Linguistic diversity and communication dynamics: An in-depth study of Phatic expressions in Bima

Alek[1] and Umar Abdullah[2*]

[1]*Department of English Education, Faculty of Tarbiyah and Teacher Training, UIN Syarif Hidayatullah, Jl. Ir H. Juanda No.95, Ciputat Timur, Tangerang Selatan, Banten 15412, Indonesia*
[2]*Department of English Education, Faculty of Tarbiyah and Teacher Training, UIN Raden Fatah Palembang, Jl. Prof. K. H. Zainal Abidin Fikri KM. 3.5 Palembang, Sumatera Selatan 30126, Indonesia*

ABSTRACT
Phatic expressions serve a vital role in daily communication, fostering the strengthening of social bonds and the maintenance of interpersonal relationships among conversational participants. Despite their significance, a comprehensive investigation into phatic expressions in regional Indonesian languages remains notably lacking. To address this research gap, our study delves into the diverse forms and functions of phatic expression within the Bima language (BL). Employing a qualitative approach with a descriptive research design, conversational interviews were conducted involving five participants, leading to the identification of fourteen distinct phatic utterances in BL. These expressions encompassed *-ra*, *-na*, *-ku*, *-pu*, *rau*, *ke*, *ka*, *kan*, *rauja*, *oe*, *ha*, *ah*, *sih*, and *poda*. Findings reveal that these phatic expressions serve a multitude of functions, encompassing affirmation, validation, explanation, expressions of surprise, conveying irritation, signaling uncertainty, emphasizing intensity, and issuing commands. Notably, the category of phatic expressions for affirmation exhibited the greatest diversity, featuring six distinct expressions. From a linguistic perspective, the use of this rich array of phatic expressions plays a pivotal role in maintaining seamless communication among speakers, contributing significantly to the fluidity of conversation. This study carries important pedagogical implications for language educators, particularly in Indonesia and regions where BL is spoken. Educators can enhance their students' linguistic repertoire, particularly in the context of the Bima language. Furthermore, by shedding light on the intricacies of phatic expression in BL, this research contributes to a broader exploration of language diversity and its sociolinguistic significance, further strengthening the documentation and preservation of regional languages.

Keywords: Bima language; language choice; language community; phatic expression

INTRODUCTION

Studying a language cannot be separated from its culture and society because language, culture, and society are intimately related (Agar, 1994). Language is a system of communication that consists of sounds, words, and grammar, which are used to convey meaning and understanding between individuals (Nizomiddinovna, 2021). Language function refers to the different purposes that language serves in the social interaction (Jurásová & Kissová, 2021). These functions include expressing thoughts, conveying information, negotiating social relationships, and creating and maintaining social identity. The relationship between language and culture is complex and multifaceted**.** Saussure developed the concept of langue and parole, which contains language and speech (Alhabuobi, 2021; Frajzyngier & Jirsa, 2006). Language is a collective

* Corresponding Author
Email: umarabdullah@radenfatah.ac.id

knowledge and language stability, which is used by all members of society, while parole is the embodiment of language in the individual (Little, 2020; Niehr, 2021). An individual through realized speech follows the rules that apply collectively in a culture so that communication can run smoothly.

Culture is the product of humans both individually and in groups or societies that develop and are followed from generation to generation (Rahardi, 2022). The culture of a society consists of what a person knows and believes to be able to act on the acts accepted by his members and do such in every role that makes them accept each other (Bond & Worthing, 2016; Washila & Triwinarti, 2019). Knowledge related to culture in the sense here is knowledge obtained by the process of cultivation that is learned by doing. In this case, culture is something that a person must obtain through the activities of his daily life (Javier et al., 2020). Culture is also regarded as a conceptual framework that encompasses all the principles that people need to understand to behave in ways that are acceptable to and thought to be rational by all members of their society (Javier et al., 2020; Pundziuvienė et al., 2020).

Society is a collection of people who share a common environment, way of life, and culture. Social groups are made up of two or more individuals who interact and share common interests. For members of a society to know and understand each other, they must engage in communication through the use of language (Little, 2020; Niehr, 2021). According to sociologists, language is a social phenomenon as well as a means of inter-person communication (Matsumoto, 2019). Sociolinguistics, the study of language and society, aims to demonstrate how class, gender, and race affect how we use language. Sociolinguistics may be traced back to the middle of the 20th century (Alhabuobi, 2021; Zuckerman, 2020). However, it took several decades following the introduction of Saussurean structuralism, which views language as an inseparable component of culture and society, with a complex and multifaceted relationship between the three Fields (Cheraghi & Karamimehr, 2022; Poerbowarni, 2019). Language serves as a tool for individuals to communicate and interact within a social and cultural context, and its structures and meanings reflect and reproduce the values, beliefs, and practices of a particular community. When studying culture and society, the problems connected to human habits and patterns of human relationships and respect for others always appear.

