

THE FORM AND FUNCTION OF THE PHATIC COMMUNION IN PALEMBANG LANGUAGE

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Submitted: 2021-06-02, Reviewed: 2021-06-10, Accepted: 2021-07-27

DOI: 10.22216/jcc.2021.v6i2.289 URL: <http://dx.doi.org/10.22216/jcc.2021.v6i2.289>

Abstract

As a means of communication, the Palembang language certainly has phatic communion as well as other languages. This study aims to describe the form and function of phatic communion in Palembang. This research is a descriptive study. The object of this research is the phatic communion in Palembang language utterances. The data were collected using listening techniques and recording speeches containing phatic phrases. Data are classified and analyzed based on the form and function of phatic expressions. Based on the results of observations and data analysis, 16 phatic phrases are used in Palembang language utterances. The sixteen utterances are in the form of phatic particles, phatic words, and phatic phrases. The function of the Palembang language phatic communion, namely to start a conversation or get the listener's attention; expresses disappointment, pique, disbelief, amazement; confirms justification /argumentation; express personal closeness; refine requests; maintaining and ending conversations, etc.

Key words: *Phatic Communion, Form of Phatic, Function of Phatic, Palembang Language*

Abstrak

Sebagai alat komunikasi, bahasa Palembang tentu memiliki persekutuan fatis seperti halnya bahasa-bahasa lainnya. Penelitian ini bertujuan untuk mendeskripsikan bentuk dan fungsi persekutuan fatis di Palembang. Penelitian ini merupakan penelitian deskriptif. Objek penelitian ini adalah komuni fatis dalam tuturan bahasa Palembang. Pengumpulan data dilakukan dengan teknik mendengarkan dan merekam pidato yang mengandung frase fatis. Data diklasifikasikan dan dianalisis berdasarkan bentuk dan fungsi ekspresi fatis. Berdasarkan hasil observasi dan analisis data, terdapat 16 frasa fatis yang digunakan dalam tuturan bahasa Palembang. Keenam belas tuturan tersebut berupa partikel fatis, kata fatis, dan frasa fatis. Fungsi komuni fatis bahasa Palembang yaitu memulai percakapan atau menarik perhatian pendengar; mengungkapkan kekecewaan, kekesalan, ketidakpercayaan, keheranan; menegaskan justifikasi/argumentasi; mengungkapkan kedekatan pribadi; memperbaiki permintaan; mempertahankan dan mengakhiri percakapan, dll.

Kata kunci: *Persekutuan Fatis, Bentuk Fatik, Fungsi Fatik, Bahasa Palembang*

INTRODUCTION

Language is the main means by which humans express their thoughts and feelings when communicating, both in writing and orally. According to Buehler (Darmojuwono and Budiman, 2014) one of the functions of language is an expressive function, namely the relationship between language symbols and language users or speakers; language is used to express things related to the speaker.

The symbols of this language are in the form of particles, words, phrases, and sentences that have certain meanings.

When communicating, a person often uses certain words to express their thoughts, feelings, and attitudes towards the interlocutor. Expressions of the speaker's thoughts, feelings, and attitudes which are manifested in the form of particles, words or phrases. The particles, words, or phrases that

are used to express a speaker's thoughts, feelings and attitudes are called phatic communion. Phatic communion are language expressions in the form of particles, words, phrases, or phatic mixtures that a person uses when starting a conversation, maintaining a conversation, or ending a conversation. The phatic communion of each language or dialect can have a different form and function. Crystal (1998) suggests that groups of phatic words in each region have different forms.

Palembang people use Palembang language as their daily language of communication in non-formal situations. Palembang language is the lingua franca for several dialects in South Sumatera. Palembang language is known as *Baso Pelembang Sari-Sari*. *Baso Pelembang Sari-Sari* is a dialect of Malay which is commonly used in Palembang (Voorhoeve quoted by Dunggio et. al., 1983).

As a means of communication, the Palembang language certainly has phatic communion as well as other languages. In their daily language activities, the people of Palembang use phatic phrases to start, maintain, or end conversations. Phatic communion in the Palembang language that are used can be in the form of particles, words, or phrases. These phatic phrases have different functions and meanings.

Research on this phatic expression has been conducted by several people before. First, Nasution (2017) conducted a study on the "*Bentuk Fatis Bahasa Lampung*" which shows that there are three phatic forms in the Lampung language. First, a phatic form that changes sound according to regional dialects. Second, the phatic form which is only used in the Lampung language. Third, the phatic form used in Lampung and Indonesian. The fatis form used in Lampung or Indonesian does not change its meaning and function. The phatic functions in the Lampung language are affirmation,

command, invitation, awe, and surprise. The phatic form is in the form of particles, words, and phatic alloys.

