

**FUNCTIONAL VARIETIES OF PHATIC UTTERANCES IN MEDAN**

**SKRIPSI**

*Submitted in Partial Fulfilment of the Requirement*

*For the Degree of Sarjana Pendidikan (S.P.d)*

*English Education Program*

**By**

**SITI ZURIAH**

**1602050062**



**FACULTY OF TEACHER TRAINING AND EDUCATION  
UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA**

**MEDAN**

**2020**



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jalan Kapten Mukhtar Basri No 3 Telp. (061)6619056 Medan 20238  
Website : <http://www.fkipumsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

### BERITA ACARA

Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata I  
Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara



Panitia Ujian Sarjana Strata I Fakultas Keguruan dan Ilmu Pendidikan dalam Sidangnya yang diselenggarakan pada hari Selasa, 3 November 2020, pada pukul 07.30 WIB sampai dengan selesai. Setelah mendengar, memperhatikan dan memutuskan bahwa :

Nama Lengkap : Siti Zuriah  
NPM : 1602050062  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Functional Varieties of Phatic Utterances in Medan

Ditetapkan :  
( **A** ) Lulus Yudisium  
( ..... ) Lulus Bersyarat  
( ..... ) Memperbaiki Skripsi  
( ..... ) Tidak Lulus

Dengan diterimanya skripsi ini, sudah lulus dari ujian komprehensif, berhak memakai gelar Sarjana Pendidikan (S.Pd.)

### PANITIA PELAKSANA

Ketua,

Sekretaris

Dr. H. Elfrianto Nasution, S.Pd., M.Pd.

Dra. Hj. Svamsuurnita, M.Pd

ANGGOTA PENGUJI

1. Dr. Hj. Dewi Kesuma Nasution, S.S., M.Hum

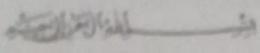
2. Habib Syukri Nasution, S.Pd., M.Hum.

3. Mandra Saragih, S.Pd, M.Hum

3.



LEMBAR PENGESAHAN SKRIPSI



Skrripsi ini diajukan oleh mahasiswa di bawah ini

Nama Lengkap     Siti Zuriah  
NPM                    1602050062  
Program Studi     Pendidikan Bahasa Inggris  
Judul Skripsi        Functional Varieties Of Phatic Utterances In Medan  
Sudah layak disidangkan.

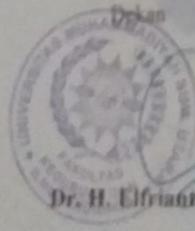
Medan, 10 Oktober 2020

Disetujui oleh:  
Pembimbing

Mandra Saragih, S.Pd., M.Hum

Diketahui oleh:

Ketua Program Studi



Dr. H. Elfrianto Nasution, S.Pd., M.Pd.

Mandra Saragih, S.Pd., M.Hum.



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jalan Kapten Mukhtar Basri N0.3 Telp. (061)6619056 Medan 20238  
Website : <http://www.fkipumsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

### SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Siti Zuriyah  
N.P.M : 1602050062  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Functional Varieties of Phatic Utterances in Medan

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
  2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan ( dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
  3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.
- Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Oktober 2020

Hormat saya

Yang membuat pernyataan,



Siti Zuriyah

Diketahui oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris

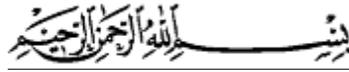
**Mandra Saragih, S.Pd., M.Hum**

## ABSTRACT

This research deals with the arena of language variation that is specifically concerned on investigating phatic utterances expressed by local people in Medan. It mainly aimed to investigate on three issues as follows: firstly, to investigate the types of phatic categories are expressed by local people of Medan, Secondly, to investigate the functional varieties of phatic utterances expressed by local people in Medan, thirdly, to reason the realization of phatic utterances. The research was applied descriptive qualitative method. The data of this research is the local people utterances of Medan that was collected through tape recording and take note. There are 50 utterances as primary data which are taken randomly from various social classes in Medan such as age, gender and occupation. The whole data were analyzed through applying Miles and Huberman theory in which data reduction, data display, and conclusion drawing/verification are significantly implemented. The result of data analysis showed that there are three types of phatic utterance categories expressed by local people of Medan, The research found that there are four type of phatic categories commonly expressed by local people of Medan, namely, Particles 16, Word 7, Phrases 6. It also found that the functional varieties of phatic utterances that found generally used by local people of Medan are emphasize a feeling of rejection or indifference, emphasizing solicitation, emphasize coercion by persuading, and emphasizes proof. The realization of phatic utterance is commonly expressed in informal situation rather than formal situation. Finally, this research also showed that phatic utterance is a very popular and very important for daily communication. The data significantly showed that 50 % people *sometimes* use phatic, 21,1% *often* use it, 13,2% *seldom* use it, 13,2 % *always* use it and 2,6% never use it in daily conversation.

**Keywords:** *Phatic Utterance, and Local People of Medan*

## ACKNOWLEDGE



*Assalamu'alaikumWr. Wb*

In the name of Allah, The Most Gracious and The Merciful.

First and above all, the researcher would like to thank The Almighty Allah SWT the Most Beneficent and the Most Merciful for giving her favors, ideas, and inspiration in accomplishing this study. Also may peace upon our prophet Muhammad SAW, as the figure of good civilizations, intellectual, braveness, loving knowledge. That's why the researcher has enough ability in writing study. In writing this study entitled "*Functional Varieties of Phatic Utterances in Medan*".

With the purpose for submitting in partial fulfillment of the requirement for degree in study program of English Department, there were so many obstacle faced by the researcher and certainly without helps from many peoples, especially the following people, it was so difficult for the researcher to accomplish this proposal. This, the researcher would like to express her thank first to her dearest parent, **Mr. M.JOHAR** and **Mrs. ROSMAINI** for their pray, advice, courage, moral, and material support from she born until forever and whenever, may Allah SWT always bless and protect them, thanks for their love. Then the researcher also would like to thank:

1. Mr. Dr. Agussani, M.AP. as the Rector of UMSU.
2. Mr. Dr. H. ElfriantoNasution, M.Pd. as the Dean of FKIP UMSU.
3. Mr. MandraSaragih, S.Pd.,M.Hum. and Mr. PirmanGintingS.Pd., M.Hum. as the head and secretary of English Department of FKIP UMSU for their administrative service, so she could finish this research.
4. Mr. MandraSaragih, S.Pd.,M.Hum, as her supervisor who has give support, motivation,suggestions, advices and guidance in composing this study.
5. Mrs. Dr. Hj.Dewi kesuma Nst, M.Hum and Mr. Habib Syukri Nst, S.Pd.,M.Hum. as her reviewer who has given her suggestions to repair this study in to good study.
6. All the lectures and staff of English Department in FKIP UMSU who have given their administrative service, so she could finish this research.
7. My beloved younger sister Salsabila who gives me support, motivation and remind me to complete this research.
8. Her beloved buddies alma Alqarana Lubis, Indah Rahayu, Helia, Wahyuliana and Septiani Pohan who has hear her story, remind and give her advice and accompany her and support her to finish this study.
9. Her roommate Danella Annisa Ridwan who has remind and give her advice for four years.
10. Her HT friends who give her support to finish her study.
11. Her beloved friends in Class B Morning English Department of UMSU.

Finally, the words can not be enough to expressed, except praise to be Allah the lord of the world, for blessing and guidance. Hopefully, the findings of this research are expected to be useful for those who read this thesis and interested to the topics.

*Wassalamu'alaikumWr. Wb*

Medan, November 2020

The researcher

**Siti Zuriah**

## **TABEL OF CONTENTS**

<b>ABSTRAK.....</b>	<b>i</b>
<b>ACKNOWLEDGEMENTS.....</b>	<b>ii</b>
<b>TABEL OF CONTENTS .....</b>	<b>iii</b>
<b>CHAPTER I INTRODUCTION .....</b>	<b>1</b>
A. Background of Study.....	1
B. Identification of Problems.....	3
C. The Scope and Limitation .....	3
D. Formulation of Study.....	4
E. Objective of study.....	4
F. Significances of Study.....	4
<b>CHAPTER II LITERATURE REVIEW .....</b>	<b>6</b>
A. Theoretical Framework.....	6
1. Phatic Utterances.....	6
1.1 Definition of phatic.....	6
1.2 Type of phatic categories .....	8
1.3 The function of phatic utterances .....	12
2. Medan.....	13

B. The Relevant Study.....	15
C. Conceptual Framework.....	16
<b>CHAPTER III RESEARCH METHODOLOGY.....</b>	<b>18</b>
A. Research Design.....	18
B. Source of Data.....	18
C. Technique of Data Collection.....	18
D. Technique of Data analysis.....	19
E. Data Validity.....	34
<b>CHAPTER IV DATA AND DATA ANALYSIS.....</b>	<b>21</b>
A. Data.....	21
B. Data Analysis.....	21
1. The Types Of Phatic Categories Are Used By People In Medan.....	21
2. The Functional Varieties Of Phatic Utterances In Medan.....	42
3. The Way How Phatic Utterances Realized By People In Medan.....	52
<b>CHAPTER V CONCLUSION AND SUGGESTION.....</b>	<b>55</b>
A. Conclusion.....	55
B. Suggestion.....	56

**REFERENCE..... 57**

**AFFENDICES ..... 58**

## **LIST OF APPENDICES**

1. Data of Society's Phatic Utterance in Medan
2. Permohonan persetujuan judul
3. Form-K1
4. Form-K2
5. Form-K3
6. Berita Acara Bimbingan Proposal
7. Lembar pengesahan proposal
8. Berita acara seminar
9. Surat Keterangan Seminar proposal
10. Surat Pernyataan Plagiat
11. Surat Izin Riset
12. Surat balasan riset
13. Berita bimbingan skripsi
14. Curriculum vitae

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

Phatic is word category which works for starting, preserving and closing communication between two or more people. Most of linguists states that it has various functions such as initiating, affirming, maintaining, convincing, confirming, ending the conversation and breaking the ice and developing relationships. According to Leech, phatic is the concept of language that keeps communication sustainable (Habiburrahman and Rudi Arahman, 2017). Phatic is found mostly in spoken or non-standard language in the form of dialogue or discourse, even phatic is characteristic of the oral style of society. This type of word is usually used in the context of dialogue.

In Society, phatic communication is used by multilingual communities in developing intercultural communication competences. Besides being carried out in face to face communication, phatic communication also takes place with technology mediation. In multilingual society, phatic utterances could change in to different words but it has same meaning, it could add up, it could not be used anymore ad soon. The other side, it was very various. We could find some phatic utterances but it had similar meaning. For example yuk, yuks ,yok, ayok. Ayuk, skuy. It had different hand writing but it had similar meaning. It means we wanted to someone to do something or to go. One of the reason it happened because every country has varieties

languages for their own culture, region, ethnic that because they have various languages to say one thing and Indonesia does too.

Medan is one of Indonesia region that generally using Bahasa Indonesia as first language. So, it means is in daily life they usually use Bahasa although sometimes, they mix it with mother tongue languages or they use it in some specific situation or places such as Malayunese, Bataknese, Javanese, Sundanese and so on. Generally, some people felt seldom used phatic utterances in daily life but the reality is they always use it when they speak each other because they didn't realize it, the other side they didn't know the function. For instance, They usually say “*assalamualaikum*” or “*hai*” when they met someone. The utterance above could be as phatic utterance if expressed in certain situation like in a very informal situation. The situation also is a very strong influential factor in determining the meaning of utterances. The category is phrase and the function is used when the speaker initiates the interaction. or they like to say “*ia sih, tapi kan...*” (*yes, but...*) if we analyze it, “*sih*” is one of phatic utterances too. In this statement, the phatic function is as showing emphasize reason and the phatic category is particle. If we ask to some people, they thought that, it was not phatic. Most of them thought that phatic is just statement that was said when the conversation was boring or awkward. But actually phatic utterances had wide scope, not only the definition, the form and also the function. It could be also realize in many situation. The other side, sometimes society could not use phatic in the suitable situation, age, people and so in..

