JAVANESE-PRAGMATIC TRANSFER IN THE ENGLISH EXCLAMATION OF YOUTUBER JANG HANSOL

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2023

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THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

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

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2023

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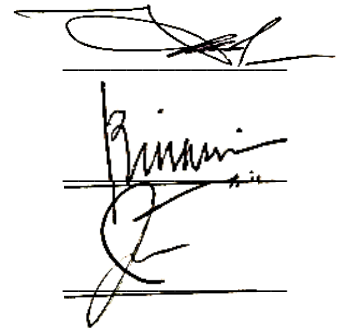NIP 197411012003121003

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LEGITIMATION SHEET

This is to certify that Sinta Uli Siagian's thesis entitled **Javanese Pragmatic Transfer in the English Exclamation of YouTuber Jang Hansol** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.
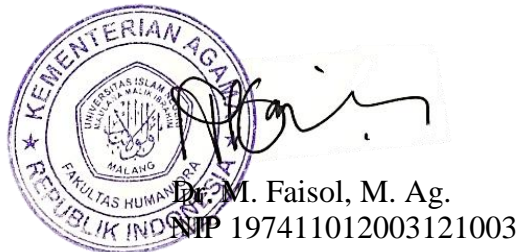
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MOTTO

"And among His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Indeed, in that are signs for those of 'sound' knowledge."

(30: 22)

DEDICATION

This thesis is dedicated to my parents, my brother, my friends, and those who have supported and prayed for me. Thank you for believing in me.

ACKNOWLEDGMENT

All praises to Allah *subhanahu wa ta'ala*, the most gracious God, there is no ease other than coming from Him. Due to His blessings, I could complete my thesis entitled *Javanese Pragmatic Transfer in the English Exclamation of YouTuber Jang Hansol.* Furthermore, peace and salutation be upon the greatest Prophet Muhammad *shalallahu 'alaihi wasallam*, it is truly his intercession that we will always hope for.

This thesis is the requirement to obtain the degree of *Sarjana Sastra* (S.S.). Along the way, many people have helped me in completing this thesis well. Therefore, I would like to take this opportunity to express my gratitude for their assistance, guidance, and wisdom. First of all, I would express my gratitude to all of the lecturers in Faculty of Humanities, especially Dr. M. Faisol, M.Ag., as the Dean of the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, and Mr. Ribut Wahyudi, M.Ed., Ph.D. as the Head of English Literature Department.

Secondly, I would also like to express my gratitude to my lecturers who accompanied me in every progress of my research, especially Mrs. Rina Sari, M.Pd. as a supervisor who has guided me patiently and lovingly. Then, Dr. Rohmani Nur Indah, M.Pd. as my proposal writing lecturer who has helped me in the beginning of writing this thesis. Because of their guidance and prayers, I was able to complete this thesis properly.

Next, I would thank to the most precious people in my life. My beloved

family, especially my father, my mother, and my brother who never stop loving, supporting, praying, and trying their best for me for the rest of their lives. My dearest friends who always believed that I could do this. I am so glad we got to know each other. Let us be together a little longer.

Last but not least, I am very grateful for everyone involved in the process of making this thesis. Your support and help are absolutely priceless.

The researcher recognizes that there are still several flaws in various areas, making this thesis far from perfect. As a result, constructive criticism and suggestions for development are eagerly expected. Hopefully, this thesis will bring major benefits to both the researcher and the readers.

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ABSTRACT

Siagian, Sinta Uli. (2023). *Javanese Pragmatic Transfer in the English Exclamation of YouTuber Jang Hansol.* Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Rina Sari, M.Pd.

Key word: Pragmatic Transfer, Exclamation, Jang Hansol

Someone who can speak a foreign language is likely to do pragmatic transfer. The pragmatic transfer is when a speaker applies the social and cultural norms of his first language when using a second language (Sofwan, 2014; Saleem et al., 2020; Bu, 2022). This research analyzes the phenomenon of Javanese pragmatic transfer in the English exclamation of a YouTuber named Jang Hansol on his channel "*Korea Reomit*." It aims to identify the types of pragmatic transfer using Kasper's theory (1992) and the function of the exclamation uttered by Jang Hansol using Ameka's theory (2006). This research is a qualitative descriptive study. The results of this study indicated that Jang Hansol had positive and negative pragmatic transfers in expressing exclamations in English. In the finding section, Jang Hansol did positive, pragmatic transfer more often than negative pragmatic transfer, twelve times and six times, respectively. It demonstrated that Javanese had an influence when Jang Hansol spoke English. Furthermore, the two languages have traits in common, and the hearer's awareness of the speaker's history helps them avoid misunderstanding. Apart from that, there are also various functions in the exclamation spoken by Jang Hansol. Of the eleven exclamations, nine exclamations function expressive, and others serve conative and phatic. The prominence of the expressive function in Jang Hansol's utterances is a result of his recent trip to Indonesia. Many new experiences fascinate him. As a result, exclamations having expressive roles are more common in this research.

مستخلص البحث

سياجيان ، سينتا أولي .(2023)نقل براغماتي جاوي في تعجب الإنجليزية من اليوتيوب جانغ هانسول. أطروحة لبكالوريوس. قسم الأدب الإنجليزي ، كلية العلوم الإنسانية ، جامعة الإسلام نيغري مولانا مالك إبراهيم مالانج. المستشار: رينا ساري ، دكتوراه في الطب.

الكلمة الرئيسية: نقل براغماتي ، تعجب ، جانغ هانسول

من المرجح جدا أن يكون الشخص الذي لديه القدرة على التحدث بلغة أجنبية براغماتيا للنقل. نقل البراغماتية هو شرط عندما يطبق المتحدث المعايير الاجتماعية والثقافية للغته الأولى عند استخدام لغة ثانية (صوفوان, 2014; سليم وآخرون، 2020; بور, 2022).تحلل هذه الدراسة الظاهرة البراغماتية لنقل الجاوية في جمل التعجب الإنجليزية إلى مستخدم YouTube يدعى Jang Hansol على قناته ."Korea Reomit". تهدف هذه الدراسة إلى التعرف على أنواع براغماتية النقل باستخدام نظرية كاسبر (1992) ووظيفة جمل التعجب التي يتحدث بها جانغ هانسول باستخدام نظرية أميكا (2006). هذا البحث هو بحث وصفي نوعي. أظهرت نتائج هذه الدراسة أن جانغ هانسول براغماتية التحويلات الإيجابية والسلبية في التعبير عن جمل التعجب باللغة الإنجليزية. في اكتشافاته ، مارس جانغ هانسول في كثير من الأحيان البراغماتية

ABSTRAK

Siagian, Sinta Uli. (2023). *Pragmatik Transfer Bahasa Jawa dalam Seruan Bahasa Inggris oleh YouTuber Jang Hansol.* Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Rina Sari, M.Pd.

Kata Kunci: Pragmatik Transfer, Seruan, Jang Hansol

Seseorang yang memiliki kemampuan berbicara dalam bahasa asing sangat berpeluang untuk melakukan pragmatik transfer. Pragmatik transfer adalah suatu kondisi apabila seorang penutur mengaplikasikan norma sosial dan budaya dari bahasa pertamanya ketika menggunakan bahasa kedua (Sofwan, 2014; Saleem et al., 2020; Bu, 2022). Penelitian ini menganalisa fenomena pragmatik transfer Bahasa Jawa dalam kalimat seruan Bahasa Inggris pada seorang *YouTuber* bernama Jang Hansol di kanalnya "*Korea Reomit*". Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis pragmatik transfer dengan menggunakan teori Kasper (1992) serta fungsi kalimat seruan yang dituturkan Jang Hansol dengan menggunakan teori Ameka (2006). Penelitian ini merupakan penelitian deskriptif kualitatif. Hasil dari penelitian ini menunjukkan bahwa Jang Hansol melakukan pragmatik transfer positif dan negatif dalam mengekspresikan kalimat seruan dalam Bahasa Inggris. Dalam penemuannya, Jang Hansol lebih sering melakukan pragmatik transfer positif daripada pragmatik transfer negatif, yaitu masing-masing sebanyak dua belas dan enam kali. Hal ini menunjukkan bahwa Bahasa Jawa memberikan pengaruh saat dia berbicara dengan Bahasa Inggris. Bagaimanapun, terdapat kesamaan antara dua bahasa dan kepahaman latar belakang penutur oleh mitra tutur yang menghindarkan mereka dari kegagalan berkomunikasi. Selain itu, ditemukan juga keberagaman fungsi pada kalimat seruan yang dituturkan oleh Jang Hansol. Dari sebelas kata seruan, sembilan seruan berfungsi ekspresif, lainnya berfungsi konatif dan fatik. Dominansi fungsi ekspresif dalam tuturan seruan Jang Hansol merupakan efek dari kunjungannya ke Indonesia. Terdapat banyak hal baru yang mengesankan baginya. Oleh karena itu, seruan dengan fungsi ekspresif lebih banyak ditemukan dalam penelitian ini.

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CHAPTER I

INTRODUCTION

This chapter is an initial part of the research. It introduces the research by presenting the background of the study, research question, significance of the study, scope, and limitation, and definition of key terms.

A. Background of the Study

Exclamations have become unavoidable in everyday social conversation, particularly in Java. As the local language with the most speakers in Indonesia, Sudaryanto (1992) stated that Javanese names the exclamation word *rasa wedhar* or a clear feeling (Mulyana, 2014). Javanese people have many types of exclamation words that are used in everyday conversation. According to Geertz (1976), linguistic values and norms in Javanese culture cause Javanese people to tend not to say what they think frankly (Afrizal & Mijianti, 2021). Whereas the word exclamation contains an obvious meaning, it is often understood as a form of implied linguistic code (Sudaryanto & Akbariski, 2022). Therefore, word exclamation in Javanese culture is very popular, especially in everyday conversation.

Exclamation is expressed differently based on the background of a culture in a particular language. In English, the exclamation is expressed by rising intonation and using particular interjections, such as *wow, man, my,* and *boy* (Rett, 2011). While in Indonesian, the exclamation is expressed by the formula of exclamation markers + adjective + *nya* (Puspasari, 2013). In Javanese, an exclamation is called *panguwuh*, which is used for conversation with people who

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are already familiar by using particles such as *wah*, *to*, *he*, *hus*, and others (Mulyana, 2011). Differences in patterns in giving exclamation can cause problems in a conversation if the speaker does not understand the patterns in the language used. This phenomenon often occurs in foreign language conversations (Devi & Degaf, 2021).

Someone who can speak a foreign language is likely to make pragmatic transfers. The pragmatic transfer is a condition in which a speaker applies the social and cultural norms of his first language when using his second language (Sofwan, 2014; Saleem et al., 2020; Bu, 2022). For example, native Javanese speakers who speak English can be pragmatically influenced by their mother tongue when expressing their utterances in a foreign language. Therefore, an understanding of pragmatic transfer is needed in inter-language communication.

Pragmatics transfer is a branch of inter-language pragmatics. According to Tran (2010), pragmatic transfer can occur if someone who speaks in a second language carries the norms of politeness and acceptance of his first language (Sofwan, 2014). An example of pragmatic transfer is when a native Javanese speaker learns English and then apologizes by tending to blame himself for being influenced by the collectivist culture of Java. Kasper (1992) categorizes pragmatic transfer into positive and negative pragmatic transfer. Referring to Kasper (1992), positive pragmatic transfer means that speakers use language rules that are not universal but divided between the first and second languages. Meanwhile, if the speaker uses a pragmatic perception and behavior different from the target language, the speaker makes a negative pragmatic transfer.

Previous researchers have widely studied research on pragmatic transfer. Recently, research on pragmatic transfer was conducted on criticism strategy (Bu, 2022). In the last five years, some researchers examined the pragmatic transfer of rejection (Vasari, 2022; Qassim et al., 2021), apology responses (Saleem et al., 2018; Saleem et al., 2020), complaints (Huda, 2020), requests (Oktarina, 2021), and congratulations (Aziz et al., 2018). The researchers focused on pragmatic transfer studies on the first language and English as a foreign language. However, one study discussed pragmatic transfer between Javanese as a local language and English as a foreign language. The research was conducted by Ratnadewi (2020).

The most recent research in pragmatic transfer studies discussed criticism and refusal strategy. The first one was done by Bu (2022). He investigated pragmatic transfer in criticism strategies by Chinese EFL learners and used qualitative and quantitative methodology by adapting the naturalized role-play by Tran (2006) and interviewing the respondents. The result showed that Chinese EFL learners frequently used indirect criticism strategies. It was influenced by Chinese culture, so the criticism strategies were pragmatically negatively transferred into English. The other one was done by Vasari (2022). She examines the pragmatic transfer of refusal in Hungarian students studying English as a foreign language in Hungarian and English and adapted Discourse Completion Test (DCT) method by Beebe et al. (1990) to elicit speech acts of refusal. This research indicates that Hungarian students who study English carry out pragmatic transfers when making refusals by revealing their preference for the refusal strategies they use.

