Phatic Communication Politness of Greating Arek Culture on Account Instagram: Pragmatic

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Abstract

Language politeness is the starting point of acceptance in speech events (Sumarlam., 2017:181). There are good intentions are meant or delivered in unfavorable or impolite ways, both in terms of word choice and external factors (intonation, mimic, pantomimic, etc.) will be interpreted differently. The data in this research is oral speech in the form of caption or writing contains cultural greetings *Arek*. It can be seen from the classification of data *posting* in account instagram @aslisuroboyo. Phatic communication of the *Arek* culture society consists of *rek, arek, ndasmu, koen, cok, ndeng, a, gaes, lur, jembuk, bez.* It uses the scale of language politeness from Brown and Levinson *skala the speaker and hearer relative power* (the scale of social status ratings between speakers and speech partners or commonly referred to as the rank scale of power or *power rating*) and the philanthropic scope of Robin Lakoff is the politeness scale of equality or *kesekawanan* refers to a friendly attitude and always maintain friendship between one person to another in order to be polite.

Keywords: Politeness; Phatic Communication; Arek Culture Society;

Introduction

The communication media in this modern era makes easier to communicate. Either near or far communication. It can make people more easily for getting information. Communication media is not only used as a sharing news but also as sharing information. In current development can advance technologies that can be easily accessed online. Communication media can be accessed online. So that came the variety of social media which is a media to socialize with each other and it can be accessed online to interact with each other without being limited space and time.

One of the social media that is phenomenal is Instagram. Instagram is an application where users can share the account owner's posts *(postingan)* in the form of photo or video collection in a gallery accompanied by a *caption.* The caption is a short description of text that is accompanied by images. Text has undergone a comparable reassessment. Everything can be regarded as text. Text is the objects and data that is always opened to read and various interpretations (Cavallaro., 2004: 109). A various interpretation of a text is the textual discourse.

When it is viewed in a context, discourse is a form or form of language that is communicative, interpretive and contextual. That is, in the use of this language always presupposes dialogically, so that the need for the ability to interpret and understand the context of the discourse. Understanding of the context of discourse is needed in the process of analyzing the discourse in its entirety.

The context of discourse is the situation or setting of a communication. In discourse analysis, language is concerned at times used in social contexts, and especially interaction or dialogue between speakers. The language emphasized in speech events is used to shape and foster social relationships. This is caused by the majority of human interactions colored by individual relationships. The context of discourse of *postingan* in instagram account there is the most important language function is as a communicative function. Communicative functions can be seen from its pragmatic, namely in the form of greetings used in the *caption* and comment column. The instagram account that will be used as the data source of this research is the instagram account of the East Java *Arek* culture society which covers Gresik, Surabaya, Sidoarjo, Pasuruan and Malang. One form of greeting that is often used by the *Arek* cultural society submitted by the author or admin each instagram account is the use of greeting *rek*.

Greeting *rek* is a form of verbal language commonly used by the Arek culture society in daily communication. Verbal language is a language expressed with words in the form of speech or writing (Sumarlam., 2017: 178). Verbal language is also a language that is easily seen and observed from words or utterances. Researchers are interested in using the object of research greeting *Arek* cultural society, because the *Arek* cultural society has distinctiveness of East Java society, especially the Mataraman culture. The boundaries of the use of the cultural greetings *Arek* are not very clear as some areas in East Java have been affected by other languages such as Madurese language in the East Java area. The boundary of *Arek* culture is in the region of Gresik, Surabaya, Sidoarjo, Pasuruan, and Malang.

This study specifically examines the politeness of phatic communication for greeting Arek in East Java culture. Language politeness is the starting point of acceptance in speaking (Sumarlam., 2017: 181). A good intention intended or delivered in ways that are not good or not polite, both from the side of choice of words and external factors (eg, intonation, mimic, pantomimic, etc.) will be interpreted differently.

This research will be analyzed using a pragmatic approach that takes into account the foreground and background in the discourse. In this case involves the context of the situation, both social context and cultural context. This research has context of situation, social context, and cultural context in the form of *Arek* cultural greeting in *postingan* instagram account which consist of *caption* and comment. The post account instagram that will be used as a source of research data is the Surabaya instagram account @*anssuroboyo*.

