Triadicities of Indonesian Phatic Functions

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Abstract—This study aims to describe the triadicities meaning of Indonesian phatic functions using a culture-specific pragmatic perspective. The data prepared for this study is the triadic meaning of Indonesian phatic functions in a specific culture, i.e., the Javanese. The data were collected and presented using the observation method and involved both conversation and uninvolved conversation techniques. Data analysis was carried out using the identity method. It involved the process of comparing and contrasting data with their external contexts. There were fifteen types of triadic of the pragmatic meaning in Indonesian phatic functions: (1) small talk, (2) courtesy, (3) disappointment, (4) thanking, (5) joking, (6) complimenting, (7) apologizing, (8) avoiding, (9) disagreeing, (10) negating, (11) greeting, (12) offering, (13) emphasizing, and (14) reminding. These triadicities illustrate that Indonesian culture, especially Java, has several phatic functions in pragmatic meaning that give some color to the regional language.

Index Terms—triadicity of meaning, phatic functions, culture-specific pragmatics

I. INTRODUCTION

The triadicity of meaning in Indonesian phatic functions has not been widely explored by Indonesian linguists (Rahardi, 2017a). Phatic communion is very important as interactional practice would not proceed well without it and the communication might experience a breakdown as a result. Phatic communion serves several functions that cannot be separated from the characteristics of their triadicity (Mey, 2017; Chen, 2016). In pragmatic linguistics, the existence of language functions is always reviewed triadically instead of dyadically as commonly practiced in semantics. Thus, this is one of the distinctive features between pragmatics and semantics (Chen, 2016).

Pragmatic functions are triadic because they involve three dimensions: speaker–hearer, pragmatic meaning, and pragmatic contexts (Piazza, 2002). Therefore, aspects in each dimension determine the triadicity of the meanings. The aspects contained in the speaker–hearer dimension are their cultural, social, political, and philosophical backgrounds, living in presuppositions, gender, age, and so on (Science et al., 2017). Moreover, it would not be enough to simply examine the participants' backgrounds. The other speech participants, or the third party, could play a big role as well. To illustrate, an ongoing interactional practice may change suddenly or even stop abruptly. Often, the abrupt departure of the third party may be interpreted as a sudden change of interaction (Bosco, 1973). Therefore, the speaker–hearer dimension should be revised for speaker–hearer–participants. The cultural presuppositions of the speaker, hearer, and speech participant predominantly determine the meaning of communication (Streeck, 1984; Mills, 2009).

Phatic communions between the speaker–hearer–participants are highly influenced by their presuppositions. Thus, the personal and communal assumptions of an individual and a group of people influence the pragmatic meaning of utterances in a communicative event (Rahardi, 2016; Eigsti et al., 2007). The age variable cannot be automatically disregarded in interpreting the utterance in communication. Often, age determines someone's tactfulness in communicating with others. As we grow older, we become more tactful in capturing the meaning of an utterance spoken by interlocutors. People above 50 years seem to be able to read between the lines. From the dimension of phatic communions, older people may feel that the intensity of phatic communion use is increasing. It means that the older someone gets, the more likely he/she will be engaged in small talk.

The second dimension, the pragmatic intention and meaning of the message, will always be developed and promoted by the speaker and listener in communication (Locher & Graham, 2010). Speaking without any clear intention is the same as idle talk, which leads to message misinterpretation. There are several utterances on TV and social media that are full of unclear intentions on a closer examination using cyber pragmatics. Violence among ethnic and social groups and squabbles among communities color the newspaper headlines and the social media newsfeeds. Utterances must have a clear intention and message (Gumperz, 2008; Sperber & Wilson, 2012).

The third dimension is the situational context of an utterance (Mey, 2004; Rahardi, 2017a). The triadic meaning of pragmatic phatic communion in the Indonesian language cannot be separated from the clear context of an utterance. Contexts are commonly understood as the background knowledge shared by the speaker and the hearer as well as the individual and communal presuppositions shared among both parties serving as prior knowledge to interpret an utterance (Attardo, 2003). Therefore, the triadic meaning of pragmatic phatic communion is largely determined by individual and communal presuppositions.

Rahardi divided contexts into several types: social, societal, cultural, and situational (Rahardi, 2019; Mey, 2006). Social contexts have a horizontal dimension and contain egalitarian and collegial dimensions. Relations among students, lecturers, and employees in an office are concrete examples of horizontal social contexts. Social contexts refer to the same entity as societal contexts, except for the vertical nature of societal contexts. Societal contexts include the

dimensions of social status and social strata. In other words, there is a power relation in the social contexts and there is solidarity in the social contexts (Yu, 2011; Mao, 2003). The third type of context is the cultural context that contains the cultural philosophy and presuppositions of a given society. Therefore, in interpreting the meanings of an utterance, especially using the culture-specific perspective, these philosophical aspects referring to the local wisdom must be taken into account.

