderstood word, because before they were silent and still digesting Melati's

words, but after that, they laughed. This indicates that this utterance is also useful for breaking moments of silence. In addition, in 3.4.12, it shows meaningless words through sarcasm. This conversation occurs when greysia and Gloria are in Popor's room and are about to order butt stock. Then greysia sneered at Popor, indicating that Popor couldn't handle spicy food. In this video, Indonesian athletes order food with a low level of spiciness. They know that foreigners from Indonesia don't like spicy food. Then they mocked Popor, if he eats spicy food her stomach will hurt. They tease Popor who can't stand spicy food. The two examples of meaningless word speech forms are also found in the 5 data in this video.

b. Functions of Phatic

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

Table 4: Table of Phatic Functions from Indonesian Atletes

No	The Functions of phatic	Sum of Data
1.	Avoiding the silence	10
2.	Starting a conversation	6
3.	Making chit-chat	7
4.	Making gossip	5

5.	Keeping talking	10
6.	Expressing solidarity	6
7.	Making harmony	5
8.	Creating comfort	7
9.	Expressing empathy	5
10.	Expressing friendship	8
11.	Expressing respect	7
12.	Expressing politeness	5
Total:		81

a. Avoiding the silence

Datum:

(4.1.1) Tada..This is Babi guling

(4.4.2) So, do you want to eat again tomorrow?

In example 4.1.1, shows a silence-breaking utterance. This conversation took place in Popor's room. Two Indonesian athletes, Gloria and Greysia, visited Popor's room to relax. And they were busy ordering food, Then Gloria broke the silence by saying "Tada" as soon as the atmosphere melted again with those words. In the video, Indonesian athletes try to interact with Popor by using words that catch his attention like a chef serving her food. The athlete introduces the famous food in Bali with her signature tone so that the athletes there look at her. The attitude taken

by this Indonesian athlete includes an attitude that her words can break the silence because she uses interesting words and is wrapped in jokes. While 4.1.2, breaks the silence in the form of a question. This conversation took place while Popor was eating and there was silence. They focus on the food and drink in front of them. Then Greysia started the conversation again by asking Popor something. So that the silence was melted again. She asked what Popor would do the next day. Asking something to the other person is also a means of breaking the silence in conversation, because by asking something, the person we are asking will continue to answer it and will continue until there will be no frozen moment. The two examples are sufficient to present all the data that discusses the phatic function as a means of avoiding the silence. The data are mostly in the form of questions and jokes.

b. Starting a conversation

Datum:

(4.2.3) *Hi Popor*

(4.2.4) *Good evening!*

This happened when they were at an event, one of a series of events at the badminton festival. There the athletes gather to watch the show. Then the Indonesian athlete greeted Popor by saying hello and hi. Then they started talking. In datum 4.2.3 and 4.2.4 are the simplest general greeting, which is often used in various countries, not only in Indonesia. This speech is also commonly used as an opening greeting on videos on youtube channels. Usually Indonesian people use the word "Assalamu'alaikum" to greet other people, but in these videos on YouTube, they don't use the word "Assalamu'alaikum", because the other person is a person

of a different religion from them. In addition, the people who usually use this utterance are fellow Muslims.

While, in datum 4.2.4, this expression is a form of phatic to greet someone depending on the time of day. Also can be used for all ages. This can be said to anyone even if they are not closely related. But the words spoken by this Indonesian athlete are rarely found in this video. Most of the people who usually say good morning and the like are Popor, because she has this youtube channel, she automatically starts the video the most. Therefore, the Indonesian athletes only replied to the greeting from her.

c. Making chit-chat

Datum:

(4.3.6) Mie ayam (chicken noodles), but my mom makes the noodles and it's so delicious.

(4.3.7) You know, I cooked this one, but I am liar haaha

The first utterance in datum 4.3.6 describes a chat that talks about people. This conversation happened when Popor met Gloria in the hotel yard. Then Popor immediately asked what the most delicious food in Indonesia was. Then Gloria replied that the best thing was her mother's cooking. Gloria makes conversations that make the other person laugh, and makes the conversation more enjoyable. The Indonesian athlete answered Popor's question who asked her about Indonesian specialties. However, the Indonesian athlete instead recommended her mother's food. Here she talks about her mother's delicious food. However, this Indonesian athlete's speech is included in the phatic function, namely making chit-chat. This is because the utterance shows a conversation that continues in the middle of a

conversation even though it is not continuous with the topic being asked. The speech is also called chit-chat because it does not deal directly with the people involved. The athlete told that her mother was at home even though the athlete was not there. So this is also called chit-chat. While 4.3.7 also explains about chit-chat in the middle of a conversation. This conversation happened while Popor and Greysia were cooking outside the room. Then Greysia made a joke to make the atmosphere less stiff and more comfortable. Because Popor is not good at finding fun topics. He just continues to respond to what the interlocutor asks and chats. These Indonesian athletes talk while they are cooking. She made a joke in the form of a chat that could break the silent moment between them while they were cooking. Indonesian athletes' conversations are usually marked with topics that are off-theme. It can also take the form of a joke that is usually found in the middle of a conversation. This pattern of data usage also represents the entire data that explains the phatic function as making chit-chat.

d. Making gossip

Datum:

(4.4.8) Do you know about Lisa?

(4.4.9) Like Hendra Setiawan, he is a great badminton player and he is also very caring for his family.

This conversation took place in the hotel courtyard. When Greysia and Popor were exercising together. They previously talked about how they first met and how they got close. Then Greysia mentions Lisa Blackpink, because Popor knows Agnez Monica from Indonesia better than Lisa Blackpink from her own country, namely Thailand. Finally the topic changed. What Greysia does is a habit that Indonesians,

especially women, often do when they gather with their friends. The first and second examples in datum 4.4.8 and 4.4.9 are situations taken when Indonesian athletes gossip with Thai athletes. It is called gossiping because from the speech above it can be seen that it begins by asking someone's story whose purpose is to provoke someone to start gossiping. This is also found in the second utterance 4.4.9, she gossips about someone who is not in front of him. Usually gossip begins by talking about the bad things, but in this story, Indonesian athletes talk about their strengths. In addition, this Indonesian athlete tried to break the atmosphere by creating gossip. There is no gossip in this video that talks about someone's badness. Here the athletes talk about their merits and achievements. Therefore, the gossip referred to here is talking about positive things from someone that we can learn from and take positive things from the person we are talking about. From all the data that includes gossip, the usage pattern is the same as the two examples above, no one talks about someone's badness.

e. Keeping talking

Datum:

(4.5.10) Have you try Martabak manis? That one is good like a pancake but in Indonesian style.