Second, Purwaningrum (2018) wrote a research article on "*Ungkapan Fatis pada Dialog dalam Buku Koala Kumal Karya Raditya Dika*". Based on the results of this study, it is known that there are three forms of phatic expression, namely particles, words and phrases. The purpose of using phatic phrases is to initiate, defend and strengthen speech. Phatic expressions in the form of particles are the most dominant in speech.

Third, Pratiwi and Agustina(2019) also wrote a research article on "*Kategori Fatis dalam Novel Dilan 1990 Karya Pidi Baiq*". The results of this study are twofold, namely the form and function of the phatic category. First, there are four forms of phatic category, namely particle phatic, word phatic, phrase phatic, and phatic compound. Second, there are nine functions of the phatic category, namely: (1) to emphasize a sense of rejection, certainty, proof, reason, invitation, and simple (just emphasis); (2) starting or ending a conversation; (3) refine orders; (4) requesting approval; (5) as an affirmation; (6) confirms the speech partner's statement; (7) giving approval; (8) after getting something from the speech partner; and (9) replaces the question word 'why'.

In previous research, the research objective was to describe the form and function of phatic phrases in communication activities in Lampung language and conversations contained in fiction novels. In this study, the researcher attempted to describe the form and function of phatic communion used in Palembang language utterances. This is the reason for researchers to analyze in more depth the form and function of phatic communion in the Palembang language utterances.

Literature Review

Phatic Communion

Many scholars have defined phatic phrases or categories, some of which are as follows. First, Kridalaksana (quotes by Purwaningrum, 2018) defines phatic phrases or categories as expressions or categories whose duties are to initiate, maintain, and emphasize communication between speakers and speakers generally used in informal speech. Second, Sentf (2009), said that a group of phatic words is a type of speech that can strengthen communication. Then, Nasution (2017) defines that the word phatic is used to create bonds between speakers in communicating to make the atmosphere more familiar and relaxed.

From these definitions, it can be concluded that phatic phrases or categories are expressions or categories used in speech to initiate, maintain, emphasize communication so that social relations between speakers and listeners become more intimate so that communication activities become closer. From that definition, it is known that phatic phrases have a specific function in communication activities.

Malinowski, Laver (Nasution, 2017), Sentf (2009), Jakobsonin (Darmojuwono & Budiman, 2014), and Nasution (2017) posited that the function of phatic communion is to (a) facilitate communication; (b) build and unite interpersonal relationships in speakers and speakers; (c) convey the meaning in accordance with a particular social function and purpose; (d) the phatic expression used by speakers is a form of social bonding that will get a quick response from the speaker; (e) maintaining communication between speakers and speakers; (f) emphasize speech so that it makes it easier for listeners to understand the speaker's intentions.

Purwaningrum (2018) summarizes some of the characteristics of phatic phrases based

on the opinions of Jakobson and Leech, namely as follows.

- a) The expressions used to initiate and end communications;
- b) An expression used to maintain or strengthen communication;
- c) An expression used to attract and keep the attention of the interlocutor or listener;
- d) An expression used to ensure the communication channel continues to function;
- e) The phrase used to maintain good social relations between speakers and listeners, one of which is by conveying small talk;
- f) An expression used to keep communication continuous.

Phatic communion can be found at the beginning, middle, or end of speech sentences. Kridalaksana(1999) classifies phatic phrases into three categories, namely phatic particles, phatic words, and phatic phrases. So, another characteristic of phatic expressions is that they can be in the form of particles, words, or phrases that are used at the beginning, middle or end of a sentence.

Palembang Language

Palembang language is the language used by the people of Palembang in their daily communication activities. Palembang language is called *Baso Palembang*. *Baso Palembang* is one of the Malay dialects spoken in South Sumatra, especially the city of Palembang. *Baso Palembang* has two levels, namely the *Baso Palembang Alus* and *Baso Palembang Sari-Sari*.