The instagram accounts are selected as the number one social media account in the Arek culture area with typical postings with captions and comments using the original dialect of Arek culture. Instagram accounts are a social media community that has a writer or admin with a native background from each of the Arek cultural areas. Interest of researcher take object research in *postingan* instagram account of Arek culture in the form of caption and comment, because instagram account still many use original dialect and greeting Arek culture for example, *arek, rek, dek e, koen, cak, boneke, dulur, and mbonek.* The greetings are only used by the Arek cultural society who has an egalitarian nature, available and *ceplas-ceplos.*

The basic of research data in the form of posts contained in the instagram account of Arek cultural society using the principle of phatic communication to maintain social relations between speakers (authors or admin who write captions) and listeners (readers who write comments. Phatic communication in the form of cultural greetings *Arek* on postingan account in instagram account has main function for

maintenance of social relation between speaker (writer) with partner of speech (reader or commentator). From the previous research literature, the researchers are interested in conducting research with the title Phatic Communication Politeness of Greating *Arek* Culture on Account Instagram: Pragmatic, no one seems to have done the research. The politeness of phatic communication of cultural greetings *Arek* is analyzed based on the scale of Leech politeness that is used in the speech of phatic cultural greetings *Arek* and also the function in the speech of phatic cultural greetings *Arek*, and how correlation of phatic communication scheme with phatic communication function in Arek cultural greetings. The researcher interests to use cultural greetings *Arek* as object of research. Because the cultural greetings Arek used as the language of cultural introduction Arek good in the context of the speech in the local mass media and daily language.

Methodology

The researcher uses descriptive-qualitative research. Descriptive is one of the characteristics of qualitative research. According to Moleong (2012: 11) in the qualitative research there are some quotations and provided by explanation in each analysis. Then, in the explanation of data analysis, the researcher uses descriptions with a high level of detail so it can be able to completely reflect the actual conditions in each data. The form of data that will be presented in this research is oral speech in the form of *caption* or writing cultural greetings *Arek* with pictures in social media instagram account. Qualitative research is viewed from the nature of the plural, constructed, and holistic realities quoted from Lincoln and Guba (1985) in Santosa (2014: 20). The relationship between the researchers and the object of research is interactive and inseparable. The data source is the source from which the data was obtained. In the research data sources can be places, informants, events, documents, sites, etc. The data source is the written source. Written source is a social media instagram account contains cultural greetings *Arek*. In the instagram account there are *postingan* of photos with *caption* that will be used as research object. Meanwhile, data is the object of research, the reality that is used as a focus in this research. Therefore, in qualitative research the data description is focused along with the place/ site, event, behavior and interaction of the research object with all the contexts (Patton., 1980). There are two kinds of data, primary data and secondary data. Primary data is data collected by researchers from the study sites directly, while secondary data is data collected by other researchers used by researchers to support the research (Blaxter et al., 2006). It means that primary data concerning the focus along with the settings, participants, events, and patterns of interaction obtained directly from the place, the participants, and the events studied. Meanwhile, secondary data is data related to the research focus. For example secondary data including related research results, other information related to magazine profiles, people, phenomena, or events published by others or other institutions. The data in this research is secondary data. The data from oral and writing on the caption of the instagram account contains of cultural greetings *Arek*. The research data was taken on September 2017 posts. There are about 30 posts.

This research uses pragmatic data collection method. Data collection method in research is step procedure which done in research. Data collection is part of the data supply stage. Data will be analyzed must be require to be data analysis. In collecting data research, the researcher uses Simak Method to the data collection simak catat techniques. Simak Methods by reading the caption of the admin in instagram account @aslisuroboyo. The focus of data that is read some captions of Arek Culture Society of the East Java. Then, the data caption and comment data on instagram account @aslisuroboyo is analyzed the politeness scale consisting of: 1) *Tact maxim: minimize cost to other. Maximize benefit to other;* 2) *Generosity maxim: minimize benefit to self. Maximize cost to self;* 3) *Approbation maxime: minimize dispraise. Maximize dispraise of other;* 4) *Modesty maxim: minimize praise of self. Maximize dispraise of self;* 5) *Agreement maxim: minimize disagreement between self and other. Maximize agreement between self and other;* 6) *Sympathy maxim: minimize antiphaty between sand other. Maximize sympathy between self and other;* 7) *Social Distance Between Speaker and Hearer* Scale; 8) The Speaker and Hearer

Relative Power   Scale (*power rating)*; 9) *The Degree of Imposition Associated with The Required Expenditure of Goods or Service;* 10) Politeness Scale; 11) The politeness scale of indecisiveness; 12) The politeness scale of equality or *kesekawanan*; 13) Respect maxim *(kurmat)*; 14) Humble maxim *(andhap asor);* 15) Tolerant *(tepa selira);* 16) Conditional *(empan papan).*

Research data were analyzed using 16 levels of politeness in (Sumarlam., 2017: 181-191). Data in the form of conversation transcriptions in captions and comments. Captions created by speakers (admin instagram acoount @aslisuroboyo) and comments made by speech partners (other instagram account users).