(4.5.11) It's like a roll and then the pork... this one I'll show you the picture, or maybe you can show it to everyone.

This conversation happened when Popor approached Marcus who was beside the pool to ask some random questions. Then Marcus answered in detail and was very fluent in English. It is different with Popor who speaks English slowly and very carefully. But both of them are proficient in English. The first and second utterances (datum 4.5.10 and 4.5.11) are examples of utterances that keep the

conversation going. Datum 4.5.10 is a form of keeping talking in the form of questions. The form of questions is one way to keep the conversation going and not running out of topics. From this story, we can see that this Indonesian athlete tried to attract Popor's attention by asking her again. She spoke a lot to explain in detail to Popor for him to understand. Meanwhile, datum 4.5.11 shows a narrative form with adequate explanation. This conversation happened when Greysia Polii and Popor were about to order food on an online application. They explained the typical Indonesian food in great detail. This is what makes the atmosphere run comfortably and the conversation continues. It can be seen that Indonesian athletes are much more talkative and take the initiative to find new topics than Thai athletes. They have unique differences. The Indonesian athlete (Greysia Polii) often invites Popor to talk and moves on to other topics. Meanwhile, Popor tends to be quiet and only follows the conversation. But it seems that the two are very comfortable when interacting. In this utterances, it can be seen that the Indonesian athlete explained in detail the typical Indonesian food to show the picture on her phone so that Popor could understand. She also advised Popor to show his image on his vlog screen to viewers who watched her youtube. Datum 4.5.10 and 4.5.11 are the best data used by researchers to represent the overall data of the phatic keeping talking function.

f. Expressing solidarity

Datum:

(4.6.12) I always say that Popor is beautiful

(4.6.13) We ordered for you a medium one, the spicyness is medium. I cannot order for you the very spicy one, or you'll get stomachache or food poisoning.

In datum 4.6.12 shows an expression of solidarity through praise. The Indonesian athlete praised Popor by saying that she was always beautiful. It is different with Indonesian netizens who say that Popor sometimes looks beautiful, sometimes he also looks handsome. But here the Indonesian athlete showed his solid sense as a friend that he praised Popor's beauty. The closeness of these two friends has lasted until now because they both respect and compliment each other. While datum 4.6.13 shows a sense of solidarity between friends with their attention. The Indonesian athlete knows Popor's food tastes very well. This shows that the two are very closely related. This Indonesian athlete knows that Popor doesn't like spicy food. Therefore she didn't order food that was very spicy level. The attention of this Indonesian athlete shows his solidarity as a friend to Popor. From these two examples, it can be seen that this phatic function can take the form of praise or attention, sometimes jokes are also inserted.

g. Making Harmony

Datum:

(4.7.14) *Don't forget to watch this beautiful Popor's YouTube, like, comment and subscribe.*

(4.7.15) *What do you want me to say?*

In the first example 4.7.14, it describes the harmonious relationship between Indonesian and Thai athletes. Here, Indonesian athletes try to promote Popor's youtube channel so that many people watch. The Indonesian athlete helped Popor increase her video viewers. This shows that they are helping each other, and the stories of these Indonesian athletes help create harmony in the conversation as well as in their friendship. While in datum 4.7.15 describes the creation of harmony in

the form of questions. This question indicates that the Indonesian athlete thinks about Popor's feelings. She was afraid that her answer would offend Popor. Therefore, ask a question in which the word permission is implied to answer. This feeling of fear of offending the interlocutor is included in the function of phatic making harmony because she tries to make her interlocutor feel comfortable when interacting with her. These two data already represent the entire data about this phatic function, that making harmony can also be in the form of questions or good responses from speakers.

h. Creating Comfort

Datum:

(4.8.16) You have to maintain your health in every tournament.

(4.8.17) I hope someday in the future we can play together again.

In datum 4.8.16 shows utterance in the form of advice. This Indonesian athlete is giving advice to her juniors which shows that she really cares about Popor's condition. This athlete's concern really makes the conversation that occurs between the two feel comfortable. Popor felt that she was getting very high care from his seniors. That way the atmosphere of the conversation is not stiff and there are lots of meaningful conversations in it. While 4.8.17 shows creating comfort through hope. The senior Indonesian player hopes that one day he will play together with Popor. This hope makes Popor highly appreciated because few people can play with the world badminton legend. Thus, the hope of this legendary athlete includes a phatic function which creates comfort because it can make Popor feel valued and make the situation less tense even though they are actually far apart in age.

i. Expressing Empathy

Datum:

(4.9.18) Don't forget to watch us on Youtube, Opor ayam, oh sorry, I mean this beautiful Popor.

(4.8.19) Hi, how are you?

The first utterance (4.9.18) describes sympathy through apology. The Indonesian athlete apologized by paying respect to Popor, who previously joked with her name which is similar to Opor ayam. While the second utterance (4.9.19) asks about the condition of one of the Thai athletes after the match. She empathized with asking news about his condition in the field earlier. These two utterances show that expressing empathy can be through asking how they are, apologizing and also congratulating.

j. Expressing Friendship

Datum:

(4.10.20) You have to maintain your money to build a bussiness in the future.

(4.10.21) I wish for you and your partner to always get the best result in every tournament.

This conversation occurred when Popor contacted one of Indonesia's senior athletes who had retired via video call. They talked about the world of badminton and asked each other how they were. It can be seen that liliyana respects and respects Popor even though Popor is her junior. Although Liliyana is much more experienced and accomplished, that doesn't diminish her respect for Popor. Liliyana still considers Popor as her friend rather than her junior. In datum 4.10.20 and 4.10.21 are examples of phatic which function as expressing friendship through suggestions and wishes. In datum 4.10.20 shows that the Indonesian athlete gave

advice as a friend to build a business from now on so that after retirement, he can still make money. Like friendship in general, where a friend usually gives ideas or suggestions to her friend to help make choices in life. While in datum 4.10.21 is a prayer and hope for his friend to always maintain his health. Prayer is an expression of friendship that wants his friend to get good things in his life and always wants to see his friend happy. This is a phatic function that is useful for maintaining good friendly relations. The two examples above show that expressing friendship can be expressed through suggestions, prayers and hopes. In addition, the use of this pattern is also found throughout the data in the phatic function as expressing friendship.

k. Expressing Respect

Datum:

(4.11.22) Congrats!