Iraqi researchers also studied the pragmatic transfer of the marriage phenomenon among students in their country. Qassim et al. (2021) investigated the pragmatic transfer of Iraqi women who studied English as a foreign language in refusing marriage proposals. The research attempted to identify the strategies most frequently used by Iraqi women in refusing marriage proposals compared to their American English-speaking counterparts. They tested seventy women using the discourse completion test method by Beebe et al. (1990). Each woman was given ten marriage proposals under different circumstances, which had to be rejected. The results showed that Iraqi female English learners used the same pattern as American speakers in refusing marriage proposals. However, the research also explains that the Iraqi language and culture influenced them in formulating their refusal.

Researchers found pragmatic transfer in Javanese and English. Ratnadewi (2020) examines the pragmatic transfer in Javanese speakers who have lived in an English-speaking country for at least two years. This research proved that speakers bring their Javanese habits, including pragmatics when speaking in English.

In this case, researchers in Pakistan tested the pragmatic transfer of English students in Punjabi in congratulatory speech acts. Aziz et al. (2018) tested one hundred and twenty English learners. They divided them into four groups: thirty native English-speaking learners, thirty elite English learners, thirty middle-class English learners, and thirty English learners. Researchers used the DCT method using the Elwood approach (2004). The results showed that there were positive and negative pragmatic transfers. However, culture influences Punjabi English learners in using congratulatory strategies.

Two pieces of research from Pakistan examine pragmatic transference in apologizing responses. Saleem et al. (2020) investigated pragmatic transfer in apologizing responses in Pakistani English, British English, and Pakistani Urdu speakers. They used a quantitative method by conducting a discourse completion test (DCT). The data showed that English-speaking Pakistani and Pakistani Urdu speakers use more rejection techniques than their British English counterparts, even though such elements of communication are not prominent in the respective apology responses, and surprisingly Pakistanis are found to be quite direct. Previously, Saleem et al. (2018) examined the impact of social power on performance and perceptions of the use of the apology response by Pakistani English speakers. They used a discourse completion test (DCT) and a scale response questionnaire. The results showed that the pragmatic choices of Pakistani English speakers are influenced by their views on various socio-cultural, socio-religious, and contextual elements. The social authority of their interlocutors impacts speakers of Pakistani English and Pakistani Urdu. Participants in both groups adopted the acceptance method.

Three latest research investigated pragmatic transfer. Natsir (2021) researched the pragmatic transfer of compliments and responses to compliments from English and Arabic learners. They used a method called Discourse Completion Test (DCT) by Beebe et al. (1990). This research indicates differences in compliment strategies and responses to compliments for Arabic and English learners, which are influenced by socio-pragmatic, pragmalinguistic, and psychopragmatic factors. Oktarina (2021) examines Indonesian Japanese learners'

pragmatic transfer of expression requests. She used a descriptive qualitative method with instruments in the form of a discourse completion test (DCT) and a questionnaire of 33 respondents. The results show that most use direct strategies rather than native speakers. Researchers also found negative and positive pragmatic transfers. On the other hand, Huda (2020) conducted realization research to examine pragmatic transfers to complaints in Indonesian by non-native speakers. They examined 16 foreign native-English-speaking students and 16 Indonesian students using DCT. The data findings show that Indonesian speakers combine the longest semantic formula with five combinations of semantic formulas when producing complaints to higher social status interlocutors.

Previously, research examining the pragmatic transfer of exclamation tends to be new. It will bring different insights into the pragmatic transfer study. Research focusing on pragmatic transfer between local and foreign languages is still limited. The researchers mostly used DCT, interviews, and questionnaires. Meanwhile, this research is a descriptive study. It takes videos as a document. Therefore, the researcher thinks this research is important and needs further investigation.

This research differs from other research objects examining pragmatic transfer between the first and foreign languages. This research examines pragmatic transfer between two foreign languages. It takes the object of a content creator on a YouTube channel called Korea Reomit, Jang Hansol. He is a South Korean man who lived in East Java and studied in Singapore. This is what makes him master Javanese and English. His Javanese language skills resemble native Javanese

speakers even though it is not his first language. It provides the potential of Jang Hansol does pragmatic transfer in expressing exclamation in English. Therefore, this research is done.

This research departs from the assumption that pragmatic transfer occurs in speakers who master two foreign languages with the dominance of one of them expressing an exclamation. Exclamation is an expression that is easy to find in everyday conversation, either in Javanese or English. However, the research of pragmatic transfer about exclamation is still limited. Therefore, this research examines how pragmatic transfer occurs in expressions containing exclamations between the two foreign languages mastered by Jang Hansol, namely Javanese and English. It studies how a person controls the dominance of one foreign language over another in carrying out pragmatic transfers.

B. Research Questions

This research is done by examining two research questions, those are :

1. What forms of pragmatic transfer does Jang Hansol exhibit when expressing exclamations in English?

2. What are the functions of the exclamations used by Jang Hansol?

C. Significance of the Study

This research can contribute to practical benefits. The results of this research can provide knowledge about how to transfer exclamations pragmatically when speaking in a foreign language so that messages can be conveyed optimally. It will be beneficial for people who are related to or interested in linguistics, such

as students, lecturers, and linguistics researchers. Furthermore, it will be helpful for people who have to go abroad expecting to build good communication with foreigners.

D. Scope and Limitation

In this study, the researcher employs a pragmatic approach to investigate the phenomenon of Javanese pragmatic transfer in the context of English exclamations. The primary objective is to understand how Jang Hansol, a multilingual speaker with proficiency in both Javanese and English, employs pragmatics when expressing exclamations in English. To achieve this, Kasper's (1992) theory and Ameka's (2006) theory serve as analytical frameworks. The investigation focuses on two key aspects: the identification of the types of pragmatic transfer and the exploration of the functions of these exclamations within Jang Hansol's discourse. It is important to note that the scope of this research is intentionally limited to a specific context. Specifically, the study concentrates exclusively on the Javanese pragmatic transfer of English exclamations as they are articulated by Jang Hansol in his YouTube vlog videos featured on the "Korea Reomit" channel. This limitation allows the researcher to maintain a clear and manageable focus on the linguistic behaviors exhibited by Jang Hansol within a controlled context.

However, it is essential to acknowledge the constraints of this research. The investigation does not extend to encompass pragmatic transfer in expressions beyond exclamations. Furthermore, it does not delve into the examination of pragmatic transfer among other foreign speakers of English. The research is thus

delimited to the specific context and the individual speaker, Jang Hansol, to provide a comprehensive analysis of his use of exclamations in English and the influence of his Javanese linguistic background on these expressions. In summary, this study offers valuable insights into the pragmatic transfer of English exclamations within a Javanese-English bilingual context. However, it is important to recognize that the scope is limited to this specific linguistic phenomenon as manifested by Jang Hansol in his YouTube vlogs on the "Korea Reomit" channel.

E. Definition of Key Terms

This research contains several key terms frequently used in this research. Therefore, the researcher defines them respectively below:

1. The pragmatic transfer is a linguistic phenomenon where someone expresses something in a foreign language but carries the rules of his or her first language. This research studies the language expressions of someone who carries the rules of his other languages that is Jang Hansol.

2. Exclamation is an expression that expresses the strength of feelings by often using a high intonation. This research investigated English exclamations utterances by Jang Hansol.

3. Jang Hansol is a South Korean YouTube vlogger who owns the "Korea Reomit" channel. He can speak Javanese and English. His Javanese language skills are like native Javanese speakers because he has lived in Malang for a dozen years. This research used Jang Hansol to find the Javanese pragmatic transfer in uttering English exclamation.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses several theories associated with the theoretical approach. This chapter reviews the topics of pragmatics, pragmatic transfer, and speech acts of exclamation.

A. Pragmatics

Pragmatics is a branch of micro-linguistics that focuses on how a person understands the meaning of language through speech or writing (Ashfiya & Degaf, 2023). The meaning discussed in this study is related to context. Referring to Cutting (2002), pragmatics is an approach that studies language relations with a contextual background. This characteristic shows that pragmatics has similarities with discourse analysis. However, pragmatics is more based on the context of its meaning on the understanding between the maker and the recipient of the message. Speakers or writers express linguistic messages that contain meanings that will be interpreted and concluded by listeners or readers (Thomas, 1995).

Pragmatics views the importance of function in language. In addition to context, pragmatics studies also cover the functions contained in linguistic content. The function in question is related to the short-term and long-term goals of the message maker in interacting verbally (Cutting, 2002). This is also in line with what Levinson (1983) expressed regarding pragmatics studies which view language from a functional perspective. The word function, which refers to language use in pragmatics, is taken from a socio-cultural point of view. The focus is more on how the space between message makers determines the rules and attitudes in society.

Pragmatics is a unique study because it studies what is invisible in language. Yule (2020) calls pragmatics a study of "invisible meaning" because the meaning contained is not written or spoken. All meanings are based on assumptions and expectations between message makers and receivers. When two parties communicate, there is an investigative process to understand the message beyond the content of the language spoken (Oktaviabri & Degaf, 2023). This makes pragmatics view that communication contains more implied expressions than explicit meanings.

In pragmatics studies, the term pragmatics competence is also known. This term refers to a person's pragmatic ability to understand a language, not his first language in establishing effective communication (Lv et al., 2021). Pragmatics competence is usually required when learning a second or foreign language so that communication is not hampered (Khodijah et al, 2023). As explained by Bachman and Palmer (1996), Canale and Swain (1980), in Taguchi (2018) that pragmatic competence is an important part that needs to be mastered in mastering a second language where this competency is different from grammatical, discourse, and strategic competence. This confirms strongly that mastering a second language or a foreign language is not enough to learn the structure and grammar of that language. There are times when communication requires pragmatic understanding so that both parties can capture the social and cultural context.

Pragmatics competence is also closely related to Inter-language Pragmatics. Both of them involve the function of a second language in communication. Interlanguage Pragmatics is another name for second-language pragmatics.

Interlanguage Pragmatics (ILP) by Kasper (1992) is defined as "the branch of second language research which studies how non-native speakers (NNS) understand and carry out linguistic action in a target language, and how they acquire L2 pragmatic knowledge—lives an inconspicuous existence on the fringes of the field". This explains that Interlanguage Pragmatics focuses on understanding and acquiring a second language in the realm of pragmatic knowledge for speakers of foreign languages. In line with Kasper & Blum-Kulka (1993), ILP observes pragmatic competence in second language learners instead of grammatical competence (Aziz et al., 2018). This ILP oversees the existence of pragmatic transfer to foreign language learners.

In summary, pragmatics is a branch of linguistics that studies meaning contextually. This study focuses on speech and writing that contain implied meanings. In communication by speakers of foreign languages, pragmatic competencies must be possessed for effective communication. This competence is different from grammatical competence. Pragmatics competence is closely related to Interlanguage Pragmatics (ILP) or second-language pragmatics. Both focus on how foreign language speakers can understand the context of their target language. ILP is part of the pragmatic transfer, which is the main discussion of this research.

B. Pragmatic Transfer

Pragmatic transfer is an important part of Interlanguage Pragmatics. Vasari (2022) reveals that pragmatic transfer is a term that is widely discussed in Interlanguage Pragmatics research. That is because the pragmatic transfer is a sub-discipline of Inter-language Pragmatics (Bu, 2022).

Pragmatic transfer is a term popularized by many experts in the field of linguistics. Kasper is one of the experts who has become a reference source for pragmatic transfer researchers. Kasper (1992) defines pragmatic transfer as a learner's cultural norms and contextual competencies impacting perception, performance, and mastery of foreign languages (Aziz et al., 2018). Odlin (1989) argues that pragmatic transfer is formed due to the similarities and differences between the language that has been acquired perfectly or imperfectly and the target language (Vasari, 2022). Takahashi and Beebe (1987) also previously defined pragmatic transfer as the transfer of socio-cultural communicative competence from their first language to their second language (Vasari, 2022). These three definitions highlight the two languages spoken by a person and the influence of contextual and socio-cultural understanding on these two languages.

The journey of pragmatic transfer is an interesting history. Pragmatic transfer first appeared during the Conversational Analysis (CA) transition period, which was associated with a behaviorist approach to second language acquisition and structural linguistics (Aziz et al., 2018). Later in the 1960s, scholars formulated the Contrastive Analysis Hypothesis (CAH) after discovering the major influence on speech acts between the first and target languages at the pronunciation stage. At that time, two beliefs were related to language acquisition and learning. First, the first language influences the second language. Second, the second language is considered to have a negative influence. This gives rise to the belief that as long as two languages are mastered and there are differences between them, it will forever cause negative transfers, leading to miscommunication due to speaker errors.