The fourth type of context is the situational context introduced by Malinowski. These contexts were further interpreted by Jakobson and Leech (Schmidt, 2000; Gretsch, 2009). There are some aspects to be taken into account in the discussion of situational contexts, namely, speaker–hearer aspect, utterance as a verbal act, utterance as a product of a verbal act, and the contexts of the utterance (Zegarac, 1998; Ephratt, 2008). The triadicity of the pragmatic meaning of culture-specific phatic functions in the Indonesian language will be examined by considering the previously-discussed contexts.

Examining the triadicity of meaning in Indonesian phatic functions based on culture-specific can provide benefits in the knowledge expansion of Indonesian phatic functions globally. The analysis related to Indonesian phatic functions based on the culture-specific perspective will provide a deeper knowledge for the speakers and hearers in using language, especially in the use of cultural aspects. Therefore, this study aims to describe the triadicities of meaning in Indonesian phatic functions.

II. METHODOLOGY

This study was a descriptive qualitative study. This is in line with the objective of linguistic studies, i.e., to describe the language entities linguistically. Pragmatics is the youngest and newest branch of linguistics. Therefore, the methodology that applies in linguistics and its branches also applies to pragmatic research (Neuman et al., 2006; Wodak, 2007). The object of the study was the triadicity of the pragmatic meaning in Indonesian language phatic communions. Therefore, the data are natural utterances containing the triadicity of the meaning of Indonesian phatic communion (Rahardi, 2016).

1. This study was based on the culture-specific pragmatic perspective (Mahsun 2005). Thus, the collected data are related to the triadicity in the Javanese culture's phatic communion. The data were collected and presented using the observation method, utilizing both involved and uninvolved interviews. The data collection techniques were note-taking and recording. A face-to-face interview and an indirect interview were also carried out (Bowen, 2009). The step of data collection was complete when the types of data were ready to be analyzed. The data must be classified after being selected and identified. Thus, the data collection process was carried out systematically from data identification, selection, classification, and typification (Sudaryanto, 2016).

2. The next step was to analyze the data. The data were compared and contrasted with the external contexts. In other words, the analysis method applied in this study was the contextual analysis method. The external contexts of a language are the main object to be compared and contrasted. The analysis result was triangulated by language experts to ensure the validity and reliability of the results (Mahsun, 2005; Sudaryanto, 2016). Thus, the result can be held accountable scientifically.

III. RESULT

Phatic communion in daily communication is ubiquitous in various domains. It is a common phenomenon in education, family, religion, and other domains. This confirms that phatic communion is a universal phenomenon; it not only appears in all languages but also in every domain and facet of human life. In this section, the triadicity of pragmatic meaning in phatic communion is explored one by one.

A. Triadicity of Meaning of Small Talk

Essentially, humans are social beings who live together with other human beings. A human can develop optimally when he/she lives together with other human beings. Communal living requires communication and interaction (Wang & Tucker, 2016). Concerning this, people need to exchange pleasantries and small talk with other people. In daily interaction, addressing other people is beneficial to initiate communication and interaction.

From the phatic markers, there are two forms of phatic communion in the conversation, the words *halo* "hello" and *boleh* "of course." The first phatic marker is commonly used by youngsters, along with the words "hi," "hello," and "hey." These words do not have any referential meanings, but they are clear in the terms of speech function, i.e., to initiate communication (Koyama, 1997). Usually, the linguistic form is followed by the phrase "How are you?" "How's life?" "What's up?" In a conversation involving Javanese interlocutors, it is common to say "*priye kabare*?" "*Kabarmu piye*?" etc; all of which means "How are you?" These phrases function to initiate a conversation and interaction. In the Javanese community, addressing others or "*nyopo*" or "*menyapa*" during an encounter is culturally significant. Failing to address friends and acquaintances will disrupt friendship because Javanese people are obliged to exchange small talk or chitchats. When someone fails to address his/her friend on one occasion, the other person will not address him/her on the next occasion, leading to each party become not civil to the other. When people in the community stop speaking and addressing each other, both communication and interaction will break down.

