

# PHATIC COMMUNICATION IN THE CONTEXT OF CASUAL CONVERSATION OF SIKKA PEOPLE IN WOLOMOTONG VILLAGE

## KOMUNIKASI FATIS DALAM KONTEKS PERCAKAPAN SANTAI MASYARAKAT SIKKA DI DESA WOLOMOTONG

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### Abstract

*This study aims to describe Phatic Communication in The Context of Casual Conversation of Sikka People in Wolomotong Village. This research used descriptive qualitative analysis method. The object of this research is the phatic communication in Wolomotong Village. The result show that Phatic Communication of Sikka People in Wolomotong Village is divided into several types i.e. greeting to break the silence, joking to creating harmony and comfort, requesting, satire, and making a small talk. From the result show that type of phatic communication that is often used by the people of Wolomotong Village to interact everyday is greeting. These types respectively serve the functions of expressing solidarity, friendship and creating harmony and comfort in Wolomotong Village.*

**Keywords:** *Form of phatic, function of phatic communication, phatic communication,*

### Abstrak

*Penelitian ini bertujuan untuk mendeskripsikan Komunikasi Fatis dalam Konteks Percakapan Santai Masyarakat Sikka di Desa Wolomotong. Penelitian ini menggunakan metode analisis deskriptif kualitatif. Objek penelitian ini adalah komunikasi fatis masyarakat di Desa Wolomotong. Hasil penelitian menunjukkan bahwa Komunikasi Fatis Masyarakat Sikka di Desa Wolomotong terbagi menjadi beberapa jenis yaitu menyapa untuk memecah keheningan, bercanda untuk menciptakan keharmonisan dan kenyamanan, meminta, menyindir, dan berbasa-basi. Dari hasil penelitian menunjukkan bahwa jenis komunikasi fatis yang sering digunakan oleh masyarakat Desa Wolomotong dalam berinteraksi sehari-hari adalah sapaan. Tipe-tipe tersebut masing-masing memiliki fungsi untuk mengekspresikan solidaritas, persahabatan, dan menciptakan kerukunan dan kenyamanan di Desa Wolomotong.*

**Kata kunci:** *bentuk komunikasi fatis, fungsi komunikasi fatis, komunikasi fatis*

### Introduction

Language, which is a fundamental element in human life, has gone hand in hand with the development of a civilization. It can be said that language is one of the witnesses of how its users develop over time.

Therefore, language use is a social activity or product. Language takes its role as a tool to transmit the information that the speaker wants. According to Sumarsono (2010) in Mawadda (2021) says, as a social product or cultural product, of course language is a container of social aspirations, activities and

behavior of the community, a container of cultural revelations including technology created by the language-using community. In addition, as a cultural product, language contains the values of the speaking community. In the dimension of social communication, politeness norms are understood differently by language users. This is closely related to their cultural background. As a result, humans as language owners use language differently in formal or casual contexts. Holmes (2013;275) in Thamrin (2020) suggests six 'functions of speech' that accommodate communication between speakers in certain communication events, namely expressive functions, directive functions, referential functions, metalinguistic functions, poetic functions and phatic functions. As one of the six 'functions of speech' the phatic function is seen as equally important as the other functions in the realm of sociolinguistics. This is a consequence of its uniqueness and speciality. According to Wardhaugh (2006;284) in Mawadda (2021), said "As soon as we look closely at conversation in general, we see that it involves much more than using language to state propositions or convey facts. It can be interpreted that language in social institutions can be used as a tool to the complexity and uniqueness of a particular language-using community, which

is closely related to the background and culture of that community.