(4.11.23) You'll get more money, because you're always in the semifinal or final in every tournament.

In the first utterance (4.11.22), convey congratulations to a friend who is successful. The Indonesian athlete congratulated Popor on her success in getting a gold medal at the Indonesian Open tournament. This expression can make the other person feel appreciated and of course make her happy. This congratulation is one of the utterances that makes people respect us, and vice versa, because it can change someone's feelings. Meanwhile, in datum 4.11.23, she shows respect for his friend through praise. The Indonesian athlete gave a good response to Popor by showing humility by praising her back. This compliment includes an expression of respect because the other person will feel happy and also she will not feel inferior to this

Indonesian athlete even though she knows that this athlete is a successful and rich athlete.

1. Expressing Politeness

Datum:

(4.12.24) Thank you for always supporting me

(4.12.25) I've never know that I'm one of your idol.

The first example in datum 4.12.24 gives a good response to the other person by saying thank you. This conversation occurred when Popor contacted one of Indonesia's senior athletes who had retired via video call. They talked about the world of badminton and asked each other how they were. It can be seen that Liliyana respects and respects Popor even though Popor is her junior. Although Liliyana is much more experienced and accomplished, that doesn't diminish her respect for Popor. She continued to praise Popor for his achievements. and do not forget to give advice and advice. This statement shows that Indonesian athletes both give off a positive vibe to their interlocutors. Here she appreciates gifts, enthusiasm, mental support for her from Indonesian fans. She was very happy to receive gifts and support from her fans, both before and after retirement. This is included as an expression of politeness because saying thank you makes the other person feel respected and appreciated. While in datum 4.12.25, shows the expression of politeness through humility. This Indonesian badminton legend pretends not to know that she is Popor's idol, to be precise the idol of all world badminton players because of her amazing achievements. But this athlete does not brag about his interlocutor. This includes expressions of politeness because she does not show his

achievements and strengths. The more one humbles one's heart, the more polite. Therefore, this speech includes a phatic function as an expression of politeness.

3. The Differences in Phatic Function

1. Avoiding the silence

Thailand	Indonesia
<i>Popor: "What are you doing nowadays? Still playing badminton?"</i>	<i>Gloria: "Tada..this is babi guling"</i>

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. Therefore, to break the silence, it is necessary to have a small talk before getting into the topic of conversation.

For the Thai athletes in this vlog, they mostly broke the silence by asking and explaining the partners they were with at the time. They asked in the middle of the conversation. This shows that this Thai athlete is trying to break the silence so that the conversation continues and there is no moment for silence. Meanwhile, for Indonesian athletes, they try to break the silence with jokes or in the form of questions. In the sentence "Tada..this is babi guling", she breaks the silence by attracting the attention of his colleagues by imitating professional chefs on television who host cooking shows. This is her way of breaking the silence in the usually quiet dining atmosphere and only focusing on eating. Thus, we can see from each culture that the way these two cultures break the silence is different. Thai athletes make small talk mostly by using questions and explanations. It is different

with Indonesian athletes, they mostly use jokes to attract the attention of their interlocutor so that there is no awkward moment.

2. Starting a conversation

Thailand	Indonesia
<i>Popor: "Hello Apri"</i>	<i>Meli: "Good morning!"</i>

Starting a conversation is not too difficult because we can adjust what words to start a conversation depending on the person we are talking to. Some things that can be done in starting and continuing conversations with other people, especially those we don't know, include greeting and introducing ourselves first, and being friendly and polite, without trying to sound funny, smart, let alone feeling the most important. Let the conversation take place naturally.

In Thai and Indonesian athletes, they are almost the same in starting a conversation. In the vlog, Thai and Indonesian athletes often greet by using the words "*Hi, hello and also good morning/evening*". Usually what distinguishes the greeting between Indonesia and other countries is the word "*Assalamu'alaikum*" because the majority of Indonesians are Muslim. But in this vlog, Indonesians do not say the greeting because it is influenced by environmental factors and the interlocutor who is mostly not Muslim. Therefore, they adjust the environment they are in and communicate in order to create a comfortable atmosphere when talking.

3. Making chit-chat

Thailand	Indonesia
<i>Popor: "Do you think I am beautiful or handsome?"</i>	<i>Gloria: " The best Indonesian food is my mother's chicken noodle soup"</i>

Making chit chat 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. The difference in making chit-chat between Thailand and Indonesia is that Thai people start a conversation by asking a question at the beginning while Indonesian people start a conversation with a funny conversation in the middle of the conversation. In the sentence *"Do you think I am beautiful or handsome?"*. The Thai athlete looked for a light topic of conversation by asking. This shows the initiative from him to be able to start a chat. Meanwhile, Indonesian athletes start the conversation in the middle of a sentence by joking or using questions several times. For example *" The best Indonesian food is my mother's chicken noodle soup"*. She answered questions with answers that made her interlocutor laugh with her humor.

4. Making gossip

Thailand	Indonesia
-	<i>Gloria: "My mom's cooking is the best in Indonesia"</i>

Gossip can talk about people's ugliness that we don't really know. But, gossip can also keep the conversation going. In gossip, the topics discussed are very diverse. On one occasion, someone can switch topics about artists, idols, neighbors, friends, and even strangers. However, in this video, it is rare to find conversations that lead to gossip.

In this video, the Thai athlete never talks about anyone other than the person in front of him or the person he is talking to. They focus on interacting with each other and only focus on small talk, not talking about politicians or artists in their country. Not much different from Indonesian athletes, they rarely talk about other people, although there are still Indonesian conversations that lead to gossip. However, their gossip is not bad enough. They actually talk about those who are good. For example in the words *"My mom's cooking is the best in Indonesia"*. She talks about his mother who is not in the frame but she talks about the advantages of her mother who is good at cooking.

5. Keeping talking

Thailand	Indonesia
<i>Popor: "Is it pork, beef, or chicken? no meat? Healthy food?"</i>	<i>Marcus: Have you try Martabak manis? That one is good like a pancake but in Indonesian style</i>

When we interact, there must be a moment that makes us stop or be silent. Keeping talking is a way to avoid silence by changing the topic of conversation, interrupting or others. In these two cultures, there are differences in how to keep the conversation going. Thai athletes usually go through questions. Meanwhile, Indonesia provides material for conversation with jokes, it can also be in the form of questions or topics that are not understood by the interlocutor.

