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The Use of Phatic Expressions in Traditional Selling and Buying

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Abstract: Selling and buying as a social praxis is commonly found in daily activities. Traditional selling and buying is generally conducted in local language or dialect. Banyumas dialect or *Banyumasan* is a non-standard variation of Javanese language spoken along the Serayu River. Traditional selling and buying in Banyumas, consequently, is conducted in Banyumas dialect. Language plays important role in traditional selling and buying. In addition to its referential functions, phatic functions emerge from its practice. Referential functions are realized when language is used to achieve referential things such as goods and services. On the other hand, phatic functions are gained when language is used to initiate, maintain, and end a conversation. Phatic functions are very specific to traditional selling and buying which is rarely found in modern selling and buying. In modern selling and buying, seller and buyer may not be involved in a real conversation since goods exchange still occurs without any language exchange. This article proves the functions of phatic expressions in traditional selling and buying. It employs qualitative research method and conversational analysis to find the functions of phatic expressions. Based on the analysis, phatic expressions in traditional selling and buying in Banyumas dialect are mainly functioned for greeting, thanking, asking condition, showing surprise, emphasizing, and ending a conversation.

Key words: phatic expressions, traditional selling and buying, affective functions.

Abstrak: Jual beli merupakan praktik sosial yang terjadi dalam kegiatan sehari-hari. Jual beli tradisional pada umumnya dilakukan dengan menggunakan dialek setempat. Dialek Banyumas, Banyumasan, merupakan variasi bahasa Jawa yang dituturkan di sepanjang Sungai Serayu. Jual beli tradisional di Banyumas dilakukan dengan menggunakan dialek Banyumas. Bahasa memiliki peran penting dalam jual beli. Di samping fungsi referensialnya, bahasa juga memiliki fungsi fatis. Fungsi referensial direalisasikan ketika bahasa digunakan untuk memperoleh barang dan atau jasa. Fungsi fatis digunakan untuk memulai, menjaga, dan mengakhiri percakapan. Fungsi fatis merupakan fitur bahasa khusus dalam jual beli tradisional karena fungsi fatis tidak ditemukan di dalam jual beli modern. Dalam jual beli modern, penjual dan pembeli dapat tidak terlibat dalam percakapan karena jual beli masih tetap dapat dilakukan tanpa pertukaran bahasa. Penelitian ini merupakan penelitian kualitatif yang bertujuan untuk membuktikan fungsi fatis dalam jual beli tradisional. Fungsi fatis dalam jual beli tradisional digunakan untuk memberikan salam, menanyakan keadaan, menunjukkan keterkejutan, menekankan, dan mengakhiri percakapan.

Kata kunci: fungsi fatis, jual beli tradisional, fungsi afektif

INTRODUCTION

Having been involved in social interaction, human being are obliged to preserve harmonious relationship due to the fact that they are social creatures. They maintain the social bound by using many devices includes language. In addition to its main function as a tool to convey message from speaker to hearer, language can also be used to express personal expression. In some conditions, a conversation may happen for no reason. Speaker and hearer use language merely to avoid silence in a conversation. It a simple way, the conversation does not carry any significant intention. In this condition, phatic communion deliberately takes place.

Selling and buying likes other daily activity is employed by human being to fulfill their need. Unlike modern selling and buying, traditional selling and buying usually use simple management and small capital. It also generally conducted in local language or dialect. Chambers and Trudgill (1994, p.3) define dialect as a substandard, low status, often rustic form of language, generally associated with the peasantry, the working class, or other group of lacking in prestige. Dialect is also a term which is often applied to form of language, particularly those spoken in more isolated parts of the world, which

have no written form. Dialects are also often regarded as some kind of (often erroneous) deviation from a norm-as aberrations of a correct or standard form of language.

Javanese language is mainly spoken in Java island. One variation of Javanese language is Banyumas dialect. Banyumas dialect is a substandard of Javanese language which has different phonological, grammatical feature, and lexical features. (Wedhawati & Arifin, 2006, p.17). This dialect is mainly spoken along the Serayu River (Koentjaraningrat, 1984, p. 23). Banyumas dialect or *Banyumasan* is primarily spoken in Banjarnegara regency, Purbalingga regency, Banyumas regency, Cilacap regency and Kebumen regency (*Barlingmascakeb*). Traditional selling and buying in Banyumas area is generally realized in Banyumas dialect.