One of the interesting aspects of language for study is the phatic expression, which means a speech that binds a whole created by the exchange of words that do not greatly affect meaning but fulfill social functions (Armaza-Faraba et al., 2020). It serves to form and maintain contact or social relationships in communication so that language politeness is maintained (Ambarwati et al., 2019; Ernawati, 2022; Trihartanti & Septian, 2021; Wuryaningrum, 2023). Kridalaksana argued that the form of *deh, kok, sih*, or congratulation is an expression of the phatic category which is freely formed; whereas *–lah* and *-pun* are bound morphemes (as cited in Rahardi, 2019). With the characteristics of not having clear roots, not having semantic autonomy, and being a functional word (Şengül, 2018), it cannot stand alone as a subject or predicate (Sy & A, 2019; Wiles, 2020). For instance, the sentence "A noticeable change in lifestyle will not occur" contains a meaningful expression, whereas the expression "Perigi is very deep" does not form a complete sentence and therefore cannot be classified as a meaningful expression (Alek & Nguyen, 2023; Niemelä-Nyrhinen & Seppänen, 2020). Meaningful expression encompasses a range of linguistic units, including particles, prepositions, conjunctions, adverbs, interrogatives, words, interjections, and reference markers (Collins, 2018; Kroeger, 2018; Wuryaningrum, 2023). The use and function of particles can vary across languages, and some languages may not have particles as a distinct category. However, in many languages, particles are an important aspect of the grammar and syntax of a sentence, and they can have a significant impact on the meaning and interpretation of the sentence (Ernawati, 2022; Sutrisno, 2019; Washila & Triwinarti, 2019).

Phatic expressions in a Bimanese community deserve a special attention, as the Bimanese people often use allusions when conveying meanings (Alek, 2019), and also often use expressions categorized as the phatic expression, when they are speaking (Armaza-Faraba et al., 2020; Rahardi, 2019; Susanthi et al., 2021). Bima language (henceforth BL) is an Austronesian language widely spoken by the Bimanese living in the eastern part of Sumbawa Island and the West Manggarai Region and several areas along the Sumbawa Regency and the eastern part of the East Lombok region. Typologically, BL has many similarities to the Indonesian language, both in grammar and sentence construction. While BL is one of the backbones of the Indonesian language and culture, like many other regional languages in the archipelago, it has been often overlooked (Armaza-Faraba et al., 2020; Matsumoto, 2019). Research on BL is one of the effective strategies to introduce the language as the results can be shared with the wider community.

Although phatic expression is crucial for communication, especially when it comes to preserving speaker relationships and stressing the message (Badarneh, 2020; Lauder et al., 2021; Matsumoto, 2019; Widiana et al., 2020), it has not yet been given adequate attention by researchers of regional languages and language users (Rahardi,

2019). The use of this expression may give perlocutionary power (perlocution force) in a person's speech act (Ambarwati et al., 2019; Esau, 2021; Ji, 2021). Several studies regarding phatic expression have been published in the Indonesian literature, for example, Armaza-Faraba, et al. (2020), Mawadda (2021), Megah (2017), Rahardi (2019), Sitohang (2021), and Zuckerman (2020). However, these studies focused their investigation on the use of phatic expressions in preaching (Armaza-Faraba, et al., 2020), informal conversation among university students in Riau (Megah, 2017), Javanese culture from pragmatic perspectives, phatic signs (Rahardi, 2019), and Dayak Ngaju language communication (Sitohang, 2021). Little attention is still given to the use of phatic expressions in BL. Therefore, the present study aimed to examine the forms and functions of phatic expressions employed in BL. Specifically, the study sought to answer the questions as follows:

1. What forms of phatic expressions are often used in the Bima language?
2. What functions do the phatic expressions serve?

METHOD

This study was conducted under a qualitative descriptive research design with verbal and non-numerical data serving as the foundation for analysis to reveal the forms and functions of phatic expressions used by Bimanese speakers in their routine conversation. It aimed to investigate the answers to the descriptive questions on what forms of phatic expressions are often used in the Bima language and what functions the phatic expressions serve. The researchers involved a limited number of participants through conversational interviews. This design was considered to be appropriate for this study since the researchers intended to achieve a deep but extensive description of the forms and functions of phatic expressions used in BL (Creswell & Poth, 2018). The study was conducted in Bima, Indonesia, the hometown of the first researcher, between September and December 2022. The data used in the study were the results of conversational interviews with the native speakers of BL.

Four criteria were used in the selection of the participants of the study. The criteria included whether the participants were 18 years or older so that they could provide informed consent on their behalf, they were native speakers of BL, they used BL actively in their daily conversation, and they had mental and physical fitness. Based on the criteria, the researcher made personal contact with the prospective participants around his neighborhood and provided pertinent information regarding the study and their participation in the study both in oral and written forms. Those who resided close to the

researcher's proximity and gave their permission to take part in the study were selected as the first choice. The first five participants willing to be part of the study were selected. The participants were between 25 and 40 years old. All of them were born and raised in Bima and thus they spoke BL actively in their daily activities. Before having the interview, the participants were asked for their consent. The participant's data were assigned a pseudonym to ensure anonymity.

To elicit data from the study, conversational interviews were conducted with the participants. The interviews aimed to elicit forms and functions of phatic expressions the participants often used in their daily conversation in BL. All conversational interviews were performed by the first researcher because BL was his native language; he was born and raised and completed his elementary to high school education in Bima. He was acquainted with the location of the research and the potential participants. Therefore, he had easy access to the research location and participants, helping save the time, effort, and funding spent on the study. The interviews were administered by posing the questions to the participants and engaging them in a conversation, once for each participant. The interview took about 40 minutes and was done in BL. For participant convenience, the time and location of the interviews were chosen by the participants. Follow-up communication was performed by phone to clarify the forms of phatic expressions they used and their function. To ease the interview process, an interview guide consisting of ideas for questions related to the forms and functions of phatic expressions the participants often used in their daily conversation was used. Based on the questions, the researcher engaged the participants in a conversation as natural as possible and designed to generate the utilization of the phatic expression. Elaboration and additions were made as necessary. The researchers created the questions in BL based on the literature. To validate the content of the questions, expert judgment was used. The expert was a linguist and a native speaker of BL. He has published numerous studies about BL and cultures. The conversational interview was considered to be suitable to the nature of the study as it would allow the researcher to explore the participants' use of phatic expressions in BL (Cohen et al., 2018). All of the interviews were audio-recorded and transcribed verbatim, while important information from the follow-up communication was recorded on paper (Abduh, 2021; Lee, 2022).