Excerpt of Utterance 1:

P   : *"Halo, ada yang bisa dibantu Bu?"*
MT   : *"Ada Mbak, mau numpang ngeprint nilai mahasiswa, boleh?"*
P   : *"Boleh, mari Bu!"*
Speaker   : "Hello, what can I do for you, Ma'am?"
Addressee : "Yes, please. I'd like to print the students' grades. May I?"
Speaker   : "Of course, this way, Ma'am!"
Context of Utterance:

The utterance was spoken in the secretariat of the English Language Education Study Program. The speaker was a 44-year-old woman, and the addressee was a 38-year-old female lecturer. The atmosphere was relaxed and the conversation took place during the break. The communication took place when the speaker offered her help to the addressee, to which the addressee responded. The addressee needed help with printing the students' grades.

B. Triadicity of Meaning of Courtesy

Courtesy is an important aspect of society. The process of communication and interaction between the members of society will only be possible when each of the members respects each other (Mey, 2004). In Javanese culture, there is an expression *ora sopan* "impolite" or *tidak sopan* "disrespectful," which refers to someone who does not mind her/his manners when speaking in the presence of others. Another expression is *ora ngerti unggah-ungguh* or "does not behave politely," which refers to someone who does not behave politely when interacting with other people. Manners are ubiquitous, starting from subtle behaviors to ordinary ones. In the terms of Leech's scale of politeness, politeness adheres to the maxims representing interlocutors' goals of achieving mutual understanding and maintaining good interpersonal relationships. Leech suggests that politeness is related to the cost-benefit. The utterance that brings benefits to the hearer will be considered polite, while the utterance that causes the hearer to pay some cost will be considered discourteous (Leech, 2014).

In the educational domain, such courtesy is shown by the lecturer in front of the class during the lecture. The question "Shall we start our lecture now?" in the following utterance is different from Leech's statement. That said, the linguistic form above does not reveal any further information if it is seen from the cost-benefit scale. It means that identifying linguistic politeness by Leech's cost-benefit scale will not yield desired results. Linguistic politeness is closely related to whether the speaker imposes on the hearer or not (Kogetsidis, 2011). When the speaker does not impose his/her will on the hearer and gives alternatives to the hearer, he/she is considered polite and vice-versa. A boss who orders someone to do something without giving choices will be considered a horrible boss. In the following excerpt of utterance, the choice was not explicitly stated by the teacher to the class. The question, however, allows the addressee, the students, to agree or disagree or to accept or decline. Therefore, in such an utterance, the teacher or lecturer speaks politely.

Excerpt of Utterance 2:
P   : *"Bisa kita mulai perkuliahan kita?"*
MT   : *"Bisa Pak."*
P   : *"Mari, kita mulai dengan mendefinisikan konsep pembelajaran."*
Speaker   : "Shall we start our lecture now?"
Addressee : "Yes, sir."
Speaker   : "Shall we, then. Let's start by defining the concept of learning."
Context of Utterance:

The utterance was spoken by a 53-year-old male lecturer to start the lecture. The lecture was conducted on Friday at 09:00 a.m. and the addressee was a 19-year-old male student who was busy talking with his friend without realizing that the lecturer was in the room. The lecturer came by his desk to ask whether he was ready to start the lecture.

C. Triadicity of Meaning of Disappointment

The society living in the *samudana* culture has many linguistic forms that show indirectness. *Samudana* can be defined as a pretense, façade, lip-service, ambiguity, and insinuation. The utterances containing *samudana* are not intended to express impoliteness but they are meant to maintain politeness among interlocutors (Rahardi, 2018). People are not direct with each other as a result of years of experience in restraining and controlling their emotions. In the following excerpt, the linguistic form "*Ya sudah*" or "It's alright" expressed by the speaker indirectly shows that the speaker can control her emotion and accept the fact that the addressee could not grant her request. The speaker in the following excerpt felt disappointed. However, the disappointment is stifled with a short utterance: "*Ya sudah*" or "It's alright."

In Javanese culture, the linguistic form for this phrase is "*Yo wis*," which can have a double entendre. The first possibility of meaning is truly "It's alright," while the second possibility is "It's not alright," which contradicts the "It's alright" statement. The pragmatic context will reveal the meaning precisely. When the speaker's and hearer's presuppositions are clear, the meaning of the linguistic forms can be interpreted. In other words, the meaning of the pragmatic utterance, as in "*Ya sudah*" or "It's alright," is determined by a clear pragmatic context. When the speaker and hearer have similar assumptions and background knowledge of the utterance being spoken, the linguistic forms can

be precisely understood. The following excerpt could be used to determine whether the linguistic for "It's alright" in the following utterance has a pragmatic meaning as stated earlier.