In addition to its referential functions, traditional selling and buying conversation also reflect phatic functions. Speaker and hearer involved in this activity often show phatic functions through their utterances. These utterances are used by the speakers not only to gain referential function but also to preserve harmonious relationship. Preserving harmonious relationship among speakers may not be found in modern traditional selling and buying since transaction can take place without any single utterance exchanged in modern selling and buying. Thus, the phenomena of phatic functions in traditional selling and buying are worth investigating. This article aims at proving the functions of phatic expression in traditional selling and buying in Banyumas dialect.

LITERATURE REVIEW

Malinowski has described the importance of phatic communion in everyday conversation as 'free, aimless, social intercourse'. He further explains that 'language here is not dependent upon what happens at that moment, it seems even to be deprived of any context of situation. He adds that the meaning of any utterances cannot be connected with the speaker's or hearer's behavior, with the purpose of what they are doing (Malinowski, 1999 [1926], p. 302). Here Malinowski highlights that participants in communication may not have certain referential function, they merely communicate to preserves social relation.

The similar thing is proposed by Coupland, Coupland, and Robinson. They mention that 'phatic communion is taken to designate some sort of

minimalist communicative practice, though along several possible dimensions. The 'mereness' of phatic communion [.....] by virtue of its interest value, low informative value, low relevance, perhaps, also its low trustworthiness, presupposes an alternative mode of 'true' or 'authentic' discourse from which phatic talk deviates (1992, p.210). What is explained by Coupland et al. (1992). reflect the similar points with Malinowski's. They agreed that phatic communion is used to express interlocutors' feeling instead of referential or ideational meaning.

Leech, in his pragmatic term of maxim, (1983, pp. 141-142) also introduce phatic maxim which is defined as 'the activity of talking merely to preserve sociability'. The maxim is formulated in positive and negative form as to 'keep talking' and 'avoid silence'. He mentions that phatic maxim does not carry illocutionary points in communication, it serves to extend common ground of agreement and experience shared by the participants. The subject matter in such communication tends to be non-controversial since it is used to show participants' attitude instead of the matter of fact.

Bakhtin (1999 [1986], p. 127) mentions 'a large number of genres that are widespread in everyday life are so standard that the speaker's individual will is manifested in its choice of a particular genre, and, perhaps, in its expressive intonations. The genres include greeting, farewell, congratulation, all kind of wishes, information about health, business, and so forth. Based on the above mentioned statements, it can be inferred that phatic communion has more affective functions than referential functions and it used by participants to maintain social relationship. Phatic communion is frequently found in everyday conversation, include in selling and buying conversation. Participants in selling and buying conversation usually have referential function that is to get goods or service. However, in their conversation they also use phatic communion with certain purposes.

Language as a means of communication is used in daily interaction. Selling and buying is a social praxis which is very close to human's life. Language play important role in selling and buying. Selling and buying becomes the context of language use. In this article I use traditional selling and buying as the context of the research due to the fact that in traditional selling and buying, interlocutors (seller and buyer) are actively involved in transaction. It is very common in traditional selling and buying for a buyer to bargain the price. In modern selling and buying, a transaction may take place without any single utterance produced. A buyer can come to a supermarket, take the good and

pay it in cashier without saying anything. The phenomenon in traditional selling and buying is different from the modern one.

Traditional selling and buying is defined as a transaction that involves seller and buyer in direct interaction or face-to-face communication, it uses small capital and it is usually conducted in local language or dialect. Traditional selling and buying carries traditional or local value of the society. To comprehend the transaction, linguistic and non-linguistic context are necessary. Those local values live in the utterances used in the transaction of traditional selling and buying. For example, a buyer may postpone the payment and still he can get the good he needs which means he can pay later. A seller can help her buyer by allowing him to pay the good next time.

Traditional selling and buying is marked by interpersonal relationship between seller and buyer. Consequently, seller and buyer often produce utterances showing their personal feeling. Those who are involved in traditional selling and buying usually have known each other, thus, they need to preserve harmonious relationship. In relation to this condition, seller and buyer in traditional selling and buying often produce affective utterances. Therefore, language which is used in traditional selling and buying reflects affective function in addition to its referential function. (Hadiati, 2016, p. 22). Affective functions in traditional selling and buying are demonstrated by using phatic utterance.