Pragmatic transfer study has several types. Kasper (1992) divides pragmatic transfers into two types, namely positive pragmatic transfers and negative pragmatic transfers. According to Kasper (1992), positive pragmatic transfer helps language acquisition so that "language-specific use and use standards are indisputably non-universal yet shared by L1 and L2" (Alrefaee & Al-Ghamdi, 2019). The example of positive pragmatic transfers comes to the comparison of apology performance in two identical contexts (student forgetting to return a book borrowed from the professor; professor forgetting to grade a student's paper) revealed that German learners of British English offered repair just as infrequently as native speakers of their Ll and L2 (all groups between 0 and 6%; House, 1988).

Negative pragmatic transfer, on the other hand, according to Kasper and Blum-Kulka (1993), occurs when native speakers use their pragmatic proficiency in the target language, where the two languages have different pragmatic knowledge, which triggers misunderstanding (Vasari, 2022). Female Japanese learners of English, for example, reported feeling uneasy about refusing in English because refusing was discouraged in Japanese society (cf., 'I'm no good at- um-saying no [...] because I haven't never-I I haven't learned saying no [...] this is our Japanese custom - uh- um-any time uh um-my family taught me - uh smile and-modest and uh- is the attitude is to be- not- not say-no- is very uh- good part- to uh for women-Japanese women- sometimes [laughs] and- it's easy to control and we can keep our- our harmony- with uh many people' (Robinson, 1992, p. 56f)).

The two types of pragmatic transfer can also be distinguished from how consistently pragmatic attitudes are brought into a second or foreign language (Bu,

2022). The pragmatic transfer is said to be positive if the pragmatic attitude is brought consistently into a second language or a foreign language. Conversely, pragmatic transfer is considered negative if pragmatic rules and norms are inconsistently carried out in a second or foreign language. Most researchers agree with Thomas (1983) that negative pragmatic transfer can cause pragmatic failure (Qassim et al., 2021; Alrefaee & Al-Ghamdi, 2019; Aziz et al., 2018). However, recent research from Žegarac and Pennington (2000) claims that negative pragmatic transfers do not necessarily lead to communication failure, as well as positive pragmatic transfers, which do not always meet with success in communicating (Vasari, 2022).

Apart from positive and negative pragmatic transfers, there is one other division of pragmatic transfers. Thomas (1983) divides pragmatic transfer into two types, namely pragmalinguistic, which relates to the language content's appropriateness and socio-pragmatic, indicating the desired role and acceptability of a specific speaking act in a social setting (Alrefaee & Al-Ghamdi, 2019). According to Thomas (1983), pragma-linguistic transfer conveys the inappropriate use of a speech act strategy from the first language to the target language because these utterances are not "semantically/syntactically equivalent" (p. 101), which according to Eldin (2018)) this can result in the target language conveying different pragmatic forces (Alrefaee & Al-Ghamdi, 2019). Kasper argues that pragma-linguistic transfer is the process within which illocutive or persistent linguistic values in one's native language impact the perception and production of form-function mapping in one's second language (Aziz et al., 2018). Pragma-linguistic

transfer emphasizes the use of linguistic strategies. Meanwhile, socio-pragmatic transfer investigates the perception and utterance of linguistic acts (Aziz et al., 2018).

This research utilized Kasper's theory on pragmatic transfer (1992) to investigate the phenomenon of pragmatic transfer. The choice of this theory was driven by its relevance to the research questions posed. The study focused on the presence of pragmatic transfer in Jang Hansol, a multilingual individual. The researcher examined the transfers occurring in Jang Hansol's two foreign languages, Javanese and English. This differs slightly from the typical discourse on pragmatic transfer, which usually addresses transfer between a speaker's first and second languages. Nevertheless, Kasper's theory accommodates this unique context, which is why it was selected for this study.

C. Speech Acts of Exclamation

Speech acts are part of the study of pragmatics. In Yule (2020), pragmatics develops into six studies, one of which is speech acts. According to Yule (2020), a speech act is a speaker's action with an utterance. With another explanation, he said that a speech act describes a language-related activity as requesting, commanding, questioning, informing, or promising. According to Austin (1962), a speech act is the activity taken when stating something (Cutting, 2002). Cutting also adds that speech act theory states that the action taken when producing an utterance may be examined on three levels: locutionary act, illocutionary force, and perlocutionary effect. A locutionary act occurs when someone states something. Illocutionary force is what happens when the words are said. It shows the purpose that the

speaker has when expressing the word. Yule also previously mentioned this level as a form of language-related activity. The third level, namely the perlocutionary effect, is accomplished by speaking the words as a form of listener response.

Searle (1976) classified speech acts into six macro-classes: declarative, representatives, commissives, directives, and expressive (Cutting, 2002). Each will be explained below:

1. Declarative

Words and expressions in this category have strong power and influence in human life to this day. Cutting (2002) even says that commissive words are simple but change the course of history. Some examples of commissive words are used in newborns' baptism and marriage partners' union. Examples of other expressions are "I bet", "I declare", and "I resign".

2. Representatives

Words in this category are expressed based on the speaker's beliefs, such as describing, claiming, hypothesizing, insisting, and predicting (Cutting, 2002). The example is as follows:

> *"I came, I saw, and I conquered."*
> (Julius Caesar in Cutting, 2002, p. 17)

3. Commissives

Expressions in this category indicate future actions, such as promising, threatening, offering, refusing, vowing, and volunteering. The example is as follows:

> "*Ready when you are*"
> "*I'll make him an offer he can't refuse"*
> (Mario Puzo, The Godfather in Cutting, 2002, p. 17)

4. Directives

This category is filled with expressions that expect the listener to do something, such as commanding, requesting, inviting, forbidding, suggesting, and so on. The example is as follows:

> *"Do not do unto others as you would they would do unto you. Their tastes may not be the same"*
> (Shaw in Cutting, 2002, p. 17)

5. Expressives

These category groups expressions involve feelings, such as apologizing, praising, congratulating, deploring, and regretting. The example is as follows:

> *"If I'd known I was gonna live this long, I'd have taken better care of myself."*
> (Blake in Cutting, 2002, p.17)

Exclamations are also part of speech acts. According to Rett (2011), exclamation is a speech act that falls into the category of expressive speech acts. Exclamation sentences are different from exclamatives. Rett (2011) said that the forms of sentences exclamation are very different from exclamatives, the forms of the two are contradictory to one another. Exclamation sentences are declarative, while exclamatives are not. Exclamatives have three forms: wh-exclamative, inversion exclamative, and nominal exclamative.

Exclamations are typical in English. According to Bartels (1999), English exclamation is pronounced with rising intonation and has an emphasis as a lengthening effect (Rett, 2011). Apart from that, exclamations can also use interjections or discourse markers such as wow, oh, my, boy, and man.

Exclamations play a unique role in a conversation. Rett (2011) revealed that exclamations are expressions that contain certain statements that can violate the speaker's expectations. The example is as follows:

A: *(Wow,) John won the race*!

The above conversation shows that A expects that John will not win the race. This shows that the exclamation violates the speaker's expectations.

Referring to Rett (2011), interjection is an important part of exclamations. In communication, interjection has three main functions. According to Ameka (2006), interjection functions as expressive, conative, and phatic (Tanjung et al., 2020). Each is explained below:

1. **Expressive**

Expressive interjections use vocal gestures as indicators of the speaker's emotional condition. It is subdivided into emotive and cognitive. Emotive interjections convey the speaker's feelings about the current emotions and sensations they are experiencing. For example, "*Yuk*! I feel disgust"; "*Wow*! I am surprised"; "*Ouch*! I feel pain"; "*Ugh*! I feel disgust". Meanwhile, cognitive interjections refer to statements that reflect the speaker's knowledge and thinking during speech. For example, "Aha! I now know this"; "(Ewe) *ehe*! I now remember".

2. **Conative**

Conative interjections are those expressions that are addressed to the listeners. The interjections are used to draw attention to others or to elicit a response or action from them. For example, *"Sh! I want silence here"*.

3. **Phatic**

The phatic interjection is used to establish and maintain a communicative connection. It displays feedback indicating vocalizations used in different interactional routines, such as greeting and waving goodbye. For example, *"mhm"*, *"uh-huh"*, and *"yeah"*.

D. Javanese Exclamation

The Javanese language has ten types of words, or what is usually referred to as *tembung*. One of them is an exclamation. In Javanese, exclamations are also known as interjections, *panguwuh*, or *sabawa* (Mulyana, 2011). According to Hadiwijana (1967), some linguists argue that interjections are perfect sentences and the oldest form of language (Mulyana, 2011). An interjection can convey the feelings and intentions of the speaker. Therefore, the interjection is more accurately said as a sentence.

Exclamations are used to express feelings. In Mulyana (2011), exclamations of feelings that arise from the heart in the form of sounds, words, utterances, and sounds (Hadiwijana, 1967) describe feelings of disappointment, sadness, joy, and so on (Wibawa, 2004).

According to Mulyana (2011), interjections have several functions along with examples as follows:

1. The interjection of disgust: *ih*, *hek*

2. The interjection of dejection or disappointment: *asem*, *sialan*, (busyet), *cilaka*, *dhuh*

3. The interjection of amazement atau satisfaction: *wah*, *aduhai*, *amboi*, *asyik*, *wah*

4. Interjection of gratitude: *syukur*, *alhamdulillah*, *untung*

5. Interjection of hope: *insya Allah*, *muga-muga*, *semoga*

6. The interjection of wonder: *masa*, *hah*

7. Interjection of surprise: *astaga*, *astagafirullah*, *masyaallah*, *masa*, *edan*

8. The interjection of invitation: *ayo*, *mangga*

9. The interjection of call: *he*, *hei*, *eh*, *we*

10. The interjection of cursing: *goblok*, *bodho*, *sontoloyo*

E. Jang Hansol

Jang Hansol is a South Korean man. He was born in South Korea. He has no lineage other than South Korean. However, when he was a child, he and his family moved to Indonesia. They lived in Malang for sixteen years. It makes Jang Hansol is able to speak Javanese and Indonesian. On the top of that, his Javanese skill is similar to Javanese native speakers. Therefore, he is now well-known in Indonesia as a Korean YouTuber who has strong Javanese accent. Indonesian people know him as *"orang Korea yang medhok"* which always he said as an opening sentence in his YouTube vlogs. Before settling in his country, he studied in Singapore as a colleger. It caused him to master English. Because of his language skills, he is categorized as a multi-language speaker. It enables him to do a phenomenon called pragmatic transfer Therefore, the researcher makes him as an object of this research.

From this section, it can be concluded that this research is part of pragmatic research. This research studied about pragmatic transfer by using Kasper's theory (1992). Moreover, the exclamation which becomes an important part of this research was analyzed by using Rett's English exclamation theory (2011) and Mulyana's Javanese exclamation theory (2011). Meanwhile, the function of the exclamation was analyzed by using Ameka's theory (2006).

CHAPTER III

RESEARCH METHOD

This chapter contains the research method used by the researcher. It consists of research design, research instrument, data source, data collection, and data analysis.

A. Research Design

This research uses a qualitative method to analyze pragmatic transfer in Jang Hansol's expressions by Miles and Huberman's (2014) qualitative theory. According to Miles et al. (2014), qualitative researchers often deal with small groups of individuals who are embedded in their environment and are researched in depth. Due to the need for in-depth analysis using the necessary theories, it is appropriate for the research.

More specifically, this research is a quasi-qualitative study. According to Rahardjo (2023), quasi qualitative method starts with theory. The theory serves as a guide for comprehending the reality under investigation. The method is in line with this research which used Kasper's pragmatic transfer theory (1992) and Ameka's exclamations function theory (2006). Therefore, in the end of the research, the result is in consort with the theories.

B. Research Instrument

The research instrument is the researcher herself. Since this research is qualitative study, the researcher becomes the key instrument. The role of the researcher is to identify, classify, collect, and analyze the data independently. As a

result, the researcher bears a significant amount of responsibility during the research process. In the early stage, the researcher identified the exclamations utilized by Jang Hansol before collected them. The researcher needs to acknowledge both English and Javanese exclamation's theory because Jang Hansol expressed it in both languages. After the data is collected, the researcher analyzed them to classify the type of pragmatic transfer and the function of every exclamation utilized by Jang Hansol. Due to the action, the researcher needs to comprehend the theory of pragmatic transfer and exclamation function. In the final of the stage, the researcher interpreted and concluded the analysis to acquire the result of the research. In carrying out all those processes, the researcher is required to be attentive toward the quality of the research. Therefore, the researcher is important and becomes the primary instrument of this research.

C. Data Source

The data source of this research is YouTube videos from Jang Hansol's channel entitled "Korea Reomit". The researcher takes the video series from Jang Hansol with the hashtag *#BalikIndonesia*, which was uploaded in the last eight months. The video series contain 48 videos that involve the trip of Jang Hansol and his wife to Indonesia. The videos were recorded when Jang Hansol came for the first time to Indonesia with his wife as a new wedding couple. In the entire episode of the series, Jang Hansol and his wife tried a lot of new experiences. It made them utilize many expressions of exclamations. Moreover, Jang Hansol's wife is Singaporean who does not master Indonesian and Javanese. It makes Jang Hansol

has to speak English in that videos. It supported this research very well. Therefore, the researcher chose the video series as the data for this research.