Excerpt of Utterance 3:

P   : *"Dit. Didit, kamu sibuk nggak?"*
MT   : *"Kenapa memangnya Bu?"*
P   : *"Tolong ambilkan tas Ibu di ruang BK ya. Bisakan?"*
MT   : *"Iya Bu tapi setelah saya dari kamar mandi ya Bu."*
P   : *"Ya sudah"*
Speaker : "Dit. Didit, are you busy?"
Addressee : "What is it, ma'am?"
Speaker : "I left my bag in the Guidance and Counseling room. Could you get it for me, please?"
Addressee : "Okay, Ma'am. But after I go wash my hands. Is that alright, Ma'am?"
Speaker : "It's alright"

Context of Utterance:

The speaker called the addressee when the addressee passed by the hall across from the Guidance and Counselling room. The speaker was a 39-year-old female teacher and the addressee was a 15-year-old female student. The speaker asked the addressee to get her bag that she had left in the Guidance and Counselling room. However, the addressee declined the request indirectly. The utterance took place at 12:30 during school hours.

D. Triadicity of Meaning of Thanking

Expressing gratitude to others is a good speech practice in civilized culture to maintain communication and interaction. The Javanese people always say that a person who expresses gratitude to others is called someone who "*ngerti matur nuwun*" or "knows how to thank" or a thankful person. A polite person is someone who acknowledges and thanks others. Ingrates tend to lack several things in life (Rahardi, 2016). On the contrary, a grateful person always feels blessed and happy in his/her life because the blessing is always abundant. In the Javanese community, the word "*nggrangsang*" refers to the scarcity mentality, which believes that one is always lacking something in life (Ephratt, 2008). People with a scarcity mindset will fail to give thanks because they think that there is nothing for them to be thankful for. The linguistic form "Thank you, Sir" in the following excerpt can be interpreted in two ways: to genuinely thank the speaker or to stifle dissatisfaction.

The suprasegmental aspects of a language, such as intonation, word stress, and duration, in articulating the linguistic forms could determine the meaning of an utterance (Norrick, 2009). However, the main determinant of an expression "thank you" is whether it is genuine or the expression of disappointment is the pragmatic context of the utterance. As previously stated, the essence of the pragmatic contexts is the speaker's and addressee's presuppositions. If the speaker and the addressee share the same perception of the personal and communal presuppositions, the pragmatic meaning of the utterance, including "thank you," is easy to implement. Concerning this, the following excerpt illustrates the phenomenon where the pragmatic meaning can be identified clearly (Leech, 2007).

Excerpt of Utterance 4:

P   : *"Sini le, tak kasih sesuatu!"*
MT   : *"Apa ya Pak? Wah, Bapak mencurigakan!"*
P   : *"Ini nilai ujian usipmu. Minggu lalu kamu tidak masuk to?"*
MT   : *"Terima kasih Pak."*
Speaker : "Come over here, son. I want to show you something!"
Addressee : "What is it, Sir? Gee, you are being secretive!"
Speaker : "This is your midterm test result. Last week, you skipped the class, didn't you?"
Addressee : "Thank you, Sir."

Context of Utterance:

The communication was between a 50-year-old lecturer to the addressee who walked past his office. The addressee was a 20-year-old male student. The conversation took place at 09:00 during the class transition between sessions 1–2 and sessions 4–5. The speaker summoned the addressee to come over to his office and the addressee responded to the speaker's utterance.

E. Triadicity of Meaning of Joking

The habit of cracking jokes or being humorous is one of the main characteristics of civilized society. Jokes and humor are useful to establish a close relationship between the speaker and the addressee. The habit of cracking jokes between the speaker and the addressee in the following excerpt establishes a close bond between them (Norrick, 2003). In the educational domain, a teacher/lecturer who can crack jokes and make puns will be liked by his/her students. However, a lecturer/teacher who cannot put a smile on the students' lips will be considered serious, stolid, wooden, and unpleasant, and no one will favor him/her.

In Javanese culture, there is an expression "*ngemut inten*" or "chewing a diamond," which refers to someone who cannot laugh and crack jokes. However, in the pragmatic study, jokes and humor can be ambiguous. The same linguistic forms will be regarded purely as phatic communion "jokes" and "humor" or fake jokes (Jorgensen, 1996). When

someone is in trouble but he/she tries to smile, any jokes coming from his/her mouth are the manifestation of a façade. In this result, the following excerpt illustrates the pragmatic meaning of the phatic communion of jokes or humor.