In traditional selling and buying, utterances at least carry three major functions, i.e. referential, affective and phatic functions. Referential function is realized when utterances produced are used to facilitate the exchange, both goods and service. A seller's price offering, for instance, is a type of referential function. The second is affective function. It is utilized when utterances are used to express personal feeling, whether it is a praise or compliment and disappointment. An utterance which is used to show a buyer's complaint is an example of affective function. An utterance to praise the product quality is also classified as an affective function because both utterances-to show a buyer's complaint and to praise product quality- reflect the speaker personal feeling. The third function is phatic function and it is basically used to avoid silence. It is also used to preserve harmonious relationship between seller and buyer, and to smoothe the conversation to express speaker's personal feeling.

Since there is direct interaction between seller and buyer, friction may take place in traditional selling and buying. To avoid the friction, participants in interaction uses polite utterances. Phatic expression can also be used to

show politeness because it tends to be used to express affective function rather than referential function. Based on the explanation, I intend to prove the functions of phatic communion in traditional selling and buying. Traditional selling and buying conversation in this research are those displayed in Banyumas dialect.

METHOD

This research uses qualitative method since it tries to explain the findings qualitatively (Creswell, 1994). Data are obtained from natural conversations of traditional selling and buying in traditional market. This research employs fifty traditional selling and buying conversations purposively chosen to elicit the realization of phatic communion in traditional selling and buying. The conversations are collected from traditional markets in Banyumas, Cilacap, Banjarnegara, and Purbalingga. Sony *handy-cam* DCR-SX20E is chosen as the devices to record the data because it can provide clearer image and voice so that the utterances can be transcribed precisely. Wray and Bloomer (2006, p. 139) mention that in most circumstances, audio data is sufficient, but it is certainly worth considering using video equipment. They further explain that most people will soon forget about the recording as they become involved in the activities. The recorder is put in a hidden place, so that it can capture the natural conversation as well as the facial expression.

Having transcribed the recording conversation, I classify the utterances by using microstructure and macrostructure (Van Dijk as cited in Renkema, 1993). Microstructure and macrostructure are used to identify the utterance's function. Those functions are then elaborated by utilizing the context-linguistic and non-linguistic context. Non-linguistic context, facial expression, for instance, is important in determining the use of phatic expression in traditional selling and buying in Banyumas. The schemata on Banyumas culture also function as context since it takes part in meaning-making of phatic expression.

FINDINGS

The goal of selling and buying transaction is to buy or to sell things and service. To gain the goal, seller and buyer use certain utterances. It has been noted that phatic expressions play important role in traditional selling and

buying. They are used to express affective feeling between seller and buyer. Seller and buyer maintain harmonious relationship in addition to its referential function. The research findings show that phatic expressions in traditional selling and buying in Banyumas dialect are mainly functioned for greeting, thanking, asking condition, showing surprise, emphasizing, and ending a conversation. Each function is explained with regard to its context, both linguistic context and non-inguistic context.

The first function of phatic expression in traditional selling and buying transaction is for greeting. In traditional selling and buying conversation, a speaker initiates the communication by greeting the hearer. Greeting aims at reducing the distance between them. Greeting as it is used to show phatic expression is depicted by the conversation below.

Context: A seller comes to a buyer's place to offer her goods. She starts the conversation by greeting her potential buyer. Her buyer regularly buys the goods from her.

Seller: *Kula nuwun*

'Excuse me'

Buyer: *Mangga*

'Yes please'

Seller: *Ibu, badhe nambah tiganipun?*

'Mam, would you mind buying the eggs?'

When a seller comes to a kiosk to offer the goods to the kiosk's owner (buyer), she starts the conversation by greeting her hearer. *Kula nuwun* is a Javanese word that means excuse me. By uttering *kula nuwun*, the speaker asks for apology if she disturbs her hearer. The hearer may be very busy or in the middle of doing something. By uttering an excuse, the speaker tries to maintain good social relationship with the hearer since she has apologized first in case she disturbs the hearer.

The speaker can directly offer her goods without greeting the hearer. In fact, she does not do that since she realizes that by doing so, she may disturb the hearer or she may create an awkward communication. By greeting the hearer, the speaker shortens the distance between herself and the hearer. The shortened distance will make the participants relax and can continue the conversation smoothly. *Kula nuwun* does not carry referential function in accordance with speaker's intention. She wants to offer the goods not merely greet the hearer. However, by greeting the hearer, the speaker may get her referential intention.