The data are utterances in the form of sentences containing exclamation expressions uttered by Jang Hansol. The researcher gets the data by watching Jang Hansol's YouTube channel.

D. Data Collection

In collecting the data, the researcher did several steps. Firstly, the researcher watched Jang Hansol's video series entitled *#BalikIndonesia* on his YouTube channel named *Korea Reomit*. Secondly, she investigated and identified all the utterances that contain exclamations. The exclamations sentences have to be spoken in English. Furthermore, the exclamations should contain exclamation words from English or Javanese which are in consort with Rett (2011)'s English exclamation theory and Mulyana (2011)'s Javanese exclamation theory. Then, the researcher listed the exclamation utterances in a table.

E. Data Analysis

This research took several steps in analyzing the data to answer the research questions. Firstly, the data were compared using Rett's theory (2011) and Mulyana's theory (2011) to know the differences in the exclamation between English and Javanese. Then, the data were categorized into a negative or positive pragmatic transfer by using Kasper (1992)'s theory to answer the first research question. The second research question was answered by analyzing the exclamations function,

which Jang Hansol uttered with Ameka (2006)'s theory of interjection function. The final step is concluding after the data were processed.

In analyzing the data, the researcher used inter-coder reliability check to enhance the trustworthiness of the finding of this research. The researcher used other research as a measurement to analyze pragmatic transfer and exclamation functions. Those researches are pragmatic transfer by Oktarina (2021) and Exclamation functions by Tanjung et al. (2020). Therefore, this research has more valid and reliable result.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter discusses the findings and discussions of the research. The findings present the data analysis to answer each research question, namely the types of pragmatic transfer and the function of exclamation uttered by Jang Hansol. Meanwhile, the discussions relate the findings with the theories of Rett (2011), Mulyana (2011), Kasper (1992), and Ameka (2006).

A. Findings

This part contains the findings of the research. It includes the types of pragmatic transfer of exclamation uttered by Jang Hansol as the first research question. Besides, it also presents the functions of exclamation uttered by Jang Hansol as the answer to the second research question.

Since it is quasi qualitative research, the researcher needed theories as guideline to interpret the findings. In this research, the researcher used four theories. The first two theories, namely Rett's theory (2011) and Mulyana's theory (2011) are used to analyze exclamations utilized by Jang Hansol. Rett's theory explains English exclamation, meanwhile Mulyana's theory explains Javanese exclamation. In Rett's theory, English exclamation is described as a declarative expression. Rett also refers to Bartels' (1999) statement that English exclamations are pronounced with rising intonation and have an emphasis as a lengthening effect. The use of interjections in English exclamations is common. Interjections that are often used are wow, oh, boy, man. On the other hand, in Javanese, more exclamations known as a word. By Mulyana, exclamations are similar to interjections. However, even
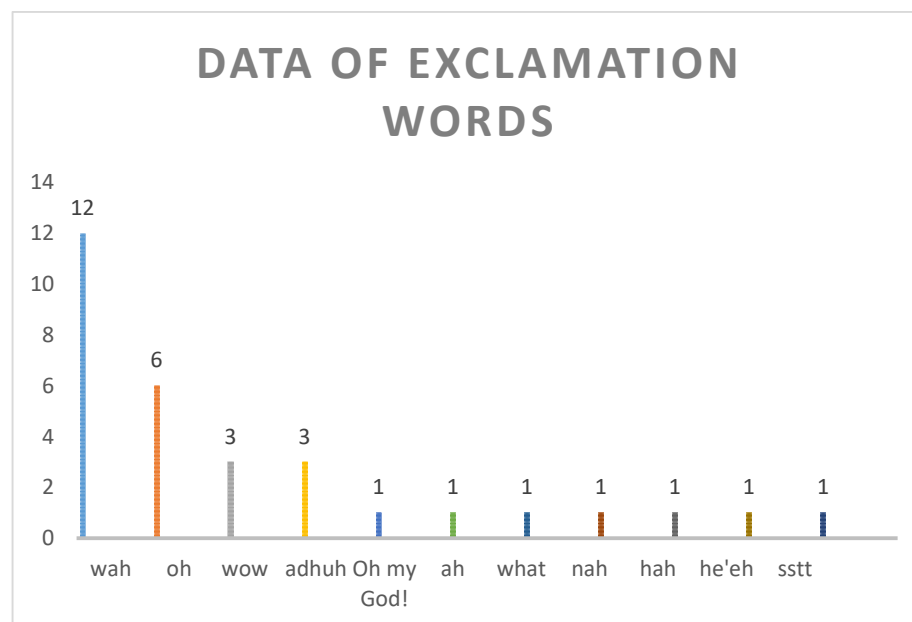
though they are called words, according to him, the function of interjections is more similar to perfect sentences. That's because expressing just one word can make the person you're talking to understand the speaker's intentions or feelings.

The other two theories are Kasper's pragmatic transfer theory (1992) and Ameka's exclamations function theory (2006). These two theories are used as the main tools in analyzing research data in the form of exclamations utterances. The researcher uses Kasper's theory to analyze the types of pragmatic transfer utilized by Jang Hansol. According to him, pragmatic transfer has two types, namely positive and negative. The two types are distinguished by how far the context of an expression, in this case exclamations, is brought into the target language. Then, after knowing the type of pragmatic transfer, researchers used Ameka's theory to analyze exclamations functions utilized by Jang Hansol. The function in Ameka's theory explains exclamations which contain interjections with a broader meaning of expression. This allows researchers to understand the function of exclamation as more than just an expression of feelings, but also its role in building interactions with the interlocutor. These functions are expressive, conative, and phatic.

In Jang Hansol's video series uploaded on his YouTube channel entitled *Korea Reomit*, the researcher found 48 data of exclamation expressions uttered by Jang Hansol. The researcher coded the data by using Rett's theory and Mulyana's theory. The researcher focused on the exclamation words uttered by Jang Hansol. Both theories provide explanation abaout exclamation words that are used in their languages. Moreover, how the way Jang Hansol expressed the exclamations also helped the researcher to code them. English and Javanese used intonation to show

exclamations expression. However, English only consider rising intonation and emphasis as a lengthening effect. Meanwhile, Javanese exclamations use rising or lowering intonation to differ the meaning. In addition, there are particle "u" and "i" to show how strong the exclamations are uttered. Therefore, the researcher could code the exclamations are English or Javanese. In order to clarify them, the following chart explains the exclamations and frequency of each.

Chart 1. Data of Exclamation words

Interjection "wah"

Interjection "wah" has been used twelve times by Jang Hansol. It is actually taken from Javanese. Those twelve exclamation utterances are written down below:

"W*ah! It's very Indonesia*" (E2; 18.04)
"W*ah! (the) peanut sauce is … (pretty good)*" (E5 3.43)
"*Wah, it's very good. Wah. … uweenak.*" (E5 5.40)
"W*ah! It's so nice, right? It's so fattening.*" (E9 10.46)

"W*ah! so hot.*" (E21 13.16)
"W*ah! ok ok cool.*" (E24 2.30)
"W*ah! That was so scary.*" (E27 8.36)
"W*ah! I think all of these two (very delicious)*" (E38 10.31)
"W*ah! They put the flowers too.*" (E39 19.11)
"W*ah! Very steep.*" (E40 6.53)
"W*ah! it's so hot. Puanas e*" (E47 9.19)
"W*ah! So hard to eat like this.*" (E21 19.55)

Interjection "oh"

Interjection "oh" has been used six times by Jang Hansol. It is actually acceptable in Javanese and English. Those exclamation utterances are written down below:

"*What this? Oh! … t-shirt.*" (E2 10.53)
"O*h! Is it?*" (E7 13.36)
"O*h! ok sst sst*" (E14 7.06)
"B*ut, all is your real hair?*" "*no? Fake hair? Oh!*" (E26 10.12)
"O*h! But it changed, I think.*" (E37 7.33)
"O*ooh what this?*" (E2 8.28)

Interjection "wow"

Interjection "wow" has been used three times by Jang Hansol. It is taken from English. Those exclamation utterances are written down below:

"Y*ou made it, bae. Wow!*" (E20 4.10)
"W*ow! They even have a save.*" (E27 2.20)
"W*ow! How was that? Cute, right?*" (E43 7.54)

Interjection "adhuh"

Interjection "adhuh" used three times by Jang Hansol. It is Javanese word. Those exclamation utterances are written down below:

"S*o funny, right? adhuuh*" (E17 6.02)
"A*dhuuh so funny*" (E17 8.42)
"N*o more cave (…) adhuuh*" (E40 5.41)

Interjection "oh my God"

Interjection "oh my God" has been used once by Jang Hansol. It is taken from English. The exclamation utterance is written down below:

"*What? Countdown? Oh my God!*" (E15 7.32)

Interjection "ah"

Interjection "ah" used once by Jang Hansol. It is acceptable in Javanese and English. It is used to show his soreness after his toe stubbed upon a table.

Interjection "what"

Interjection "what" has been used once by Jang Hansol. It is taken from English. The exclamation utterance is written down below:

"*What? Countdown? Oh my God!*" (E15 7.32)

Interjection "nah"

Interjection "nah" has been used once by Jang Hansol. It is acceptable in Javanese and English. The exclamation utterances is written down below:

J: "*It's like sate sauce ...*"
JH: "*Nah! (right right)* " (E5 2.32)

Interjection "hah"

Interjection "hah" used three times by Jang Hansol. It is acceptable in Javanese and English. The exclamation utterances is written down below:

> JH: "You know gado-gado?"
> J: "Gado-gado (nodding head)"
> JH: "Hah! so, … gado-gado and … the difference is …" (E5 3.13)

Interjection "he'eh"

Interjection "he'eh" has been used once by Jang Hansol. It is taken from Javanese. The exclamation utterances are written down below:

> J: "*Singapore (sate) is like beef meat.*"
> JH: "*He'eh*"
> J: "*This one (Indonesian sate) is real meat*" (E3 7.46)

Interjection "sst"

Interjection "sst" has been used once by Jang Hansol. It is acceptable in Javanese and English. The exclamation utterance is written down below:

> "O*h! ok sst sst*" (E14 7.06)

Some of them consist of pure English exclamation sentences without pragmatic transfer and containing pragmatic transfers. Exclamation sentences that are purely English-speaking type were expressed by the structure of exclamation sentences in the rules of English, using interjections from English, and were used with the right understanding. These sentences include:

a)	"*What this? Oh! … t-shirt.*" (E2 10.53)
b)	"O*h! Is it?*" (E7 13.36)
c)	"O*h! ok sst sst*" (E14 7.06)
d)	"*What? Countdown? Oh my God!*" (E15 7.32)
e)	"Y*ou made it, bae. Wow!*" (E20 4.10)

f)	"B*ut, all is your real hair?*" "*no? Fake hair? Oh!*" (E26 10.12)
g)	"W*ow! They even have a save*." (E27 2.20)
h)	"O*h! But it changed, I think*." (E37 7.33)
i)	"W*ow! How was that? Cute, right?*" (E43 7.54)

Data (a) to (i) are exclamation sentences expressed by Jang Hansol without any pragmatic transfer. The exclamation sentences were expressed using interjections from English such as *wow, what, oh,* and *oh my God*. Mostly, the sentences imply a surprise, amazement, surprised, and admiration felt by Jang Hansol towards a particular something he found. Therefore, those exclamation sentences are acceptable without any pragmatic transfer. The exclamation sentence containing the pragmatic transfer is explained in the next point.

1. The Types of Pragmatic Transfer Used by Jang Hansol

According to Kasper (1992), pragmatic transfer is divided into two types. They are positive and negative pragmatic transfer. In this research, the researcher found both types in Jang Hansol's vlog videos in uttering exclamation. Each of type is explained below:

a. Positive pragmatic transfer

Positive pragmatic transfer is a type of pragmatic transfer. It happens when people speak expressions in foreign language and affected by their first language rules. However, those two languages have similar rules so that the message could still be understood well. In Jang Hansol's utterance, the researcher found that Jang Hansol did positive pragmatic transfer in uttering exclamation by using certain interjections. Each of interjections is explained in detailed below:

Interjections "Wah!" and "Wow!"

In Jang Hansol's vlog videos, there are many utterances of exclamation using interjection "wah" and "wow". Those interjections are actually similar and indicate Jang Hansol did positive pragmatic transfer. The researcher found and collected the utterances in table 2 below.