Excerpt of Utterance 5:

P   : *"Satu kaki tuh berapa senti?"*
MT   : *"Tiga puluh."*
P   : *"Tiga puluh. Satu kakinya, siapa itu ya?"* (sambil tertawa)
Speaker   : "How many centimeters are one foot?"
Addressee   : "Thirty."
Speaker   : "Thirty. What about the other foot? Whose foot is that?" (laughing)

Context of Utterance:

The speaker was a 33-year-old mathematics education lecturer. The addressee was a 19-year-old male student. The conversation took place in the afternoon class. The purpose of the utterance was to break the ice so that students focused on the course and did not doze off. The addressee answered without thinking.

F. Triadicity of Meaning of Complimenting

In daily social life, complimenting and praising others is a ubiquitous norm. Compliments are forms of appreciation and respect for other parties. By giving proper appreciation, i.e., appropriate and genuine compliments, the addressee feels appreciated by other people (Zegarac, 1998). Appreciating others is a commendable deed and in a given society, like the Javanese, this deed is manifested in politeness. In the following excerpt, the compliment was expressed through the statement "That's great!" When someone works well and produces a good result, it is only natural to compliment him/her.

Being complimented will cause someone to feel accepted and happy. In the educational domain, especially in-class interaction, complimenting students is required to give positive reinforcement. One of the principles that a lecturer must follow is to complement students' work to encourage them to succeed. Compliments can be given in the form of actions and gestures, such as applause (Crandall & Basturkmen, 2004; Palacio & Gustilo, 2016). The combination of verbal compliments and nonverbal compliments will enrich the manifestation of compliments to encourage students. It is worth noting that compliments in a conversation can be conveyed naturally, not excessively. Excessive compliments, especially when the substance of the compliment is far from reality, will turn the compliments into sarcasm or insult. Therefore, it is necessary to differentiate between genuine compliments and fake compliments, which insult or degrade others.

Fake compliments are counterproductive because they can damage the relationship between the speaker and the addressee. For example, someone just bought a second-hand car. The car was not in really good condition, and there were dents here and there. Imagine his feeling when his best friend complimented his car by saying: "Wow, your car is so beautiful like a BMW!" This fake sarcastic compliment would hurt his feelings. Even worse, the fake compliment could embarrass him because the car was not beautiful like a BMW. The following excerpt illustrates a conversation where compliments may be genuine or fake.

Excerpt of Utterance 6:

P   : *"Kita sudah membicarakan tentang populasi dan interaksi. Berapa populasi yang Anda dapat dari*
               hasil pengamatan tadi?"
MT   : *"100 populasi"*
P   : *"Bagus sekali."*
Speaker   : "We have discussed population and interaction. How big is the population you observed?"
Addressee   : "100 population"
Speaker   : "Excellent."

Context of Utterance:

The speaker was a 35-year-old woman, and the addressee was a 20-year-old female student. The conversation took place during the Evolution Course. The speaker asked the addressee a question to check whether the addressee had paid attention to the lecture or not. The addressee responded correctly.

G. Triadicity of Meaning of Apologizing

Phatic communions also manifest in the act of apology. Adults can tell the difference between a genuine apology and a fake apology. A fake apology or insincere apology happens when people are forced to do it. In Western culture, it is easy for people to say "sorry" to apologize for any mistakes or wrongdoings. When being sorry is genuine and sincere, i.e., because one has made a mistake or done something wrong, it can be said that the linguistic form "sorry" is classified as pure phatic communion. In contrast, being sorry insincerely is the manifestation of mere pretense or lip service.

In the following excerpt, the manifestation of phatic communion is found in the expression "I'm sorry, sir. I still do not understand the definition of an interior point. Could you please repeat the explanation?" The linguistic form "I'm sorry, sir" may be the manifestation of a genuine phatic communion of apologizing or the manifestation of fauxpology because an apology is not needed. The excerpt of Utterance 7 illustrated the pragmatic meaning of the utterance, the pragmatic contexts, and essentially the speaker's and the addressee's personal and communal presuppositions. The

excerpt also illustrates the speaking component of SPEAKING (setting/scene, participants, ends, act sequence, key, instrumentalities, norms, and genre) in sociolinguistics.