In the context of phatic communication, Wardhaugh continues that humans use certain utterances not to explain the content of the propositions spoken, but rather to show affective value where it is an indicator that someone has a desire to talk to others and ensure that the communication channel can be opened or kept open. In addition, utterances in phatic communication do not actually communicate anything, which is more aimed at ensuring that the communication event remains and continues to take place. Holmes (2013; 275) in Thamrin (2020) adds, "Phatic communication conveys affective or social messages rather than referential messages. One insight provided by sociolinguists is that language is not only used to convey referential information, but also expresses information about social relations."From the above opinions, it can be concluded that in fact, the utterances contained in phatic communication do not inform anything, but are used as a means to 'break the silence' and strengthen and maintain social relations between speakers. Given the uniqueness and intricacy of each language as well as the social and cultural background behind it, the phatic communication patterns of regional languages, especially Sikka language, are

interesting to be examined scientifically further. Malinowski in Wardhaugh (2006;286) adds that 'a phatic communion is a type of speech in which the bond of union is created through the exchange of words. In such a communion, words do not convey meaning. Rather, 'they fulfill a social function, and that is their primary purpose. It can be concluded that experts place phatic communication to fulfill its social function. It is interesting to learn more about phatic communication when this type of communication is analyzed according to the context of a particular language-speaking society and a particular community.

The recent studies had analyzed Phatic Communication as follows (1) Temmy thamrin (2020) the cultural value of phatic communication in minangkabau society. This research is descriptive qualitative research which used the socio-pragmatics approach. The result shows that Phatic communication occurs for in formal or informal situation and the relationship between the participants can be intimate or distant. (2) Yeni Ernawati (2021) The Form And Function of The Phatic Communion in Palembang Language. This research is a descriptive study. The object of this research is the phatic communion in Palembang language utterances. The result show that 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. (3). Hazma, Sri Nur Yuliyawati (2019). Phatic Category as an Affirmation in the Speech of Bangka Malay Language. The results of this study will be the basis for the next reseach about how the characteristics and patterns of Fatis forms can determine meaning based on the Fatis forms position. (4). Maruli Situmorang (2017). Phatic Expression in Daily Conversation at Pt.Smoe Indonesia: A Discourse Analysis. Qualititative method was employed to analyze utterances in daily conversations of employees at PT SMOE Indonesia. The result found that 85% phatic expressions used are otheroriented type which means employees tend to give special attention for other. (5). Sakinah Mawadda (2020) Phatic Communion as A Unifier as Portrayed in 'Wonder. This study aims to see how phatic communication acts as a unifier for Auggie by scrutinizing the types and the functions of phatic communication in his social life. The result show that 1) the types of expressions serving as phatic communication in Wonder are divided into greeting, making small talk, agreeing on something and joking, and 2) the functions of the phatic expressions are to express solidarity and friendship and to create harmony and comfort.

Referring to previous research, a scientific examination of the form and function of phatic communication in the perspective of casual conversation of Sikka people is considered important in an effort to show the uniqueness and distinctive features of Sikka people and also to examine the philosophical historical side in the pattern of use of phatic communication. This research reviews in depth the phatic communication patterns as politeness markers and identity markers in the context of social communication from the perspective of Sikka people in Wolomotong village. This research is very important to be realized, in order to show the uniqueness of Sikka people's language, especially in phatic communication which if examined further is very loaded with a philosophy of life and becomes a marker of politeness in the form of language use by using the Sociolinguistic theory of 'functions of speech' from Janet Holmes as the main umbrella.

## **Method**

Creswell (2018) states that the selection of a research design is generally based on the phenomenon or issue being examined, the personal experience of the authors, and the audience for the research. In this study, the authors used a qualitative approach, where descriptive qualitative analysis methods were

implemented to describe the real conditions or phenomena that occur in the field. Vanderstoep & Johnston (2009, p. 167) state that this method focuses on cultural, social, and individual identity phenomena. The selection of this research method aims to reveal a cultural and linguistic phenomenon in Sikka society, which relates to place naming patterns in the perspective of Sikka people. In this research, the study is focused on the people of Wolomotong Village, Doreng sub-district, Sikka Regency who use Sikka Krowe dialect in interacting with each other. The research focuses on the dynamics of the use of phatic communication in Wolomotong Village community. Primary data and secondary data were the sources of data in this research, where primary data comes from informants involved in this research. The primary data contains emic data and ethic data. Secondary data were in the form of data collected by researchers through literature on related phenomena in the form of books or previous literature. This research was conducted in Sikka district, focusing on the eastern part of Sikka, Wolomotong village, Doreng sub-district, which uses Sikka Krowe dialect in interacting with each other. In the process of collecting data, researchers applied several research procedures, namely: in-depth interviews. This data collection method is realized in 2 types of techniques, namely basic techniques