Table 1. Jang Hansol's utterance using "wah" and "wow"

Datum	Utterance
1	"W*ah! It's very Indonesia*" (E2; 18.04)
2	"W*ah! (the) peanut sauce is … (pretty good)*" (E5 3.43)
3	"*Wah, it's very good. Wah. … uweenak.*" (E5 5.40)
4	"W*ah! It's so nice, right? It's so fattening.*" (E9 10.46)
5	"W*ah! so hot.*" (E21 13.16)
6	"W*ah! ok ok cool.*" (E24 2.30)
7	"W*ah! That was so scary.*" (E27 8.36)
8	"W*ah! I think all of these two (very delicious)*" (E38 10.31)
9	"W*ah! They put the flowers too.*" (E39 19.11)
10	"W*ah! Very steep.*" (E40 6.53)
11	"W*ah! it's so hot. Puanas e*" (E47 9.19)
12	"W*ow! They even have a save*" (E27 2.20)
13	"Y*ou made it, bae. Wow!*" (E20 4.10)

Based on Datum 1 to Datum 10, the utterances uttered by Jang Hansol show an exclamation sentence. The sentences contain an interjection of "*wah*" in it. The

interjection is an interjection in Javanese. The interjection "*wah*" is often uttered when someone feels a feeling of pleasure like being amazed or satisfied with something. In this case, Jang Hansol showed a feeling of fascination with the things he met while on vacation in five regions of Indonesia, namely Jakarta, Malang, Bali, Yogyakarta, and Bandung.

Datum 1

"W*ah! It's very Indonesia*" (E2; 18.04)

Datum 1 captures a poignant moment in Jang Hansol's vlog, where he expresses his joy and excitement upon arriving in Indonesia for the first time. The interjection "Wah!" punctuates his vlog, signifying his genuine emotional response to the Indonesian landscape. This interjection, commonly used in the Javanese language, is notable because it seamlessly integrates into his English vlog, reflecting a positive pragmatic transfer. Jang Hansol's choice to use "Wah!" indicates a profound cultural connection and emotional resonance with Indonesia, despite his Korean heritage. As an audience, we witness his immediate, unfiltered reaction to the distinctive Indonesian scenery and atmosphere. This positive pragmatic transfer enhances the authenticity of his vlog, making him more relatable to viewers who share his multicultural background or a similar appreciation for Indonesian culture.

Furthermore, Datum 1 also offers insight into Jang Hansol's profound admiration for the hotel where he would reside with his wife during their stay in Jakarta, the first city on his Indonesian tour. The phrase "*Wah! It's very Indonesia*" encapsulates his feelings of nostalgia and longing, as he mentions how the hotel

provides a view reminiscent of the quintessential Indonesian scenery that he had missed for an extended period. This longing suggests a deep connection to the country and its culture. Notably, this visit marked his return to Indonesia after several years of absence, amplifying the emotional impact of this experience. This cultural and emotional connection, as evidenced through the positive pragmatic transfer in his exclamations, further enriches his vlog content and allows viewers to share in his genuine enthusiasm for Indonesia. Consequently, it's reasonable to anticipate that Jang Hansol's vlogs may contain more instances of positive pragmatic transfer during emotionally charged experiences, contributing to his distinctive vlog style, which seamlessly blends cultural influences into his English content.

Datum 2

"W*ah! (the) peanut sauce is … (pretty good)*" (E5 3.43)

Datum 2 showed Jang Hansol's excitement with the taste of *ketoprak*. When buying the food, he got information from the seller that she had been selling *ketoprak* for twelve years. It brought expectations to Jang Hansol that the *ketoprak* taste would be delicious. After trying, he felt that his expectations were fulfilled, so he also said that it was delicious because the seller was very experienced. The interjection "Wah!" here indicates his satisfaction response to the delicious taste of ketoprak. This feeling shows Jang Hansol's attachment to Indonesian culture. Even though he has returned to his country, South Korea, for many years, it does not necessarily change his food savour. He still loves the taste of Indonesian food that much.

The interjection "Wah!" used in this expression is part of Javanese interjections. In this case, Jang Hansol makes a positive pragmatic transfer because the use of Javanese interjections in his English expressions can still be interpreted well. For the audience, Jang Hansol's positive pragmatic transfer makes it more interesting because it represents cultural diversity within a person. This certainly creates great acceptance for the Indonesian people as the main audience because cultural diversity is very common in Indonesia. Therefore, the positive pragmatic transfer has a good impact on the vlog viewers.

Datum 3

"*Wah, it's very good. Wah. … uweenak.*" (E5 5.40)

Based on Datum 3, Jang Hansol expressed an exclamation sentence using the "Wah!" interjection. The expression was shown after he tried to eat *martabak manis* with his wife. In Datum 3, Jang Hansol said the interjection with a thick Javanese accent. In general, the native speaker of Javanese adds the insertion of "u" or "i" to give a big influence on a word that is generally an adjective, including several interjection words such as "Wah!". In the utterance to Datum 3 above, Jang Hansol said "Wah!" with the addition of "u" particles, so it sounds "*uwaah*" which means showing great admiration for the *martabak manis* he ate. It was increasingly proven after he said, "It's very nice" and at the same time mentioned "*uweenak*," which means "very delicious" in Javanese. In addition to showing a feeling of amazement, the interjection also shows a feeling of surprise at the taste of the food. Based on the explanation in the video, Jang Hansol had tried *martabak manis* before. His admiration was not because of the good taste, as he had never tried the

food, but rather of a feeling of a surprise because it turned out that the *martabak manis* he ate was more than he had eaten before.

The exclamation in datum 3 shows that Jang Hansol missed the *martabak manis* which is a typical Indonesian food. He felt that the food tasted much tastier than before because he had not enjoyed such food for a long time. Especially with a warm atmosphere, when he can buy the food directly and interact with the seller. At that time he felt no different from native Indonesians. His strong Javanese accent also supports him to be part of these people.

Jang Hansol's exclamation expression on datum 3 shows that he made a positive pragmatic transfer. The exclamation is expressed with the Javanese interjection "Wah!". Apart from that, the interjection was pronounced with a strong Javanese accent. However, this does not make a big difference to the meaning of the exclamation. So the positive pragmatic transfer carried out by Jang Hansol continues to make communication run smoothly. More than that, for viewers, Jang Hansol's expression shows his authenticity as a multi-speaker. His spontaneous expression that combines two kinds of language in such a short sentence certainly shows something interesting. The viewers who communicate in their daily lives by mixing more than one language will feel connected to Jang Hansol.

Datum 4

"W*ah! It's so nice, right? It's so fattening.*" (E9 10.46)

Datum 4 was a speech by Jang Hansol when he enjoyed KFC fried chicken with his wife and friend. The food is his favorite food. When he was in Indonesia, he often bought the food. Unfortunately, he found it difficult to find the same taste

in other countries, even in his own country, which is famous for its delicious fried chicken. Therefore, when he could enjoy the food again in Indonesia, he was very happy and satisfied. The emotions that Jang Hansol feels show how much he missed the taste of Indonesian KFC. Even the taste of fried chicken in his country still cannot erase that feeling of longing. This shows that Jang Hansol is attached to the taste of food with typical Indonesian spices. Therefore, when he tried the food after a long time, he felt as if he had returned to the past when he was still living in Indonesia. That nostalgic feeling made him happy and expressed this exclamation.

The expression in datum 4 shows positive pragmatic transfer. Jang Hansol expresses exclamations in English using interjections from Javanese. However, the two of them seemed to be together so that Jang Hansol's meaning was still conveyed well. If observed more deeply, this positive pragmatic transfer has an impact on viewers. Jang Hansol's attachment to Indonesian culture, especially food, which is expressed emotionally through exclamatory expressions, makes the content he brings much more beautiful. For audiences who grow up and develop in a non-diverse culture, this can increase their understanding and interest in getting to know new cultures around them.

Datum 5

"W*ah! so hot*." (E21 13.16)

Datum 5 was expressed by Jang Hansol when he and his wife enjoyed dinner in Bali. When he tasted the dessert, he felt a heat sensation in his mouth. This type of feeling might not be categorized into feelings of pleasure, such as the example of utterances in the previous datum. However, this type of feeling can still be

categorized as feeling satisfied with the food served by the restaurant. The dessert was still hot even though it was served earlier. Therefore, Jang Hansol expressed his satisfaction with the dessert that was served to be enjoyed at last, but the temperature was still hot as it had just been cooked. It also supports that the exclamation sentence is in a declarative form which is expressed to illustrate that someone's expectations have been violated. Jang Hansol uses the interjection "Wah!" because his expectation that the dessert had cooled had been violated.

Jang Hansol expressed his exclamation in English with the Javanese interjection "Wah!". The two come together in this short sentence without causing any significant problems. The similarity in context between the two languages makes this expression a positive pragmatic transfer.

Jang Hansol used "Wah!" in his exclamation sentence which indicates how strong the influence of the Javanese language is on him, who is Korean. This is a unique and interesting sight for viewers, especially those who have not experienced cultural diversity directly.

Datum 6

"W*ah! ok ok cool*." (E24 2.30)

Datum 6 is an exclamation. Jang Hansol spoke as he saw the lodging room with his wife while in Bali. He felt amazed when the hotel employee explained the facilities he and his wife got there. The exclamation was expressed when Jang Hansol was told that they provided private rooftops to him and his wife. The exclamation showed his happy feelings and did not expect the hotel facilities they lived in.

The expression on datum 6 shows that the exclamation has violated Jang Hansol's expectations. He uses the interjection "Wah!" which is part of the Javanese interjection. This is what makes this expression fall into the positive pragmatic transfer category. The happy emotions he felt were still conveyed well. Jang Hansol's choice to use Javanese interjections was not due to being in Indonesia on purpose, but rather spontaneously, which shows how strongly Javanese culture influences him. The vlog has shared Jang Hansol's unique side. For viewers who watched, it absolutely was interesting, especially the Indonesian people who were the main target of the vlog. They feel that Jang Hansol is them, because multiculturalism is part of Indonesian society itself.

Datum 7

"W*ah! That was so scary*" (E27 8.36)

Datum 7 is an exclamation spoken by Jang Hansol when he played a water slide in Bali. He felt a tense and frightening sensation when he was adrift in the vehicle. The real thing he felt at that time was the feeling of amazement in the water slide vehicle that managed to arise his adrenaline.

In datum 7, exclamation is expressed using Javanese interjection, namely "Wah!". Overall, the meaning of the exclamation is not distorted. Therefore, it is correct to say that this falls into the positive pragmatic transfer category. Jang Hansol did this because Javanese, which is actually a foreign language, has become an intimate part of him. So he subconsciously uses "Wah!" to show his happy emotions. For viewers, what Jang Hansol shows makes them realize the authenticity of someone who grew up with diverse cultures.

Datum 8

"W*ah! I think all of these two (very delicious)*" (E38 10.31)

Datum 8 is an exclamation spoken by Jang Hansol while he was eating at a restaurant in Yogyakarta. At that time, he ordered various types of typical foods of the city, one famous was *sate klathak*. However, according to him, the tastiest food of all of the food he ordered was *kicik* and *tongseng*. When he tasted those two foods, he was happy because of their deliciousness. Therefore, he revealed an exclamation sentence with the "Wah!" interjection. However, the interjection is a Javanese interjection. Jang Hansol uses it in an English exclamation sentence. There is no significant difference in meaning, so it is categorized as positive pragmatic transfer.

Jang Hansol's expression contains Javanese, indicating that this culture has a big influence on him. Moreover, at that time, he was in Yogyakarta, the Javanese atmosphere and culture felt much stronger. This is what makes Jang Hansol try to show his inner Javanese side, even though he is actually Korean. What Jang Hansol does in his vlog has an impact on viewers. By expressing this interjection, Jang Hansol's authenticity can be seen in doing it full of spontaneity. This strong relationship between culture and emotion is the main basis for positive pragmatic transfer which, apart from making the content more interesting, also fosters feelings of pride in Indonesian people, especially Javanese people.

Datum 9

"W*ah! They put the flowers too*" (E39 19.11)

Datum 9 is an exclamation spoken by Jang Hansol when he took a *delman* for the first time with his wife while in Yogyakarta. At that time, he saw that the *delman* he was riding was filled with beautiful flower decorations. After descending from the *delman*, he felt amazed because the horse that pulled the *delman* was also decorated with flowers on his body. Therefore, he revealed an exclamation sentence with the interjection "Wah!".

The exclamation shows that Jang Hansol's expectations have been violated. The decoration he saw was much more beautiful than he had imagined. So Jang Hansol expressed it using the interjection "Wah!" which is a Javanese interjection. The interjection blends well into the exclamation sentence in the English vlog. This makes the exclamation categorized as positive pragmatic transfer. Apart from that, when Jang Hansol said the exclamation, he was riding a carriage for the first time. Supported by the atmosphere of the city of Yogyakarta which he saw up close, Jang Hansol increasingly blurred his Korean side and awakened the side of a Javanese man in him. This is of course interesting for his vlog viewers. The strong Javanese culture within him is what makes Jang Hansol carry out positive pragmatic transfers to provide a good experience and impact on viewers. Apart from realizing that being someone who grew up with various cultures is not a bad thing, it also gives a sense of pride in the identity of the Indonesian people, which Jang Hansol highlights a lot with his sincerity.