Excerpt of Utterance 7:

P   : *"Kemarin definisi titik interior apa? Ada yang ingat. Misalkan ada A C complement) R, x itu titik interior..." (PT sambil menulis rumus di papan tulis), lalu bagaimana menentukannya?*

MT   : *"Maaf Pak, saya belum jelas dengan definisi titik interior? Mohon dijelaskan kembali Pak."*

Speaker   : "Do you remember last week's lesson? What is the definition of 'interior point? For example, let A ⊂ R, Ac = R \ A be its complement, x is the interior point…" (*Writing the formula on the whiteboard*). How do you determine it?

Addressee   : "I'm sorry, sir. I still do not understand the definition of an interior point. Could you please repeat the explanation?"

Context of Utterance:

The speaker was a 30-year-old male lecturer in the Mathematics Education Study Program. The addressee was a 20-year-old male student. The conversation took place in the afternoon during a lecture. The speaker asked the addressee to remember last week's lesson on the interior point. However, the addressee did not understand it because the material was too difficult and asked the speaker to repeat the explanation.

H. Triadicity of Meaning of Avoiding

Occasionally, people are reluctant to do something when being asked to say something. The rejection was sometimes conveyed directly and, more often, indirectly. In the following excerpt, the rejection is formulated in the utterance "Mmm…wait... where did I put my cellphone?" This statement does not mean that the addressee has misplaced the cellphone. More than that, he wants to convey his reluctance to share someone's phone number with the speaker. The rejection was conveyed implicitly to avoid discomfort. About phatic communion, the linguistic form can be categorized as the phatic function. The educational domain is not immune from such phatic communions, as previously mentioned. Lecturers and students often use them to communicate among themselves.

Phatic communion in the family domain is ubiquitous, both in informal and formal settings. The determinant of phatic communion is the pragmatic context, consisting of both personal and communal presuppositions. The following utterance illustrated the argument even further.

Excerpt of Utterance 8:

P   : *"Mbak Wari tu nomernya berapa mas? Tau nggak? Aku tak nyatet"*

MT   : *"Mmm... bentar hapeku di mana ya?"*

Speaker   : "Do you know Wari's phone number? Could you give me her number? I do not have her number."

Addressee   : "Mmm... wait...Where did I put my phone?"

Context of Utterance:

The speaker was a 19-year-old undergraduate female student. The addressee was a male graduate student doing teaching practice in the undergraduate class. The speaker asked for Wari's, the friend of the addressee, phone number. The reason for asking for Wari's number was to coordinate a program for undergraduate and graduate students. The addressee responded to the speaker's request by pretending to search for his cell phone. Pretending to have lost his phone was meant to directly send a message that he was reluctant to give her his friend's phone number.

I. Triadicity of Meaning of Disagreeing

In a civilized society, the culture of façade and lip service is characterized by indirectness and pleonasm. Disagreement is often expressed not in the word "no" as in a natural conversation but is often expressed indirectly. This is related to the facts surrounding politeness and impoliteness. When the statement is less direct, it tends to be more polite and vice versa. The same principles apply to phatic communions. In order not to offend the addressee's feelings in communication, disagreement is not expressed directly in the word "no." Instead, it is expressed in the word "yes/okay." To interpret such linguistic forms, a good understanding of extralinguistic contexts is needed. The extralinguistic contexts to pragmatically interpret the excerpt of utterance are those containing personal and communal presuppositions.

To understand the meaning correctly, the same background knowledge of the subject being questioned is needed. Therefore, the statement "yes/okay" to mean "no" as seen in the following excerpt can only be possible when the speaker and addressee have shared background knowledge of the topic being discussed.

Excerpt of Utterance 9:

P   : *"Ntar kita pulang jam berapa?"*

MT   : *"jam setengah tiga".*

P   : *"langsung di print aja ya..."*

MT   : *"Iya."*

Speaker   : "What time will we go home?"

Addressee   : "Half-past two."

Speaker   : "Please print it right away, will you?"

Addressee   : "Yes/Okay."

Context of Utterance:

The speaker was a fourth-semester female student. The addressee was her classmate. The conversation took place in room 30, on the second floor. The speaker wanted to make sure when they could print the rundown of the program. The addressee convinced the speaker that after class they would print the rundown.

J. Triadicity of Meaning of Negating

In daily speech events, a speaker avoids confirming something by negating the statement given by the addressee. Such avoidance happens because the speaker does not feel comfortable regarding a certain matter. Thus, the speaker negates the statement using the linguistic forms "*nggak, Bu*" or "No, Ma'am." The speaker hides something in the statement. Negation using the linguistic form of "No, Ma'am" is a pure phatic communion because the negation is stated in the negative statement "No, Ma'am." The shared background knowledge between the speaker and the addressee allows them to understand whether the information is being held or not in the negative statement. This background knowledge determines the meaning of the linguistic form.