Once the transcripts were ready, the researcher performed Miles and Huberman's (1994) data analysis procedure covering data presentation, reducing data, interpreting data, drawing conclusions, and confirming results. Specifically, the analysis was conducted as follows. First, all expressions were listed roughly. Next, the

expressions were grouped based on the forms and functions of phatic expressions commonly listed in the literature (Armaza-Faraba et al., 2020; Mawadda, 2021; Sitohang, 2021; Zuckerman, 2020). The expressions were then translated into English. Next, the analysis and interpretation of both versions of the expressions were performed. Finally, conclusions were drawn based on the analysis and interpretation. To ensure the accuracy of the translation, the researcher asked a native speaker of BL to review the translation. The validity of the findings was established through member checking and self-reflection (Fahriany et al., 2019). The interview and analyzed data were returned to the participants for their perusal to correct inaccuracy and misinterpretations.

FINDINGS AND DISCUSSION
This section presents the findings and discussion of the study concerning the forms and functions of phatic expressions used by the participants in their

routine conversations. The study aimed to explore the forms and functions of phatic expression used by BL speakers. To achieve the aims, data from face-to-face conversation interviews, including follow-up communication by phone, with five participants were analyzed descriptively. The findings and discussions are presented as follows.

Forms of Phatic Expressions in Bima Language
Based on data analysis, the study found that BL speakers employed fourteen phatic utterances in their day-to-day conversation. The fourteen expressions were in the form of phatic particles and phatic words. The phatic utterance in the form of particles included *-ra, -na, -ku,* and *-pu.* This type of phatic utterance must be added to the other words so that it is meaningful. The phatic utterance in the form of words comprised *rau, ke, ka, kan, rauja, oe, ha, ah, sih*, and *poda*. Unlike phatic particles, phatic words can stand alone and are meaningful. Table 1 below shows the fourteen phatic expressions in more detail, including their meaning and function.

Table 1
Forms and Functions of Phatic Expressions in Bima Language

No	Phatic Expression	Meaning	Function
1.	*-ra*	please	affirmation (imperative and declarative sentence)
2.	*-na*	assert	affirmation
3.	*rau*	also	affirmation
4.	*ke*	this	affirmation
5.	*-ku*	I or my	affirmation (declarative sentence)
6.	*ka*	isn't it?	Affirmation
7.	*kan*	doesn't it/isn't it?	Proving
8.	*rauja*	also	explanation
9.	*oe,*	Hi,	shock
10.	*ha*	interjection	shock
11.	*ah*	yes	annoyance
12.	*sih*	doesn't it/isn't it?	Doubt
13.	*poda*	very	intensity
14	*-pu*	Please	command

Functions of Phatic Expressions in Bima Language
The data analysis further showed that the use of phatic expressions in BL served eight functions. In particular, the utterances were used to affirm, prove, explain, show shock, express annoyance, indicate doubt, emphasize intensity, and command. Interestingly, to express affirmation, Bimanese speakers used six different types of phatic expressions, namely *-ra, -na, -ku, rau, ke,* and *ka* (see Table 1 above). The following parts detail each function of the phatic expression.

The Phatic Expression for Affirmation
To express affirmation, Bimanese speakers used such utterances as *-ra, -na, rau, ke, ku, ka*, as shown in the following sentences:

(1) *Lao**ra** eda angi labo sa'e monemu ede, sawatipu balona!*
Please meet your elder brother before he leaves!
(2) *Sia lao weha**na** oto aka wengke akande!*
He took the car at the garage just now!
(3) *Nahu **rau** ralaoku aka mbolokai ede.*
I also came to the meeting.
(4) *Cou **ke**?*
Who is this?
(5) *Nahu wati tana'o**ku**!*
I am not studying!
(6) *Sia dosen bahasa Inggris **ka**.*
He is an English lecturer, isn't he?

As can be seen from examples (7), (8), and (9) below, the utterance *-ra* is inserted at the end of the word at the beginning of the sentence and serves as an imperative sentence and a declarative sentence. Importantly, *-ra* is a clitic expression that cannot

stand alone (Collins, 2018). It is attached to the predicate of the sentence and is used to smooth out the tone of the command (Astri & Pardede, 2021; Wiles, 2020).

(7) *Ndawira conto tugas nahure*
Please make an example of my task.
(8) *Ngenara sampe samai kaina lengamude*
Please wait for your friend until he comes.
(9) *Tana'ora sampe saloakaimu.*
Please study until you understand.

The *-na expression* has a similar meaning to *-ra*. Like *-na*, it cannot stand alone (enclitic). It is fused with the verb, which is the core of the sentence (Collins, 2018; Kroeger, 2018; Nishihara et al., 2020). The *-ra,* and *-na* utterances are used only in command sentences, as shown in the following sentences.