Datum 10

"W*ah! Very steep*" (E40 6.53)

The interjection is generally used in Javanese, but because it blends seamlessly into an English exclamation sentence, it can still be interpreted properly. This is what makes this expression categorized as positive pragmatic transfer. The strong influence of Javanese culture in Jang Hansol made him use this expression even though he had lived in his home country, Korea, for several years. Therefore, viewers who watch the vlog can easily catch the uniqueness that Jang Hansol displays. How the culture and emotions shown through reactions in the form of positive pragmatic transfer when seeing the natural beauty of Indonesia provide diversity in Jang Hansol's vlog.

Datum 11

"W*ah! it's so hot. Puanas e*" (E47 9.19)

Datum 11 is an exclamation spoken by Jang Hansol when he tried to taste *tipker* or dry thin *martabak* in Bandung. At that time, he bought it directly at its stand and saw how to make it. When it was served and ready to enjoy, Jang Hansol felt the *tipker* was still hot. That was not seen from the appearance of a thin *tipker* and did not emit smoke like the original *martabak*, so he expressed his astonishment using the interjection "Wah!".

Similar to the expression in the previous datum, the expression in datum 11 shows that the exclamation violates Jang Hansol's expectations. interjection "Wah!" contained in the exclamation is often used in Javanese. Because the context is similar between the two languages in using interjections, the meaning of the exclamation is still conveyed. This is what makes it categorized as positive pragmatic transfer.

Apart from that, Jang Hansol, who has a close relationship with Indonesian culture, especially Javanese, makes him use the interjection "Wah!". People who saw his vlog realized the uniqueness in Jang Hansol. Especially when he always shows a sense of excitement and joy with the new things he encounters during his tour in Indonesia, one of which is the tipker food he just discovered. Everything is shown as it is, so that anyone who sees it can feel the deep sincerity of his love for Indonesia.

Datum 1 to datum 11 are sentences that Jang Hansol expressed in English. However, unlike his overall sentence, Jang Hansol used the "Wah" interjection in Javanese to express amazement and satisfaction. In English, these feelings are more commonly shown by the interjection "Wow". As stated by Jang Hansol in Data 12 and 13. In datum 12, Jang Hansol stated the exclamation sentence with the "Wow" interjection when he was amazed by the gazebo facilities in the Bali Waterbom equipped with a storage cabinet. Similar to datum 12, Jang Hansol also used the "Wow" interjection to express his admiration and amazement at his wife for being able to drive ATV very well in steep terrain.

The selection of the interjection "Wah" often used by Jang Hansol to express admiration and amazed is generally not used by native English speakers. However, the utterance can be accepted and can still be interpreted by his wife as a recipient of messages who do not master Javanese at all. It can be caused by the similarity of interjection in Javanese and Indonesian in English Singapore because they are still in the same family. Therefore, the gap is manageable. Therefore, it can be categorized as a positive type of pragmatic transfer.

Interjection "Hah!"

In Jang Hansol's videos, there is an utterance which contains exclamation with interjection "hah". The researcher found that Jang Hansol did positive pragmatic transfer when he used it.

Datum 14

JH: "You know *gado-gado*?"
J: "*Gado-gado* (nodding head)"
JH: "*Hah!* so, … *gado-gado* and … the difference is …" (E5 3.13)

Datum 14 is an exclamation spoken by Jang Hansol when he ate *ketoprak* with his wife. At that time, he wanted to tell his wife about the difference in seasoning between *ketoprak* and *gado-gado*. However, he needed to ensure that his wife knew *gado-gado* first. When his wife answered that she knew gado-gado, Jang Hansol responded automatically with the interjection "Hah!" and immediately explained the difference between the spices of *ketoprak* and *gado-gado*. The interjection "Hah!" is part of interjection in English and Javanese. In English, "Hah!" is expressed to express a feeling of elation. It reflects the feelings of Jang Hansol because his wife understood what he meant, in this case, *gado-gado* as one of Indonesian traditional foods. On the other hand, the word "Hah!" is also a part of the interjection in Javanese to express agreement and a sign to continue the conversation. It was also reflected in a conversation in datum 14 that after the word "Hah!" had been said, Jang Hansol spontaneously explained to his wife the differences in seasoning between *ketoprak* and *gado-gado*. The similarity of the word "Hah!" in English and Javanese indicates a similarity in the culture so that the

meaning and use of the interjection do not harm the sentence's meaning. Therefore, it is included in the type of positive pragmatic transfer.

Jang Hansol uses the interjection "Hah!" shows the strong influence of Javanese culture on him, even though he has left Indonesia for several years to return to South Korea, his country. This makes him appear attractive in his vlog. Viewers who watch it can feel how much Jang Hansol loves Indonesia with his sense of excitement when he explains typical Indonesian food to his wife. Jang Hansol couldn't hide his happiness when his wife liked the Indonesian food they ate, as if it were typical Korean food which is part of her native culture. For viewers, most of whom come from Indonesia, this can simultaneously give a feeling of warmth and foster a sense of pride in their own culture.

b. Negative pragmatic transfer

Negative pragmatic transfer is a type of pragmatic transfer. It happens when two languages have different pragmatic knowledge so that enables people to have misunderstanding. In this research, the researcher found Jang Hansol's exclamation expressions which included to negative pragmatic transfer. The expressions are uttered by using several interjections. Each of them is explained below.

Interjection "Oh!"

In Jang Hansol's videos, there is an utterance which contains exclamation with interjection "oh". The researcher found that Jang Hansol did negative pragmatic transfer when he used it.

Datum 15

"O*ooh what this*?" (E2 8.28)

Datum 15 captures a significant moment in Jang Hansol's vlog, where he receives a gift from his sister-in-law just before departing for Indonesia. The exclamation, "Oooh what this?" (E2 8.28), accompanied by the interjection "Oh," is particularly interesting in the context of pragmatic transfer. In this instance, Jang Hansol's use of the interjection "Oh" reflects a negative pragmatic transfer. The interjection "Oh" is a versatile linguistic expression used both in Javanese and English but with differing pragmatic nuances. While in Javanese, it often signifies surprise or understanding, in English, it typically conveys feelings of surprise, dismay, or even pain. This creates an intriguing ambiguity in Jang Hansol's utterance. The interjection "Oh" can be interpreted in multiple ways, leading to potential misunderstandings for his audience. First, it could indicate his realization that his sister-in-law has given him a gift. However, this understanding is immediately complicated by the following question, "What is this?" This suggests that he is not entirely sure about the contents of the gift. Consequently, his audience may perceive his genuine curiosity and surprise.

On the other hand, the interjection "Oh" might also be interpreted as an expression of surprise caused by the suddenness of the gift-giving. This could imply that he didn't expect the gift at that moment. Therefore, his choice of interjection creates an element of uncertainty, which adds depth to the viewer's interpretation. This complexity arises from the similarity of the interjection "Oh" in both Javanese and English, making it challenging to pinpoint a single, unequivocal meaning. Jang Hansol's bilingualism, while enriching his vlog content with cultural authenticity, occasionally introduces these ambiguities due to negative pragmatic transfer. From

this example, it becomes evident how language and cultural influences interplay in Jang Hansol's vlogs, occasionally leading to subtle layers of meaning and interpretation. Such instances of negative pragmatic transfer can both engage the audience by reflecting real-life language complexities and pose challenges in clear communication. It highlights the importance of considering the nuances of intercultural communication in multilingual content creation.

Interjection "Nah!"

In Jang Hansol's videos, there is an utterance which contains exclamation with interjection "nah". The researcher found that Jang Hansol did negative pragmatic transfer when he used it.

Datum 16

J: "*It's like sate sauce ...*"
JH: "*Nah! (right right)* " (E5 2.32)

Datum 16 is an exclamation spoken by Jang Hansol as he responded to his wife's opinion about the taste of *ketoprak* that she ate for the first time. At that time, his wife said that the taste of *ketoprak* sauce was similar to the peanut sauce on the satay. Jang Hansol, who heard that, spontaneously said, "Nah!". "Nah!" is the interjection in English and Javanese. However, its function is very contrary. The word "Nah!" in English means "*no*". On the other hand, it means "*yes*" or "*agreed*" in Javanese. These two contradictory meanings can cause misunderstandings in the audience. They might think that Jang Hansol refutes the opinion of Jeannete, his wife, that ketoprak sauce is different from satay sauce. However, Jang Hansol's next explanation after saying "Nah!" shows that the sauces on the two foods are indeed

similar, so the audience might think that Jang Hansol agrees with what his wife said. This is what makes the exclamation sentence categorized as negative pragmatic transfer.

The ambiguity created by Jang Hansol in expressing exclamation is more or less influenced by his diverse language abilities. Apart from that, he has studied Indonesian and Javanese culture for a very long time. Plus, at that time he was in Indonesia, which further influenced him in using the local language. What Jang Hansol did was indeed contrary to English culture, but the impact was not that big because the person he was talking to really understood his background. Likewise for vlog viewers. They could find the moment interesting. Even for viewers who don't know Javanese, this can improve their understanding at the same time. So this can increase viewer engagement in Jang Hansol's vlog.

Interjection "Adhuh!"

In Jang Hansol's videos, there are utterances which contain exclamation with interjection "*adhuh!*". The researcher found that Jang Hansol did negative pragmatic transfer when he used it.

Datum 17

"S*o funny, right? adhuuh*" (E17 6.02)

Datum 18

"A*dhuuh so funny*" (E17 8.42)

Datum 19

"N*o more cave (…) adhuuh*" (E40 5.41)

Data 17, 18, and 19 are exclamation sentences expressed by Jang Hansol when he laughed for his friends' behavior. Data 17 and 18 were expressed when Jang Hansol and his friends arrived at Bali Airport. At that time, he burst out laughing when he saw Jeshua and Angel, his friends, who had difficulty pushing a suitcase trolley. Instead of going forward, the trolley turns right and left when moved. It became entertainment for Jang Hansol and his wife, who were behind their two friends. While Datum 19 was expressed by Jang Hansol when he went to the cave in Yogyakarta. At that time, he laughed at the resentment of his colleague due to the shoes he was wearing were broken with holes. It made his friend said, "*no more cave!*" to show his annoyance then Jang Hansol repeated what his friend said while laughing.

In both moments, Jang Hansol said the exclamation sentences with the interjection "*adhuh!*" which is an interjection of the Javanese language. Usually, Javanese native speakers say "*adhuh!*" when feeling in pain. However, this interjection also implies a feeling of swelling. One of them was felt by Jang Hansol when he saw the behavior of his friend who was entertaining him. He felt extraordinarily happy. Nevertheless, in English, also known Interjection "*Doh!*" whose pronunciation and form are almost the same as "*adhuh!*". However, the interjection "*Doh!*" implies the feeling of annoyance when something is wrong or regretful. Therefore, even though they have almost the same form, both cannot be used in the same situation. The exclamation sentence in Data 17-19 are very typical of Javanese, so native English speakers will find it difficult to understand the

message delivered in detail if the entire exclamation sentence does not accompany it. Therefore, this is included in the negative pragmatic transfer category.

Jang Hansol's exclamation phrase which reflects negative pragmatic transfer allows viewers of his vlog to have different interpretations. To viewers who understand Javanese, "*Adhuh*!" What Jang Hansol said showed that he did not expect his friend to act that silly, so he felt very amused. In other words, Jang Hansol gave up watching his friends' ridiculous things. On the other hand, for viewers who do not understand Javanese at all, they think Jang Hansol feels annoyed and disappointed to see what his friends are doing. These two different representations trigger misunderstandings about the word exclamation. However, Jang Hansol, who has Javanese language skills like a native speaker, is very likely to carry out negative pragmatic transfer. Therefore, it is important for someone to understand the cultural context of the interlocutor so that misunderstandings, especially due to pragmatic transfer, can be avoided.

Beyond that, Jang Hansol's expressions can be enjoyable for viewers who understand Javanese and English. They realized that Jang Hansol was combining the two languages. This uniqueness can provide freshness to the variety of content compared to other content. So this can increase viewer engagement in the vlog. Moreover, Jang Hansol often uses this greeting model in other videos. This shows Jang Hansol's characteristic in presenting his vlogs. Therefore, it is possible to find more examples of pragmatic transfers in Jang Hansol's vlogs.

Interjection "Wah!"

In Jang Hansol's videos, there is an utterance which contains exclamation with interjection "Wah!". The researcher found that Jang Hansol did negative pragmatic transfer when he used it.