and advanced techniques (Sudaryanto, 2015; 208). The basic technique consists of fishing techniques. Meanwhile, the advanced techniques include open chats, recording techniques, and note-taking techniques. The research instruments that used are the authors themselves or human instrument, the interview format in the form of a list of questions, and a recording device.

To analyze the data, authors used the interactive analysis model of Miles and Huberman in Sudaryanto (2015), In the data process several systematic steps were taken, which include; Data collection. Data obtained from interviews and documentation are recorded and recorded in field notes, which consist of two aspects, namely description and reflection. Descriptive notes are natural data containing what the researcher sees, hears, feels, witnesses, and experiences himself without the opinion and interpretation of the researcher about the phenomena encountered. Meanwhile, reflection notes are records that contain the researcher's impressions, comments, and interpretations of the findings encountered and are material for data collection plans for the next stage. Data reduction, is a process of selecting, focusing, paying attention to the steps of simplifying and transforming rough data that emerges from written notes in the field. The steps of reducing data are making selections, making summaries or brief

descriptions, classifying into patterns by making research transcripts to emphasize, shorten, make focus, discard unimportant parts and organize so that conclusions can be drawn and ended appropriately according to the main focus problem. Presentation of data, the data presented is limited according to a set of informants arranged and provides the possibility of drawing conclusions and taking action. Presentation of data tends to lead to simplification of data, complex into a simple and selective form so that it is easy to understand. Drawing conclusions, which is the final step in making a report. Drawing conclusions is also an attempt to find or understand meaning, regularity of patterns of explanation, causal flow or propositions. Conclusions drawn are verified by looking at and questioning a more precise understanding, by revisiting field notes and placing a copy of a finding in the data, referring to and utilizing the validity techniques used. The research instruments were used are the authors themselves or human instrument, the interview format in the form of a list of questions, and a recording device. To analyze the data, researchers will use the interactive analysis model of Miles and Huberman in Sudaryanto (2015), which includes data collection, data reduction, data presentation, and conclusion drawing.

## Result and Discussion

In this study only discusses the form of phatic communication that is often used by people in Wolomotong Village. Where phatic communication has a function to maintain relationships and harmony in society (Thamrin, 2020). This also happens in the community in Wolomotong Village where the phatic communication used aims to strengthen fellowship and create harmonious relationships between fellow communities.

Furthermore, the author will analyze the form and function of communication that exists in the Wolomotong community using the theory of speech components by (Hymes,

1972 in Thamrin, 2020). Based on the findings, phatic communication is often used by people in Wolomotong Village without them realizing it, they usually use phatic communication in daily life. Phatic communication that is often used by people in Wolomotong Village can be seen in the table below.(as shown by 'Table 1).

Malinowski in Mawadda (2020) adds that 'phatic communion is a type of speech in which bonds of unity are created through the exchange of words. In such communion, words do not convey meaning. Rather, 'they fulfill a social function, and that is their primary purpose. It can be concluded that experts put phatic communication to fulfill a