Based on the observations made, research on functional phatic utterances and also phatic categories in Indonesian has not been widely studied. Therefore, the problem of the phatic category in Indonesian, especially in its use in Indonesian in the field of society, is very interesting to be studied more deeply. By doing this research society can communicate comfortably, their relationship will be wider and make strangers closer, add relation and friends. The other side it can protect our culture. It is friendly and easygoing. The last it can help people feel healing because they live in pleasant environment and help them living as a group of human not as an individual. For having deeply investigating, the research was made by the title **“Functional Varieties of Phatic Utterances in Medan”**.

#### **A. Identification of Problems**

After having a clear elaboration of the background of the study above, the main problem could be formulated as follow:

1. There are types of phatic categories are used by people in Medan that make the listener little bit confuse to get the real meaning.
2. There functional varieties of phatic utterances types are not significantly understand by people in Medan.
3. The way how to express phatic utterances by people is varied that should be analyzed.

## **B. The Limitation of Problems**

The scope of this study is about the arena of language variation from language function perspective in which it was mainly limited on the study of phatic utterances based on Kridalaksana's theory. The research was specifically investigated the functional varieties of phatic utterances in Medan and the type of phatic utterance categories.

## **C. Formulation of Problems**

Based on the background above, the writer formulates the problem statement, as follows:

1. What phatic categories types are used by people in Medan?
2. What functional varieties of phatic utterances types are used by people in Medan?
3. How is phatic utterances realized by people in Medan?

## **D. The Objectives of Study**

The objectives of this study are:

1. To investigate the types of phatic categories are used by people in Medan.
2. To investigate the functional varieties of phatic utterances types are used by people in Medan
3. To reason the realization of phatic utterances in Medan.

## **E. The Significance of Study**

The findings of this study are expected useful theoretically and practically:

1. Theoretically, the finding of this research can be used as an additional reference for others who want to conduct the phatic utterances study and this research can enrich the study of Language function especially phatic utterances.
2. Practically, the findings can be useful for helping people especially who there in Medan can know the definition of phatic utterances, its function and the important of phatic for communication so that they can apply it in their daily life well to build better communication each other.

## CHAPTER II

### REVIEW LITERATURE

#### A. Theoretical Framework

##### 1. Phatic Utterances

##### 1.1. Definition of phatic

Phatic is firstly coined by Bronislaw Malinowski, an anthropologist, from the Greek. It was from in his writing *The Problem of Meaning in Primitive Language*. Etymologically, the word *phatic* was from *phatos* means spoken and *communio*. It is used to establish or maintain social interaction rather than to express an information or idea. “*A type of speech in which ties of union are created by a mere exchange of words.*” (Malinowski in Parastika, 2009). He argues against the false conception of language as a means of transfusing ideas from the head of the speaker to that of the listener. He stresses the social importance of ‘talking for the sake of talking’ which he calls Phatic Communion. Phatic Communion is very important in our daily life because it is like what Trudgill conveys that language is not only a means of communicating information but also a very important means of establishing and maintaining relationship with other people (Trudgill, in Parastika, 2009). Malinowski also adds that language should not just be seen as a vehicle of thought through which to communicate ideas but as a mode of action to establish personal bond between people.

The term phatic communication which was adopted from the term phatic communion was first introduced by Malinowski ( in Hilmiati, 2012 ) , namely the activity or speaking behavior that is closely related to politeness to maintain sociability. Starting from the Mallinoski concept, phatic communication is then developed and applied in linguistics. For example Leech (in Hilmiati, 2012 ) adopted this phatic term as part of the principle of politeness in language.

In Indonesia, phatic was first introduced by Kridalaksana According to Kridalaksana in Purwaningrum( 2018) ,phatic category is a form of word class in Indonesian. phaticutterances are expressions that contain phatic categories that are tasked with initiating, maintaining, and strengthening the conversation between the speaker and interlocutors.

Phatic expression is a type of verbal formula language or nonverbal communication that serves the purpose of starting and ending interactions. Such routine greetings generally tend not to carry important information (Zimmerman, 2011). While the language is trivial, sociologists (Duranti in Zimmerman, 2011) say that the purpose of such "small talk" is to open or socialize interpersonal channels. They speak on stage through routine greetings or through nonverbal communication, such as handshakes. To maintain communication, there must be a balance between the amount of phatic communication and factual communication.

## 1.2. Type Of Phatic Categories

Phatic categories have different functions based on the location of the phatic in a sentence. The presence of phatic categories in speech or dialogue will trigger the emergence of certain meanings and functions in the sentence structure. Kridalaksana (2008) classifies phatic categories in the form of particles, words and phrases. The phatic form is usually found in spoken language which is generally a non-standard variety, so most phatic categories are contained in non-standard sentences which contain many regional or regional dialect elements. The form and types of phatic categories are as follows:

### a. Phatic particles

According to Kridalaksana in Purwaningrum( 2018 )that each phatic category in the form of particles, words and phrases that appear in non-standard written and spoken words has different goals or tasks. Moeliono( inHabiburrahman and Arahman, 2017 ) also states that affirming particles include words that are not subject to changes in shape and only function to display the elements that accompany them.Following are the phatic particles:

1. *nah* has a duty to ask speech partners to shift their attention to others
2. *deh* has a duty to reveal coercion by persuading, giving approval, guaranteeing, and emphasizing
3. *kan* the duty to emphasize proof and can also serve as contradiction

4. *kok* means emphasis and denial, denial or as a substitute for the question word why or why.
5. *Sih* have a duty to show meaningful or true intentions, emphasize or reinforce reasons,
6. *dong* has the duty to emphasize questions, smooth orders, emphasize mistakes of speech partners,
7. *ding / deng* reveals a speaker's admission of error
8. *kek* are tasked to emphasize hopes or desires, details, orders.
9. *nih*, it charge of emphasizing or strengthening statements.
10. *ah* is used to emphasize a feeling of rejection or indifference to something and besides that it can also be used as an affirmation of something that is done.
11. *lho or loh* emphasize certainty.
12. *Yah*, to express sympathetic feelings and can also express feelings of disappointment and doubt about something.
13. *toh*, has a duty to express and strengthen the intent or desire of the speaker.
14. *Lah*, to emphasize imperative sentences, and strengthen the designation in the sentence.
15. *Pun*, it is located at the end of the first constituent of the sentence and is tasked with accentuating that part.

16. *Ya*, if it is at the beginning of the sentence then it is assigned to confirm or justifying the speech of the speech partner. Ask for the approval or opinion of the said partner if the position is at the end of the sentence.

b. Phatic word

The word phatic is the word in a sentence that has the duty to initiate, maintain, and strengthen communication or strengthen communication between speaker and listener and usually exists in the context of dialogue, usually the phatic form is used in the form of oral variety (Kridalaksana in Habiburrahman and Arahman, 2017). Following are the phatic words:

1. *halo* is tasked to confirm conversations on the phone and greet speech partners who are considered close.
2. *Selamat* to congratulate the speech partners
3. *Mari* or *ayo* emphasize the invitation
4. *iya*, is to confirm or justify what the interlocutor is asking.

c. Phatic phrases

Phrases are combinations of two or more words that are non-predictable. The phatic phrase good morning has the function of opening communication which then forms a harmonious social bond between the speaker and the speech partner. In the content section of communication, phatic forms are used to strengthen communication. Here are the phatic phrases:

1. *Selamatmalam, selamat jalan* is used to start and end conversations according to the situation and needs.
2. *Terimakasih* is used after the speaker feels he got something from the other person
3. *Turut berduka cita* is used to express grief
4. *Assalamualaikum* is used when the speaker wants to start an interaction.
5. *Walaikumsalam* is used to answer interlocutors who say assalamualaikum
6. *Insyallah*, it is said when the speaker accepts an offer to do something from the interlocutor.

### **1.3.The function of phatic utterances**

Malinowski explains that phatic communion has a social function. This phatic communion is used in friendly situations and in personal bonds between communication participants. These situations are created by exchanging words in small talk, with certain feelings to form a pleasant life together. Some of the criteria in this phatic expression include 1) breaking silence, 2) not being informative, 3) commenting on something that is clear, 4) creating harmonious social bonds by simply exchanging words (Haula, Wahya&Sufyan; 2019).

Phatic categories have different functions based on where they are located in a sentence. In detail there are 28 phatic functions that have been mentioned by

Kridalaksana in his book *Class of Words in Language Indonesia* (1994). The functions are as follows:

1. emphasizing a sense of rejection or indifference
2. emphasizing the invitation
3. emphasizes coercion by persuading, emphasizes giving consent
4. emphasizes the provision of guarantees
5. just emphasis
6. refine orders
7. emphasizes the mistakes of interlocutors
8. emphasizes the acknowledgment of the speaker's mistakes
9. initiating and confirming telephone conversations
10. greeting the interlocutor who is considered close
11. emphasizes proof
12. emphasizes detail
13. emphasizes the commandment
14. replaces words only
15. emphasizes excuses and denials
16. emphasizes imperative sentences, and reinforces designations in sentences

17. it is like an interjection that expresses surprise
18. emphasizes certainty
19. asking interlocutors to turn their attention to other things
20. accentuates the ending of the first constituent of the sentence
21. say to interlocutors who get or experience something good
22. replaces the tasks -tah and -kah
23. as meaning 'indeed' or 'true'
24. emphasizes reason
25. reinforces the intent
26. confirms or justifies what the interlocutor is asking
27. ask the interlocutor's approval or opinion
28. express doubt or uncertainty about what the speaker expressed.

#### **1.4. Medan**

Medan is one of metropolitan city in Indonesia. Medan is the capital city of the province of North Sumatra, Indonesia. Medan is the city with the largest population in Sumatra and the fourth in Indonesia. Based on the 2010 Indonesian Population Census, Medan's population is 2,109,339 people. The city of Medan has various ethnicities with the majority of the population being Javanese, Batak, Chinese and Minangkabau. The original ethnicities are the Malays and the Karo Tribe of

Ginger or coastal parts. The ethnic diversity in Medan can be seen from the number of mosques, churches and Chinese monasteries that are widely scattered throughout the city. The area around Jl. Zainul Arifin is known as Kampung Keling, which is a residential area for people of Indian descent.

Generally society of Medan use Indonesian for communication in daily life. Although in some cases, they use their ethnic languages in some specific situation or places for example when they meet the same ethnic of them, naturally they will speak their mother tongue language. Medan can be also called as multicultural region because it consists of a lot of kinds of ethnics, culture, people even some foreigners come and stay in this region. In this case, it will make language in Medan can be changed, added, not used anymore. It happens because of acculturation or assimilation to a different culture, typically the dominant one. As we know, language can be changed because of external factor. Language change can occur from contact between two people or groups with different dialects or languages.

It will give effect to phatic utterances that is spoken by society as we know phatic is part of language or called as one of language function. In instance, the word “ayo” has many words that has similar meaning such as “yuk”, “ayuk”, “yuks”, “ayok”, “skuy”, “mari”, “silahkan” and so on. It is happen because of some factor of language. and it happen in many region in Indonesia especially in Medan.

## B. Relevant Studies

There are two previous studies which is related and relevant with this study.