The conversation above shows that greeting is not aimless, yet it is important to continue the conversation smoothly. By starting the conversation using greeting, the speaker has maintained a good social environment which may help her achieving her real communication's goal, that is, offering the goods. Malinowski (1923) makes distinction between language used as an instrument of reflection and language used as a mode of action. It can be seen that language is used to give information and also to build social thing. The use of greeting to initiate a conversation can be seen as a mode of action, this means that the speaker tries to maintain social relationship with the hearers.

Malinowski explains further that [...] to a natural man another man's silence is not a reassuring factor, but on the contrary, something alarming and dangerous [...]. The breaking of silence, the communion of words is the first act to establish links of fellowship, which is consummated only by the breaking of bread and the communion of food. The modern English expression, 'Nice day to-day' or the Melanesian phrase 'Whence comest thou?' are needed to overcome the strange unpleasant tension which men feel when facing each other in silence (1923, p. 313). The expression *Kula Nuvun* is meant to greet the interlocutor and it is utilized to avoid silence between them. In traditional selling and buying, greeting can be used to avoid silence. Compare to modern shopping in minimarket, a customer is sometimes welcomed by cat statue's waving that is believed in some culture to bring luck. Natural greeting is frequently used in traditional selling and buying. It clearly shows that in traditional selling and buying, buyer and seller also try to preserve harmonious relationship.

The second function of phatic expression in traditional selling and buying is thanking. Thanking is also found in traditional selling and buying conversation which can be seen as phatic communion. A speaker expresses her gratitude to hearer for hearer's kindness. The conversation below shows the realization of thanking.

Context : A seller comes to buyer's place to offer her goods. When her buyer has already given the price, the seller still persuades her to increase the price.

Seller : '*Krambile kur gangsal welas bu?*'

'Are the coconuts only fifteen Mam?'

Buyer : '*Enggih. Mbok ora gedhe banget*'

'Yeah....They are not big enough, aren't they?'

Seller : '*Sendas kebo lah [tertawa]*'

They are as big as buffalo's head [laughing]

Buyer : *Kuate tuku lagi limo las koh. Adole egi embuh. Engko disit [melihat ke kelapa sekali lagi]. Engko tek imbuih ya kena*
'I can only afford fifteen, the trading condition is not so good now. Hold on [looking back to the coconuts]. I will add the price'
Seller : '*Nggih bu, matur nuwun*'
'Yes Mam. Thank you'.

When a seller (speaker) knows the price given by the buyer, she asks for additional price by convincing the hearer that the product has better quality. After taking a look at the product, the buyer then increases the price. Knowing that the price has increased, the seller expresses her gratitude by thanking to the buyer (hearer).

Matur nuwun is said by speaker to show her gratitude to the hearer. If she does not express her gratitude or if she does not show her thankfulness, the conversation still can continue. However, it can cause gawky situation. By expressing her thanking, speaker also tries to preserve harmonious social relationship with the hearer. Avoiding gawky situation can be demonstrated by using phatic expression such as thanking. Saying thanking using *matur nuwun* can smoothe the communication due to the fact that thanking you can also be used to avoid silence. Avoiding silence is also a realization of phatic expression. It can be summed up that phatic expression is used to avoid silence in traditional selling and buying transaction.

Matur nuwun is considered as a phatic expression due to its mere ness in communication. It does not bring significant reference in the conversation. It also has low informativeness. When the speaker finishes her business in transaction, she can solely leaves the kiosk without saying good bye. Her saying god bye by uttering *matur nuwun* shows the mere ness of this utterance. It is in line with Coupland et al. (1992) who highlight that phatic communion is taken to designate some sort of minimalist communicative practice, though along several possible dimensions. The 'mere ness' of phatic communion [...] by virtue of its low interest value, low informative, low relevance, perhaps also its trustworthiness, presuppose an alternative mode of 'true' or 'authentic' discourse from which phatic talk deviates.