Excerpt of Utterance 10:

P	: *"Oo hehe, nggak bu, ini tadi rencananya mau minta biodata."*
MT	: *"Ooo. nggak, nggak, nggak usah pakai biodata. Bentar ya, ini kita mau ketemu sama Kresen, sama yang dari S2. S2 nya udah di bawah tadi. Kamu itu dulu ya An, jangan kemana-mana."*
Speaker	: "Mmm, no Ma'am, I was planning to ask for your biodata."
Addressee	: "Ooo. no, no, no…no need for a biodata. Wait a sec. I have to see Kresen now, and the graduate student. She is waiting downstairs. That would be all for you, An. Don't go anywhere."

Context of Utterance:

The speaker was a 19-year-old female student. The addressee was a female lecturer. The conversation was initiated by the addressee who waited for the speaker to get out of the classroom. The conversation happened after the course, in front of the classroom located on the first floor of the building. The speaker wanted to obtain the biodata of the addressee. The addressee explained that biodata was not needed to be attached to the program book, so the speaker canceled the speaker's request.

K. Triadicity of Meaning of Greeting

A greeting is an act of communication where human beings intentionally make their presence known to other people. Greetings exchange reflects humans' social identity. Our existence is relative to other people because greetings function to acknowledge other people's presence and thus form the social status between the individuals and groups of people coming in contact with each other (Kogetsidis, 2011). In the educational domain, the teachers exchange greetings with their students. This is the common norm in the school environment. Greetings are given in both formal and informal settings. The linguistic form of greetings is pure phatic communions. Most of the phatic communions in greetings are pure phatic functions as seen in the following excerpt of utterance. When someone greets "good morning" or "good afternoon," they do not always mean it. It is merely a part of social pleasantries. When teachers command the students to do something, the command is not purely a request. The same thing happens when someone says "sorry"; it does not always mean a sincere apology.

Without cooperation among the interlocutors, good communication and interaction will not take place smoothly. In the following excerpt, the illocutionary act "Could anyone lead the prayer? How about you?" is categorized as a command or directive.

Excerpt of Utterance 11:

P	: *"Pagi Semuanya!"*
MT	: *"Pagi Bu."*
P	: *"Kita awali dengan doa dulu ya. Siapa yang mau mimpin doa, kamu ya?"*
Speaker	: Good morning, everyone!
Addressee	: Good morning, Ma'am.
Speaker	: Let's pray first. Could anyone lead the prayer? How about you?

Context of Utterance:

The speaker was a female lecturer in the Mathematics Education Study Program. The addressees were students taking the course. The conversation took place in a classroom before the afternoon class started. The speaker started the lecture by exchanging greetings with the addressees who responded accordingly.

L. Triadicity of Meaning of Offering

In a daily conversation, an offering is common in communicative functions. The offering is categorized in the transactional communicative activity in a given society. In the educational domain, a teacher/lecturer often offers something to the students. Offers are made by those in a higher position to those in a lower position in society. Only those with options can make offers to those who do not have one. In terms of linguistic politeness and impoliteness, the availability of options will determine the grades. The speaker who provides an option to the addressee is considered polite. In contrast, a superior who does not give another option to a subordinate when making requests is considered impolite.

In terms of phatic functions in the educational domain, the offering function is ubiquitous in communicative acts. Offering an option may be an overt phatic function. Related to this, the following excerpt illustrates the phatic function of the expression "As a replacement…?"

Excerpt of Utterance 12:

P   : *"Minggu lalu kita nggak ada perkuliahan ya. Kemudian diganti...?"*
MT   : *"Tugas (menjawab serempak)"*
P   : *"Sebelumnya untuk usipnya gimana ini?"*
Speaker   : "Last week, our meeting was canceled. As a replacement…?"
Addressee   : "Assignment (in unison)"
Speaker   : "Before we come to that, how about the midterm test?"

Context of Utterance:

The speaker was a 28-year-old female lecturer in the Mathematics Education Study Program. The addressees were the students taking her class. The conversation took place in the class during the lecture. The purpose of the utterance was that the speaker wanted to make sure that the addressees did not have difficulties in preparing for the midterm test because of the class cancellation the previous week.

M. Triadicity of Meaning of Emphasizing

A teacher often repeats what she/he says to the students. Repetition is meant to emphasize the important points or statements that have been previously made. Lecturers emphasize the important points of the lecture by repeating them. However, not all repetition can be interpreted as an emphasis. Often, repetition is not an emphasis, but merely an act to attract students' attention. This happens not only in elementary and secondary education but also in tertiary education. Repeating a statement to emphasize important points is ubiquitous in daily communication. The following excerpt illustrates the expression "What is an augmented matrix?"