(10) Siadoho *kanina oto ede aka sangadina!*
They used the car last night!
(11) *Siadoho rapuruna jago aka sangadina!*
They baked corn last night!

The above examples show that *-na* is a meaningless form of expression if it stands alone. It serves to express additions and assertiveness. To give additional meaning or affirmation, the *-na* expression is more likely to be used than the *-ra* (Mawadda, 2021; Sitohang, 2021).

The *rau* utterance is located at the beginning and in the middle of the sentence after the subject, before the verb, or as the predicate of the sentence (Sy & A, 2019; Wiles, 2020). It is often used in declarative sentences to corroborate the meaning of the word to which it is accompanied. The following sentences show the use of *rau* in sentences.

(12) *Jara nami rau rabatu na pacoa aka Bali.*
Our horse also participated in a horse race in Bali.
(13) *Sia rau dou nabatu nggahi ai to'i wa'una.*
He was also known to be obedient since childhood.

The *ke* utterance is at the end of the sentence and is used in interrogative sentences. This expression is usually used to provide affirmation in the question sentence. Below is an example of its use in a sentence.

(14) Cou *ke*?
Who is this?

The *ku* expression is placed at the end of the sentence and is used in the imperative sentence. As seen in the example (15) below, it appears that *ku* is a meaningless form of expression if it stands alone. Despite this, the expression is written separately from the element it precedes. In the sentence, the expression serves to affirm, specifically to express denial (Alek & Nguyen, 2023; Ernawati, 2022; Yao & Lai, 2019)

(15) *Nahu wati tana'oku!*
I am not studying!

The *ka* expression is located at the end of a sentence. It is used only in declarative sentences. The following example shows the use of *ka* in a sentence.

(16) *Sia dosen bahasa Inggris ka.*
He is an English lecturer, right?

As described above, phatic expression in BL serving to express affirmation or to ask the interlocutor to give an affirmative answer is characterized by six utterances (as *-ra, -na, rau, ke, ku, ka*) as shown in sentences 1—16). This type of phatic expression is also used in the Dayak language (Sitohang, 2021). Dayak speakers used *beh,* utterance to affirm and justify their previous statement, and placed the utterance at the beginning of a sentence only (Vatsadze, 2019), unlike the six phatic utterances for affirmation found in BL.

The phatic expressions for affirmation used by Bimanese speakers participating in this study are in line with the findings of previous studies (Alhabuobi, 2021; Mawadda, 2021; Wiles, 2020). These studies suggested that the expression of affirmation serves to dispel the doubts of Bimanese interlocutors. However, the use of or giving affirmations in discussions or conversations cannot only be done verbally or orally but also through facial expressions, questions, and direct answers (Hirota, 2022; Sultan, 2020).

The Phatic Expression for Proving
This study found only one utterance used to prove in a conversation among Bimanese people. It is *kan* and is placed at the end of a sentence as shown in the following examples.

(17). Sia mara weha tas nahu, kan?
He took my bag, didn't he?
(18). Guru ede mara tei nahu sa mba'na, kan?
The teacher taught me last year, didn't he?

As seen in the above sentences, it appears that *kan* is a form of starch that can stand alone and tends to be located at the end of a sentence. This expression is only meaningful when it is joined in a sentence. Like in the Indonesian language, it serves to emphasize proof, which is called a *tag question* in English-language (Alhammad, 2022; Wiles, 2020).

The Phatic Expression for Explaining
Phatic expression was also used to give a description and explanation of the activities carried out so that the interlocutor understands what the speaker or other person is talking about (Chen, 2018; Sultan, 2020). The word *rauja* is used to fulfill this function (see examples 19—21 below). It is located at the end and in the middle of a sentence.

(19). Nami lao rauja.
We go too.
(20). Sia lao rauja.
She goes too.

*(21). Sia rasepe **rauja** buku awinde.*
He also borrowed a book yesterday.

In BL, there is only one phatic utterance used to express an explanation that can stand alone. As shown in the above sentences, ***rauja*** is a meaningless form of a particle if it stands alone (Alhabuobi, 2021). It is separated from the element that comes before and after it. In the sentences, it serves to express the additional meaning (to the word/s before and after it) (Collins, 2018), so that the conversation partner gets the exact meaning of what the interlocutor tries to convey (Ji, 2021; Kroeger, 2018). Efforts to give more information to the receiver will increase the confidence of the receiver because the speaker is generous towards the receiver (Alamdari & Ghani, 2022).

Phatic Expression for Shock
This phatic expression comprised two forms: *oe* and *ha*. The utterance *oe* is usually placed at the beginning of the expression. The utterance *ha* is usually placed at the end of the expression. It is usually used in question sentences and is also often interjectionary (Collins, 2018; Wiles, 2020). Below are the examples.

*(22). Sia waru na ana naro, **ha?***
 He has eight children, ha?
*(23). **Oe**, Nami ngge'ekai di kompe kampus UIN Jakarta!*
 Hi, we stay near the campus of UIN Jakarta!
*(24). **Oe**, bune ai lao lampa-lampa di Bali?*
 Hi, when will you travel to Bali?

The expression *ha* in BL usually lies at the beginning and the end of the sentence. It is usually used in question sentences, as shown in the examples below.

*(25). **Ha**, Sia upa wei naro?*
 Wow, he has four wives?
*(26). Siadoho wa'u rongga naro, **ha?***
They have arrived, ***haven't they***?