Usually in keeping the conversation going, people will ask, interrupt or declare what they want to convey. However, in this video, there are no words that interrupt the interlocutor, such as the sentence *"Excuse me, I'm sorry to bother you."* There is no sentence like this in the video, because in this video the situation is informal, not formal. so words like this are rare. In fact, sentences that are often used in both cultures are in the form of questions. As in the sentence *"Is it pork, beef, or chicken? no meat? Healthy food?"*. The sentence is in the form of a question, in which the other person will answer the question in a row so that there will be no moment of silence in the interaction between the two.

6. Expressing solidarity

Thailand	Indonesia
<p><i>Popor: "I see, good. I want to be like you, I hope so"</i></p>	<p><i>Greysia: "We ordered for you a medium one, the spicyness is medium. I cannot order for you the very spicy one, or you'll get stomachache or food poisoning."</i></p>

Thai athletes often pay attention to Indonesian athletes by asking how they are doing, agreeing to what they say and so on. Likewise, the Indonesian athletes congratulated the Thai athletes who won the tournament and sometimes by the form of joke. In that utterance, it shows a sense of solidarity between friends with their attention. The Indonesian athlete knows Popor's food tastes very well. This shows that the two are very closely related. This Indonesian athlete knows that Popor doesn't like spicy food. Therefore she didn't order food that was very spicy level. The attention of this Indonesian athlete shows his solidarity as a friend to Popor. The two countries have a high spirit of solidarity between countries with different languages and cultures. Because of this, they quickly got to know each other and their friendship has lasted to this day.

7. Making harmony

Thailand	Indonesia
<i>Popor: "Thank you everyone for supporting me and cheering for me."</i>	<i>Gloria: "What do you want me to say?"</i>

Harmony is one of the important elements in society. If there is no harmony, there will be division and conflict in society. For this reason, this phatic function aims to provide a sense of comfort to the interlocutor so that a cold atmosphere does not occur. Examples of creating harmony are agreeing, congratulating, thanking, and so on. In this vlog, Thai and Indonesian athletes are almost the same to create

harmony in conversation. Thai athletes provide a comfortable atmosphere by giving praise to the other person. They also often thank Indonesian fans for giving gifts and also supporting them. In this phatic function, the frequency of Thai athletes is more than Indonesia, because this vlog belongs to Popor, who is a Thai athlete. Moreover, he won the Indonesian tournament and many prizes for him. So he often says thank you and praises to fans who have supported him. Meanwhile, for Indonesian athletes, one of them is making harmony by asking questions but still thinking about the feelings of the other person. For example in the sentence "*What do you want me to say?*". This shows that the Indonesian athlete thinks about Popor's feelings. She was afraid that her answer would offend Popor. Therefore, ask a question in which the word permission is implied to answer. This feeling of fear of offending the interlocutor is included in the function of phatic making harmony because she tries to make his interlocutor feel comfortable when interacting with her.

8. Creating comfort

Thailand	Indonesia
<i>Popor: "But, I'll do my best to vlog the experience for you guys."</i>	<i>Liliyana: "I hope someday in the future we can play together again."</i>

When a conversation takes place, each speaker must create a comfortable situation when they speak to get a good response from each other. Feeling comfortable with the other person is the most important thing in a conversation. To

make other people comfortable can be by thanking, calming, joking and so on. In Thai athletes' conversations, they often make the other person feel comfortable. They provide good feedback to their interlocutor by creating calm, pleasure, praise and so on. An example of a sentence that makes the other person feel comfortable is *"But, I'll do my best to vlog the experience for you guys."* This statement creates convenience for viewers not to worry about all access being limited, Popor will make videos as interesting as possible even though only in the stadium and hotel scope. This sentence makes the interlocutor or viewers at home feel comfortable without having to worry that the video is not as fun as usual. Popor make them feel good by reassuring them. Meanwhile, for Indonesian athletes, they give comfort to their interlocutors through attention, prayers and hopes. In the sentence *"I hope someday in the future we can play together again."* It shows prayers, hopes and care for the interlocutor that makes them feel comfortable because they feel cared for. This is what makes their friendship durable and harmonious.

9. Expressing empathy

Thailand	Indonesia
<i>Popor: "Can I call you Marcus?"</i>	<i>Meli: "Don't forget to watch us on Youtube, Opor ayam, oh sorry, I mean this beautiful Popor"</i>

Empathy occurs when the person is able to understand the feelings of others. In addition, empathy can create respect for one another. It can encourage,

sympathize, congratulate, apologize, and thank you. In the sentence *"Can I call you Marcus?"* This shows that the Thai athlete used the phrase *"Can I"* because she doesn't force the other person to do what he wants. Popor tried to offer, then the other person agreed. The way Popor said it by not forcing Marcus shows that Popor expresses empathy for Marcus. This also happens to Indonesian athletes. They often encourage, apologize and congratulate. In the sentence *"Don't forget to watch us on Youtube, Opor ayam, oh sorry, I mean this beautiful Popor"*. She was afraid to offend her interlocutor, so she apologized for the joke. From the two cultures, there is no significant difference in providing empathy. However, many Indonesian athletes express phatic by joking.

10. Expressing friendship

Thailand	Indonesia
<i>Popor: "You are beautiful too."</i>	<i>Liliyana: "You have to maintain your money to build a bussiness in the future."</i>

The form of friendship expressions can be in the form of mocking, calming, criticizing, giving advice and others. The difference between the two cultures in creating friendly interactions is that Thai athletes use praise a lot while Indonesian athletes use care and jokes a lot. But this does not mean that Thai athletes do not make jokes, it's just that the frequency of Indonesian jokes is more frequent than Thai athletes. In that utterance shows that the Indonesian athlete gave advice as a friend to build a business from now on so that after retirement, he can still make

money. Like friendship in general, where a friend usually gives ideas or suggestions to her friend to help make choices in life. While in the phrase *"You are beautiful too."* She responded to the words of Indonesian athletes who said she was beautiful. Then her responded by praising her interlocutor in return. This can build a sense of friendship between the two because they compliment and appreciate each other.

11. Expressing respect

Thailand	Indonesia
<i>Popor: "It's a great event, awesome!"</i>	<i>Gloria: "Congrats!"</i>

Apologize, thank, congratulate, sympathize, and hope. The way Thai athletes give respect is by praising. For example in the sentence *"It's a great event, awesome!"* it shows Popor's respect for Indonesia. Popor really likes the tournament held by Indonesia and she really enjoys it. She showed respect for the Indonesia through praise. Meanwhile, Indonesia shows its respect by congratulating and complimenting. On the words *"Congrats!"* This expression can make the other person feel appreciated and of course make her happy. This congratulation is one of the utterances that makes people respect us, and vice versa, because it can change someone's feelings. Thus, both of them express their respect through compliments.