A decade before, Laver (1981, p. 290) argues that the 'linguistic behavior of conversational routines, including greeting and parting, as well as pleas, thnaks, excuse, apologies and small talk, is part of linguistic repertoire of politeness'. He further explains that [...] phatic communion [...] serves to

establish and consolidate the interpersonal relationship between two participants [...]. Phatic communion is a complex part of a ritual, highly skilled mosaic of communicative behavior whose function is to facilitate the management of interpersonal relationship. The information exchanged between the participants in this communicative process is not primarily referential information, but rather is indexical information about aspect of the participant's social identity relevant to structuring the interactional consensus of the present and future encounters. The function of phatic communion thus goes beyond the criterion in Malinowski's phrase of 'ties of union'; it certainly does serve to establish such broad ties in that the tokens of phatic communion are tokens exchange in the ritual transactions of the psychosocial acceptance, but it also provides the participant with a subtle tool for use in staking indexical claims which shape and constrain their detailed relationship in the crucial marginal phases or encounters when their psychological comfort is most at risk. He then modifies and broadens Malinowski's concept and states that 'language is used to convey more than the propositional content of what is said'. Expression of *Matur nuwun* is said as phatic communion since it has no referential content. It functions to facilitate the management of interpersonal relationship between seller and buyer. Moreover, *Matur nuwun* is used by seller to show her appreciation after buyer increases the price.

Asking condition (weather) is the third function of phatic expression in traditional selling and buying. It can be seen as a way to show attention to the interlocutor. A speaker who asks condition of the interlocutor can be considered as a polite speaker who tries to preserve good relationship. Asking condition as the realization of phatic expression is portrayed by below conversation.

Context: After raining hard a night before, a seller comes to buyer's place to sell his goods. When he enters the kiosk, buyer asks the street's condition to him. Buyer knows that seller lives in a mountain area and rain causes slippery street. It is not their first transaction.

Buyer: *'Piwe pak Wiryo? Ora lunyu dalane, mbok?'*

: 'How are you Mr. Wiryo? The street is not slippery, is it?'

Seller: *'Ya madan. Ana Mie Sedap Bu'*

: 'Yes so so. Is there any Mie Sedap Mam?'

Buyer: *'Kae nang nduwur.'*

That's above there'

The speaker show her attention to the hearer by asking the condition, in addition to prior situation, a speaker shows her attention by asking hearer's condition. After raining hard a night before, the street can be very slippery and it can be very dangerous for the hearer. Thus she asks the hearer's condition. Asking condition can be used as way to show attention and to initiate a conversation. If the speaker does not ask the condition and she asks the referential intention of the hearer, she can still continue the conversation. By saying *Piwe pak Wiryo, ora lunyu dalane?*, the speaker tries to show her attention as well as to start the the conversation.

The topic of weather condition becomes very common in phatic communion (Malinowski, 1999, p. 303). Asking weather condition is identified as non-controversial topic so that it can be used to initiate a conversation. It does not carry referential intention and it is merely used to express speaker's personal feeling. If buyer directly asks her seller by using referential utterance, such as, 'how many kilogram of coconut sugar do you bring?', the conversation still can run, however, it becomes very awkward. Using referential utterance in the beginning of a conversation may be considered as impolite, moreover if the speaker and hearer are or it is not the first transaction. If it is the first transaction, it will be permissible for a buyer to use referential utterances. To avoid being impolite, buyer then asks about the wheather. It can be said that asking condition which is realized in phatic communion in traditional selling and buying conversation is a kind of politeness strategy.

Topic about weather is considered as phatic communion in Malinowski's term, however, an objection is postulated by Crystal. He states that 'culture vary greatly in the topic which they ppermit as phatic communion. The weather is not as universal a conversation-filler as the English might like to think! For examble, Rundi women (in Burundi, Central Africa) upon taking leave, are quite often heard to say, routinely and politely, 'I must go home, or my husband will beat me' (1987, pp.10-11). The similar objection is also highlighted by Hymes (1974, p.127) who says that 'Wishram Chinook of the Columbia River [...] one does not talk when one has nothing that needs to be said'. Nonetheless, Hymes does not clarify if the 'almost silent' Paliyans never exchange greeting, e.g. under certain circumctances; and he does not elaborate either on the concept of what is with the Wishram Chinook that 'needs to be said'. Those objection highlighted by Crystal and Hymes encourage me to note that the topic classified as phatic communion differ greatly in cultures. The utterance '*Piwe pak Wiryo, ora lunyu dalane?*' which is utilized to ask weather is

phatic communion since it is used by speaker with no referential content. It is realized merely to avoid silence,

Showing surprise is the fourth function of phatic expression in traditional selling and buying. A speaker shows her surprise to uncommon or unusual condition as it is depicted by the conversation below.

Context: A seller comes to his buyer's place to sell his coconut sugar. It is very early morning that he was the first to come to the kiosk. The seller seldom comes so early thus it surprises his buyer a bit.