Baso Palembang Alus is the Palembang language used by parents or community leaders at traditional events, such as weddings, births, etc. *Baso Palembang Sari-Sari* is Palembang language which is used in everyday conversation (Dunggio et. al., 1983)

In this study, researchers observed and analyzed the phatic communion which contained in the daily Palembang Language speech. This is because phatic communion appear in informal conversations as a form of expression to build relaxed and intimate situations, as well as express and strengthen the relationship between speaker and listeners in conversation

METHOD OF RESEARCH

This research is descriptive research. Descriptive research is research that aims to describe phenomena that occur in a certain area by classifying data based on type, nature, or condition and then formulating conclusions (Arikunto, 2010). The data in this study are phatic expressions used in Palembang language speech. Informants in this study were teachers who were speakers of *Baso Palembang Sari-Sari*. Informants are male and female aged 30-45 years. Informants use *Baso Palembang Sari-Sari* in their daily informal communication activities. Data collection techniques used are listening and taking notes. The

researcher listened to the speech in the *Baso Palembang Sari-Sari* by the informant. Then, the researcher recorded the utterances containing phatic expressions.

Speech data containing phatic expressions were then analyzed using a descriptive approach. First, the phatic expression data obtained were classified into shapes, namely particles, words, and phrases (Kridalaksana, 1999). Second, identify the function of phatic expressions based on the context of the speech. Then, describe the forms and functions of expressions and conclude the forms and functions of phatic expressions used in the *Baso Palembang*.

DISCUSSION / RESEARCH FINDING

Based on the data that has been collected and the classification process, the researcher found 16 phatic communion used in daily Palembang language. The phatic communion is categorized into three forms of phatic communion, namely: 8 phatic expressions in the form of particles; 4 phatic expressions in the form of words; 4 phatic phrases in the form of phrases.

Tabel 1. The Phatic Communion in Palembang Language

Form of Phatic	Phatic Communion	Fungsi Ungkapan Fatis
Partikel	<i>Ai</i>	Expressing disappointment / regret
	<i>Dah/Dem</i>	End / conclude the conversation
	<i>La</i>	Confirming the statement; maintain conversation topics to stay on the go; confirms the justification/ argumentation of the statement; end the conversation
	<i>Neh</i>	Distract speech partners on the next topic; blame the statement of the listener
	<i>Peh</i>	Affirming the invitation or speech of the directive
	<i>O</i>	Confirming the speaker's understanding or agreement of the interlocutor
	<i>Oi</i>	Requesting / attracting the attention of the speech partner/listeners; Shows personal closeness between speaker and listener; smooth requests or pleas
Kata	<i>Aidah/ Aidem</i>	Emphasizes feelings of disappointment or annoyance
	<i>Mada'i</i>	Expressing doubt / disbelief

	<i>Nian</i>	Confirming the statement; states the superlative form; initiating doubt/ distrust questions
Frasa	<i>Ya Salam/ Ya Saman/ Ya Cacam</i>	Expressing resentment, impatience, disbelief, or amazement
	<i>Waya-Waya</i>	Expressing doubt or rejection, underestimate something

The function of these phatic phrases can be observed from the following narrative quotes.
Phatic Particles: *Ai, Dah / Dem, La, Neh, Peh, O, Oi*

Phatic particles *Ai* are pronounced at the beginning of the speech. In speech, the phatic particle *Ai* functions to express disappointment.

- (1) *Ai..men tau Sudirman macet, aku tadi pacak muter balek lewat Merdeka*
(Ai... If I know Sudirman is stuck, I can turn around via Merdeka earlier)

In the speech (1), the phatic particle *Ai* functions to express the speaker's disappointment and regret when he is trapped in a traffic jam.

Phatic particles *Dah/Dem* have a meaning *already* or *done*. Usually used at the beginning of the speech.

- (2) *Dah, jangan mak itu lagi yo!*
(Fine, don't be like that again huh!)
- (3) *Dem, kalu itu dak pacak. Ejoke yang lain bae.*
(Fine, if that won't work. Just do something else)

In utterances (2) and (3), phatic particles *dah/dem* serves to end a conversation or conclude information from the conversation.

The phatic particle *La* can mean already, so have or may not have any meaning. This phatic particle is used at the beginning of the speech.

- (4) *La lamo nian dio tu dak pegi ke kampus.*
(It's been a long time, she didn't come to campus)

In speech (4), the phatic particle *la* functions to confirm information that the person being talked about has not come to campus for a long time.

- (5) *La sudah galo, yo..kamu ngisi materi di elearning?*
(That's all, huh .. did you fill in the elearning material?)

In the speech (5) particle *La* functions to emphasize the speech of the question that the interlocutor has completed the elearning.

- (6) *La, cakmano kalau sudah telambat, masih biso dak?*
(So, what if it's too late, still can't?)

In speech (6), the phatic particle *la* functions to maintain the conversation and express doubts and confirm information in the previous speech.