Excerpt of Utterance 13:

P   : *"Apa matriks yang diperbesar itu? Matriks yang diperbesar itu apa? Misalnya saya punya (menulis sebuah contoh di papan tulis) Ini kalau diubah ke matriks yang diperbesar gimana?"*
MT   : *(mendikte) "tiga. Dua. Lima. Tujuh..."*
P   : *"menuliskan jawaban dari MT"*
Speaker   : "What is an augmented matrix? What is the augmented matrix? Let's say, I have… (*writing an example on the whiteboard*). If I change it to the augmented matrix, what will we get?"
Addressee   : (*dictating*) "three. two. five. seven..."
Speaker   : "writing the addressees' answer."

Context of Utterance:

The speaker was a 26-year-old female lecturer. The addressees were students of the Mathematics Education Study Program. The class atmosphere was relaxed and warm. The conversation took place in the class during the lecture. The speaker wanted to know whether the students understood the lesson materials.

N. Triadicity of Meaning of Reminding

Phatic communion in the educational domain can function as a reminder. It is common for a lecturer to remind her/his students of the lesson's materials. The reminder is stated as an overt reminder or as a pseudo reminder. The reminding function of the expression can serve as purely a reminder or as another function. Pragmatically speaking, whether an utterance contains an overt or covert phatic function depends on the pragmatic context. The pragmatic contexts must be differentiated based on the situational contexts in the pragmatic analysis. The pragmatic contexts are different from the sociolinguistic contexts that mainly consist of the speech components. In addition, such pragmatic contexts are largely different from the intralingual contexts, commonly known as co-text. The following excerpt illustrates the pragmatic meaning of the phatic function of reminding mentioned above.

Excerpt of Utterance 14:

P   : *"Supaya anda inget kan. Ini to... Atau baris pertama dikurang baris kedua atau baris pertama dikalikan...?"*
MT   : *"Baris pertama dikurang baris kedua"*
Speaker   : "Just to remind you. Let's see this... Is the first segment subtracted by the second segment, or is the first segment multiplied…?"
Addressee   : "The first segment is subtracted by the second segment."

Context of Utterance:

The speaker was a 26-year-old female Mathematics Education lecturer. The addressees were students attending the course. The conversation took place during a session in the course. The speaker reminded the addressees of how the calculation was done.

IV. DISCUSSION

The results showed that addressing others and making small talk is crucial in the Javanese community. Someone will be considered impolite if he/she fails in *sopo aruh* or "acknowledging others by exchanging small talk." When this happens consistently for a long period, people will stop addressing each other, and older people will not address younger people. The speaker's and the hearer's shared personal and communal presuppositions will clarify the meaning that the speaker wants to convey in his/her utterance.

Therefore, it is clear that phatic communions serve phatic functions. The main purpose of phatic communion is to initiate and establish the connections in the communicative and interactive acts. Teachers or lecturers express the phatic functions to the students to establish a relationship and interaction with the students. The connection between teachers and students can facilitate cooperation between them so that the learning activities can run smoothly. Malinowsky first proposed his theory, which was corroborated by other linguists (Kulkarni, 2014).

It can only be understood, whether the linguistic form truly negates the statement or has another meaning, by connecting the extralinguistic contexts of the utterance. Sometimes in a speech event, the greetings can be exchanged nonchalantly as lip service or small talk that people automatically say in the presence of others. In other words, the main intention is not to exchange greetings but to convey another meaning, whose interpretation is determined by its pragmatic contexts.

When a phatic function serves the intended purpose, the pragmatic contexts do not need to be described. However, when the phatic function serves another purpose, whose meaning cannot be interpreted from the literal meaning of each word, it would be necessary to examine the pragmatic contexts.

V. CONCLUSION

To conclude, this study found the form of triadicity of the pragmatic meaning in fifteen phatic functions. They are (1) small talk, (2) courtesy, (3) disappointing, (4) thanking, (5) joking, (6) complimenting, (7) apologizing, (8) avoiding, (9) disagreeing, (10) negating, (11) greeting, (12) offering, (13) emphasizing, and (14) reminding. The study is limited by the types of the investigated domains. It is recommended that future researchers study the same topic in other domains to complete the references on a pragmatic study on the triadicity of phatic functions in the Indonesian language.

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