Based on the above examples, it appears that *ha* is a form of expression that is, in its writing, separate from the elements that precede it (Ji, 2021; Zuckerman, 2020). This expression is only meaningful when it merges with other elements in the sentence. It serves to express astonishment (Rahardi, 2019, 2022). Also, as seen in sentences 22—24, *oe* utterance is a meaningless form of expression when it is not in the context of a sentence even though in writing it is separate from the element that follows. When it is joined in a sentence, the meaning it has is to express agency or desire. The meaning of agency arises when knowing something that was not foreseen before; whereas the meaning of desire arises when something expected is suddenly known (García-Pinar, 2022). The phatic expression in sentences (25) and (26) above describes that the speaker seems shocked by his/her

conversation partner. This type of expression gives closeness to the speakers, in addition to serving as an initial greeting before conveying the intentions of the parties involved in the conversation. This is in contrast with the previous findings, which indicated that feeling shocked in conversation may be affected by individuals who have a strong preference for engaging with emotional information. Feeling shocked when individuals who strongly prefer to engage with emotional information and reinterpret its negative meaning could potentially influence the conversation or the speech of others (Esau, 2021; Oliver, 2022; Shabat et al., 2021).

The Phatic Expression for Annoyance
This expression was used to express something hurtful. The word *ah* served this function as demonstrated in the instances 27—29 below. It is placed at the beginning or the end of a sentence and is often used in question sentences.

*(27). **Ah**, cou ma ra lapo rawi ncara nahu?*
 Ah, who reported my faults?
*(28). Cou ma peso buku nahuke, **ah?***
Who moved my book, ach?
*(29). Cou ma kami komputer nahuke, **ah?***
Who used my computer, ach?

As can be seen from the above examples, the *ah* utterance is meaningless when it stands alone even though it is written separately from the other elements in the sentences. In the sentences, *ah* indicates that the speaker feels hurt because he/she is not pleased. In other words, it shows annoyance at certain actions done by someone, which is in BL categorized as a phatic expression (Kadhim & Ahmed, 2023; Rahardi, 2019). This contrasts with Manan et al. (2019) who argued that annoyance is used by individuals to express swear words, feelings, and emotions, frequently in a language that is unique to them, which is considered to be rude and impolite.

The Phatic Expression for Doubt
To indicate doubt, BL speakers used the phatic utterance of *sih*, which is like Indonesian. This phatic expression is usually placed in the utterance's middle end and used in interrogative sentences. Below are the examples.

*(30). Ndai ra ngaha ta au **sih** awina?*
 What did we eat yesterday?
*(31). Bu, ba bune **sih** ou kaita mada?*
Mom, why did you call me?

As shown in the above examples, the *sih* utterance is written separately from the elements that it follows. It is however only meaningful when it is combined with a sentence. The utterance is used to express doubt or uncertainty about what is being asked (Mawadda, 2021; Rahardi, 2019). The use of *sih* also indicates that the speakers have already known each other. However, it is considered less

polite to use the expression when talking to older speakers (Alek, 2019).

The Phatic Expression for Intensity

To emphasize intensity, BL speakers used the utterance of *poda*, which means very or so. This expression can usually be in the middle or at the end of a sentence and is used in declarative sentences. Below are the examples.

> *(32). Lukisan ake ntika **poda**.*
>   This painting is very beautiful.
> *(33). Tenggo **poda** jam tanga ake.*
> This watch is so powerful
> *(34). Sia ede na taho **poda***
> He is very good.

As can be seen from the examples, the *poda* utterance is a form of bound expression that is meaningful when it combines with the other elements in the sentence. The writing of this expression is always separate from the element that precedes it. It is used to emphasize the quality of the object being discussed and often has a positive meaning (Prasanna et al., 2021; Senthinathan et al., 2021; Shabat et al., 2021). Importantly, this utterance cannot be put at the beginning of a sentence.

The Phatic Expression for Command

The phatic utterance of *pu* was used to command. In its use, it can be placed at the beginning or the end of a sentence. Sentences containing this expression usually serve as declarative sentences. Below are the examples.

> *(35). Hanta ja**pu** kadera ake!*
>   Please move this chair, eh!
> *(36). Tu'u ricu**pu** nai sidi, Nahu ne'e lao aka bandara!*
> Please get up quickly tomorrow morning, I want to go to the airport!
> *(37). Tio**pu** dou mpa'a tinju aka TV ka!*
> Please look at the guy who is boxing on TV there!'
> *(38). Nggadu ricu**pu** piti sakola anamu.*
> Please pay your child's tuition right away!

As shown in the examples above, the *pu* utterance is meaningless when it stands alone. In writing, it is merged with the verb or predicate of a sentence. It is used to emphasize the order so that it is harsher than the ordinary command (Astri & Pardede, 2021). From a language politeness view, command expression is often used by older people to younger people or by higher-status people to lower ones (Geis, 2020).

