

**CULTURAL PHATIC COMMUNICATION EXPRESSION IN THE  
MOVIE ENTITLED TOBA DREAMS**

**SKRIPSI**

*Submitted in Partial Fulfillment of the Requirements  
For the Degree of Sarjana Pendidikan (S.Pd.)  
English Education Program*

**By**

**CHAIRUNNISA HARAHAH**  
**1602050069**



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

**M E D A N**

**2 0 2 0**



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

### BERITA ACARA

Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata-1  
Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

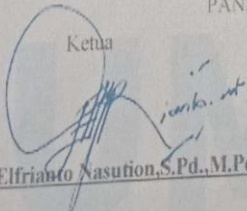
Panitia Ujian Sarjana Strata-1 Fakultas Keguruan dan Ilmu Pendidikan dalam sidangnya yang diselenggarakan pada hari Selasa, tanggal 3 Nopember 2020, pada pukul 08.30 WIB sampai dengan selesai. Setelah mendengar, memperhatikan dan memutuskan bahwa :

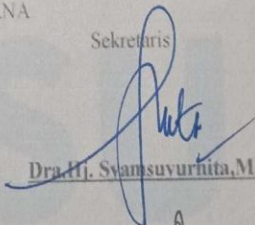
Nama : Chairunnisa Harahap  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Cultural Phatic Communication Expression in The Movie  
Entitled Toba Dreams

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

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

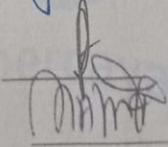
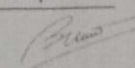
#### PANITIA PELAKSANA

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

Sekretaris  
  
Dra. Hj. Syamsuvarhita, M.Pd

#### ANGGOTA PENGUJI :

1. Pirman Ginting, S.Pd, M.Hum
2. Mandra Saragih, S.Pd, M.Hum
3. Dr. Bambang Panca Syahputra, S.Pd., M.Hum

1.   
2. 

**LEMBAR PENGESAHAN SKRIPSI**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Skripsi ini diajukan oleh mahasiswa di bawah ini:

Nama Lengkap : Chairunnisa Harahap

NPM : 1602050069

Program Studi : Pendidikan Bahasa Inggris

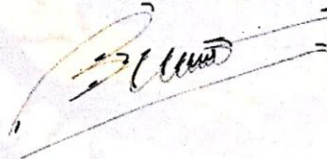
Judul Skripsi : Cultural Phatic Communication Expression in The Movie Entitled  
Toba Dreams

sudah layak disidangkan.

Medan, 24 Oktober 2020

Disetujui oleh:

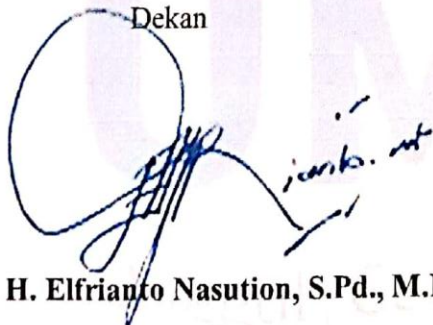
Pembimbing



S **Dr. Bambang Panca Syahputra, S.Pd., M.Hum**

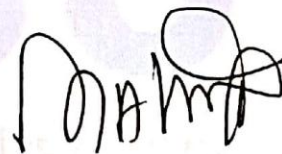
Diketahui oleh:

Dekan



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

Ketua Program Studi



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



**UMSU**  
Unggul | Cerdas | Terpercaya

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

### PERNYATAAN KEASLIAN SKRIPSI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertandatangan dibawah ini:

Nama : Chairunnisa Harahap  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Fakultas : Keguruan dan Ilmu Pendidikan

Dengan ini menyatakan bahwa skripsi saya yang berjudul **“Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams”** adalah benar bersifat asli (*original*), bukan hasil menyadur mutlak dari karya orang lain.

Bila mana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.