12. Expressing Politeness

Thailand	Indonesia
<i>Popor: "Do you have any advice for me?"</i>	<i>Liliyana: "Thank you for always supporting me"</i>

All phatic functions show politeness except gossip. In the two different cultures between Indonesia and Thailand in this study, they both respect each other, so their attitude or behavior is equally polite when speaking. Both to fellow colleagues and to people of higher status or age. In the sentence *"Do you have any advice for me?"* this shows that Thai athletes really appreciate the athlete. This Thai athlete attitude includes courtesy towards seniors and mutual respect. This is also found in Indonesian athletes. In the sentence *"Thank you for always supporting me"*. This is included as an expression of politeness because saying thank you makes the other person feel respected and appreciated. Therefore, there is no significant difference in expressing politeness between the two, their attitude is equally polite to fellow colleagues and someone who is older than her

B. Discussion

In the previous paragraph, these findings have their respective forms and functions. The researcher discusses the findings of the forms of phatic communion using the findings of Aitchison (1996) and the findings on the functions of phatic communion using the theory of Malinowski and Jakobson (in Jumanto, 2008). Then, in this section, we will explain some of the differences phatic functions between two cultures. The following are the differences in the phatic function between the two.

1. Types of Phatic Communion

This section describes the types of phatic which consists of four types. These four phatic types are the same as previous studies (Rangkuti and Nasution: 2022, Permatasari: 2021, Purwaningrum: 2018). They analyze the phatic form and

function in literary works and used theory by Aitchison (1996). They noticed how this character used small talk based on the transcript written by the director. They found that the writer used phatic communication between characters in literary works so that the conversation was not monotonous and boring. Sari (2019) also mentioned that in the talk show people speak naturally, not based on conversations made by the director. This is the same as this research which uses a youtube vlog as an object. This youtube vlog is almost the same as a talk show and doesn't use scripts in conversations. Therefore, people interact with spontaneity. The conversation in this vlog is completely natural and not artificial. This study found four types of phatic in Thai and Indonesian athletes, namely ritual words, standard topics, supportive chat, and meaningless words.

The first form is ritual words. Ritual words can be called as greeting. Greetings are words used when people want to say hello, welcome or say salutation. Rangkuti and Nasution (2022), Permatasari (2021), Purwaningrum (2018) agreed that these words are usually at the beginning of the conversation because these ritual words are also called greeting words, and greeting words are generally at the front of the conversation. The results of this study found that the ritual words of Indonesian and Thai athletes were also at the beginning of the conversation. They say hello or hi when they meet or say good morning/afternoon/evening to close friends or new acquaintances. There is no dominant difference between the use of ritual words by Thai and Indonesian athletes in this study. However, there is a slight difference in the ritual word of the Indonesian people with previous studies. Ilmi (2021) found that the word "Assalamu'alaikum" is one of the ritual words of

Indonesians. This is because the majority of Indonesians are Muslim and the objects used in this study are teachers and students, so it is appropriate that the word "Assalamu'alaikum" was found in this study. However, in this study, the word was not found. This is because the conversations that occur involve different countries and different religions, so there is no need to say the word. Sari (2019) also affirms that culture and gender affect everyone's phatic differences. Indonesia, Malaysia, Thailand and countries in the Southeast Asia region in the world view, they are still in the same family with eastern customs, but each of these countries still has differences in cultural values. Anshori (2017) that language will not be separated from identity which is the root of culture. This means that there are similarities in language and dialect in Indonesian society, especially the Dayak tribe with Thai (Southern Thailand) phatic speakers, indicating that there are cultural and linguistic similarities. One of them in the opening greeting. Some Thai people who are Muslim, will definitely say "Assalamu'alaikum" when they meet, just like Indonesians. It's different with Westerners, they will ask about the weather or activities on your day off (Ilmi 2021). The adjacent regions of Indonesia and Thailand (still within the scope of Asia) affect the culture and language used. This shows that environmental aspects also affect phatic differences.

The second form is standard topics. People usually open a conversation with light topics. It is kind of the icebreaker to start the conversation before going to the real purpose of the conversation. Purwaningrum (2018) said that one of the functions of phatic is to convey small talk to maintain good social relations between speaker and listener. In previous studies, it was also stated that standard topics are

conversations that use very simple topics of conversation, such as asking for news, health or hobbies. In this study, Indonesians and Thais also use such standard topics. But the difference is, Indonesians are more varied in starting simple topics. They use the phrase *"Look at us cooking outside"*. On the other hand, Thai athletes only ask how they are doing or tell them the place. Indonesian people are famous for their friendly nature. Thus, Indonesians have a lot of vocabulary and ways to communicate and start a conversation with a variety of approaches. Differently, Thai people keep the words simple and to the point. Even Baier (2005) (in Maghfiroh: 2018) explains that Thai people are individualists, don't care about their surroundings and work a holic. But in this vlog Thai people are in accordance with what is described by Hay (2014) which says that Thai people are friendly, humble, polite, relaxed, cheerful and confident. Ngalimun (2020) argues that people who have difficulty explaining in a language that is not their mother tongue, will be silent and get to the point. It's possible that the Thai people in this vlog have a hard time explaining things in English, so they get straight to the point.

Further forms is supportive chat. According to Aitchison (1996), Supportive chat is a kind of phatic communion that delivers minimum information but is full of solidarity and empathy. In this study, most of the supportive chats were in the form of praise, expressions of sympathy, solidarity and empathy. Both countries respect each other, respect and praise each other. But the frequency is more Thai athletes who say it. This is because those who have this youtube channel are Thai people. Therefore, the people who get the most attention are the daily activities of Thai athletes, where they get a lot of gifts from their fans, this is what causes Thai

athletes to use supportive chat a lot in this vlog. As Ilmi (2021) said that Indonesians really appreciate people who are older than them. Indonesian people are very polite and friendly. He will humble himself in front of people who are older or senior. The more humble you are, the more polite you will be. So are the Thai people. According to Phillips (2007), Thai people are people who respect and respect each other, especially people from different countries, they will respect them with the best respect.