In summary, phatic expressions for affirmation found in BL served the same function as those found in language across gender (Alhabuobi, 2021), in Wonder movie (Mawadda, 2021), in the Dayak language (Sitohang, 2021), and in the literary work translation (Wiles, 2020). However, the phatic expressions in BL appeared to serve different functions from those shown in many previous studies. As evidence, phatic expression in the Javanese language and culture was used for joking functions, complimenting, apologizing, rejecting, avoiding functions, and reminding (Rahardi, 2022). In another study, they were used for establishing and discontinuing communication, checking whether the channel works, and attracting the attention of the interlocutor (Zuckerman, 2020). In two studies, phatic expressions were commonly employed when one would like to greet, initiate small talk, agree on something, and make a joke (Mawadda, 2021), and to express pain, awe, and joy (Sitohang, 2021). In the context of *da'wah*, phatic expression served as a way of expressing courtesy, convincing the audience, confirming the contents of *da'wah,* asking for approval, and greeting (Armaza-Faraba et al., 2020). Linguistically, it can be concluded that phatic expressions maintain communication between or among speakers (Widiana et al., 2020). The speakers employed such expressions so that the continuity of conversation can take place smoothly while still considering the non-linguistic and cultural aspects embraced by each speaker (Bich & Tran, 2020; Lee, 2022; Zuckerman, 2020).

CONCLUSION

Based on the findings and discussion, the following conclusions were drawn. In their routine conversation, Bimanese speakers employed fourteen forms of phatic utterances. The phatic expressions were classified into phatic particles and phatic words. The phatic utterances in the form of particles were *-ra, -na, -ku,* and *-pu*. The phatic utterances in the form of words were *rau, ke, ka, kan, rauja, oe, ha, ah, sih*, and *poda*. The use of phatic expressions in BL served various functions including giving affirmation, proving, providing explanation, showing shock, expressing annoyance, indicating doubt, emphasizing intensity, and giving commands. Interestingly, out of the fourteen phatic utterances, six were used to express affirmation, making phatic expressions for affirmation the most varied ones. The phatic expressions were placed at the sentence's beginning, middle, or end.

This study is limited by several factors. First, it involved a small number of BL speakers, which may not adequately represent the vast population of BL native speakers. This limited number of participants leads to the second factor that limits the study: a limited set of collected data. More amount of data obtained from the native speakers representing various dialects of BL would indeed enrich the findings of the study. Finally, data of the study were collected through semi-structured interviews; the use of various methods of data collection, i.e., observations, audio- and video-tapings, and documentation, would help yield more comprehensive results and enhance the rigor and trustworthiness of the study.

The study offers pedagogical implications to teachers of regional language (Bima language), national (Indonesian) language, and foreign (English) languages across Indonesia. The teachers could provide students with more exposure to both language competence and performance. In addition, the findings of the study could help promote the development and understanding of linguistic theories about regional, national, and international languages, as well as spoken languages in the speech community.

REFERENCES

Abduh, A. (2021). Portraits of graduates in becoming multilingual and multicultural citizens in the context of internationalization. *International Journal of Language Education*, *5*(2), 116–124. https://doi.org/10.26858/ijole.v5i2.21937

Agar, M. (1994). *Language shock: Understanding the culture of conversation*. Cambridge University Press.

Alek, A. (2019). The cultural significance in greeting practices in Belo dialect of the Bima language. *Register Journal*, *12*(2), 206–234. https://doi.org/10.18326/rgt.v12i2.206-234

Alek, A & Nguyen, V. T. (2023). Verbal phatic expressions in EFL student teachers' classroom interactions. *The Journal of Language Learning and Assessment*, *1*(1), 44–56.

Alhabuobi, T. (2021). Variation in language use across gender. *Theory and Practice in Language Studies*, *11*(2), 129–134. https://doi.org/10.17507/tpls.1102.03

Alhammad, A. (2022). *The effect of explicit instruction on developing appropriate spoken pragmatic language choices in female Saudi Arabian English as a foreign language students* (Publication No.30346690) [Doctoral Dissertation, University of Liverpool]. ProQuest Dissertations and Theses Global.

Alamdari, E. F, & Ghani, F. (2022). Enhancing foreign language motivation through the magic of cooperative learning: Dream or reality? *Foreign Language Annals*, *55*(1), 237–257. https://doi.org/10.1111/flan.12590

Ambarwati, R., Nurkamto, J., & Santosa, R. (2019). Phatic and politeness on women's communication in facebook: Humanistic teaching perspective of being polite in social media. *IJELTAL*, *4*(1), 95. https://doi.org/10.21093/ijeltal.v4i1.326

Armaza-Faraba, K. S., Sumarlam, S., & Purnanto, D. (2020). Komunikasi fatis dakwah Caknun quotes dalam media sosial Instagram. *Jurnal Komunikasi Islam*, *10*(1), 89–106. https://doi.org/10.15642/jki.2020.10.1.89-106

Astri, N. D., & Pardede, O. B. (2021). Imperative sentences in Java ngoko in North Sumatra. *Randwick International of Education and Linguistics Science Journal*, *2*(3), 401–407. https://doi.org/10.47175/rielsj.v2i3.305

Badarneh, M. A. (2020). Formulaic expressions of politeness in Jordanian arabic social interactions. *Formulaic Language and New Data: Theoretical and Methodological Implications*, *3*, 151–170. https://doi.org/10.1515/9783110669824-007

Bich, N. N. T., & Tran, T. (2020). Digital citizenship awareness in EFL context in Vietnam: A project evaluation, *Journal of Asia TEFL*, *17*(1), 225–233.

Bond, S., & Worthing, D. (2016). Managing built heritage: The role of cultural values and significance. Willey Blackwell. https://doi.org/10.1002/9781118298718

Chen, Y. M. (2018). Multimodality across communicative settings, discourse domains and genres. *Discourse & Communication*, *12*(5), 562–565.