Seller : '*Gula Bu*'

'Coconut sugar Mam'.

Buyer : '*Lha ndengaren tekane gasik*'

'You surprisingly come so early'

Seller : '*Iya arep maring kota koh*

'Yes. I will go downtown'.

The hearer does not usually come so early to the kiosk, hence, when he comes so early, the speaker shows her surprise by uttering *Lha ndengaren tekane gasik*. The word '*ndengaren*' means surprisingly, hence the utterance is used to show surprise. If the speaker says 'yes' after the hearer says '*Gula Bu*', the speaker shows referential intention regarding the hearer's offer. By showing surprise, it does not mean that the speaker does not give any consideration to hearer's offer, she just tries to preserve social relationship with the hearer. Noticing buyer's irregular action shows that seller give attention to her buyer. Buyer who gives attention to her seller shows that she cares about her.

By showing her surprise, the speaker appreciates her hearer who has come so early. Hearer is the first customer who comes to the kiosk. It will give advantage for the kiosk owner. If both of them can complete the transaction in the early morning, the kiosk owner can do other activities and the seller can go to the town directly. A seller can soon go downtown for other activity. From the illustration, it can be said that by coming to the kiosk early in the morning, both parties can save time. Time-saving can be beneficial for both of them. In a simple way, it can be summed up that phatic expression realized in showing surprise can be used to preserve social relationship between speaker and hearer. 'Gift-giving' in a conversation can be seen as a strategy to preserve harmonious relationship with the interlocutor. In traditional seling and buying, a party whether it is a buyer or a seller can benefit from harmonious closeness. He or she can get financial advantages from the cooperation.

Preserving good social relationship can give positive impact to both of them both socially and financially.

Giving attention is a kind of 'gift' in a conversation. The term gift-giving has been used by Brown and Levinson (1987) in their politeness strategy. One of positive politeness strategy is giving gift to hearer. Brown and Levinson state that S (speaker) may satisfy H' positive-face want (that S want H's want, to some degree) be actually satisfying some of H's wants. Hence we have the classic positive-politeness action of gift-giving, not only tangible gifts (which demonstrate that S knows some of H's want and want them to be fulfilled), but human-relations wants such as those illustrated in many of the output considered above-the wants to be liked, admired, cared about, understood, listened to, and so on. Expression '*Lha ndengaren tekane gasik*' is a phatic communion that can function as a positive politeness stratgy. Here, I emphasize that in traditional selling and buying, phatic communion can be used as politeness strategy. A speaker can show her politeness by using phatic expression.

Emphasizing is the fifth function of phatic expression in traditional selling and buying. Emphasizing is also used to invite other participants. Speaker uses phatic communion to emphasize on a certain thing as it is shown by the conversation below.

Context: Some sellers come to the kiosk to sell their coconut sugar. When a seller is going to put her coconut sugar on scale, she makes sure that it is hers.

Buyer: '*Ayuh ngeneh pada ditimbang gulane*'

'Come and put your coconut sugar on scale'

Seller: '*Kiye nggone aku Bu. Kiye mbok nggone nyong ya?*'

'Here is mine Mam. It is mine, isn't it?'

Buyer: '*Iya kuwe ne rika*'

'Yes, that is yours'.

When there are more than two participants in the kiosk, a seller who wants to put the coconut sugar on scale makes sure that she takes her own not other's. By uttering *Kiye mbok nggone nyong ya?*, the speaker makes sure that the goods belong to her and she does not take other's goods. If at that time, she just puts the goods on scale without uttering *Kiye mbok nggone nyong ya?*, the conversation still can run as it is. However, she utters *Kiye mbok nggone nyong ya?*, to invite other to comment on what she says.

The utterance *Kiye mbok nggone nyong ya?*, is used by the speaker to make sure that she takes her own goods not other's. Besides, for emphasizing, the utterance is also used to invite other interlocutors to contribute in the conversation. *Kiye mbok nggone nyong ya?* is the realization of facilitative tag. Facilitative tags are used as positive politeness devices because they invite the addressee to contribute to the discourse (Holmes, 1995, p. 81). By stating *Kiye mbok nggone nyong ya?*, speaker invites other participants to contribute in the conversation. It is proven by the next utterance '*Iya kuwe ne rika*'. Utterance '*Iya kuwe ne rika*' proves that the invitation is answered by other participant. To sum up, emphasizing which is realized into phatic expression can exhibit a politeness strategy in traditional selling and buying conversation. Since it functions as a politeness strategy, emphasizing is displayed to preserve appropriate social relationship.