- (7) *La, kan sudah dikasih tau men minggu ni lebor.*
(Well, I was told that this week is off.)

- (8) *Dem-dem la, jangan banyak rasan*
(Never mind, don't complain too much)

In speeches (4), (5), and (6), particle *la* functions to confirm information in previous speeches and maintain conversation by opening questions related to previous information. The function of the phatic particle *la* is in accordance with the characteristics of the phatic expression put forward by Jakobson (quoted by Purwaningrum 2018), which is an expression used to keep communication

sustainable. In speech (7), it is the phatic particle that serves to confirm the justification of information that the speaker has conveyed to the previous speech opponent or emphasizes the proof of previous information. In speech (8), particle *la* has the function of affirming to end the conversation.

Phatic particles *Neh* are the same as phatic phrases *nah*. The function of this phatic particle is to divert the attention of the interlocutor to the next topic of speech. Kridalaksana (1999) argues that the phatic expression now functions to ask speech partners to shift their attention to others.

- (9) *Neh...sudah tevalidasi nilainyo. Dak biso diperbaiki lagi.*

(Neh... grade has been validated. It can't be improved anymore.)

- (10) *Neh kau, ngapo biso teledor cak itu?*

(So you ... why can you be careless like that?)

In speech (9), the speaker diverts the opponent's request by providing information that the value cannot be corrected because it has been validated. In speech (10), the speaker blames listeners for his negligence.

Phatic particles *Peh* means *come on* or *lets go*. Phatic particles *peh* can be used at the beginning of a speech or at the end of a speech.

- (11) *Peh, kito sepedaan minggu besok!*

(Come on, let's go cycling on the weekend!)

- (12) *Kito gaweke sekarang bae, peh...*

(Let's just do it now, come on!)

In utterances (11) and (12), phatic particles *peh* serves to invite the interlocutor to imperative speech.

Phatic particles *O* has no meaning, but this particle serves to express that the listener has understood the meaning of the speech and to keep the conversation going.

- (13) *O...jadi proposal tu harus diserahke dua minggu sebelum pelaksanaan kegiatan.*

(O.... So the proposal must be submitted two weeks before the implementation of the activity)

In speech (13), listeners understand the meaning of the speech that proposals are submitted two weeks before the activity is carried out and try to maintain the conversation topic.

Phatic particle *Oi* means *hi*. This particle is used at the beginning of the speech or at the end of the speech. This particle is used in speech between speakers and listeners who already have personal closeness, such as close friends or friends of the same age.

- (14) *Oi...maknano pengabdian kito, nak kemano?*

(Hey, how are our community service, where are we going?)

- (15) *Kalu nak pengabdian,melok oi...*

(If you want to do community service, let me in, please ...)

In speech (14), phatic particle *Oi* functions to call or ask the opponent's attention. In speech (15), phatic particle *Oi* functions to smooth requests to speech partners.

Phatic Words: *Aidah/Aidem, Mada'i, Nian*

Phatic word *Aidah/aidem* has no meaning in Indonesian. This phatic word is pronounced at the beginning of the speech. This phatic word serves to express disappointment or resentment with something.

- (16) **Aidah, budak itu la dikasih tau minggu ini elearning, tapi masih bentanyo teros.**
(Aidah, he is already known, this week is elearning, but still asks questions)
- (17) **Aidem, apes nian aku keno razia tadi pagi**
(Aidem, damn it, I was caught in the traffic raid this morning)

Phatic word **Mada'i** mean is *really*. A phatic word that is spoken to initiate a statement or question in a speech. Phatic word **mada'i** serves to emphasize a sense of distrust or disbelief in the news or information heard in speech.

- (18) **Mada'i kito dak pacak? wong lain bae pacak.**
(Really, we can't? While others can)
- (19) **Mada'i?**
(Is it true?)

Phatic word **Nian** is most often used in Palembang language utterances. **Nian** can be *true* or *very* or *most*. The word phatic nian is used for statements; for the superlative form statement, to initiate a question of disbelief. The word **nian** comes after the word that is emphasized.

- (20) **Bener nian uji kau, Ti. Kito libur hari Sabtu agek.**
(Did you say is true, Ti. We're off, this Saturday)
- (21) **Lemak nian, oi..Pindang gabus di belakang kampus....**
(It's very delicious, oi ... pindang gabus behind campus)

- (22) **Cantek nian, gades ini. Pagi-pagi, la be-make up-an...**
(So beautiful, this girl. Early in the morning, already put on makeup ...)
- (23) **Nian apo, minggu ini ado libur tejepit?**
(Really, this week there is a pinched holiday?)
- (24) **Jangan nian, kau turuti kendak dio.**
(Never, you obey his wishes.)