Cheraghi, Z., & Karamimehr, P. (2022). An investigation of multicultural personality traits of Iranian high school EFL learners. *Education Research International*, *2022*. https://doi.org/10.1155/2022/7629197

Cohen, L., Manion, L., & Morrison, K. (2018). Research methods in education. Routledge.

Collins, J.N. (2018). [Review of the book *Analyzing meaning: An introduction to semantics and pragmatics*, by Paul R. Kroeger]. *Oceanic Linguistics 57*(2), 503-509. https://doi.org/10.1353/ol.2018.0021

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches.* Sage Publication.

Ernawati, Y. (2022). The form and function of the phatic communion in Palembang language. *Curricula: Journal of Teaching and Learning*, *6*(2), 112–120. https://doi.org/10.22216/curricula.v6i2.289

Esau, K. (2021). Impoliteness (hate speech/incivility). *DOCA - Database of Variables for Content Analysis*, 1–5. https://doi.org/10.34778/5b

Fahriany, F., Alek, A., & Wekke, I. S. (2019). Gender representation in English textbooks for Islamic junior high school students. *Kafa`ah: Journal of Gender Studies*, *8*(2), 149. https://doi.org/10.15548/jk.v8i2.221

Frajzyngier, Z., & Jirsa, B. (2006). The principle of indirect means in language use and language structure. *Journal of Pragmatics*, *38*(4), 513–542. https://doi.org/10.1016/j.pragma.2005.03.010

García-Pinar, A. (2022). Exploring verbal and non-verbal expressions of ESP undergraduates' own voices and identities. *International*

Journal of English Studies, 22(2), 155–175. https://doi.org/10.6018/ijes.508651

Geis, M. L. (2020). *The language*: *The theatre of Bertolt Brecht*. Springer-Verlag.

Hirota, H. (2022). The indicative/subjunctive mood alternation with adverbs of doubt in Spanish. *Journal of Quantitative Linguistics*, 29(4), 450–464. https://doi.org/10.1080/09296174.2021.1919376

Javier, R. A., Faber, A., Lamela, M., & Amrami, Y. (2020). Introduction to special issue on language and culture. *Journal of Psycholinguistic Research*, 49(4), 509–510. https://doi.org/10.1007/s10936-020-09724-5

Ji, L. (2021). When politeness processing encounters failed syntactic/semantic processing. *Acta Psychologica*, 219, 103391. https://doi.org/10.1016/j.actpsy.2021.103391

Jurásová, K. I., & Kissová, L. (2021). Language emotionality and the verbal expression of emotional experiences by bilinguals. *Ceskoslovenska Psychologie*, 65(5), 474–489. https://doi.org/10.51561/cspsych.65.5.474

Kadhim, A. J., & Ahmed, M. N. (2023). The role of language teachers in teaching speaking skills by using phatic expressions. *Nasaq Journal, 37*(1), 1559-1590.

Kroeger, P. R. (2018). *Analyzing meaning: An introduction to semantics and pragmatics.* Language Science Press.

Lauder, A. F., Lauder, M. R. M. T., & Kiftiawati, K. (2021). Preserving and empowering local languages amidst the Covid-19 pandemic: Lessons from East Kalimantan. *Wacana*, 22(2), 439–466. https://doi.org/10.17510/WACANA.V22I2.1006

Lee, H. (2022). A study on the change in the native English-speaking teacher program in Korea: From the historical institutionalist approach, *Journal of Asia TEFL*, 19(1), 163–179. https://doi.org/10.18823/asiatefl.2022.19.1.10.163

Little, W. E. (2020). Language use and participatory research. *Annals of Anthropological Practice*, 44(2), 167–172. https://doi.org/10.1111/napa.12146

Manan, A., Safrizal, A., & Fadhilah, M. A. (2019). Swear words used by coastal people of Pidie Aceh. *Studies in English Language and Education, 6*(2), 286-299.

Megah, S. I. (2017). An analysis of phatic expression in informal communication at time-out talk among Riau islands university (Unrika) students. *Cahaya Pendidikan, 2*(2), 144– 160. https://doi.org/10.33373/chypend.v2i2.967.

Matsumoto, K. (2019). Language variation and change. *Routledge Handbook of Japanese Sociolinguistics*, 199–217. https://doi.org/10.4324/9781315683737-13

Mawadda, S. (2021). Phatic communion as a unifier as portrayed in 'Wonder.' *PRASASTI: Journal of Linguistics*, 6(2), 239. https://doi.org/10.20961/prasasti.v6i2.39416

Miles, M. B., & Huberman, M. (1994). *Qualitative data analysis: An expanded sourcebook*. Sage Publication.

Niehr, T. (2021). Political language use. *Lublin Studies in Modern Languages and Literature*, 45(1), 75–85. https://doi.org/10.17951/lsmll.2021.45.1.75-85

Niemelä-Nyrhinen, J., & Seppänen, J. (2020). Visual communion: The photographic image as phatic communication. *New Media and Society*, 22(6), 1043–1057. https://doi.org/10.1177/1461444819876237

Nishihara, Y., Matsuoka, K., & Yamanishi, R. (2020). A method to extract knowledge explanation sentences from conversations in comics with combination of contents and expressions. *Proceedings - 25th International Conference on Technologies and Applications of Artificial Intelligence, TAAI 2020*, 12–16. https://doi.org/10.1109/TAAI51410.2020.00011