Ending a conversation can also be demonstrated by using phatic expression. By using phatic expression, a speaker can end a conversation as well as preserve good social relationship. The use of phatic to end a conversation can be depicted by below conversation.

Context : A seller has just finished the transaction. When, the buyer asks about the payment, whether he wants cash or he wants to shop, the seller says that he wants to go to the market for buying new clothes for his grand daughter.

Buyer: '*Ngarah apa kiye?*'

Seller: '*Anu arep nggo badan bu ming pasar*'.

'Mmm...I want to buy Eid ul Fitr's preparation to the market'.

Buyer: '*Oiya ya.... Arep badan. Pasar ya prepegan kiye*'

'Oh I see. It's going to be Eid Al Fitr. The market must be very crowded'.

Seller: '*Iya koh, genah kiye putune njaluk klambi anyar*'.

'Yes it is. My grand daughter asks for a new clothes'.

Buyer: '*Ngarah mbok arep tuku klambi anyar*'.

'There you go if you want to buy new clothes'.

After the seller says that he is going to the market to buy new clothes for his grand daughter, the conversation perhaps has ended. It is due to the fact that there is no further referential intention between seller and buyer (speaker and hearer). However, the speaker (buyer) still answers it by saying *Ngarah mbok arep tuku klambi anyar*. The utterance indicates that the speaker wishes

the hearer good luck and that he can find what he wants. If the speaker does not answer it, or he just keeps silent, the conversation still can continue.

By saying *Nganah mbok arep tuku klambi anyar*, the speaker also tries to preserve good social relationship with her hearer. Preserving good social relationship can smoothe the conversation and speaker thinks that she has to keep good social relationship with the hearer since it will give benefit to her. In addition, by stating *Nganah mbok arep tuku klambi anyar*, she also tries to avoid silence between the participants.

Avoiding silence is the realization of phatic expression. It is in line with Leech (1983, pp. 141-142) explains that phatic maxim is termed as the activity of talking merely to preserve sociability. It is formulated in positive and negative form as to keep talking and to avoid sillence. He further highlights that phatic maxim does not carry illocutionary points in communication, it serves to extend common ground of agreement and experience shared by the participants. Hence, utterance *Nganah mbok arep tuku klambi anyar*, does not carry illocutionary content in communication. It is used as a common ground of agreement that the speaker agrees with the hearer. It can be seen that ending a convrsation in phatic expression in traditional selling and buying can be demonstrated to preserve well-balanced environment.

The discussion show that phatic expression plays significant role in traditional selling and buying conversatiodn. Buyers and sellers involved in the transaction do not only consider referential functions but also affective functions. Affective functions can be realized into phatic expression. Phatic expression in traditional selling and buying are realized for greeting, thanking, asking condition, showing surprise, emphasizing, and ending a conversation. It proves that afective functions are clearly demonstated in traditional selling and buying.

CONCLUSION

Speaker and hearer or seller and buyer who are involved in daily conversation try to maintain social relationship besides their referential goal. Traditional selling and buying as a social praxis demand human being to maintain harmonious bond among speakers due to the fact that those involved in traditional selling and buying are usually neighbors. They need to preserve social cooperation since they realize that they live side by side. Harmonious interaction can be realized by utilizing phatic communion in daily

conversation. It does not have referential functions. However, it is valuable in maintaining convenient community. This article has proven the functions of phatic communion in traditional selling and buying in Banyumas dialect.

The discussion shows that phatic expressions in traditional selling and buying conversation are used for greeting, thanking, asking condition, showing surprise, emphasizing, and ending a conversation. Those functions do not have referential consideration in traditional selling and buying, nevertheless, they exist in the conversation. It proves that both speakers and hearer regard phatic communion as significant part in traditional selling and buying conversation as it is used to preserve human social communication.

The analysis is based on context-dependent analysis without considering interlocutors' real intention. It focuses on the utterances produced by speakers and hearers without asking them directly the motives of using such utterances. For further research, it is suggested that interlocutors' intention can be a part of elaboration on the functions of phatic expression in traditional selling and buying conversation. It can be conducted by interviewing interlocutors about their motive regarding the particular factors that determine their linguistic behaviour. Having considered speakers' motive, a further research can reveal other interesting phenomenon with regard to the use of phatic communion in daily conversation.

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