The last form is meaningless word. This type uses sentences that make the other person confused and do not understand what he is saying. It just to keep the conversation going. Budiawati (2021) mentions that meaningless words can also be interpreted as an enthusiastic expression. Thai athletes describe meaningless words with sentences that are difficult for Indonesians to digest. Like the sentence "Hi the polite fish, fancy "krab". The interlocutor doesn't understand the language, because the word "krab" is Thai fish. So Indonesian athletes have difficulty understanding what the Thai athletes are saying. Meanwhile, Indonesian athletes prefer to use meaningless words in the form of jokes. Sometimes their jokes are different from each other. Thus, usually people will laugh because of their jokes, but Thai athletes fail to understand that so Indonesian people have to explain again so that the other person can understand. Indonesians will use meaningless words in the form of jokes and use body language such as winking or coughing or playing with their hands (Ilmi 2021). Meanwhile, Thai people use meaningless words by speaking for themselves in their own language that is unknown to their interlocutor from a different culture. According to Wahyuni (2019), Thai people do have individualistic

and friendly personalities. Therefore, they can do everything themselves or even talk to themselves.

This study divides phatic into four forms according to Aitchison's (1996) theory. However, Yeni (2021), Yuliana (2017), and Nasution (2017) divided the phatic form into three parts, which can be seen from words, sentences and phrases which are affixes. These researchers focused on non-verbal phatic expressions. While in this study, the researcher focused on verbal sentences.

2. Functions of Phatic

This sub-chapter describes the phatic function. Malinowski (1970) divided the function of the phatic communion into seven. On the other hand, Jakobson divided it into five functions. Malinowski argued that phatic communion is not used to exchange ideas, but aims to create social bonds in a society. In addition, Jakobson provides six language functions, namely emotive, conative, referential, phatic, metalingual, and poetic. The emotive function emphasizes the address (sender or speaker) and describes the expression of the speaker's behavior on the topic discussed or listener). The referential function refers to the context. The phatic function emphasizes the contact between the speaker and the interlocutor. The metalingual function focuses on the code used by the address and recipient. In addition, the phatic function emphasizes the message conveyed. However, the present study uses the phatic theory by Jumanto (2008) which combines Malinowski and Jakobson's phatic functions into twelve functions. At this point, Jumanto (2008) draws conclusions about the phatic function, each of which serves various communicative functions of phatic communication. The function of phatic

communication is to avoid silence, start a conversation or open contact, chit-chat, create gossip, keep talking, express solidarity, create harmony, create comfort, express empathy, friendship, respect, and express politeness. It is different with Nasution (2017). He argued that phatic functions to express admiration, surprise, invitation, command, and affirmation.

But this study has similarities with Nasution (2017) who has said that phatic communion is used to establish bonds between speakers in communicating so that the atmosphere becomes more relaxed and intimate. Phatic communication is a small talk or small talk that can increase openness and provide positive feedback to others. In communicating, we always pay attention to the feedback given by the interlocutor. From this feedback, we can usually determine whether the communication has been effective or not. The use of phatic communication is closely related to one's culture and background. Small talk or small talk is related to the cultural context that is owned by each individual (Kurniawan, et.al., 2020). This is also in line with the present study which compares the phatic functions of two different cultures, Thailand and Indonesia.

In addition, previous researchers also combined phatic communion research on various branches of pragmatics such as speech acts and politeness and implicature (Lei Yu and Zhao Yushan: 2021, Wei Ren and Wen Ji Liu: 2021). Wei Ren and Wen Ji Liu (2021) examined the phatic expression of thanks only. While this study found various functions of phatic expressions, ranging from opening conversations, expressions of sympathy, solidarity, empathy and others. This study found that the use of the phatic function in each country is different depending on

the cultural background. In this study, Indonesia dominates the use of several phatic functions than Thailand, including the functions of avoiding the silence, starting a conversation, making chit-chat, making gossip, and expressing respect. Meanwhile, Thailand dominates the functions of keeping talking, expressing solidarity, making harmony, expressing empathy, and expressing friendship. Meanwhile, the functions of creating comfort and expressing politeness are both balanced. In the phatic function of these two cultures, there is no significant difference. The only striking difference is the function of making gossip and the way it is delivered phatic.

In this video, it is rare to find conversations that lead to gossip. Thai athletes never talks about anyone other than the person in front of her or the person he is talking to. They focus on interacting with each other and only focus on small talk, not talking about politicians or artists in their country. Not much different from Indonesian athletes, they rarely talk about other people, although there are still Indonesian conversations that lead to gossip. However, their gossip is not bad enough. They actually talk about those who are good. For example in the words "My mom's cooking is the best in Indonesia". She talks about his mother who is not in the frame but she talks about the advantages of her mother who is good at cooking. Niko (2020) found that the characteristics of Thai people who are visiting Indonesia for the first time are that they are quieter, do not cause problems and always give in. According to his observations, Thai people do that in order to adapt to their surroundings and be accepted. Asiah et.al., (2019) showed that Indonesia, Malaysia and Thailand have different ratings in the dimensions of collectivist/individualist values, levels of avoiding uncertainty, influence of power

and masculine/feminine values. Specifically for the value dimension of avoiding uncertainty, the results of the study show that Thailand is ranked 30 out of 50 countries, Indonesia is ranked 41 while Malaysia is ranked 46. This shows that Thailand is classified as a country who dislike uncertainty compared to Indonesia and Malaysia. Gossip is one of the words whose source and truth are uncertain. For this reason, in this vlog, Thai people tend not to start gossip and only focus on what is in front of them, because they don't like things that are uncertain. Then in this vlog, rarely found gossip between the two countries. This is because this vlog contains international athletes whose social background is not fond of talking about other people. The cultures of Indonesia and Thailand, which are still closely related to Malay and Asia, show that there are similarities in terms of communication styles that use High Context Communication (HCC) or high context communication. Edward T. Hall (in Lubis, 2016, p. 129) states that those who have a high context culture tend to be in a homogeneous and collective position. Culture is brought into everyday communication. Members of the HCC community understand and know each other well, understand the indirect style of communication well and don't really need explicit words to explain the meaning of messages between them. Lubis (2016) added that the degree of similarity with the interlocutor will affect the process of interaction between two participants. The higher the degree of similarity will be able to reduce the level of uncertainty.