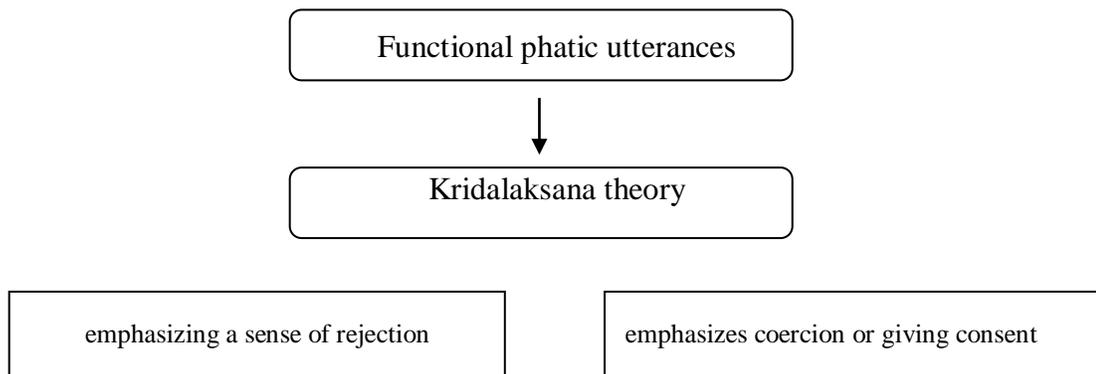
They are:

1. Kategori Fatis Dalam Bahasa Sasak (category in sasak language), the researchers are BaiqHaula, Wahya, and Abu Sufyan. The result was there are seventeen data, which are “lah”, “aro”, “keh”, “woi”, “nah”, “eh”, “dong”, “yaok”, “jak”, “wah”, “pak”, “anih”, “segerah”, “lillah”, “allahuakbar”, “assalamu”alaikum”, and “astagfirullah”. There are three forms of phatic category, they are particles, word, and phrases phatic. The phatic categories have different functions when used in communication, such as said pique, distrust, emphasis on something, start a conversation, maintain the conversation, rejected, emphasize the partner mistakes, amazement, proof, impossibility, sincerity, and shock. The distribution of phatic categories was in the beginning, middle, and the end of the sentence. The relevant of this study with my research was the result and some theories in it but the different is my study will explore general phatic in Indonesia not one ethnic. The content will be more complete not only phatic type but also the function and how to realize it.
2. Ungkapan Fatis Pada Dialog Dalam Buku *Koala Kumal* Karya Raditya Dika, it is researched by Prapti Wigati Purwaningrum. The result of this study was some categories and the function of phatic. Particle as the phatic category

which is mostly found in Koala Kumal book. It has the function to convince the meaning of the statement. Phrases and words are also found in it such as *terimakasih* ( *thank you*), *apakabar* ( *how are you?*), *assalamualaikum*, *wassalamualaikum*, and *halo* ( *hello* ) . The function of *Assalamualaikum*, *halo*, *apakabar* ( *how are you?*), are to start the conversation. Besides that *terimakasih* ( *thank you*) and *wassalamualakum* as phrase and words category of phatic are also used to end the conversation. it related with my study because it discuss about phatic category. The content is about form of phatic itself. But it's different with my study because the resource is book but the source is society. My study will be more profitable because it will help people can repair their communication. And it will help the become closer each other.

### C. Conceptual Framework

This research was focused on the analysis of functional phatic utterances . The researcher uses kridalaksana theory to analyze the functional phatic utterances.



emphasizing the invitation	emphasizes the provision of guarantees
just emphasis	refine orders
Emphasizes the mistakes of interlocutors	Initiating and confirming telephone conversation
emphasizes the acknowledgment of speaker's mistake	Greeting the interlocutor who is considered close
replaces the tasks -tah and -kah	emphasizes proof
Emphasizes imperative sentences and reinforces designation	emphasizes detail
an interjection that expresses surprise	emphasizes reason
asking interlocutors to turn their attention	emphasizes the commandment
reinforces the intent	emphasizes certainty
accentuates the ending of the first constituent	replaces words only
ask the interlocutor's approval or opinion	emphasizes excuses and denials

say to interlocutors who get or experience something good

confirms or justifies what the interlocutors is asking

express doubt or uncertainty

as meaning 'indeed' or 'true'

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **A. Research Design**

The research is a kind of field research that was applied descriptive qualitative method. It mainly aimed to understand the phenomena of what is happening to the research subject for instance perception, behavior, act and etc. Holistically, in a descriptive form of words and languages, in nature and specific contexts using various natural methods. This research design was intended to investigate the type of phatic categories and to investigate functional varieties of phatic utterance by people in Medan.

#### **B. Source of data**

The data of this research is the phatic utterances of people conversation in Medan. The source of the data is 10 local people of Medan. The data was taken randomly from local people without focusing on certain social background or social class.

#### **C. Technique for Collecting Data**

To collect the data, this research conducted two steps as mentioned below:

1. Observation; the researcher observed people that were wanted to ask and make an appointment to meet them. After that, the researcher conducted some

questions that were related with her study as data and it was answered by them.

2. Tape recording and take note: after doing observation, the researcher make a small talk to the society and recorded the utterances which were spoken by the society randomly and take note the phatic utterances that was spoken from the local society to support the data.
3. Interview; the researcher met some people that have made appointment and get permission to do the interview. When the interview was happening, the researcher would record or write the useful data to finish this study. The last was collecting all of the data from the interviewing and get some documentation. It is done because to make the data clearer and to support some data.

#### **D. Technique of Data Analysis**

In this study the researcher will use data analysis techniques on a site developed by Miles and Huberman. Miles and Huberman (2014: 246) states that there are three activities in qualitative data analysis. They are data reduction, data display, conclusion drawing/verification.

##### **1. Data Reduction**

Data reduction aimed at processing the raw that appear in the written-up field notes to be analyzed. The process could be in the form of selecting, focusing,

simplifying, abstracting, and transforming. In this study, the first step of data reduction is the process of selecting data. In this process the text will be separated into sentences. The researcher will be described the data analysis in the tabulation and together with research findings in this research.

## 2. Data Display

The Data display in qualitative research can be done in various forms such as tables, graphs, etc. moreover, the presentation of data can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, etc ( Miles, Huberman& Saldana; 2014). By displaying the data, the researcher is easy to understand and to analyze what is happening with the data presented and the researcher begins to do the next plan of the research based on what the researcher has experienced. In this case, the researcher analyzes the function of the phatic utterances by using Kridalakasana theory. The researcher displays the data using explanation.

## 3. Conclusion Drawing or Verification

This is the last step in which the researcher draw the concludes of the research based on findings (Miles, Huberman& Saldana; 2014). After doing both steps, the researcher will find the answers to this case by listening the society when they spoke and to analyze the function of phatic utterances of each utterances that is spoken by the society.

## CHAPTER IV

### DATA AND DATA ANALYSIS

#### A. Data

The data of this research is the local people utterances of Medan that was collected through tape recording and take note. There are 50 utterances as primary data which are taken randomly from social class in Medan such as age, gender and occupation. The data are classified specifically into three types, they are particle, word and phrases. The particles are *nah, deh, kan, kok, sih, toh, dong, ding, kek, nih, ad, lho or loh, ya, and yah*. The words are *halo, selamat, mari or ayo* and *ya*. And the phrases are *selamat malam, selamat jalan, terimakasih turut berduka cita assalamualikum, waalikumussalam, and insyaallah*. The whole data are attached in appendix 1.

#### B. Data Analysis

The data were taken from local people utterances of Medan. The researcher investigated the types, function and how to realize phatic utterances in Medan

##### 1. The Types Of Phatic Categories Are Used By People In Medan

After having observation which was gotten from the field, there are three types of phatic categories. They are:

a. Particle

There are 14 particles of phatic that was spoken by society. They are:

1. *Nah*

The particle “*nah*” generally used in the front of sentences such as:

Data 1. “*Nah, malah jadi aneh kan pembahasan kita*”.

*(In fact our discussion becomes strange)*

Dara 2. “*Nah, mendingan kita cakap yang lain aja*”.

*(It's better if we talk about others)*

“*Nah*” is one of phatic particle term that always place at the beginning of a sentence. *Nah* is categorized as a particle because in Bahasa it is one of word class that functionally as starting and ending the conversation. The function is in charge of asking so interlocutors turn their attention to other things, and has a duty to ask the interlocutor to divert attention to other things, end (retort, conclude, etc.) words or thoughts. The word “*nah*” in the sentence is just as emphasizing the sentence to make others turn their attention to the other topic. But if you don’t use it will not change the meaning. The utterances that use the word “*nah*”, are actually not in accordance with Indonesian rules, but can be accepted in informal language and if we use it in the middle of society, they can understand what we mean. That’s why, “*nah*” is used in daily life or informal situation and it is not flexible because it can only be used for

certain contexts, for example when we talk to parents because if it is used for parents it is considered impolite.

## 2. *Deh*

The particle “*deh*” generally used in the middle or back of sentences such as:

Data 3. “*jangan banyak-banyak memuji,deh*”

*(Do not praise too much, okay)*

Data 4. “*iya deh, kau boleh kasi pertanyaan satu lagi*”.

*(Yes, you can give me one more question)*

Data 5. “*Kalau you datang lagi, nanti aing kawanin beli skincare deh*”.

*(If you come again, I will accompany you to buy skincare next time)*

Data 6. “*Ibu akan kasi bombon deh, tapi jangan naxis lagi ya?*”

*(I'll give you candies, but don't cry anymore okay?)*

“*Deh*” is one of phatic particle. It is generally used in the middle or back of sentences. This kind of particle works as coercion by persuading, giving approval, giving work, just emphasis. The word “*deh*” is just used as emphasizing in the sentence. For example in data 6, the function of “*deh*” is just as emphasizing persuade someone to stop crying . If we don't use it in the sentence, it will not change the meaning. Grammatically, the sentence which is used “*deh*” it's not true in Indonesian rule, but it can be received in society of Medan. Most of people use it in informal situation.

### 3. *kan*

The particle “*kan*” generally used in the back, middle or front of sentences such as:

Data 7. “*tadikanudahkubilang*”

(*I have told you earlier*)

Data 8. “*tau rasa kaukan*”.

(*You got the lesson*)

“*Kan*” is one of phatic particle. The word “*kan*” is located at the end of a sentence, middle or beginning of a sentence. Then “*kan*” is short for the word “*bukan*” or “*bukankah*”, and its duty is to emphasize proof. For example in data 7, the word “*kan*” works as emphasizing proof. If you don’t use it, it will not change the meaning. The other side, It also emphasizes rebuttal. In instance, if someone wants to disprove his statement it can also use it in the middle or in the beginning of his statement. Generally, this kind of particle is not true in Indonesian rule it just can use in informal situation and we can’t use it for talk to all of adult people but some of them can accept it.

### 4. *kok*

The particle “*kok*” generally used in the back or front of sentences such as:

Data 9. “*enggak kok, awaktadike kamar mandi*”

(*no, I went to the bathroom.*)

Data 10. “*kok marah, akubercanda lo*”

(*Why were you mad?, I'm kidding you*)

Data 11. “*Kokkaungegas?*”

(*Why are you rushing?*)

“*kok*” is one kind of particle phatic. It is put in the back or front of the sentence. Its function is to emphasize excuses and denial. How come it can also serve as a substitute for the question word “*kenapa*” if it is put at the beginning of the sentence and Emphasizes the correctness of the statements made. For example when someone wants to deny someone’s statement we can use “*kok*” in the back of the statement. Most of people use it to change the word” why” to ask someone about something and ask the reason why someone do that thing in informal situation. It is used in the beginning of the statement. If the function as emphasizing denial or excuse, it will not change the meaning if we don’t use it, but if the function as the word “*why*” it will change the meaning if we don’t use it. The word “*kok*” is notcorresponding with Indonesian rule that’s why, phatic “*kok*”is used in informal situation and not to be used for adult although some of them can accept it.

#### 5. *Sih*

The particle“*sih*” generally used in the backand middle of sentences such as:

Data 12. “*Enggaksih, mageraja*”

(*No, I'm just lazy*)

Data 13. “*Masaksih?*”

(*Really?*)

Data 14. “*itu sih karenanakal kali*”

( *That's because you are naughty*)

“*Sih*” is one of phatic particle. It is located in the back and middle of sentences. The function is to replace the task “*-tah*” and “*-kah*”, as the meaning of “*memang*” or “*sebenarnya*”, emphasizing the reason. For example if we want to make sure about something or we can't hear what she said, we can use “*sih*” in the end of the statement to replace the word “*sebenarnya*” or “*memang*”. Generally, this statement is interrogative. This particle have not found at the beginning of a complete sentence or on its own. Because the word “*sih*” is as emphasizing, it will not change the meaning if we don't use it. This particle is not suitable with Indonesian rule. Generally, it is used in informal situation, and for younger or same age people that we have know.