Nizomiddinovna, K. N. (2021). Compliment as one of the forms of phatic communication. *International Journal of Progressive Sciences and Technologies, 25*(1), 138–142. https://doi.org/10.52155/ijpsat.v25.1

Oliver, S. J. (2022). A corpus-based approach to (im)politeness metalanguage: A case study on Shakespeare's plays. *Journal of Pragmatics*, 199, 6–20. https://doi.org/10.1016/j.pragma.2022.07.001

Poerbowarni, E. (2019). Patterns of teacher-students interaction based on the textbook "when English rings a bell" for seventh grade: A classroom discourse study. *Journal of English Language and Pedagogy*, 1(2), 1–11. https://doi.org/10.36597/jelp.v1i2.4120

Prasanna, M. S. M., Shaila, S. G., & Vadivel, A. (2021). Phrase-level sentence patterns for estimating positive and negative emotions using Neuro-fuzzy model for information retrieval applications. *Multimedia Tools and Applications*, 80(13), 20151–20190. https://doi.org/10.1007/s11042-020-10422-6

Pundziuvienė, D., Cvilikaitė-Mačiulskienė, J., Matulionienė, J., & Matulionytė, S. (2020). The role of languages and cultures in the integration process of migrant and local communities. *Sustainable Multilingualism*, 16(1), 112–130. https://doi.org/10.2478/sm-2020-0006

Rahardi, R. K. (2019). Pragmatic perspective on phatic functions and language dignity. *International Journal of Engineering and*

Advanced Technology, *8*(5C), 261–269. https://doi.org/10.35940/ijeat.E1039.0585C19

Rahardi, R. K. (2022). Triadicities of Indonesian phatic functions. *Theory and Practice in Language Studies*, *12*(12), 2641–2650. https://doi.org/10.17507/tpls.1212.22

Şengül, C. (2018). *Customized forms of state rhetoric, locality, and language use*. Lexington Books.

Senthinathan, A., Adams, S., Page, A. D., & Jog, M. (2021). Speech intensity response to altered intensity feedback in individuals with parkinson's disease. *Journal of Speech, Language, and Hearing Research*, *64*(6s), 2261–2275. https://doi.org/10.1044/2021_JSLHR-20-00278

Shabat, M., Shafir, R., & Sheppes, G. (2021). Flexible emotion regulatory selection when coping with COVID-19-related threats during quarantine. *Scientific Reports*, *11*(1), 1–10. https://doi.org/10.1038/s41598-021-00716-6

Sitohang, M. N. M. (2021). Form and meaning of pathics in Dayak Ngaju language. *Suara Betang, 16*(2), 223–231.

Sultan, A. A. (2020). English and Indonesian greetings as adjacency pairs: A pragmatic study. *Elite English and Literature Journal*, *7*(1), 36. https://doi.org/10.24252/elite.v7i1a4

Susanthi, I. G. A. A. D., Muliawan, M. S. D., & Suarjaya, A. A. G. (2021). The language functions used in guiding conversation: Pragmatics approach. *RETORIKA: Jurnal Ilmu Bahasa*, *7*(1), 1–9. https://doi.org/10.22225/jr.7.1.2903.1-9

Sutrisno, E. (2019). Komunikasi fatis dalam talk show sawako no asa. *LITE: Jurnal Bahasa, Sastra, Dan Budaya*, *15*(1), 48–61. https://doi.org/10.33633/lite.v15i1.2395

Sy, E. N. S., & A, D. R. (2019). A syntactical analysis of simple sentences in Kembhang Babur. *Premise: Journal of English Education*, *8*(2), 163. https://doi.org/10.24127/pj.v8i2.2112

Trihartanti, R. P., & Septian, S. J. (2021). The role of adjacency pairs to create politeness strategies in students' phatic utterances. *Register Journal*, *14*(2), 243–262. https://doi.org/10.18326/rgt.v14i2.243-262

Vatsadze, E. (2019). Socio-pragmatic analysis of polite phatic invitations: On the material of English and Georgian prose. *Sino-US English Teaching*, *16*(4), 164–167.

Washila, S. A., & Triwinarti, W. (2019). Indonesian–Arabic translation of phatic expression in webtoon "flawless." *International Review of Humanities Studies*, *4*(2), 741–755. https://doi.org/10.7454/irhs.v4i2.180

Widiana, Y., Sumarlam, S., Marmanto, S., Purnanto, D., & Sulaiman, M. Z. (2020). Intrusive busybody or benevolent buddy: Phatic communication among javanese women. *GEMA Online Journal of Language Studies*, *20*(2), 36–56. https://doi.org/10.17576/gema-2020-2002-03

Wiles, E. (2020). Translating "interjections, exclamations dan phatic expressions" from Indonesian literature into English. *International Journal of English Linguistics, Literature, and Education (IJELLE)*, *2*(1), 1–25. https://doi.org/10.32585/.v2i1.670

Wuryaningrum, R. (2023). Phatic communication and its implications for online learning motivation. *AIP Conference Proceedings*, *2679*(January). https://doi.org/10.1063/5.0111632

Yao, H. C., & Lai, Y. B. (2019). Facial expressions and verbal response strategies in postcrisis communication. *Journal of Business and Technical Communication*, *33*(1), 91–111. https://doi.org/10.1177/1050651918798674

Zuckerman, C. H. P. (2020). Phatic, the: Communication and communion. *The International Encyclopedia of Linguistic Anthropology*, *November 2020*, 1–5. https://doi.org/10.1002/9781118786093.iela0311