In addition, the difference in phatic delivery in the two countries is that Indonesian athletes often use jokes to make small talk with Thai people, while Thais prefer to use direct questions to their interlocutors. However, overall there is no

significant difference between the two countries. This may be because they are both on the Asian continent. It is different if we compare Asians and Westerners, then there may be many differences. As research conducted by Ilmi (2021). She compared the phatic of Australian and Indonesian students and combined it with speech act and both used cross cultural pragmatics. She found that Indonesian students mostly use meaningless words, supportive chat, and ritual words. Meanwhile, Australian students mostly use supportive chat and ritual words. Furthermore, she argued that Indonesians often use meaningless words and indirect speech acts. They often satirize through jokes or ridicule. In addition, some Indonesians also use non-verbal communication to show satire. For example, pretending to yawn when someone else is explaining at length. It's different with Australians. They often use standard topics by asking the weather, or asking how the holiday was. Then they tend to be outspoken people. If someone smoked beside him, he would immediately rebuke him in a polite manner. But if it's an Indonesian, he'll pretend to cough first, so that the person next to him feels offended and stops smoking. It can be seen that Australians have characteristics that go straight to the point and explain them in a simple way. But Indonesians are people who often use satire and jokes in communicating.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter elaborates the conclusions of the findings and discussion of the previous chapter. Moreover, the researcher also presents suggestions for the improvement of further research on this topic.

A. Conclusion

The researcher concludes that Thai and Indonesian athletes used all four forms of phatic in their conversations in the vlog. Both cultures also produced twelve phatic functions. Almost all functions of phatic are mostly produced by Thai athletes except for making gossip. However, the dominance of the phatic function used by each culture is different. Thai athletes more often use the functions of keeping talking, expressing solidarity, expressing empathy, and expressing friendship. Meanwhile, Indonesian athletes often use phatic functions: to avoid silence, starting a conversation, make chit-chat, make gossip and express respect.

Both Thai and Indonesian athletes are equal in terms of creating comfort. Indonesian athletes often make jokes to break the silence. On the other hand, Thai athletes often ask and explain their activities in the middle of a conversation to avoid an awkward atmosphere. It was not found that Thai athletes were gossiping because Thailand is a country with a higher level of certainty than Indonesia. This means that Thailand does not like gossiping more than Indonesia because gossip is something that is not certain. In this vlog, Thai athletes often praise Indonesia, both from the athletes, the place, the special food and Indonesian badminton lovers.

Meanwhile, Indonesian athletes like gossiping, although not very often. They talk about the advantages of the person they gossip about. In sum, the difference in phatic delivery in the two countries is that Indonesian athletes often use jokes to make small talk with Thai people, while Thais prefer to use direct questions to their interlocutors. Overall, the phatic differences between the two countries are not too far away because these two countries are still close together and are still within the scope of Asia where there are still similarities in language and behavior or culture.

B. Suggestion

Research on phatic communion between the two cultures can be further researched. Cultural diversity in the world provides many benefits, so this research is very worthy to be continued. The next researcher can use other theories, such as Sociolinguistics and so on to be combined with phatic fellowship to provide a more perspective on phatic phenomena. This can provide other ideas as well as enrich the results to provide more perspectives on phatic communion. Further research can also use different participants, not only using other cultures, but also using participants from various circles. The next researcher can give participants from different places, such as schools, offices, markets, and so on. as they can give different results depending on the environment. The last suggestion, they can use different methods to analyze the data. The next researcher can conduct interviews with direct participants or use other media besides YouTube such as Instagram, Whatsapp and so on, to get more specific utterances and expressions produced by participants so that the results will get better findings from this study. The weakness of this research is that the objects used are only a few videos on YouTube which

can still be edited or deleted if a misspelling occurs. I suggest that further researchers use objects from their countries directly, either through interviews or direct observations of their citizens.

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APPENDIX

Appendix (1) : Thailand Athletes (Types of Phatic)

1. Thai Athletes			
No	Types of Phatic	No	Utterances
1.	Ritual Words	1.	Good morning
		2.	<i>Hello everyone</i>
		3.	<i>Hi!</i>
		4.	<i>What's going on?</i>
		5.	<i>Good Evening</i>
		6.	<i>Let's go!</i>
2.	Standard Topics of Conversation	7.	<i>What are you doing nowadays</i>
		8.	<i>Can I call you, Marcus?</i>
		9.	<i>Now, I am on my way to have breakfast before practice.</i>
		10.	<i>Let's see how this episode goes</i>
		11.	<i>I'll tell you guys what that phrase mean.</i>
		12.	<i>Now, I am in Bali Indonesia</i>
		13.	<i>I will be staying here for one month to play in the tournaments.</i>
		14.	<i>It's been a long time since I visited this place</i>
		15.	<i>Some of them give me snacks and bubble tea</i>
		16.	<i>If I have chance I'd like to visit those place again</i>
3.	Supportive Chat	17.	<i>I want to be like you, i hope so</i>
		18.	<i>You're my favorite mixed doubles player and my idol</i>
		19.	<i>Thank you everyone for supporting and cheering for me</i>
		20.	<i>I always reminded how sweet the badminton Indonesian fans are</i>
		21.	<i>It was such a great experience!</i>
		22.	<i>The cheers from Indo fans so powerful</i>

4.	Meaningless words	23.	<i>Hi the polite fish, fancy "krab"</i>
		24.	<i>Hi the polite fish, fancy "krab"</i>
		25.	<i>This rock right here is rock bar</i>
		26.	<i>They also have eggs benedict</i>
		27.	<i>Opor ayam, you know?</i>

Appendix 2: Functions of Phatic

2. Thai Athletes			
No	Functions of Phatic	No	Utterances
1.	Avoiding the silence	1.	<i>No meat? Healthy food?</i>
		2.	<i>What are you doing nowadays? Still playing badminton?</i>
		3.	<i>Here's my kayak partner for today.</i>
		4.	<i>Guys wait up, turn around!</i>
		5.	<i>Beautiful, isn't it?</i>
2.	Starting a conversation	6.	<i>Good Morning everyone</i>
		7.	<i>Hello Apri</i>
		8.	<i>Now, I am on my way to have breakfast before practice</i>
		9.	<i>Now, I will take you guys on a walk around the resort.</i>
3.	Making chit-chat	10.	<i>Do you think Popor is cantik or ganteng?</i>
		11.	<i>What Indonesian food would you like me to try in Indonesia?</i>
		12.	<i>How do I look?</i>
		13.	<i>If you follow me on instagram, you probably see Indonesian fans leaving comments like "opor ayam"</i>
4.	Keeping talking	14.	<i>I wanna ask you two questions.</i>
		15.	<i>Is it a pork, beef, or chicken? no meet? Healthy food?</i>
		16.	<i>The name of the dish sound like my name "Popor", "Opor".</i>
		17.	<i>What Indonesian food would you like me try in Indonesia?</i>