#### 6. *dong*

The particle “*dong*” generally used in the back of sentences such as:

Data 15. “*Jangan lama-lama dong, nantik kita ketinggalan*”.

( *Don't be too long, we will miss it*)

Data 16. “*ya jelas dong*”

( *Of course*)

“*Dong*” is one of particle phatic. It is used in the back of sentences. The function of it is to Refine orders, emphasize the mistakes of the interlocutor. In instance if someone wants to order or command something, he can use it to make the

statement harder or clear. In this case the word “*dong*” as the word “*tolong*”. It is put in the end of the sentence or some cases it can be as word “*tentu saja*” . Because the word “*dong*” is used as emphasizing, so it can not influence the meaning of the sentence in verbal variety and it is not fit with Indonesian rule. That’s why it is used in informal situation, and for younger or same age people that we have known.

#### 7. *deng*

The particle “*deng*” generally used in the back of sentences such as:

Data 17. “*enggak deng, canda wawak itu*”.

( *No. the mister is just kidding* )

Data 18. *Dia baik, tapi enggak deng.*

( *she is kind, but she is not* )

“*Deng*” is one of phatic particle. It is put in the end of the sentence. The other word form “*deng*” is “*ding*”. Its function as emphasizes the acknowledgment of speaker's mistakes. For example when someone talk about something and you think it is wrong, so you can use “*deng*” in the end of the statement to make sure that his statement is wrong. But, it is used in informal situation or just in some context and for younger or same age people that we have known. We can’t use it in for adult or parents because it is not polite.

#### 8. *kek*

The particle “*kek*” generally used in the front and back of sentences such as:

Data 19. “*payah lo, kek mana ini?*”

( *it's hard, how is it?* )

Data 20. “*Keknya lebih baik dirimu tidur di sana*”

( *I think, it's better if you just sleep there* )

Data 21. “*pakek baju bagus sikit kek!*”

( *please wear the better clothes* )

Particle “*kek*” is one of phatic. It can be put in the end or beginning the sentence. “*kek*” is short for the word “*kayak*” or “*seperti*”. It works as emphasizes detailing emphasizes commandments, replaces words “*saja*”. For example if we want to command someone, we can use it in the end of the statement like the word “*dong*” but it is ruder than it. If it is put in the beginning of the statement it is can be meant as “*seperti*” and the function is detailing something or to explain something more detail. Or it can be use in the beginning of the sentence as the word “*bagaimana*” to ask opinion. If it is used as replacing the word “*seperti*” and “*bagaimana*” it can change the meaning if we don't put it but if the function as emphasizing it will not change the meaning. According to Indonesian rule, it is not fit but it can accept by society and they know the meaning. Generally, it is used in informal situation or for teens, and for younger or same age people that we have known.

#### 9. *nih*

The particle “*nih*” generally used in the front and back of sentences such as:

Data 22. “*nih orang anehbener*”.

( *this person is very strange* )

Data 23. “ *ndah, pengen bilang sesuatu nih* ”

( *ndah, I want to talk something* )

“ *Nih* ” is one of phatic particle. It can use in the beginning or the end of the sentence. The function of this phatic is to charge of emphasizing or strengthening statements. it is Short for “*ini*”. Some people say it in some ways such as “*ni*”, “*nih*”. Sometimes is works to put emphasis on first person subjects. For example, when someone wants to strength his word for the other speaker, he can put it in the beginning of the sentence to make emphasis for her statement. It can also put in the end of the statement but its function is same as at the beginning and it is replace the word “*ini*”. If we use it in the first of sentence as replace the word “*ini*” it will give effect the meaning but if it’s used in the end of the sentence, it will not influence the meanng. This particle is not fit with Indonesian rule or standard language but can be used in informal situation, and for younger or same age people that we have known.

#### 10. *Ah*

The particle “*ah*” generally used in the front and back of sentences such as:

Data 24. “*Ah, Saya malas memberitahu mu*”

( *I am lazy to tell you* )

Data 25. “*Ah Sudahlah, sulit untuk menjelaskannya.*”

( *never mind, it’s hard to explain* )

Particle “ *ah* ” is one of phatic. It can be put in the end or beginning the sentence. This particle is used to emphasize a sense of rejection or indifference. In society it can stand alone and the function is as rejection, the meaning is “ *gak mau* ” ( “ *I don't want* “, “ *tidak* ”. For example if someone wants to command you, we can use it as a single word. And it means you don't want to do that thing. You can also use it in the first sentence to make your sentence to reject something or feel neglectful about it and don't want to do it. The presence or absence of the particle "ah" cannot change the meaning of the sentence. This particle is not appropriate to Indonesian rule but we can use it in society or informal situation. or for teens, and for younger or same age people that we have known.

#### 11. *lho or loh*

The particle “*lho or loh*” generally used in the front and back of sentences such as:

Data 26. “ *lho, beneran tinggal?* ”

( *Is it really missing ?* )

Data 27. “ *dirimu kagak kurus lho* ”.

( *you are not thin okay* )

Particle “*loh*” is one of phatic. It can be put in the end or beginning the sentence. This kind of phatic works as and interjection express surprise if it is located at the beginning of the sentence but if it is located in the middle or at the end of a sentence, then you know the task of emphasizing certainty. There are many ways how

to mention it, like: “*lho*”, “*lo*”, “*loh*”. Generally, it is used in informal situation, and for younger or same age people that we have known. For example we can use it as a single word to express surprise when hearing something from the other person. Or you can also use it. Or you can put it in the end of the statement as emphasis certainty. By putting it in the end of the statement, it will make sure the other speaker about your statement. The presence or absence of the particle “*loh*” cannot change the meaning of the sentence because it is just as emphasizing and it can’t use in formal situation. it is just for informal situation or daily life, and for younger or same age people that we have known.

#### 12. *yah*

The particle “*yah*” generally used in the front of sentences such as:

Data 28. “*yah, gakbisaya?*”

( *can't you?* )

Data 29. “*yah, padahalpengen* ”.

( *actually, I want* )

Particle “*yah*” is one of phatic. It can be put in the beginning the sentence. It is used at the beginning or the middle of an expression, but never at the end of the utterance to express doubt or uncertainty about what is expressed by the interlocutor or the one mentioned in the previous sentence, if used at the beginning of the utterance: or doubt or uncertainty over the content of the constituent of the speech that precedes it, if it is used in the middle of the speech. You can also use it as a

single word to make meaning disappointed about something. The particle “yah” is only as emphasizing so, it will not change the meaning if we don’t use it in the sentence and it is not corresponding with Indonesian grammatical that why it is used in informal situation, and for younger or same age people that we have known. As far as the data, it have not found in the end of the sentence.

### 13. *toh*

The particle “*toh*” generally used in the front and back of sentences such as:

Data 30. “*Toh dirimu jugagakngerti*”

(*however, you don’t understand*)

Data 31. “*ibuktohdisuruhdatangjuga*”

(*however, they ask you to come*)

Particle “*toh*” is one of phatic. It can be put in the beginning or middle of the sentence. It is tasked with reinforcing the intent, sometimes it has the same meaning with “*Tetapi*”. For example when you want to make reinforcing the intent, you can put it in the end or in the middle of the statement and it replace the word “*tetapi*”. And make people think to make sure to do something because of our reinforcing the intent. According to the data it has not found as a single word and put in the end of the statement. Generally, it is used in informal situation, and for younger or same age people that we have known.

### 14. *lah*

The particle “*lah*” generally used in the front and back of sentences such as:

Data 32. “*lah, kokgitu?*”

(*Why is that?*)

Data 33. “*janganbeginitulah*”

(*Don't be like that*)

Data 34. “*ialah, diakanpintar*”

(*That's right, she is clever*)

“*lah*” is one of phatic particle. It can be put in the beginning, middle or end of the sentence. The function of this particle is as emphasizes imperative sentences, and reinforces designations in sentences and emphasizes predicates, both in news sentences, command sentences, and in requests or hopes. If you want to use it as emphasizes predicates, you can put is the “verb” and it will be imperative sentence at the same time. it can be in the news sentences, command sentences, and in requests or hopes. But we have to adjust it depend on the sentence. Generally, it is used in informal situation, and for younger or same age people that we have known.

#### 15. *pun*

The particle “*pun*” generally used in the middle of sentences such as:

Data 35. “*kalau pun boleh, sayamaunanyak*”

(*If it can, I wanna ask*)

Data 36. “*Dirimu pun samaaja*”

( *You are the same too* )

“*Pun*” is one of phatic particle. It always lies in the middle of phrases. It’s duty as Strengthen or emphasizes the word concerned; in this case it can be interpreted as "also". Strengthening or hardening can contain the meaning or the meaning of resistance. Data states most of people use it as to replace the word “*juga*”. And it can be as emphasizes resistance so this kind of sentence will show the commitment of the speaker sentence. If we translate it in formal style, the meaning is “*juga*”. “*pun*”, generally is used in informal situation or for adolescents and their peers. But in some cases it can use in formal situation.

16. *Ya*

The particle “*ya*” generally used in the front of sentences such as:

Data 37. “*Ya kan bisa aja kayak gitu*”

(*May be, it could be like that*)

“*Ya*” is one kind of phatic particle, it can be used in the end or beginning of the sentence. It can be used as the question word which more or less means “*apakah benar...?*”, As the beginning of the sentence is used right after a sentence with a questioning tone and Ask for the approval or opinion of the said partner if the position is at the end of the sentence. “*ya*” is one kind of phatic that is often used in the interrogative sentence. If someone wants to ask others’ opinion about something

he can use it in the end or beginning of the statement. The meaning is as approval or asking opinion. In Indonesia the word “*ya*” can be meant as “*apakah benar...?*”.this kind of phatic generally used in the informal situation For teens and their peers.

b. Word

There are 4 words of phatic that was spoken by society. They are:

1. *Halo*

The word “*halo*” generally used in the front of conversation such as:

Data 38. “*halo, biasa bicara dengan wak ani?*”

( hello, can I speak with Mrs. Ani?

“*Halo*” is one of phatic word. It is for Initiating and strengthening a conversation on the phone, greeting friends who are considered familiar. This word can stand alone as greeting word in the phone or greeting someone that is close with us. It is used in the first conversation. It is not only for greeting but also for answering. If we don’t use it in the sentence actually it will not change the meaning, but many people will feel that we will not friendly and some of people will not accept it If we don’t use it to start conversation. It’s like a habit to start conversation by using the word “*helo*. It is corresponding with Indonesian grammar. Some people use it in formal situation and informal situation for example in starting phone conversation but it will not accept is the function as greeting in daily life. we can’t

use it for greeting older people because it is not polite. But in some cases it use by people just for greeting in the phone.

## 2. *Selamat*

The word “*selamat*” generally used in the front of conversation such as:

Data 39. “*selamat udah lulus yul*”

( *congrats, you have graduated* )

This is one kind of word phatic. Most of cases use it in the middle of conversation because it is spoken to the interlocutor who gets good experience and thing or it's as giving congrats to the other speaker that he get or reach something well. Grammatically, it can accept in standard language and informal situation. and it can change the meaning if we don't use it in the sentence. According to the data, this kind of phatic can stand alone but most of people use it as a complete phrase depend on what kind of the achievement or sometimes, it is added with particle phatic. Generally it use in not only for formal but also informal situation. Nowadays, data states some modern kids, make up the abbreviation of the word. It is “*Met*”.