Tabel 1. Data classification

Phatic Communication	Types of Phatic Communication	Functions of Phatic Communication
<i>Kenaman</i>	<i>Greeting for man (Mentioning names).</i>	<i>Breaking the silence, say hello</i>
<i>Kenainan</i>	<i>Greeting for women (mentioning names).</i>	<i>Breaking the silence, say hello</i>
<i>E du gaga poi</i>	<i>Compliment, joking, making a small talk</i>	<i>Creating Harmony and Comfort</i>
<i>Daha ba'a ko laen?</i>	<i>Greeting, making small talk</i>	<i>Say hello, start a conversation</i>
<i>Tere wair ko?</i>	<i>Greeting</i>	<i>Say hello, start a conversation</i>
<i>Noran ko?</i>	<i>Requesting</i>	<i>Ask for somenthing</i>
<i>Megu golo</i>	<i>Sympathy</i>	<i>To show shympathy and satire</i>
<i>Du potat poi / e nag u ita</i>	<i>Satire</i>	<i>Insinuating</i>
<i>Au ga'i e pae ?</i>	<i>Greeting</i>	<i>Say hello, start conversation</i>

social function. This is in line with Thamrin's (2020) view in the research Cultural Value in Phatic Communication of Minangkabau Society. Where the purpose of this study is to determine the form and phatic communication that occurs in Minangkabau society. The results show that phatic communication that occurs can be in formal or normal situations and the relationship between the participants can be intimate or distant. It can be found in both higher and lower status. Where the purpose of phatic communication is to stabilize and maintain social relationships between people in society. This also happens in the community in Wolomotong Village where the phatic communication used aims to strengthen fellowship and create harmonious relationships between fellow communities.

Based on the research findings, found that the types of phatic communication those commonly used by the people in Wolomotong village are divided into several types i.e. greeting, joking, making small talk, requesting, sympathy, compliment, and satire. Where the function of phatic communication is to communicate casually, strengthen relationship between communities, show concern, sympathy and solidarity, and also to provide comfort. The result aim to show how important phatic communication in maintaining and creating social relationships in Wolomotong Village. In

this research, the types of phatic communication are restricted to greeting, joking, making small talk, compliment, requesting, sympathy, and satire. The types of phatic communication are as follows:

### **Greeting**

Zeff, B.B. (2016) said that greeting play an essential role everyday conversational routines. As such, they serve an important function in building and maintaining social relationship. Greeting is also a part of phatic communication where it is used to start a conversation or break the silence as it happens in the community in Wolomotong Village.

Greeting is an act of communication in which human beings intentionally make their presence known to each other, to show attention to, and to suggest a type of relationship (usually cordial) or social status (formal or informal) between individuals or groups of people coming in contact with each other. Greetings include mentioning names, names, titles, farewells. Greetings are considered phatic since it does not really delivering real information besides the willingness of the speaker to make contact. Example:

#### **1. Kenaman and Kenainan**

The greetings often used by people in Wolomotong village are '*kenaman*' for men

and '**kenainan**' for women. As the informant said that, people in Wolomotong Village usually use the words *kenaman* and *kenainan* to address their neighbors or mentioning name. Where the use of the words is for those who already familiar or know each other. For example, when meeting on the street or when passing someone's house they usually use the words *kenaman* and *kenainan* to greet and just for pleasantries.

Phatic communication illustrates the closeness in the process of interaction and socialization that occurs in the Wolomotong village community. This can be seen from how they greeting or interact both directly and indirectly. From the socialization process carried out, people are accustomed to playing roles and imagining how the impact of the interactions they have on others. Phatic communication also gives people the space to be able to talk casually in greeting, of course by looking at the context of who he is talking to, where the aim are to say hello or start conversation and breaking the silence, and it can strengthen the relationship between fellow communities.

## 2. ***Daha ba'a ko laen?***

This word usually used to start a conversation or just to say hello, which means have you eaten or not. As the informants explained that, the use of Word *daha ba'a ko laen?* Is actually just a pep talk to ask

someone has eaten or not, not really wanting to know if someone has eaten or not and the purpose is to say hello and making a small talk or start a conversation. The informant also said that they usually use these words when passing by a neighbor's house or when they see a neighbor doing activities, and when visiting, they use the word *daha ba'a ko laen?* To greet or start and making a small talk.

Phatic communication is useful to strengthen and familiarize relationships between communities. As happens in the Wolomotong village community, they usually use phatic communication (small talk) in everyday life, both among young people and parents. Usually used when you want to greet someone or when there is a traditional event or celebration in the village, when gathering for a drink, when visiting, or when you are in a vehicle or crossing paths with other people on the road. Where the goal is just to break the atmosphere, have fun and also to establish communication and strengthen relationships between each other.