5.	Expressing solidarity	18.	<i>I see, good. I want to be like you, I hope so</i>
		19.	<i>I love every single of them, thank you so much.</i>
		20.	<i>I feel welcome everytime when I visited this country</i>
6.	Making harmony	21.	<i>I like her music, thank you Lily and Lily's fans for the CD</i>
		22.	<i>Thank you everyone for supporting me and cheering for me.</i>
		23.	<i>Last time I visited Bali was in 2015</i>
		24.	<i>You and me are beautiful. Very beautiful</i>
8.	Creating Comfort	25.	<i>But, I'll do my best to vlog the experience for you guys.</i>
		26.	<i>I think it's going to be a fun match to day and a memorable one for us.</i>
		27.	<i>Let me show the atmosphere's tonight</i>
		28.	<i>Which flavor should I have?</i>
		29.	<i>I always eat this everytime I come to Indonesia</i>
9.	Expressing empathy	30.	<i>Can I call you Marcus?</i>
		31.	<i>Hopefully, I can see you guys next time</i>
		32.	<i>I'm set to play a match with my bestie, Greysia Polli</i>
10.	Expressing friendship	33.	<i>You are beautiful too. Cantik banget!</i>
		34.	<i>You have to order them for me. We'll together for one month.</i>
		35.	<i>Today match is memorable moment for us.</i>
		36.	<i>They also sent me some beautiful flower and snacks</i>
		37.	<i>It's very sweet of you</i>
11.	Expressing respect	38.	<i>I'am so excited and happy to be in Bali again</i>
		39.	<i>It was such a great experience and the scenery breathtaking</i>
		40.	<i>It's a great event, awesome!</i>
		41.	<i>There are so many great patterns to choose from.</i>
12.	Expressing politeness	42.	<i>I want to be like you. I hope so.</i>
		43.	<i>Do you have any advices for me?</i>
		44.	<i>I've just told people that you're my idol</i>

		45.	<i>You're my favorite mix doubles player.</i>
		46.	<i>I met earlier another badminton player who is a legend is joining me today.</i>

Appendix 3: Indonesian athletes (Type of Phatic)

3. Indonesia Athletes			
No	Types of Phatic	No	Utterances
1.	Ritual words	1.	<i>Hello guys!</i>
		2.	<i>Good Morning</i>
		3.	<i>Welcome, silahkan (please come in).</i>
2.	Standard topics of conversation	4.	<i>Look at us cooking outside</i>
		5.	<i>Four of us together!</i>
		6.	<i>Have you try martabak manis?</i>
		7.	<i>In Bali very famous food is Babi guling</i>
3.	Supportive chat	8.	<i>Congrats Popor</i>
		9.	<i>I always say that Popor cantik</i>
		10.	<i>Thank you, you guys are so amazing!</i>
4.	Meaningless words	11.	<i>Don't forget to watch us on YouTube "Opor Ayam", oh wrong hahaha. I mean pretty Popor</i>
		12.	<i>We ordered for you a medium one, the spicyness is medium. I cannot order for you the very spicy one, or you'll get stomachache or food poisoning.</i>

Appendix 4: Indonesiaan Athletes (Fungtions of Phatic)

4. Indonesia Athletes			
No	Functions of Phatic	No	Utterances
1.	Avoiding the silence	1.	<i>Tada..This is Babi guling</i>
		2.	<i>So, do you want to eat again tomorrow?</i>
2.		3.	<i>Hi Popor</i>

	Starting a conversation	4.	<i>Good evening!</i>
		5.	<i>Good morning guys</i>
3.	Making chit-chat	6.	<i>Mie ayam (chicken noodles), but my mom makes the noodles and it's so delicious.</i>
		7.	<i>You know, I cooked this one, but I am liar haaha</i>
4.	Making gossip	8.	<i>Do you know about Lisa?</i>
		9.	<i>Like Hendra Setiawan, he is a great badminton player and he is also very caring for his family.</i>
5.	Keeping talking	10.	<i>Have you try Martabak manis? That one is good like a pancake but in Indonesian style</i>
		11.	<i>It's like a roll and then the pork... this one I'll show you the picture, or maybe you can show it to everyone.</i>
6.	Expressing solidarity	12.	<i>I always say that Popor is beautiful</i>
		13.	<i>We ordered for you a medium one, the spicyness is medium. I cannot order for you the very spicy one, or you'll get stomachache or food poisoning.</i>
7.	Making Harmony	14.	<i>Don't forget to watch this beautiful Popor's YouTube, like, comment and subscribe.</i>
		15.	<i>What do you want me to say?</i>
8.	Creating Comfort	16.	<i>You have to maintain your health in every tournament.</i>
		17.	<i>I hope someday in the future we can play together again</i>
9.	Expressing Empathy	18.	<i>Don't forget to watch us on Youtube, Opor ayam, oh sorry, I mean this beautiful Popor.</i>
		19.	<i>Hi, how are you?</i>
10.	Expressing Friendship	20.	<i>You have to maintain your money to build a bussiness in the future.</i>
		21.	<i>I wish for you and your partner to always get the best result in every tournament.</i>
11.	Expressing Respect	22.	<i>Congrats!</i>
		23.	<i>You'll get more money, because you're always in the semifinal or final in every tournament.</i>
12.	Expressing Politeness	24.	<i>Thank you for always supporting me</i>
		25.	<i>I've never know that I'm one of your idol.</i>

CURRICULUM VITAE



Khilyatul Auliya' Almukhtaromah was born in Probolinggo, April 14, 1998. She graduated from MA Tahfidz Al-Amien Prenduan Sumenep Madura. She successfully completed her memorization of the Qur'an in grade 2 MA. She had been on the committee for the final class during her service at her boarding school. She started her higher education in 2018 majoring in English Literature at UIN Maulana Malik Ibahim Malang. During her education at the university, she became a tahfidz student of Bait Tahfidz Al-qur'an which is the auspices of Ma'had Sunan Ampel Al-'Aly UIN Malang. In addition, she often participates in various branches of tahfidz competitions, both on campus and outside, and also participates in the East Java MTQ competitions in Indonesian and English Tafsier branches