## 3. *Mari* or *ayo*

The word “*mari* or *ayo*” generally used in the front of conversation such as:

Data 40. “*sudah siang, ayo makan dulu*”.

( *it is afternoon, let's eat* )

Data 41. “*mari saya antar kedepan*”

*(let me take you to the front)*

“*Ayo*” or “*mari*” is one of phatic utterances which were generally put in the beginning of sentences. In English, people interpret it as “*let*” or “*let’s*” It is used as emphasize the invitation, *ayo* have a variation word in saying. It is happen because of changing times such as *ayuk*, *yuk*, *yok*, *ayok*, *kuy*, *skuy* and *ayuh*. But it has different usage in situations although it has similar meaning but we have to in different context. Base on the data, “*Mari*” usually use in formal situation for example when we talk to adult or in formal events but sometimes, it is used by teens with adult if they are close enough. The others is used in informal situation for example between teens and their peers.

#### 4. *iya*

The word “*iya*” generally used in the front of conversation such as:

Data 42. “*iya. Aku ngerti maksud mu*”.

*( yes, I know what you mean)*

Data 43. “*iya boleh. Ambillah*” .

*( yes you can, just take it )*

This kind of word phatic is very familiar in the society because it’s function to confirm or justify what the interlocutor is asking. If it stands alone, it is opposite “*Tidak*”; short for “*iya*”; declare agreement. If someone give you question either compliance, order something or opinion, you can say “*iya*” to confirm others’

question. That's why it can stand alone. By say "iya" it can make clear you agree or deal about something. It can justify others' hesitation. This kind of phatic is very flexible because it can use in all of situation either formal or informal.

c. Phrase

There are 6 phrases of phatic that was spoken by society. They are:

1. *Selamat malam, pagi, sore and selamat jalan*

Generally these phrases are used to start and to close conversation.

Data 44. " *selamat malam, kira-kira kesini mau ngapain?* ".

( *good night, What do you want to do here?* )

Data 45. " *selamat jalan, hati-hati ya* ".

( *good night, be careful* )

" *selamat* " can't only as word but also as a phrase. But if it is as a phrases, you need to add it with other words for example " *siang, malam. Jalan* " and so on, it is depend on the situation. The function can be as initiating and ending the interaction between the speaker and the interlocutor according to their needs and situations. for example, we can add " *berjumpa kembali* " for " *selama* ". It means we will end the conversation, but at the same time it can be as hoping. We want to meet him again later. But it can be as initiating to start conversation is we add " *siang* ". Generally, these kinds of phrases are used in formal situation but rarely in informal situation if we found it, the word " *selamat* ", change in to " *met* ".

## 2. *Terimakasih*

Generally these phrases are used in the middle of conversation.

Data 46. “*terimakasih ya buk atas waktunya*”.

(*thank you for your time mam*)

“*Terimakasih*” is one of phatic phrases which is used after the speaker has gotten something good from interlocutors or express appreciating someone that give us something. According the data, this case will be happen in the middle of conversation. for example when someone tell that you are so beautiful or appreciate you, so you can reply it with “*terimakasih*”. Generally, it is spoken in formal situation but sometimes, people use it in informal situation. In informal situation, people often say it in short one namely “*makasih*”. It come out in teenagers. They use it as exchange of “*terimakasih*” for the same age people or informal situation. “*terimakasih*” is one of obligation which we have to say when someone need replay from people’s help, taking care, and soon. It is depend on the context and situation.

## 3. *Turut berduka*

Generally these phrases are used in the middle or beginning of conversation.

Data 47. “*saya turut berduka cita ya mam*”.

(*Please accept my condolences mam*)

“*Turut berduka*” is one of phatic phrases. Most of people use it the middle of conversation. it is as expressing concerned about something or it is used when the

speaker offers condolences. Generally it is happen when someone passed away and we will say it to his family or we hear that bad news from other people. And automatically, we will say it to the family from the beginning of conversation. the other case we can find it in the other phrase like “ *turut berduka cita*” this kind of phrase is found as expressing sadness, it’s not for happiness. And it is used in either formal or informal situation. but in some situation it can be a must to say to others because we feel sad about someone who passed away.

#### 4. *Assalamualaikum*

Generally these phrases are used to start conversation.

Data 48. “ *assalamualikum buk, apa kabar buk?*”

( *assalamualaikum mam, how do you do?*)

“*Assalamulaikum*” is one of phatic phrases. Actually, it has same function with the phrases “*selamat pagi, selamat siang*” and etc. It’s function as initiating the interaction between the speakers. According to the data, this phrase is from Arabic. The meaning is “*Semoga Keselamatan terlimpah untukmu*”. although it is Arabic, but most of people use it to start conversation or to greet someone in Indonesia especially for moslem. It is happen because most of Indonesia's population is Muslim.in their religion, they must say it when meet someone that has same religion. And it become culture now. The other side it is can be an obligation for saying in some context for example in the speech.

5. *Walaikumsalam*

Generally these phrases are used to reply “*assalamualikum*”.

Data 49. “*wa’alikumusalam baik nak*”.

( *wa’alaikumsalam I am fine, girl*)

“*waalikumsalam*” is one of phatic phrases. Actually, it has same function with the phrases “*selamat pagi, selamat siang*” and etc, but It has function as replying the word “*assalamualikum*” from the other speakers. According to the data, this phrase is from Arabic. The meaning is “*dan semoga keselamatan terlimpah juga kepadamu/ kalian*”. Although it is Arabic, but most of people use it to reply conversation in Indonesia especially for moslem. It is happen because most of Indonesia's population is Muslim. In their religion, they must say it when meet or greet someone that has same religion, and it become culture now. “*waalikumsalam*” is one of obligation which we have to say when someone need replay from “*assalamualaikum*”. It is depend on the context and situation generally it is happen in formal context.

6. *Insyallah,*

Generally these phrases are used in the middle of conversation.

Data 50. “*insyaallaharin, gakjanji*”.

( *insyaallah rin, I did not promise*)

“*Inshaallah*” is one of phatic phrases. It’s used by the speaker when receiving an offer about something from the interlocutor. According to the data, this phrase is from Arabic. The meaning is “*jika Allah menghendaki*”. It means, he will come to your event but he won’t come if something urgent or bad happen. Although it is Arabic, but most of people use it to reply conversation in Indonesia especially for moslem. It is happen because most of Indonesia's population is Muslim. In their religion, they must say it when meet or greet someone that has same religion, and it become culture now. “*insyaallah*” is one of obligation which we have to say when someone need replay from people’s invitation. It is depend on the context and situation generally it is happen in formal context.

## **2. The Functional Varieties Of Phatic Utterances In Medan**

Based on the data in the field, there are 28 functions of phatic utterances which were existed and described below.

### **1. Emphasizing a Sense of Rejection or Indifference.**

Emphasizing a Sense of Rejection or Indifference is one of phatic function which is commonly used by society. Base on data most of society use the particle “*ah*” as expressing rejection. The users are generally teenagers and they use it to refuse their friends. It was supported with data 24. Base on data 24, phatic “*ah*”, serves as emphasizing a sense of rejection. The meaning of the statement was the speaker didn’t want telling her friend about a secret. In that case, the word “*ah*” works as emphasizing rejection even the word “*ah*” has become the word which is

used as Rejection or Indifference. We just need to say “*ah*” to refuse someone which asks us to do something. the other side it can be as expressing indifference it is supported with data 25. The meaning of data 25 is the speaker ignores the interlocutors ordering to explain something.

## 2. Emphasizing Invitation

One of popular phatic function is as Emphasizing Invitation. Most of people use it when they wanted to invite someone to go or to do something. The particle which is used to express Emphasizing Invitation is “*ayo*” or “*mari*”. It can be seen from the data 40 and 30 that use phatic “*ayo*” or “*mari*” serves as invitation to go or do something. The meaning of the statement was the speaker wanted to invite the other speaker to eat in her house because it had been noon and beside that, the speaker offer herself to pick the listener. The word “*ayo*” has meaning as expressing invitation. If we don’t use it, the meaning will be different. It can be a commanding, persuading, offering etc. Depend on the situation.

## 3. Emphasizing Coercion By Persuading

Emphasizing coercion by persuading is one of phatic function which often applies in daily conversation. the particle that is used to express it is “*deh*” . It supports with From datas 5, phatic “*deh*” serves as emphasizing coercion by persuading because the meaning of data 5 was, the speaker 1 persuade the speaker 2 whatever will be, he have to do it. For example by giving something or offering something to her. In this case, the speaker 1 persuades the speaker 2 to come to again

to her house and she know that her friend still confused to come so he offer something to her in order to come again.

#### 4. Emphasizes Giving Consent

Sometimes, one phatic has some function and “*deh*” is too. Emphasizes Giving Consent is one of phatic function for “*deh*”. It can be served as giving consent. When we give agreement in daily conversation, most of people use “*deh*” to make the conversation lighter especially, it can of be known by analyze data 4. It has meaning, the speaker 2 give consent to the speaker 1. In this case, the speaker 1 wanted to give one more question to the speaker 2. And the speaker 2 agree with it.

#### 5. Emphasizes The Provision Of Guarantees

From the data 6 we can know that phatic “*deh*” can be served as giving guarantees not only for Emphasizing Giving Consent and Emphasizing Coercion by persuading because by the statement we can analyze that the meaning of it was the speaker1 gave guarantees to the speaker 2, the speaker 1 will offer something if the speaker 2 do what she said. Ib this case, if the child didn’t cry again, she would give him candy.

#### 6. Just Emphasis

Most of phatic utterances are used as emphasis although they have their own functions in emphasis but some of them have some function, It is just emphasis. In daily conversation, we often use phatic utterances although it’s just as emphasis. The

phatic particles that we use are “*kan*”, “*sih*”, “*dong*”, *nih*, “*ya*”, and “*deh*”. It is supported with data 3. The function of Phatic “*deh*” was just as Emphasis to give that statement. The meaning of it was the speaker 1 just want to say that no need to give her good phrases too much. The other side, “*kan*” also could be use as just emphasis. The proof is data 16. Word “*kan*” in “*angkatkan*” just as Emphasis.

#### 7. Smooth Command

One of phatic function is smoothing command. We need it to make someone to do something but in smooth way. It will make them do it although they don't want to do it or we can persuade him to do what he wants. By using it, we can command someone to do something softly in informal situation. It supported with data 15, phatic “*dong*” works as smoothing command. The meaning of data 15 was the speaker gave command to the listener to go hurry if they didn't go hurry, they will arrive it. By using “*dong*” the command more softly and it will help the listener go hurry. By using it, the command will be softer, although it was a command.

#### 8. Emphasize the mistakes of interlocutors

Phatic “*deng*” works as emphasizing the mistakes of interlocutors. Emphasize the mistakes of interlocutors the function of phatic. We need to do it to make the interlocutors realize his mistake and it can help him to stop his wrong idea. it is support with data 17 which has meaning to emphasize the mistakes of interlocutors. The speaker wanted to tell that the speaker 1 made a mistake when she spoke.

#### 9. Emphasizes Initiating And Confirming Telephone Conversations

Form the data 36, we can analyze that the function of phatic “*Halo*” works as initiating or starting conversation via telephone. It supported with data 13 which has meaning to start conversation. The other side phatic “*halo*” can be use as confirming telephone conversations. It supported with data 37 that has meaning to confirm the conversation with the other speaker.

#### 10. Greeting The Interlocutor Who Is Considered Close

Greeting The Interlocutor Who Is Considered Close is one of phatic function. The word which we can use are “*halo*” and “*assalamualaikum*”. If we greet someone with one of them, people will say that we are friendly and they will ask another questions or even it will be long conversation. it is supported with data 13 and 48, phatic “*Halo*” and “*assalamualaikum*” can be asgreeting to people that want to close to the others. both of the data have meaning to make the conversation more comfortable in order to be close each other or we can say it as get to know each other.