Datum 20

"W*ah! So hard to eat like this*." (E21 19.55)

Datum 20 is an exclamation sentence by Jang Hansol because he had difficulty in doing floating breakfast with his wife in Bali. At that time, the board that held their food always swayed in the water, so it was quite difficult for them to enjoy their breakfast. Therefore, Jang Hansol spontaneously said the exclamation sentence with the interjection "Wah!". The interjection is almost the same as the interjection "Wow!" in English. Both are interjections to imply feelings of admiration, happiness, or surprise. However, in datum 20, Jang Hansol implied a feeling of annoyance because of floating breakfast which is his first experience. It turns out to be very incompatible with what he is expecting. The feeling is usually expressed with exclamation sentences that use the interjection "Argh!" as a form of feeling frustrated. Therefore, this is included in the negative pragmatic transfer.

Exclamation which shows negative pragmatic transfer can trigger misunderstandings in the audience because of the ambiguity of its meaning. Rather than showing feelings of annoyance, this interjection can be understood as a form of Jang Hansol's joy because it was his first time experiencing the sensation of eating while swimming. So this can cause confusion for viewers to give the right reaction when they see this moment. However, on the other hand, viewers can also

capture the uniqueness of Jang Hansol's language style, especially for those who understand Javanese and English. The influence of Javanese culture in Jang Hansol allows him to appear attractive but still original. This is what increases audience engagement in the content. Moreover, this pattern is often found in other moments that make Jang Hansol often carry out pragmatic transfers. Therefore, as viewers of Jang Hansol content, people are made aware to always understand the cultural context in communicating so that anything related to communication failure can be avoided.

2. The Function of Exclamations Uttered by Jang Hansol

This part provides the function of exclamations that Jang Hansol utters. The following table explains the exclamation functions and detailed interjection of each.

Table 3. The data of exclamation words and function

Function of Exclamation	Exclamation word
Expressive	*wow, oh, ah, oh, my God, what, adhuh, nah, hah*
Conative	*Sst*
Phatic	*he'eh*

a. Expressive

The exclamation with expressive function use vocal gestures as indicators of the speaker's emotional condition. It is subdivided into emotive and cognitive. Emotive interjections convey the speaker's feelings about the current emotions and sensations they are experiencing. Meanwhile, cognitive interjections refer to

statements that reflect the speaker's knowledge and thinking during speech. Both subcategories were found in his exclamation utterances by using several interjections. Each interjection with emotive function is explained in more detail below:

Interjection "Wow"

The interjection "wow" is used three times by Jang Hansol in his video series. One of his utterances using this interjection is "*Wow! They even have a save*" in episode 27 (2.20). The utterance expressed the emotions of Jang Hansol, who was amazed and happy when he saw the gazebo facilities at one of the vacation spots in Bali. In contrast to usual, the gazebo is equipped with a drawer of goods storage so that it is enough to help visitors who rest there. The expression of exclamations with interjection "wow" shows an expressive function because the interjection indicates emotions regarding the condition that Jang Hansol was feeling at that time. In more detail, the interjection "wow" is categorized as an emotive function because it describes Jang Hansol's surprised and happy feelings when he found out that each gazebo was equipped with a storage cupboard which was useful for visitors like him.

Interjection "Oh"

The interjection "Oh" is quite often used by Jang Hansol. One of the exclamation utterances using this interjection is "Oh! But it changed, I think." (E37 7.33). The interjection was used to show a surprised expression at something he saw at that time, it is the changes in the environment of his childhood home. Jang Hansol uses the interjection "oh" to show his surprised emotions after visiting the

neighborhood he lived in as a child. Now, after many years have passed, he has seen many changes. So there is a feeling of surprise and a little disappointment because his childhood environment can only be remembered in his memory. Therefore, these emotions make him use interjection as an emotive function.

Interjections "What" and "Oh, my God"

Jang Hansol expressed his exclamation speech using interjection "Oh, my God" to show his surprised expression. In his utterance, "What? Countdown? Oh, my God! (E15 7.32) ", Jang Hansol was surprised when he tried the sensation of eating at a height. There was a countdown before the place he sat was raised. This was not imagined before so that it made him express surprising emotions by uttering the interjections. What Jang Hansol expressed showed shock that triggered nervousness and fear because soon he would be pulled to a height to enjoy dinner. This is the emotion that Jang Hansol felt when that tense moment occurred. Therefore, the interjection has an emotive function.

Interjection "Wah"

Jang Hansol very often used interjection "Wah!" in presenting exclamations. One of them is a speech, "Wah! I think all of these two (very delicious)" (E38 10.31). The utterance expressed his pleasure in tasting Yogyakarta's food he tried with his wife. The exclamation utterance shows the emotive function because Jang Hansol said it right when he was enjoying typical Yogyakarta food. At that time, he felt happy emotions because Yogyakarta food

suited his taste. He showed it with the interjection "Wah!". Therefore, the interjection has an emotive function.

Interjection "Adhuh"

Interjection "*Adhuh*" is a Javanese interjection that used several times by Jang Hansol in his exclamation utterance. This interjection was used to express the feelings of his emotions that swell into something. One of the utterances is "A*dhuuh, so funny*" (E17 8.42). The utterance showed Jang Hansol's happiness while laughing at his colleague's funny behavior. Jang Hansol exclaimed the word "*Adhuh!*" shortly after seeing his friend's ridiculousness which made him feel entertained at that time. This is what makes the interjection "*Adhuh!*" have an emotive function because Jang Hansol uses it to show feelings of amusement and happiness when experiencing a funny moment with his friend.

Interjection "Ah"

In the Episode 21 video series, Jang Hansol used the interjection "Ah!" to show pain in his feet when hit by the table. The unexpected pain made Jang Hansol spontaneously say "Ah!". This makes the interjection "Ah!" has an emotive function because it shows Jang Hansol's emotions, namely the pain he felt when his foot hit the table.

In addition to the emotive function, a cognitive function is found in the exclamation uttered by Jang Hansol. The utterance uses interjections "Nah" and "Hah" are explained below:

Interjection "Nah!"

Jang Hansol performed utterances containing exclamation with the interjection "Nah!" in Episode 5. At that time, Jang Hansol listened to his wife's statement saying that the peanut sauce on *ketoprak* was similar to the peanut sauce on satay. After hearing that, Jang Hansol uttered the interjection "Nah!" as a form of agreement with his wife's opinion. Jang Hansol said the interjection was a cognitive function. This is because Jang Hansol has lived in Indonesia for a long time, so he has tasted many typical Indonesian foods such as *ketoprak* and satay. The flavors of these two foods are well understood. His knowledge about these two foods was much better than his wife, who first tried these two foods. Therefore, Jang Hansol uttered the interjection "Nah!" which shows a cognitive function in the exclamation sentence to reveal the speaker's mind and knowledge.

Interjection "Hah!"

Jang Hansol conducted a speech containing an exclamation with the interjection "Hah!" in Episode 5 when discussing Indonesian food. At that time, Jang Hansol wanted to explain the difference between peanut sauce in *ketoprak* and *gado-gado*. However, he wanted to confirm his wife's memory of the *gado-gado* they had eaten some time before. "Hah!" is an interjection uttered by Jang Hansol when his wife responded that she remembered *gado-gado*. Jang Hansol uttered the interjection "Hah!" as an initial sign before he explained the difference between the sauces on *ketoprak* and *gado-gado* to his wife. This shows that Jang Hansol's knowledge of these two foods is very good. This is because he often encountered these two foods when he was still living in Indonesia. Therefore, the exclamation

of Jang Hansol which contains the interjection "Hah!" has a cognitive function that shows Jang Hansol's knowledge of Indonesian food.

b. Conative

The conative function in the exclamation sentence means that the sentence is used to attract the other persons' attention. In Jang Hansol's utterances, an exclamation was found in Episode 14, which had that function. The exclamation was expressed using the "*Sstt!*" interjection. Jang Hansol used the interjection to ask his interlocutors to stop what he wanted to say. At that time, Jang Hansol was playing guessing games with his friends. One of his friend guessed correctly. Jang Hansol told her to be quiet, so the other did not hear the answer. In this moment it is clear that Jang Hansol uttered the interjection "*Sstt!*" as a conative function to get the attention of their friends and at the same time ask those who managed to answer the guess correctly to close their mouths, so that the answer is not known to other friends. The conative function in Jang Hansol's conversation with his friends creates a pleasant atmosphere between them.

c. Phatic

J: "*Singapore (sate) is like beef meat.*"
JH: "*He'eh*"
J: "*This one (Indonesian sate) is real meat*" (E3 7.46)

The phatic function in exclamation sentences is found in the utterance of Jang Hansol. Phatic function is usually marked as a communication builder. Exclamation sentences that contain this function used to build and maintain communication. In Episode 3, Jang Hansol said the exclamation sentence with the interjection "*He'eh*". He said the interjection when he listened to his wife's opinion

about comparing food in Indonesia and Singapore. The interjection shows that Jang Hansol fully listened to what his wife said. So his wife continued her argument in more detail because she felt heard and understood. This is the characteristic of the phatic function in communication, so that communication can run smoothly. Therefore, Jang Hansol uses these interjections so that communication, in this case discussing Indonesian and Singaporean food, between him and his wife can be enjoyable and run smoothly.

B. Discussion

This research highlights the types of pragmatic transfer and the function of exclamations that Jang Hansol utters. To clarify and answer the research questions, the researcher discusses them after presenting the findings in the previous section.

The first finding is the types of pragmatic transfer. The researcher found that Jang Hansol utilized positive pragmatic transfer dan negative pragmatic transfer in uttering exclamations. Both types of pragmatic transfer utilized by using several interjections. Jang Hansol did positive pragmatic transfer by using interjection "Wah!" and "Hah!". Meanwhile for negative pragmatic transfer, he used interjection "Oh!", "Nah!", "Adhuh!", and "Wah!". Moreover, the researcher also found that Jang Hansol's exclamations has different function. There are three functions of exclamation, namely expressive, conative, and phatic. All of those functions are found in Jang Hansol's exclamation utterances.

This research found positive and negative pragmatic transfer when Jang Hansol uttered English exclamation. Exclamation utterances contain Javanese

interjections. When there was a positive pragmatic transfer, Jang Hansol uttered an exclamation sentence with an interjection taken from Javanese whose function and context of its use are not much different from the interjection in English, such as *wah, oh*, and *ah*. Therefore, the message to be conveyed by Jang Hansol could be accepted by the interlocutors who did not master Javanese at all. This is under what was revealed by Hitorori (2017) that positive pragmatic transfers occur when there is a similarity of cultural and pragmatic aspects between L1 and L2 in language use (Oktarina & Haristiani, 2021).

The positive pragmatic transfer carried out by Jang Hansol influences the interpretation of the people he talks to and the viewers who watch his vlog. Most of the moments when Jang Hansol made this type of pragmatic transfer were when he showed his happiness about the things he experienced while in Indonesia. The close relationship between Jang Hansol and Indonesia, especially Javanese culture, is the main reason why he carried out a positive pragmatic transfer. For those who listen to his exclamation sentences, it can be seen that everything Jang Hansol expresses is something he truly feels. This sincerity increases the enthusiasm of his vlog viewers, especially those who have the same attachment as him. So it is not strange if the vlog he displays attracts the involvement of many viewers, especially Indonesian viewers. Apart from that, the communication he had with his interlocutor, especially his wife who did not speak Javanese, remained effective. Because exclamation is part of informal expressions, Jang Hansol certainly uses this expression with people who are already familiar with him. This allows the interlocutor to know Jang Hansol's cultural background. This expression is also

supported by other gestures that show Jang Hansol's true emotions. Therefore, positive pragmatic transfer continues to support effective communication between Jang Hansol and his interlocutor.

Jang Hansol also did negative pragmatic transfer. He used several interjections, such as *oh*, *nah*, *adhuh*, and *wah*. Each of them is used once, but *adhuh* is used three times. He did negative pragmatic transfer when he said the exclamation sentence in English but contained a Javanese interjection that is different from an English interjection. The difference can be seen from the interjection function contrary to the two languages or the absence of an equivalent in the target language. Oktarina and Haristiani (2021) explain that cultures that feel foreign to the target language can cause negative pragmatic transfers. Even so, the negative pragmatic transfer made by Jang Hansol did not necessarily cause misunderstanding when he expressed it to his wife, who did not master the Javanese language. This is supported by the Claim of žgarag and Pennington (2000) that negative pragmatic transfers do not necessarily lead to communication failure (Vasari, 2022).

However, the negative pragmatic transfer carried out by Jang Hansol had an impact on the interpretation of his vlog viewers. Most expressions containing this type contain interjections which result in ambiguity in the meaning of the message. There is even one finding that contains contradictory meanings. The multiple interpretations resulting from negative pragmatic transfer are based on the mixing of two cultures at once which actually have different contexts. This is a challenge for viewers who watch Jang Hansol's vlog, especially those who do not understand Javanese. However, it still has a good side. Jang Hansol's consistent language style

using a mixture of several languages makes the content much more interesting. Apart from that, through the phenomenon of negative pragmatic transfer, viewers are made aware that understanding and considering the nuances of intercultural communication in creating multilingual content is important.