## 3. **Tere wair ko?**

The word *tere wair* means to hold water. This word is usually used only for small talk or just to start a conversation. According to the informant the word *tere wair ko?* Is similar with the word *daha ba'a ko laen?* Where the purpose is just for small

talk only and to start a conversation. This word is included in greeting type or phatic communication, and is often used by people in Wolomotong Village to simply greet or talk to each other where this activity can strengthen relationship between fellow communities.

#### **4. Au ga'i e pae?**

The use of the word *au ga'i e pae?* is included in the greeting which means asking someone where they are going. The informant said that the use of the word *au ga'i e pae?* is just for starting a conversation or asking questions and is usually used when passing someone we know walking, then we can use the word. People in Wolomotong Village usually use the word *au ga'i e pae?* as a phatic communication and small talk which aims to strengthen relationship between fellow communities, because the word is used casually and also gives a sense of pleasure and comfort.

#### **Compliment**

Holmes (1988) states that compliments are speech acts that explicitly or implicitly attribute praise to someone other than the speaker, usually the addressee, for some 'good' (possession, characteristic, skill, etc.) that is positively valued by the speaker and the listener. This means that when giving a compliment to

someone it means building a good relationship because through the compliment given it can be a major factor in how to treat others.

The compliment is a phatic dialog which has been studied in the context of a general strategy of behavior aimed at expressing positive feelings towards the person. The basic function of compliment is to create a generally pleasant environment for verbal communication. For this reason, compliments can affect the feelings, thoughts and actions of the interlocutor. Complimentary affects human emotions. It can therefore be considered as a "emotional tool" that affects conversational behavior. Compliment as a means of communication ensures the success of the process at all stages of the establishment of speech communication. People in Wolomotong Village also use compliments as a form of phatic communication to interact with each other. Example:

#### **Edu gaga poi**

The word *edu gaga poi* which means you are beautiful or handsome is commonly used as a compliment or just to joke with fellow friends. The informant said that the word *edu gaga poi* mostly used by women to fellow women or close friends who already know each other. And usually is just a form of greeting or complimenting

each other and also joking. Phatic communication such as compliment or joke, where just to interact and maintain good relations that have been established for a long time. For example, in giving praise to someone, Wolomotong villagers often use the language "*edu gaga poi*" while smiling or laughing. Usually, this kind of conversation occurs when they pass each other or are in public transportation or when they are at the market with the aim of starting a conversation or breaking the silence.

### **Requesting**

According to Searle (1979) in Saboe (2022) requesting is an utterance that people ask something to someone. Requesting falls into the group of directives which is an attempt by the speaker to get the hearer to do something. Request is used by someone to make the other doing something which the people said. Requesting is one of the forms of phatic communication found among Wolomotong community. Example:

### **Noran ko?**

Noran ko? Means is there something? Or does it have something. Where this is included in the type of phatic communication requesting. The purpose is to ask something. The informant said that the word *noran ko?* is usually used by people in Wolomotong Village for small talk. Where

because they have closeness between one another so they use the word *noran ko?* Without asking or telling the real meaning, just by using the word *noran ko?* They are already connected and already understand the intention of the person.

### **Sympathy and Satire**

Emot Rev (2023) Sympathy is mainly understood as a feeling *for* another and is often contrasted with empathy— feeling *with* another. However, it is not clear what feeling *for* another means and what emotions sympathy involves. Since empirical data suggests that sympathy plays an important role in our social lives. when felt for someone in a difficult situation, sympathy can include sadness, worry, sorrow, compassion, and warmth among others.