#### 11. Emphasizes Proof

The other function of phatic is as Emphasizes Proof. Base on data the particle that we use is “*kan*”. it is used for proving that what he say or do is right and the listener will get the consequence of her mistake. it is supported data 7, phatic “*kan*” was used as Emphasizes Proof because the meaning was the speaker gave proof to the listener that the listener will get something bad, because she had forbid him to

do something. It supported with data which proof that the listener get bad thing because of ignore the speaker advice.

#### 12. Replaces Words “Only”

Replaces Words “Only” is one of phatic function. The particle that has meaning as replacing words “only” is “*kek*”, we can know that from data 20. phatic “*kek*” serves as a replace words “*only*”. Because if we interpret it, it is similar with “*I think, it’s better if you just sleep there*”. “*kek*” is replace the word “*seperti*” but the other side, it has meaning as the word “*only*” although it is not spoken,

#### 13. Emphasizes The Commandment

The other function of “*kek*” is emphasizes the commandment. It is used when someone ask someone to do some doing something it is supported with data 21, we can analyze, besides as replace word “*please*” or it has meaning as the word “*please*”, it can be used as emphasizes command because it has meaning, the speaker gave command to the listener to wear better dress or give command to the listener that she had to dress well.

#### 14. Emphasizes Detail

“*kek*” is also use as emphasizes detail. We just need to use “*kek*” to make someone give detailing about something for example in data 19. In that statement “*kek*” is replace the word “*how*” that has meaning give explanation. So if someone ask us by using it we have to tell her completely as we can. That’s why the meaning

of the statement was “*it’s hard how is it?*” so to answer this question we have to explain how to make it easy.

#### 15. Emphasizes Reason and Denials

The other function of phatic utterances was as emphasizes reason and denials. We can use phatic “*kok*” as expressing that, it is support with data 9. The function of “*kok*” in data 9 is as denial. Because the meaning of the statement is refusing the statement of the interlocutors that ask her if she was in walk around and she refuse it. She said that she as in the restroom. In data 10 phatic “*kok*” had function as excuses, it supported with data 10 that had meaning, to give reason why he don’t do something. It is because he went to toilet. The other side it can be worked as emphasizing reason because the interpreting of the statement is “*why are you angry? I’m just kidding*”. It means the speaker want to know the interlocutors reason about her anger.

#### 16. Emphasizes The Speaker Mistake

Beside as a Emphasizing the mistakes of interlocutors, “*deng*” is also has function as a emphasizing the speaker mistake. We can know that from data 18, that has meaning she wanna say that the woman is kind but after she remind again what she get, she admit that she is wrong and say that she is wrong because she got the proof. Phatic “*deng*” had function as correcting the speaker statement before, Because it is mistake. After she thought it again, she feel that she is wrong so she rectified it again.

#### 17. It Is Like An Interjection That Expresses Surprise

The other functions of An Interjection that expresses surprise. if we use it in front of the statement, it will be expresses surprise. “lo” is From the data 26 phatic “*lho*” can be use as interjection that express surprise, because it has meaning that the speaker felt surprise because her friend left her laptop.

#### 18. Emphasizes imperative sentence

“*lah*”, “*kek*” and “*dong*” are phatic utterances that had function as emphasizing imperative sentence. It is use when you want to command someone or order someone to do something. Base on the data, softness and hardness can we know from the intonation in some context and situation. it is supported with data 33 that has meaning that the speaker command the listener not to do it or it is supported to with data 15 that has same meaning to command or order someone not to go late.

#### 19. replaces the tasks -tah and -kah

The function of “*sih*” is as replaces the tasks -tah and -kah that has meaning “*sebenarnya*” or memang. it is supported with data 14 that if we interpret it is because you are naughty. In English, “*memang*” does not interpret in word. But it has meaning of “*memang*”. in bahasa it means “*itu memang karena kamu nakal*”

#### 20. Emphasizes Certainty

Emphasizes certainty is one of phatic function. The particle that we can use is “*lo*” . if you use it in the end of the statement, it can be as expressing certainty. It wil

help us, make people sure about our statement. We can know from the data 27 phatic “*lho*” can be used as emphasizes certainty, because the meaning of the statement is the speaker want to make the listener sure that she was not thin.

#### 21. Asking Interlocutors To Turn Their Attention To Other Things

Phatic “*nah*” is used as asking to the interlocutors to change the other topic. By using it front of the statement, it has meaning as shifting the attention to others. it is supported with data 1, that has meaning “ we have to talk other topic because our topic is strange. It is making the interlocutor turn their attention. The other side it is supported with data 2 that has same meaning that the speaker wanted the listener turn their attention to talk about others.

#### 22. Accentuates The Ending Of The First Constituent Of The Sentence

Accentuates the ending of the first constituent of the Sentence is the function of phatic “*pun*”. From both of the data 32 and 33 phatic “*pun*” can be served as accentuates the ending of the first constituent of the sentence. The reason was because both of the data has meaning to show that the first phrase is important or it is the answer.

#### 23. Say To Interlocutors Who Get Or Experience Something Good

Say To Interlocutors Who Get Or Experience Something Good is one of function of phatic “*selamat*” ( *congratulation*) From the data 41 word “*selamat*”( *congratulation*) can be served as the word that is said when the interlocutors get or

accept something good. Because from the data above, we can know it had meaning that the interlocutors achieved something.

#### 24. As Meaning 'Indeed' Or 'Actually'

As Meaning 'Indeed' Or 'Actually' is one of function of phatic “*sih*”. We can know from the data 12, phatic “*sih*” had two meanings, they are indeed and actually. It is because the data had meaning, the speaker didn’t do it because actually she was lazy. Despite it can be meant as the speaker just lazy to do it. It can be also as giving reason to others about something.

#### 25. Emphasizes Reason Or Replace “Why”

Base on the data “*kok*” has function as emphasizes reason or replace “why” it is supported with data 11, that has meaning ask someone “*why did she rushing?*” and “*kok*” can be used as giving reason why she did it. The other side it can be used as replace word why. It supported with data 31 that can become “*kenapakamungegas?*”.

#### 26. Reinforces The Intention

Reinforces The Intention is one of phatic function. We can use “*toh*” to express that we can analyze it from the data 30, it has meaning to give understanding to the listener that she didn’t know. It means phatic “*toh*” can be used as reinforces the intent. The purpose of the statement is the listener want to give understanding that she didn’t know.

#### 27. Confirms Or Justifies What The Interlocutor

Confirms Or Justifies What The Interlocutor is one of phatic function. We can use it phatic “*iya*” or “*insyallah*”. we can analyze it from the data 43, “*iya*” can be used as confirm what the c asked to the speaker because the meaning of the data was answering or justifies what the interlocutor question. the other side it has the similar meaning with “*insyaallah*” that make justifying about something for example a promise.

#### 28. Express Doubt Or Uncertainty

In daily life, sometimes we express doubt or uncertainty. This is one of phatic function that is usually used by society It is happen when we are not quite sure about what the topic is but you have to answer it. In this case, you can use phatic. Base on the data, people use phatic particle “*kek*” to express it. It can be seen in data 20. The particle “*kek*” has function as expressing doubt because according to the meaning of the data, the speaker feel doubt or uncertain that they will arrive at their destination on time so the speaker use “*kek*” that has same meaning with “*seperti*” to convey uncertainty.

### **4. The Way How Phatic Utterances Realized By People In Medan**

After having observing and analyzed the data, the realization of phatic utterances is commonly expressed in two situations such as formal and informal situation.

## 1. Formal

In formal situation, generally society seldom used phatic utterances. Most of them just use phatic word or phrases such as “*assalamualikum*”, *selamatpagi* ( *good morning* ), *helo* ( *hello*), *ayo*( *let*)or others but they seldom use phatic particle because as we know, it just used in formal situattion. The function of the phatic is to start conversation, invite, greeting someone and soo. The perpose is as making the listener feel closer or comfy. The other side the listener give replying from the word above such as “ *waalaikumussalam*”, *selamatpagi* (*good morning*),*helo* ( *hello*), *terimakasih* (*thank you*) etc. sometimes phatic “*ya*” ( *yes*) is used too to confirm the speaker question. But in specific time, some of people sometimes used the particle phatic to make some jokes or example. Age is one of thing that gives effect in formal situation. We have to see with whom we talk. If they are older we must use formal phatic but if it is younger or same age, we can use all kinds of phatic. In some cases, there are some people that can receive it but it just people that we know or close to us. So we can’t use phatic carelessly. . For example phatic “ *ah*”, if we use it in formal situation or older people, it means our statement is rude and it is not polite.

## 2. Informal

The data stated that in informal situation, phatic utterances always used by the society In daily life. Most of their statement used phatic in various ways not only particle but also word and phrases. The reason why they use it, because they feel comfortable each other, they will be closer, the conversation will be warmer so they

just think that they could use it as long as it was polite and could be accepted each other. Even though Different culture can make difference phatic utterances, it is because culture make society had different habit, they came from different ethnic, mindet and soon. So it could make different viewpoint. For example Sunda has different phatic utterances such as “ mah” but in Batak, we could not found that phatic. That’s why there are many new phatic utterances is used.

## BAB V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

After having analyzed on the previous data, the complete conclusion could be portrayed as the following:

1. The research found that there are four type of phatic categories commonly expressed by local people of Medan, namely, 16Particles, 4 Word, and 6 Phrases phatic utterances.
2. The functional varieties of phatic utterances that found generally used by local people of Medan areemphasize a feeling of rejection or indifference, emphasizing solicitation, emphasize coercion by persuading, and emphasizes proof.
3. The realization of phatic utterance is commonly expressed in informal situation rather than formal situation.
4. Based on research analysis showed that phatic utterance is a very popular and very important for daily communication. The data significantly showed that 50 % people *sometimes* use phatic, 21,1% *often* use it, 13,2% *seldom* use it, 13,2 % *always* use it and 2,6% never use it in daily conversation.

## **B. Suggestion**

The researcher fully hoped this study would give a positive linguistic reference to the reader who attracted in linguistic arena specifically on phatic utterances. In relation to the study, the researcher suggested some of expectations that stated as the following:

1. For society: it is expected that society can understand about phatic utterances that is always expressed in daily communication and it is a very helpful way of communication.
2. For researcher: it can be used as research information material, reference, and as a comparison for future researchers who want to carry out research on phatic categories.
3. Further researchers who are interested in conducting research on phatic categories in regional languages, it is advisable to conduct a study of the spoken language, so that the research can run more easily.

## References

- Akbar, N. H. (2016). Kategori Fatis Dalam Bahasa Indonesia Pada Acara Indonesia Lawak Klub Di Trans 7. *Universitas Mataram* , 1-23.
- Baiq Haula, W. &. (2019). Kategori Fatis Dalam Bahasa Sasak ( (Phatic Category in Sasak Language). *K A N D A I* , 201-218.
- Cruz, M. P. (2007). Phatic Utterances And The Communication Of Social Information:A Relevance-Theoretic Approach. *University of Seville* , 1-19.
- Faraba, K. S., Sumarlam, S., & Purnanto, D. (2018). Phatic Communication Politeness of Greeting Arek Culture on Account Instagram: Pragmatic. *International Journal of Multicultural and Multireligious Understanding* , 56-63.
- Habiburrahman, & Arahman, R. (2017). Kajian Sosiopragmatik Tentang Penggunaan Kategori Fatis Bahasa Sasak Dalam Kesantunan Tindak Tutur Masyarakat Lombok. *Lembaga Penelitian dan Pendidikan (LPP) Mandala* , 653-661.
- Jumanto. (2014). Phatic Communication: How English Native Speakers Create Ties of Union. *American Journal of Linguistics* , 1-9.
- Parastika, N. D. (2009). An Analysis Of Phatic Commuemployed By The Characters In The Movienion Entitled Juno (Based on A Sociopragmatics Approach). *Sebelas Maret University* , 1-96.