The data in the findings of this study indicate that Jang Hansol did positive pragmatic transfers more often than negative pragmatic transfers. There are twelve data containing exclamation utterances in the findings. Even though the exclamation word that is transferred is less than the negative pragmatic transfer, namely only "Wah!" and "Hah!". Whereas in the negative pragmatic transfer, Jang Hansol did it six times but used more diverse exclamation word, such as "Oh!", "Nah!", "Adhuh!", and "Wah!". This can be caused by the speaker's difficulty finding an appropriate equivalent in the target language. It is different when Jang Hansol did positive pragmatic transfer using exclamation words which are commonly used in several languages, including Javanese. However, these two types of pragmatic transfers did not cause a communication failure for Jang Hansol because the other person understood his background.

In addition to discussing the type of pragmatic transfer, this research also discusses the functions of exclamation sentences spoken by Jang Hansol. In this discussion, the researcher used the theory of Ameka (2006) regarding the function of interjections. She used that theory because of the attachment of the relationship between interjection and exclamation, which is very close. The interjection is an important part of the exclamation sentence (Rett, 2011).

Exclamation function by Ameka (2006) consists of expressive, conative, and phatic functions. The expressive function is used as an indicator of the speaker's emotional condition. It is subdued as emotive and cognitive. Conative functions are addressed to the listeners to catch their attention. Phatic function is used to establish and maintain a communicative connection.

This research found the three types of exclamation functions in Jang Hansol's utterances. The first exclamation function is expressive. Expressive functions become the dominant function in the exclamation utterances of Jang Hansol. Nine of eleven exclamation words which have found in this research is included to expressive interjection. This function is divided into two, namely emotive and cognitive. Interjection with emotive function is more widely used than cognitive. Exclamation sentences that contain interjections with emotive functions were often said by Jang Hansol to express feelings of pleasure and amazement. Jang Hansol often felt this feeling because the video vlog recorded his return to Indonesia, the country he left 16 years after all this time. Therefore, there was lots of fun and exciting things he found. He and his wife also visited several cities in Indonesia and tried new things. He experienced many new experiences that impressed him. Therefore, the expressive function is dominant in the exclamation utterance of Jang Hansol.

The second function is conative found in the exclamation utterance of Jang Hansol. However, exclamation utterances that have this function are quite rarely found. In Jang Hansol's utterance, it is found an exclamation using the interjection "Sst" to catch others' attention. It is interesting because the interjection is commonly

used in any language, including Javanese and English. Therefore, the conative function is applied in Javanese and English.

The last exclamation function is the phatic function. This function also appears in the exclamation utterance of Jang Hansol. Like the conative function, the phatic function only sometimes appeared, not as many as expressive functions. Exclamation utterances by Jang Hansol which have this function tend to be unlikely like expressive functions. In some parts of the video, he used more "He'eh" interjections when chatting with his wife. That is because he often asked his wife's opinion about the things she met on vacation to Indonesia for the first time. Jang Hansol also often asked about his wife's differences with her home country, Singapore. Therefore, Jang Hansol often gave a response that functions as phatic to convince his wife that he listened, understood, and paid attention to what his wife said. In addition, the phatic function interjection provides comfort so that his wife could continue her explanation. It is in line with Malinowsky (1923) said that by using phatic expressions, communication, and interaction can run smoothly, relaxed, and harmoniously (Almukhtaromah, 2022).

In this research, it was found that Jang Hansol uttered exclamation sentences mostly to show expressive functions. Meanwhile, the conative and phatic functions appear only once. This was due to the many new experiences that Jang Hansol had while visiting Indonesia with his wife. There are many expressions of exclamation with interjections that show various expressions, most of which are dominated by Jang Hansol's emotional. The video series exhibited moment of longing, reminiscing, and heartening. Furthermore, Jang Hansol as an expressive man

supported him to show his feelings obviously to others. Therefore, expressive function is more dominant than other functions. However, the exclamation words used in these three functions are exclamation words from Javanese, English, and are acceptable in both languages. Therefore, this study shows that there is similarity in the function of acceptable word exclamations between the two languages.

To compare this research with previous research, researchers took other examples of pragmatic transfer research. However, because pragmatic transfer research on exclamation tends to be new, researchers are more concerned with the novelty and similarity of research focus. Research comes from Vasari (2022), one of the most recent researchers. She discusses pragmatic transfer in the refusal strategy choices of Hungarian EFL learners. She identified the types of pragmatic transfer using the discourse completion test (DCT). The results showed Hungarian EFL learners carried out positive and negative pragmatic transfer in choosing rejection strategies. The students carry out positive pragmatic transfer by using an indirect strategy, which is almost the same as native English speakers. However, negative pragmatic transfers are more often carried out by Hungarian EFL learners. They use very different rejection strategies compared to native English speakers. Hungarian EFL learners use more rejection strategies than native English speakers.

The researcher found differences between Vasari's research and her research. In this latest research, positive pragmatic transfer is more dominant than negative pragmatic transfer. The academic atmosphere that is the object of Vasari's research also makes negative pragmatic transfers much riskier than the negative pragmatic transfers carried out by Jang Hansol. This is because exclamation is part

of informal expressions. Apart from that, in several parts it was found in Vasari's research that the rejection strategies of Hungarian EFL learners were very different from those of English native speakers. These students made more subtle rejections compared to native English speakers who used criticism. The differences between the two seem very contrasting. Meanwhile, in this research, Jang Hansol more often carried out negative pragmatic transfers, which shows the ambiguity of the meaning of his exclamation. However, in both Vasari's research and this research, both objects carry out negative pragmatic transfer because of the cultural differences in the two languages they use. However, Hungarian students were only influenced by one culture, whereas Jang Hansol in this study was able to carry out pragmatic transfer because he was influenced by many cultures.

A previous study discusses the three exclamations of function by Ameka (2006). It was carried out by Tanjung et al. (2020). They examine the interjections function on Digital Comic webtoons. The object they studied was an English webtoon from 5 different genres, so they examined English Interjection. The result shows that expressive functions dominate the interjection on webtoon, followed by phatic and conative. This research shows the similar result that expressive function is more dominant than other functions. It is because the exclamation word has wider use in everyday conversation, such as wow and oh. However, this research still has difference with the previous research. In contrast to research conducted by Tanjung et al. (2020), this research discusses the exclamation function seen from the interjection of both English and Javanese. That is because the utterance of Jang

Hansol was found to be an interjection in both languages. Therefore, this research has wider result than the previous one.

Even though this research is newer than previous studies discussing pragmatic transfer, it cannot be denied that there are limitations. This research only focuses on Jang Hansol's speech in a video series on his YouTube channel. The scope of this research is very small because the sample used is small. As a corrective measure, the researcher suggests that future researchers examine how different interjections are perceived by viewers from different language backgrounds. In addition, research to explore the impact of pragmatic transfer on vlog content also still requires more attention from researchers in the future. In this way, research on pragmatic transfer will experience developments in the world of linguistics.

Shortly, this research observes pragmatic transfer in Jang Hansol's exclamation utterances in his vlog videos. Jang Hansol's attachment to Javanese culture caused him to carry out both positive pragmatic transfers and negative pragmatic transfers. In the vlog video showing his tour to Indonesia, Jang Hansol dominates the exclamation speech with positive pragmatic transfer. The interjections Jang Hansol chose in the exclamation were also varied, although "Wah!" to be the one that appears more often. These interjections have different functions. The researcher observed that Jang Hansol used these interjections as expressive, conative and phatic functions. Due to the vlog moments and Jang Hansol's personality, the interjections have more expressive functions than other functions.

Furthermore, this study informs readers about the phenomena of pragmatic transfer, which is common in daily life, particularly in a multicultural society like Indonesia. People's communication styles might be influenced by the diverse cultures in which they believe. Understanding someone's cultural and linguistic background may have a big influence on how well someone communicates. As a result, this research may be utilized as reflective material to constantly strive to grasp the cultural background of the person with whom we are conversing. Miscommunication is common, but if anticipatory efforts are taken from the outset, the advantages of communication may be maximized. This study also suggests that cross-language communication enables communicators to recognize existing cultural variety, both their own and that of others.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter explains the conclusions of the findings and discussions of the previous chapter. Furthermore, the researcher also presents suggestions for the further research related to this topic.

A. Conclusion

The researcher concludes that Javanese pragmatic transfer happened when Jang Hansol uttered an exclamation in English. This research found that pragmatic transfer could happen not only between the mother tongue and foreign language but also between two foreign languages. In his utterance, it is found both positive and negative pragmatic transfer. The positive pragmatic transfer happened when Jang Hansol used Javanese interjection to create an English exclamation. Due to the similarity of the interjection in both languages, there is no different meaning. Therefore, the interlocutor still understands the message.

On the other hand, Jang Hansol did a negative pragmatic transfer which provoked a different meaning. He used Javanese interjection to create English exclamation, but the interjection is different between those two languages. It could cause communication failure if the interlocutor did not understand the background of Jang Hansol. However, there is no misunderstanding because the interlocutor knew well that Jang Hansol has lived in Java for a long time. It is known that both types of pragmatic transfer did not cause problems and still made the communication run smoothly. Therefore, it is important to have cultural background knowledge and mastery of the context when communicating. It can

facilitate someone to create effective communication, even when pragmatic transfer occurs.

This research on pragmatic transfer contributes to readers regarding the phenomenon of pragmatic transfer which is easily found in everyday life, especially in areas with cultural diversity. This research can also be a reflection to always try to understand the cultural background of the person we are talking to. Apart from that, this research also provides the implication that cross-language communication allows communicators to appreciate existing cultural diversity, both their own and other people's cultures.

In Jang Hansol's exclamation utterances, the researcher found all three functions of exclamation. Among expressive, conative, and phatic, Jang Hansol mostly used exclamation to show expressive function. It is because the video series that he has been taking is showing his journey to Indonesia with his wife. He did many things that brought him full of happiness. Therefore, exclamations as expressive functions are more dominant than others. Nonetheless, exclamations as conative and phatic are quite useful for Jang Hansol to build good and effective communication with his various partners.

In addition, the interjections used in Jang Hansol's exclamation expressions show informal expressions. It can be seen from Jang Hansol's vlogging style and the content he brings about his personal life, especially the content that is the object of this research. Jang Hansol's feelings and emotions greatly influence the expression of his interjections. That is what causes Jang Hansol to use interjections more as an expressive function. These expressions look very natural because Jang

Hansol says them without trying too hard. Everything was said spontaneously. So that the audience who sees it can feel sincere and genuine. Therefore, it is not surprising that the content attracts a lot of audience interest and increases their engagement.

All in all, this research discusses language phenomena that are often found in everyday life, but which are often still foreign to some people. Through this research, people are convinced and aware of the importance of context and cultural background knowledge to support successful communication. Considering this, this research is important to study and study more deeply. By doing this, developments in the field of linguistics and communication are guaranteed to reach a better level.

B. Suggestion

Research on the pragmatic transfer of exclamation can be further researched. It tends to be a new topic to research for undergraduate students. The next researcher may explore pragmatic transfer between multiple languages, especially in regions with rich linguistic diversity. Investigating how individuals navigate and adapt their language use in multilingual contexts can provide valuable insights into intercultural communication. The next researchers may also adopt different methods, such as tests and interviews. It will enable them to understand the social and cultural factors that influence language choices and pragmatic transfer. Moreover, it will have more variety and results, like the socio-pragmatic and pragma-linguistic transfer the participant has. Therefore, the result will get better findings from this research. Apart from that, further pragmatic transfer research can carry out comparative analysis in various communication media.

Researchers can explore differences in language use and pragmatic transfer between oral communication, written communication, and online content creation, such as vlogs, social media, or forums.

Moreover, future researchers could consider how cultural context impacts pragmatic transfer. They can investigate how individuals adapt their language use when communicating with people from different cultural backgrounds, both online and offline. Development in the world of education is also needed. Future researchers could explore how research on pragmatic transfer can inform language teaching and learning. They can investigate how understanding the challenges and strategies associated with pragmatic transfer can benefit language learners and educators.

Because this research used a qualitative approach, further researchers can develop a quantitative approach. This is so that the results of the research can complement the findings carried out using a qualitative approach. Additionally, it can involve analyzing large data sets to identify patterns and trends in pragmatic transfer.

The weakness of this research is the unavailability of subtitles in the video series as the object of this research. It affected the length of time the researcher needed to collect the data. Therefore, the researcher suggests the next researcher who will use video content as the document to choose the videos only with subtitles, especially with transcription. It can significantly simplify data collection and analysis, leading to a more efficient research process. Apart from that, the changing

nature of language can also influence the results of this research in the future. Therefore, future researchers could conduct longitudinal studies to observe changes in pragmatic transfer patterns over time. It can provide insight into how individuals adapt their language use as they become more proficient in a second language.

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CURRICULUM VITAE

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