(03)   aslisuroboyo: *Wes mlebu September, nang wulan September iki ono peristiwa seng dicatet nang buku-buku sejarah kemerdekaan Indonesia. Kiro-kiro peristiwa opo iku hayo? 2 taon terkajir (2015&2016) peristiwa iku direkontruksi liwat drama kolosal langsung nang hotel majapahit. Kiro-kiro taon 2017 iki ono maneh opo gak yo? Pantau terus @aslisuroboyo*

Comments:

Afiandriyah: mascoo *ngapain disitu :3 @enricoousta*

Bagusmhu: *timbang ngene ngewangi rohnigya **rek..** ben taun kan acara ngene onok terus.. lek gak iso tenogo, nyumbang materi yo kenek.. onok seng ijek butuh pertolongan.. mesakno mek saran **rek..** diterimo syukur gak diterimo yo sepurane.. pahlawan Indonesia saiki yo generasi mudane.. yo melek teknologi yo melek perdamaian.. salam satu nyali*

Dimazzamid: *wkwk.. reka ulang G30 S **ndasmu** mecotot dengkulmu kakean micin! Ngomone ae banter **Arekk** Suroboyo.. tapi buta ga eruh sejarahe kotane. Makane **kon** ojo keseringan nang mall golek om2 opo janda kesepian ta **cok!** 29 September iku insiden penyobekan bendera **ndeng!***

Farhanhimawan55: *perobaan bendera belanda menjadi merah putih di hotel yang sekarang disebut hotel majapahit*

Amrian_12mdpl.eb: *Halo **dulur..**sing gelem melu jadi pejuang (pemeran) , monggi melu latihan hari juam'at n sabtu jam 19.00 terus hari minggu, jam 08.00 pagi.*

Amrian_12mdpl.eb: *latihane ng taman budaya cak durrasim. Rencana pementasannya tanggal 14 september 2017. Soale tanggal 19 ibu walikotane ng luar negeri..*

Cultural greetings *Arek* in the word *rek* on data (03) on comments from users instagram account @ Bagusmhu, it uses the politeness scale of Leech 1983 in *generosity maxim: minimize benefit to self. Maximize cost to self.* The users of the account invite other readers with the greeting culture society *arek* to pay more attention to the problem in Rohingya in commemorating the historical day in September. Furthermore in the data (03) also found phatic communication greeting culture society arek in word *ndasmu, kon, cok, and ndeng.* Phatic communication greeting culture society arek of cultural background of the culture society *ceplos ceplas-ceplos* which is measured by using the scale of social distance assessed from the Arek culture society itself. Then phatic communication in the word *ndasmu, kon, cok, and ndeng* itself is also the word that is relatively used in communicating with peers in social relationships in the arek culture society. Then also the phatic communication in the word *ndasmu, koen, cok, and ndeng* used speakers who think his partner is a friend, brother. Therefore, such a phatic communication doesn't have polite value but rather shows how speakers do not feel themselves high than others and want to familiarize themselves with partners.

(04)   Aslisuroboyo: *khusus wulan iki ono promo karaoke mek 22ewu tok TANPA SYARAT! Promo iki khusus gawe romm small, berlaku awan &bengi, kecuali dino sabtu & dino prei nasional. Check in minimal 2 jam sakdurunge yo! Info lengkap follow instagram @mellyglowsurabaya*

Comments:

Deboraclesia: **rek** *gak pengen nyoba nang kene* **a** *@yanti_red @ryandanapungky.s*

On data (04) was found phatic communication Cultural greetings *Arek* in the form rek rek and a which is a phatic communication seen from position between speaker and partner. Phatic greeting rek and a written by instagram account @deboraclesia in his comment to another comments by instagram account @yanti_red @ryandanapungky.s as his friend. So, the distance social status between speakers and partners as peers. Beside of that, phatic communication on cultural greeting *arek* with *a* commonly used to indicate the proximity between speakers and speech partners as measured by the scale of *kesekawanan* to maintain the function of friendship.

(05)   Aslisuroboyo: *mulai saiki seng ati-ati nang dalan, CCTV nag suroboyo wes cuanggih. Lek ngelanggar lalu lintas siap-siap tercyduq!*

Comments:

Revaldykrisnaa: *hati-hati* **gaes** *@hafiz.ivan @rayhan_vn*
Nimasia: *@rosmalasari_dewi nek kyok ngene yak opo* **ndeng?**

On data (05) phatic communication of cultural greeting arek appeals *gaes* and *ndeng* which is a form of phatic communication can be seen from position between speaker and partner. Phatic communication of cultural greeting arek of calling gaes and ndeng itself is also a form of word that is relatively used in communicating with peers in social relationships in the cultural greeting arek. Such phatic communication doesn't have polite value but rather it shows how speakers do not feel themselves high than others and want to familiarize themselves with the partner.