Purwaningrum, p. w. (2018). Ungkapan Fatis Pada Dialog Dalam Buku Koala

Kumal. *Wanastra* , 50-58.

Sutrisno, E. (2019). Komunikasi Fatis Dalam Talk Show Sawako No Asa. *LITE* , 48-

61.

## Affendix 1

### Functional Varieties of Phatic Utterance in Medan

No	Phatic utterances	Types	Function
1.	<i>Nah, malah jadi aneh kan pembahasan kita</i> <i>(In fact our discussion becomes strange)</i>	Particle	Shift attention to others
2.	<i>Nah, mendingan kita cakap yang lain aja</i> <i>(It's better if we talk about others)</i>	Particle	Shift attention to others
3.	<i>jangan banyak-banyak memuji, deh</i> <i>(Do not praise too much, okay)</i>	Particle	Just Emphasizing
4.	<i>iya deh, kau boleh kasi pertanyaan satu lagi</i> <i>(Yes, you can give me one more question)</i>	Particle	Emphasizes Giving Consent
5.	<i>Kalau you datang lagi, nanti aing kawanin beli skincare deh</i> <i>(If you come again, I will accompany you to buy skincare next time)</i>	Particle	Just Emphasizing coercion by persuading

6.	<i>Ibu akan kasi bombon deh, tapi jangan nagis lagi ya?</i>  <i>(I'll give you candies, but don't cry anymore okay?)</i>	Particle	Emphasizes The Provision Of Guarantees
7.	<i>tadi kan udah kubilang</i>  <i>(I have told you earlier)</i>	Particle	Emphasizes Proof
8.	<i>tau rasa kau kan</i>  <i>( You got the lesson)</i>	Particle	Emphasizes Proof
9.	<i>enggak kok, awak tadi ke kamar mandi</i>  <i>(no, I went to the bathroom)</i>	Particle	Emphasizes denials
10.	<i>kok marah?, aku bercanda lo</i>  <i>(Why were you mad?, I'm kidding you)</i>	Particle	Emphasizes reason Or Replace “Why”
11.	<i>Kok kau ngegas?</i>  <i>(Why are you rushing?)</i>	Particle	Emphasizes Reason Or Replace “Why”
12.	<i>Enggak sih, mager aja</i>  <i>( No, I'm just lazy)</i>	Particle	Emphasizes reason
13.	<i>Masak sih?</i>  <i>( Really?)</i>	Particle	Just emphasize
14.	<i>Itu sih karena nakal kali</i>	Particle	replaces the tasks - tah and –kah and As

	<i>( That's because you are naughty)</i>		Meaning 'Indeed' Or 'Actually'.
15.	<i>Jangan lama-lama dong, nantik kita ketinggalan</i> <i>( Don't be too long, we will miss it)</i>	Particle	Smooth Command
16.	<i>ya jelas dong</i> <i>( Of course)</i>	Particle	Just emphasizing
17.	<i>enggak deng, canda wawak itu</i> <i>( No. the mister is just kidding )</i>	Particle	Emphasize the mistakes of interlocutors
18.	<i>Dia baik, tapi enggak deng.</i> <i>( she is kind, but she is not)</i>	Particle	Emphasizes The Speaker Mistake
19.	<i>payah lo, kek mana ini?</i> <i>( it's hard, how is it?)</i>	Particle	Emphasizes detail
20.	<i>Keknya lebih baik dirimu tidur di sana”</i> <i>( I think, it's better if you just sleep there)</i>	Particle	Replaces Words “Only” and Express Doubt Or Uncertainty
21.	<i>pakek baju bagus sikit kek!</i> <i>( please wear the better clothes )</i>	Particle	Emphasizes The Commandment

22.	<i>nih orang aneh bener</i> ( <i>this person is very strange</i> )	Particle	emphasizing or strengthening statements.
23.	<i>ndah, pengen bilang sesuatu nih</i> ( <i>ndah, I want to talk something</i> )	Particle	emphasizing or strengthening statements.
24.	<i>Ah, Saya malas memberitahu mu</i> ( <i>I am lazy to tell you</i> )	Particle	Emphasizing a Sense of Rejection
25.	<i>Ah Sudahlah, sulit untuk menjelaskannya</i> ( <i>never mind, it's hard to explain</i> )	Particle	Emphasizing a Sense of indifference
26.	<i>lho, beneran tinggal?</i> ( <i>Is it really missing ?</i> )	Particle	It Is Like An Interjection That Expresses Surprise
27.	<i>dirimu kagak kurus lho</i> ( <i>you are not thin okay</i> )	Particle	Emphasizes Certainty
28.	<i>yah, gak bisa ya?</i> ( <i>can't you?</i> )	Particle	expresses doubt or uncertainty
29.	<i>yah, padahal pengen</i> ( <i>actually, I want</i> )	Particle	expresses doubt or uncertainty
30.	<i>Toh dirimu juga gak ngerti"</i>	Particle	Reinforces The Intention and replace

	<i>(however, you don't understand)</i>		<i>however</i>
31.	<i>ibuk toh disuruh datang juga"</i> <i>( however, they ask you to come)</i>	Particle	reinforce the intent; sometimes has the same meaning as but.
32.	<i>lah, kok gitu?"</i> <i>(Why is that?)</i>	Particle	strengthen the designation in the sentence.
33.	<i>jangan begitu lah"</i> <i>( Don't be like that)</i>	Particle	Emphasizes imperative sentence
34.	<i>ya lah, dia kan pintar"</i> <i>( That's right, she is clever)</i>	Particle	confirm or justify what the interlocutor is asking.
35.	<i>kalau pun boleh, saya mau nanyak</i> <i>( If it can, I wanna ask)</i>	Particle	Accentuates The Ending Of The First Constituent Of The Sentence
36.	<i>Dirimu pun sama aja</i> <i>( You are the same)</i>	Particle	Accentuates The Ending Of The First Constituent Of The Sentence

37.	<i>Ya kan bisa aja kayak gitu</i> ( <i>May be, it could be like that</i> )	Particle	Express Doubt Or Uncertainty
38.	<i>halo, biasa bicara dengan wak ani?</i> ( <i>hello, can I speak with Mrs. Ani?</i> )	Word	Emphasizes Initiating And Confirming Telephone Conversations
39.	<i>sudah siang, ayo makan dulu</i> ( <i>it is afternoon, let's eat</i> )	Word	Emphasizing invitation
40.	<i>mari saya antar kedepan</i> ( <i>let me take you to the front</i> )	Word	Emphasizing offering
41.	<i>selamat udah lulus yul</i> ( <i>congrats, you have graduated</i> )	Word	Say To Interlocutors Who Get Or Experience Something Good
42.	<i>iya. Aku ngerti maksud mu</i> ( <i>yes, I know what you mean</i> )	Word	Confirms Or Justifies What The Interlocutor Is Asking
43.	<i>iya boleh. Ambillah</i> ( <i>yes you can, just take it</i> )	Word	Confirms Or Justifies What The Interlocutor Is Asking
44.	<i>selamat malam, kira-kira kesini mau</i>	Phrases	to start and end the interaction of the

	<i>ngapain?</i> ( <i>good night, What do you want to do here?</i> )		speaker and interlocutor, according to the needs and situation,
45.	<i>selamat jalan, hati-hati ya</i> ( <i>good night, be careful</i> )	Phrases	to start and end the interaction of the speaker and interlocutor, according to the needs and situation,
46.	<i>terimakasih ya buk atas waktunya”.</i> ( <i>thank you for your time mam</i> )	Phrases	used after the speaker gets something from the other person.
47.	<i>saya turut berduka cita ya mam”.</i> ( <i>Please accept my condolences mam</i> )	Phrases	when the speaker offered his condolences.
48.	<i>assalamualikum buk, apa kabar buk?</i> ( <i>assalamualaikum mam, how do you do?</i> )	Phrases	Greeting The Interlocutor Who Is Considered Close
49.	<i>wa’alikumusalam baik nak</i> ( <i>wa’alaikumsalam I am fine, girl</i> )	Phrases	to reply to the interlocutor who expresses his greetings.
50.	<i>insyaallah ya rin, gak janji”.</i>	Phrases	Confirms Or Justifies What The

	<i>( insyaallah rin, I did not promise)</i>		Interlocutor
--	---	--	--------------

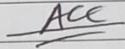


MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jalan Kapten Mukhtar Basri No. 3Telp. (061) 6619056 Medan 20238  
Webside : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

### PERMOHONAN PERSETUJUAN JUDUL SKRIPSI

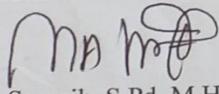
Dengan ini saya

Nama Mahasiswa : Siti Zuriyah  
NPM : 1602050062  
Pro. Studi : Pendidikan Bahasa Inggris

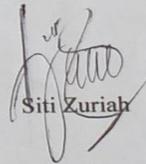
Judul	Diterima
Functional Varieties of Phatic Utterances in Medan	

Bermohon kepada Dosen Pembimbing untuk mengesahkan Judul yang telah diajukan kepada Prodi Pendidikan Bahasa Inggris.

Disetujui oleh  
Dosen Pembimbing

  
Mandra Saragih, S.Pd, M.Hum

Medan, 27 Februari 2020  
Hormat Pemohon

  
Siti Zuriyah



MAJELIS PENDIDIKAN TINGGI  
 VERSITAS MUHAMMADIYAH SUMATERA UTARA  
 AKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 l. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
 Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Yth : Bapak/Ibu Ketua & Sekretaris  
 Program Studi Pendidikan Bahasa Inggris  
 FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Siti Zuriyah  
 NPM : 1602050062  
 Program Studi : Pendidikan Bahasa Inggris  
 IPK Kumulatif : 135 SKS

IPK = 3,62

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Functional Varieties Of Phatic Utterances In Medan	
	An analysis Of Taboo In Pak Belalang Movie	
	An Analysis Of Diction In Bujang Lapok Movie	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 7 April 2020

Hormat Pemohon,



Siti zuriyah

Dibuat Rangkap 3 :

- Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Prodi
- Untuk Mahasiswa yang bersangkutan



MAJELIS PENDIDIKAN TINGGI  
 VERSITAS MUHAMMADIYAH SUMATERA UTARA  
 AKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 l. KaptenMukhtarBasri No.3 Telp.(061)6619056 Medan 20238  
 Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Kepada Yth : Bapak/Ibu Ketua & Sekretaris  
 Program Studi Pendidikan Bahasa Inggris  
 FKIP UMSU

Assalamu'alaikum Wr. Wb.

Dengan hormat, yang bertanda tangan di bawah ini :

Nama : Siti Zuriah  
 NPM : 1602050062  
 ProgramStudi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut :

Functional Varieties of Phatic Utterances in Medan

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Mandra Saragih, S.Pd, M.Hum  
 Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

acc Rf

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 17 April 2020  
 Hormat Pemohon,

Siti Zuriah

Dibuat Rangkap 3 :  
 - Untuk Dekan/Fakultas  
 - Untuk Ketua/Sekretaris Prodi  
 - Untuk Mahasiswa yang bersangkutan



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No.3 Telp.(061) 6619056 Medan 20238  
Website : [fkip.umsu.ac.id](http://fkip.umsu.ac.id) E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

Nomor : 660/IL.3/UMSU-02/F/2020  
Lamp. : ---  
Hal : **Pengesahan Proposal dan Dosen Pembimbing**

Bismillahirrahmanirrahiim  
Assalamu 'alaikum Wr. Wb.