Phatic Phrase: **Ya Salam/ Ya Saman/ Ya Cacam, Waya-Waya**

Phatic phrases *ya salam*, *ya saman*, *ya cacam* are similar with phrase *ya ampun* or *oh my God* in Indonesian. This phatic phrase serves to express disbelief and amazement. This phatic phrase is pronounced at the beginning of the speech.

- (25) **Ya salam, cepet nian kau ngaweke KUIS ini?**
(Ya salam, how quickly you do this QUIZ?)
- (26) **Ya saman, cantik nian uni sikok ini!**
(Yes saman, so beautiful, this one sister!)
- (27) **Ya cacam, lemak nian pempeknyo.**
(Yacacam, how delicious this pempek)

Phatic phrases **waya-way** means *only* or *just*. Phrase **waya-way** used to express criticism or criticism of statements that are heard. This phatic phrase is also used to initiate statements that are underestimate something.

- (28) *Waya-waya mak itu bae banyak nian aturan!*
(Its just like that, there are lots of rules)
- (29) *Waya-waya beli masker bae dak pacak.*
(You can't just buy a mask)

In Baso Palembang Sari-Sari's speech, the most frequently used form of phatic expression is particle phatic. Similarly, the results of research by S, Novia Kusuma, Ningsih dan Gunawan, (2020), which show that in the Rambah Malay language, particle form phatic is the dominant phatic form used. Phatic particles are widely used at the beginning of speech, namely particles *ai*, *dah/dem*, *la*, *neh*, and *peh* while the phatic particle *oi* is spoken at the end.

The word phatic is always used at the beginning of the speech. The words phatis *nian* and *mada'i* which are located at the beginning of the speech are markers of question utterances that function to doubt the speech conveyed by the interlocutor. Word phatic *nian* can also be placed in the middle of the speech or at the end of the speech. The function of phatic *nian* in the middle or end of speech is to emphasize the meaning of the previous word, as seen in utterances 20, 21, 22, and 24.

Phatic phrases in the speech of Baso Palembang Sari-Sari are always placed at the beginning of the speech. The phatic phrase *waya-waya* in speech 29, also functions as a marker of impoliteness which has the meaning of 'to underestimate'. Such as research by Rahardi et.al. (2014) which suggests that the category of phatic *halah* in Javanese serves as a marker of impoliteness that aims to 'underestimate'. Some particles can undergo a morphological process, namely repetition. The phatic particle *dem* can experience repetition, as seen in speech 8. In speech 8, the phatic particle *dem* changes its shape from the

phatic particle to a phatic phrase after being combined with the phatic particle *la*, namely *dem-dem la*. The phatic phrase serves to refute the statement of reasons for the interlocutor. In addition to the particle phatic *dem*, the word phatic *nian* undergoes repetition to become *nian-nian* and gets the affix *-an* to become *nianan*. The function of the phrase phatic *nian-nian* and the word phatic *nianan* in the speech of Baso Palembang Sari-Sari is to emphasize the truth of the speech that has been conveyed or to convince the interlocutor.

So, the phatic expression used in Baso Palembang Sari-Sari has the form of particles, words, and phrases. Phatic expressions can be located at the beginning, middle, and end of the speech. Phatic expressions can also undergo morphological processes, such as repetition and affixation. In addition, Baso Palembang's phatic expression can also function as a marker of question speech and a marker of language impoliteness.

CONCLUSION

Based on this discussion, it is known that in Palembang language conversations, speakers use several forms of phatic communion. The phatic communion is in the form of particles, words and phrases. Phatic communion in the form of particles have eight forms, namely *ai*, *dah/dem*, *la*, *neh*, *peh*, *o*, and *oi*. Phatic communion in the form of words have four forms, namely *aidah/aidem*, *mada'i*, and *nian*. Phatic communion in the form of phrases have four forms, namely *ya salam/ ya saman/ ya cacam* and *waya-waya*.

Those phatic communion has certain functions in conversation. Some of the functions of the phatic expression include: a) affirming the statement; maintaining conversation and communication; express personal closeness between speakers; smooth requests; confirms the justification

of statements/ proofs; distract the other person; blaming the interlocutor; attract the attention of the interlocutor and invite/influence the interlocutor; express approval or understanding of the information conveyed by the interlocutor; express disappointment, resentment and regret; states the superlative form; express distrust or doubt; and expressing suspicion or rejection of something.

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