(06)   Aslisuroboyo: *sek eling karo postingan @aslisuroboyo winginane seng tilang teko cctv? Iki buktine, seng tercyduq teko cctv mulai ditindak tapi saiki sek surat teguran guduk surat tilang. Baru mulai oktober bakal mulai ditindak tegas dikei "surat cinta" teko kepolisian seng dikirm langsung karo pak polisine utowo via pos. dadi eling yo iki temenan guduk konspirasi thok. Gawe seng kendaraan luar kota yo entuk tilang kok lek ngelanggar lalu lintas nang Suroboyo, durat dikirm via pos. gawe seng STNK kendaraane durung balik nama ndang balik nama, timbang disalahgunane wong liyo. Gawe seng alamat STNK bedo karo alamat saiki ndang lapor pisan. Soale biaya tilang bakal muncul pisan pas perpanjangan STNK. **Jembuk** mburi **bez**. Gawe seng sering nyilihi kendaraan mulai ati-ati wedine pas digawe wong liyo, ngelanggar lalu lintas. Tapi seng pengting hayo seng tertib nang dalan,* **rek!**

Comments:

Triyekti: *wuh amazing @sagitapuspita @dewiwewe_hz*

Linda.farm: *plat luar kota apakabar?@anizaulia*

Ayuwulanputriutomo: *nyoh tamm @trisukma*

Efrilliana_dewi: *gelem entok surat cinta tah **rek @reshunaau** @alfirar12 @sridewi.a @bellarnusaa @nnandayu @angelyna.02*

Whyu_adhtya99: *lha kalau motor.e udah di jual di oranglain. Trs nggk balek nama stnk dan bpkp gimana **lur?***

Adryanputrak: *he **jancok** iyo za ket delok aku wkwkwk @fazafavian*

On data (06) Phatic communication of greeting culture society arek found word jembuk, bez, rek, lur, and jancok. Phatic communication greeting is assessed by using the scale of politeness agreement oral culture of arek society. The meaning of *jembuk bez* is to express his disappointed. In *caption* states that *Soale biaya tilang bakal muncul pisan pas perpanjangan STNK. **Jembuk** mburi **bez,** maksudnya soalnya biaya tilang akan muncul juga, pada saat perpanjangan STNK (kecewa di belakang).* Meanwhile, phatic communication greeting in the form of rek, lur and jancok itself is also a form of cultural greeting of arek society which is relatively used in communicating with peers in social relation in arek society.

(07)   Aslisuroboyo: *seng maba endi suarane??? Siji maneh promo gawe **koen** seng sek dadi maba! Ono promo GRATIS @segonjamoer khusus wulan iki! Carane gampang:*

- *Follow instagram @segonjamoer*
- *Repost postingan promo iki teko instagram @segonjamoer.*
- *Ojo lali tag instagram @segonjamoer*
- *Mention 5 koncomu nang kolom komen.*
- *Teko nang outlet @segonjamoer&tunjukno KTM utowo kartu pengenal lek **koen** maba 2017.*
- *Ngisi voycher nang outlet*
- *Promo berlaku sesuai jadwal nang ndukur*
  ***Koen** yoiso ngajak koncomu maksimal 5 wong gawe oleh masing-masing @segonjamur GRATIS!*

Comments:

Bayu_herdiantri *@agus_dot_id mahasiswa baru.*

Bayu_herdiantri *@agus_dot_id kon wes tuwek gak termasuk.*

Hoesname: *ton gratis @averosemt*

Nafilah.m *seng maba **rek** @lailatulf08 @afidamz28*

Conclusion

The principle of language politeness by some experts, they are: (1) the politeness scale according to Leech; (2) the politeness scale according to Brown and Levinson; (3) the politeness scale according to Robin Lakoff; (4) the scale of politeness according to Asim Gunarwan. So, it is seen from the classification of data *postingan* instagram account @aslisuroboyo. Phatic communication of *arek* culture society consists of *rek, arek, ndasmu, koen, cok, ndeng, a, gaes, lur, jembuk, bez* using language-politeness scale from Brown and Levinson, that is *skala the speaker and hearer relative power (power rating).* This scale is measured from the position of the speaker and the speech partner. And the politeness scale of Robin Lakoff is the politeness scale of equality or kesekawanan refers to a friendly attitude and always maintain friendship between one people to another in order to be polite. In this case the speaker must be able to take his position, assume everyone is his friend, brother, and important things in his life.

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