Satire is a communication style that is typically associated with aggression, judgement, mockery, play, laughter, and references to societal norms. It provides social commentary and criticism, attacks power structures, and can add to controversial societal debates. Satirists are often perceived as credible sources and can serve as opinion leaders for the audience. Dieter (2018). Where sympathy and satire are often used as a form of phatic communication among fellow communities in Wolomotong Village. Example:

## 1. **Megu Golo**

The word *megu golo* means to show pity or sometimes as a satire depending on the situation and the person using the word. The word *megu golo* is commonly used by people in Wolomotong Village as a phatic communication where the aim is to insinuate someone or to show sympathy to someone and this is a pep talk that often done by the people in Wolomotong Village.

According to the informants, the word *megu golo* is often found in daily conversation in Wolomotong Village. "we used the word just for start a conversation and for small talk, where it was done casually and there was no indication of offending someone. For example, when we saw an accident on the road, we used to say *megu golo* to give our reaction. Another example, when we hearing a story from someone who is experiencing problems, we can use the word *megu golo* as a counter-reaction. " where the use of the word *megu golo* in addition to showing sympathy and to insinuate as well as to start a conversation aims to strengthen relationship and start good communication between fellow communities.

## 2. **Du Potat Poi**

The word *du potat poi* means disappear for a long time, or to greet someone you haven't seen for a long time. It

also can be a pep talk to insinuate someone. As the informant said, the use of *du potat poi* is usually used by those who have known each other for a long time or friends. It can be a greeting but it's used more often to insinuate. For example, when meeting an old friend on the street or in some place, who has not met for a long time and there is no news, we can use these word to start a conversation. And we can said it while laughing. This is also included in phatic communication because it's done pleasure and can strengthen and maintain goof relationship between people.

Phatic communication is done politely depends on the context of who we are talking to. As the informant said, "Our relationship with the community in Wolomotong village is good and familiar among the community. We often joke together or interact with each other although not every day. We also help each other. And also often ask how we are doing just to keep our relationship with each other familiar. Maybe there are also people who don't like small talk or jokes but so far our relationship in Wolomotong village is all right."

From the findings above, it can be said that the phatic communication (small talk) or light conversation carried out by the community in Wolomotong Village makes their relationship more intimate and fun, they can joke or joke and insinuating with

their peers which makes them comfortable and happy and also strengthens the relationship between their peers. Without realizing it, the people of Wolomotong Village have used phatic communication in their daily lives and are used to interact and to communicate with fellow communities where they use it casually, comfortably, and happily and the aim is to maintaining good communication between fellow communities and of course to maintain good relations between them.

Based on the results of interviews conducted with informants, it can be concluded that phatic communication (pleasantries) carried out by the Wolomotong Village community, such as greeting, giving compliments, joking, requesting, satire, and sympathy, can strengthen their intimacy and can also break the atmosphere and make their relationship warmer and less rigid, because they often joke together and also help other people in trouble. And from the findings obtained, it is known that type of phatic communication that is often used by the people of Wolomotong Village to interact everyday is greeting. Where they ususally use greetings to start conversations, or just talk to ask how they are or what they are doing. Where the purpose is to strengthen the relationship between fellow communities.

## **Conclusion**

Phatic communication is often underestimated because it's use not to seek or convey information, but simply to maintain social contact and strengthen relationships. As a result, this communication is assumed to have no important role in communication. Related to the low awareness of most people about phatic communication, this study aims to show the importance of phatic communication by identifying it's types and emphasizing it's social functions.

The result show that Phatic Communication in The Context of Casual Conversation of Sikka People in Wolomotong Village is divided into several types i.e. greeting to break the silence, joking to creating harmony and comfort, requesting, satire, and making a small talk. These types respectively serve the functions of expressing solidarity, friendship and creating harmony and comfort in Wolomotong Village. From the result show that type of phatic communication that is often used by the people of Wolomotong Village to interact everyday is greeting. Where they ususally use greetings to start conversations, or just talk to ask how they are or what they are doing.

The finding and discussion also reveals the significance of phatic communication and how it acts. However, this research is still far from being perfect.

This research on phatic communication can also be adapted or even be improved by another researchers to conduct research on phatic communication concerning another data source and possibly another language.

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