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proposal skripsi dan Dosen Pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Siti Zuriah  
N P M : 1602050062  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Functional Varieties of Phatic Utterances in Medan

Pembimbing : **Mandra Saragih, S.Pd, M.Hum**

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal skripsi dengan ketentuan sebagai berikut :

- 1. Penulisan berpedoman kepada ketentuan atau buku **Panduan Penulisan Skripsi** yang telah ditetapkan oleh Dekan
- 2. Proposal Skripsi dinyatakan **BATAL** apabila tidak selesai pada waktu yang telah ditetapkan.
- 3. Masa Daluarsa tanggan : **25 April 2021**

Medan, 02 Ramadhan 1441 H  
25 April 2020 M  
Wassalam  
Dekan

Dibuat Rangkap 4 :  
1. Fakultas (Dekan)  
2. Ketua Program Studi  
3. Dosen Pembimbing  
4. Mahasiswa yang bersangkutan  
**(WAJIB MENGIKUTI SEMINAR)**



MAJELIS PENDIDIKAN TINGGI  
 VERSITAS MUHAMMADIYAH SUMATERA UTARA  
 AKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
 l. Kapten Mukhtar Basri No.3 Telp.(061)6619056 Medan 20238  
 Website : <http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

**BERITA ACARA BIMBINGAN PROPOSAL**

Nama : Siti zuriah  
 NPM : 1602050062  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : functional varieties of phatic utterances in medan

Tanggal	Deskripsi Hasil Bimbingan Proposal	TandaTangan
04-05-2020	Chapter 1 Backgroup of Study, Identification of Problem, Research Formulation and Limitation of Problem Identification of Problem	
	Chapter II revise the theory Conceptual Framework & Relevant Studies	
	Chapter III Almost All	
	Background of Study, research Formulation	
07-05-2020	Chapter II Revising the theory and conceptual framework Chapter III Source of data, technique of collecting data and Data Analysis	
10 -05-2020	Reference, and The Proposal is already completely revised and ready for seminar proposal	

Medan, 5 Mei 2020

Diketahui/Disetujui  
 Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum

Dosen Pembimbing

Mandra Saragih, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)



### LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

Nama : Siti Zuriah  
N P M : 1602050062  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Functional Varieties of Phatic Utterances in Medan

Pada hari Selasa bulan September tahun 2020 sudah layak menjadi proposal skripsi

Medan, 19 Oktober 2020

Disetujui oleh :

Dosen Pembahas

Habib Syukri Nst, S.Pd, M.Hum

Dosen Pembimbing

Mandra Saragih, S.Pd, M.Hum

Diketahui oleh  
Ketua Program Studi

Mandra Saragih, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website : <http://www.fkip.umsu.ac.id> E-mail : [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)



### BERITA ACARA SEMINAR PROPOSAL

Pada hari ini Senin Tanggal 19 Bulan Oktober Tahun 2020 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama : Siti Zuriah  
N P M : 1602050062  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Functional Varieties of Phatic Utterances in Medan

NO	MASUKAN / SARAN
JUDUL	-
BAB I	Merevisi Back ground, formulation of problem, limitation of problem and lainnya
BAB II	Diharapkan untuk memperdalam teori dan juga memperbanyak referensi
BAB III	Diharapkan untuk menentukan cara pengumpulan data dengan jelas.
LAINNYA	-
KESIMPULAN	( ) Disetujui ( ) Ditolak ( ✓ ) Disetujui Dengan Adanya Perbaikan

Medan, 18 Mei 2020

Dosen Pembahas

Habib Syukri Nst, S.Pd, M.Hum

Dosen Pembimbing

Mandra Saragih, S.Pd, M.Hum

### PANITIA PELAKSANA

Ketua

Mandra Saragih, S.Pd, M.Hum

Sekretaris

Pirman Ginting, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. KaptenMukhtarBasri No.3 Telp.(061)6619056 Medan 20238  
Website :<http://www.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)

## SURAT KETERANGAN

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

Nama Mahasiswa : SITI ZURIAH  
NPM : 1602050062  
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Senin  
Tanggal : 18 mei 2020

Dengan Judul Proposal : Functional Varieties Of Phatic Utterances In Medan

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, smoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mhasiswa tersebut. Atas kesediaan dan kerjasama yang baik kami ucapkan banyak terima kasih. Akhirnya selamat sejahteralah kita semuanya. Amin

Dikeluarkan di : Medan

Pada Tanggal : 18 Mei 2020

Wassaalam  
Ketua Program Studi  
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



**UMSU**  
Universitas Muhammadiyah Sumatera Utara  
Inilah surat ini agar disebutkan  
in lampungnya

**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN**  
**UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA**  
**FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN**

Jalan Kapten Mochtar Basri No. 3 Medan 20238 Telp. (061) 6622400  
Website: <http://fkip.umsu.ac.id> E-mail: [fkip@yahoo.co.id](mailto:fkip@yahoo.co.id)

Nomor : 838/II.3/UMSU-02/F2020 Medan, 26 Ramadhan 1441 H  
Lamp. : -- 17 Mei 2020 M  
Hal : **Mohon Izin Riset**

Kepada Yth.:  
Bapak/Ibu: Muhammad Arifin, S.Pd., M.Pd.

Di  
Tempat

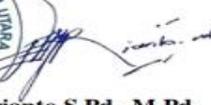
Assalamu'alaikum Warahmatullahi Wabarakatuh.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu memberikan izin kepada mahasiswa untuk melakukan penelitian/riset di tempat yang Bapak/Ibu Pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

N a m a : **Siti Zuriah**  
NPM : 1602050062  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Functional Varieties of Phatic Utterances In Medan

Demikianlah hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Akhirnya selamat sejahteralah kita semuanya, Amin.  
Wassalamu'alikum Warahmatullahi Barakatuh

Dekan  
  
**Dr. H. Elfrianto S.Pd., M.Pd.**  
NIDN : 0115057302

Tembusan :  
- Peringgal



**MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
UPT PERPUSTAKAAN**

Jl. Kapt. Mukhtar Basri No. 3 Telp. 6624567 - Ext. 113 Medan 20238  
Website: <http://perpustakaan.umsu.ac.id>

**SURAT KETERANGAN**

Nomor: 1472/KET/II.10-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

**Nama** : Siti Zuriah  
**NPM** : 1602050062  
**Univ./Fakultas** : UMSU/ Keguruan dan Ilmu Pendidikan  
**Jurusan/P.Studi** : Pendidikan Bahasa Inggris/ S1

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi dengan judul :

**"Functional varieties of phatic utterances in Medan "**

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 27 Safar 1442 H  
15 Oktober 2020 M

Kepala UPT Perpustakaan,



Muhammad Arifin, S.Pd, M.Pd



MAJELIS PENDIDIKAN TINGGI  
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN  
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238  
Website: <http://www.fkip.umstu.ac.id> E-mail: [fkip@umstu.ac.id](mailto:fkip@umstu.ac.id)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**BERITA ACARA BIMBINGAN SKRIPSI**

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara  
Fakultas : Keguruan dan Ilmu Pendidikan  
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris  
Nama Lengkap : Siti Zuriah  
N.P.M : 1602050062  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Functional Varieties Of Phatic Utterances In Medan

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
17 Sep 2020	Repair the background of study, formulation of problem, chapter III, IV and V	
29 Sep 2020	Discuss about formulation of problem, data and data analysis and the theory of this study.	
8 okt 2020	Discuss about the analysis of the data and the source of the data.	
17okt 2020	Discuss about how to analyze the data well and add reference.	
19 okt 2020	Discuss about conclusion, suggestion and abstarct	

Medan, 10 Oktober 2020

Diketahui oleh:  
Ketua Prodi

(Mandra Saragih, S.Pd., M.Hum.)

Dosen Pembimbing

(Mandra Saragih, S.Pd., M.Hum.)

---

## Functional Varieties Of Phatic Utterances In Medan

---

### ORIGINALITY REPORT

---



### PRIMARY SOURCES

---

1	<a href="http://media.neliti.com">media.neliti.com</a> Internet Source	4%
2	<a href="http://eprints.uns.ac.id">eprints.uns.ac.id</a> Internet Source	2%
3	<a href="http://repository.uinsu.ac.id">repository.uinsu.ac.id</a> Internet Source	2%
4	Submitted to Aligarh Muslim University, Aligarh Student Paper	1%
5	<a href="http://core.ac.uk">core.ac.uk</a> Internet Source	1%
6	Agus Sulaeman, Abdul Rohim, Zaenal Muttaqien. "ag LANGUAGE VARIATIONS FOUND IN THE NOVEL BUMI MANUSIA BY PRAMOEDYA ANANTA TOER", Journal of English Language and Literature (JELL), 2020 Publication	1%
7	Prapti Wigati Purwaningrum. "Ungkapan Fatis Pada Dialog Dalam Buku Koala Kumal Karya Raditya Dika", Wanastra: Jurnal Bahasa dan	1%

---

## Sastra, 2018

Publication

---

8	<a href="http://skripsi-fkip-inggris.blogspot.com">skripsi-fkip-inggris.blogspot.com</a> Internet Source	1%
9	Submitted to Higher Education Commission Pakistan Student Paper	1%
10	<a href="http://repository.radenintan.ac.id">repository.radenintan.ac.id</a> Internet Source	1%
11	Submitted to Universitas Muhammadiyah Surakarta Student Paper	1%
12	Submitted to Universitas Pendidikan Indonesia Student Paper	<1%
13	<a href="http://ojs.badanbahasa.kemdikbud.go.id">ojs.badanbahasa.kemdikbud.go.id</a> Internet Source	<1%
14	Submitted to The University of the South Pacific Student Paper	<1%
15	<a href="http://docplayer.net">docplayer.net</a> Internet Source	<1%
16	Prembayun Miji Lestari. "The Language of Street Children: A Sociolinguistic Study in the Regency of Klaten, Central Java", Register Journal, 2012 Publication	<1%

---

---

17	<a href="http://eprints.iain-surakarta.ac.id">eprints.iain-surakarta.ac.id</a> Internet Source	<1%
18	Submitted to Universitas Negeri Surabaya The State University of Surabaya Student Paper	<1%
19	Submitted to IAIN Surakarta Student Paper	<1%
20	<a href="http://attaqwacommunity.wordpress.com">attaqwacommunity.wordpress.com</a> Internet Source	<1%
21	<a href="http://eprints.walisongo.ac.id">eprints.walisongo.ac.id</a> Internet Source	<1%
22	<a href="http://mafiadoc.com">mafiadoc.com</a> Internet Source	<1%
23	<a href="http://eprints.ums.ac.id">eprints.ums.ac.id</a> Internet Source	<1%
24	<a href="http://id.123dok.com">id.123dok.com</a> Internet Source	<1%
25	<a href="http://theses.gla.ac.uk">theses.gla.ac.uk</a> Internet Source	<1%
26	<a href="http://tiptiktak.com">tiptiktak.com</a> Internet Source	<1%
27	<a href="http://repo.iain-tulungagung.ac.id">repo.iain-tulungagung.ac.id</a> Internet Source	<1%

---

28 fr.scribd.com <1%  
Internet Source

---

29 Olya Octa Devia Putri Devia Putri, Safnil .,  
Kasmairi .. "LANGUAGE FUNCTION USED IN  
"NOW YOU SEE ME 2 MOVIE": PURPOSE  
ANALYSIS OF LITERARY WORD", Journal of  
English Education and Teaching, 2018 <1%  
Publication

---

---

Exclude quotes On Exclude matches Off  
Exclude bibliography On

## **CURRICULUM VITAE**

NAME : Siti Zuriyah

PLACE AND DATE BIRTH : P. Berandan, 12 april 1998

AGE : 22 years old

GENDER : Female

NATIONALITY : Indonesia

RELIGION : Islam

MATERIAL STATUS : Not Married

ADDRESS : Jl. Pasar Pompa Air Lk. VII

PHONE NUMBER : 08994941435

EMAIL : sitizuriyah1201@gmail.com

BACKGROUND OF EDUCATION :

- Elementry school at SDN. 050769 Sei Bilah (2004-2010)
- Junior High School at SMP N. 1. BABALAN (2010-2013)
- Senior High School at Sma Swasta Dharma Patra ( 2013-2016)
- University Of Muhammadiyah North Sumatera ( 2016-2020)