**YANG MENYATAKAN,**

Materai 6000



(CHAIRUNNISA HARAHAP)

Unggul | Cerdas | Terpercaya

## ABSTRACT

**Chairunnisa Harahap, NPM 1602050069. “Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams”. Thesis: Faculty of Teachers’ Training and Education, University of Muhammadiyah Sumatera Utara. Medan.**

This research discussed Phatic Communion in the movie "Toba Dreams" by Benny Setiawan which intended to describe the forms of phatic communion with Jean Aitchison's theory and the functions of phatic communion with Jumanto's theoretical based on the dialogues of the movie. This research focused on Batak Toba utterances of phatic communion to know how the Toba Batak culture is represented through the film "Toba Dreams". This research method used qualitative research and note-taking technique to find the data. The data collection techniques used were documentation study, observation study, literature study, and online data search. The objects analyzed were nineteen scenes in Toba Dreams. The findings showed that the forms of phatic communion that the characters used were Ritual words are exchanged when people meet, Standart topic of conversation, and Meaningless words or misunderstood words. And the functions of phatic communion were: Avoiding the Silence, Breaking the Silence, or Saying Something Obligatory; Starting a Conversation or Opening a Contact; Making Chit-Chat or a Relatively Unfocused Conversation; Keep Talking; Expressing Solidarity; Creating Harmony; Creating Comfort; Expressing Empathy; Expressing Friendship or Camaraderie; Expressing Respect or Deference and Expressing Politeness. The conclusions of this research based on the cultural phatic communication of Batak Toba utterances in the movie entitled "Toba Dreams" are used three forms of four forms in phatic communion and eleven functions of twelve functions in phatic communion by the characters in the movie.

**Keyword:** *Cultural, Phatic Communication, Toba Dreams*

## ACKNOWLEDGMENT



Assalamu'alaikum Wr. Wb.

Alhamdulillah, praises were sent to the almighty Allah SWT for the unaccountable blessings and kindness which had been given to the writer so finally she could finish her thesis entitled "Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams". Shalawat and Greetings were presented to the prophet Muhammad SAW who had opened the door of knowledge and brighten our life.

Additionally, this work is the result of her personal efforts, hard work, and prayers along with the support of so many people. Thus, she would also like to express her sincere gratitude to those who have helped and supported her in the completion of this work.

In this occasion, the writer would like to thank:

1. Dr. Agussani, M.AP., the Rector of University of Muhammadiyah Sumatera Utara.
2. Dr. H. Elfrianto Nasution, S.Pd., M.Pd as the Dean of Faculty of Teacher Training and Education University of Muhammadiyah Sumatera Utara.
3. The Vice Dean I of Teacher Training Education Faculty, University of Muhammadiyah Sumatera Utara, Mrs. Dra. Hj. Syamsuyurnita, M.Pd.

4. Mandra Saragih, S.Pd., M.Hum, and Pirman Ginting, S.Pd., M.Hum as the Head and the Secretary of English Education Program of Faculty of Teacher Training and Education for their administrative service, so she could finish this study.
5. For all the B Morning class teachers of English Department, University of Muhammadiyah Sumatera Utara. She adores and feels grateful to be their student for these past years.
6. And the special thanks to Dr. Bambang Panca Syahputra, S.Pd., M.Hum as her supervisor who has given his suggestions, ideas, advice, comments, and guidance in writing this study.
7. The Academic Advisor of B Morning Class English Department, Training Education Faculty, University of Muhammadiyah Sumatera Utara.
8. Her greatest gratitude also goes to her parents and family who always give her the acceptance in finishing this thesis, she appreciates what they have done for her in life. She cannot do it without their love.
9. Her best friends "Lambur Official" : Faradilah Febriyana, Yesi Fitriani, Ayu Lestari, Dinda Fadillah, Dewi Rahmasari, Vivi Anna, and Alma Alqarana Lubis, thank you for the struggle and joy that they have given to her in this university life.
10. All of her friends in UMSU and out of UMSU. Special thanks a million to Arika Eka Sukma for never give up to push her to do her thesis, big thanks for her assist and encouragement.

11. And last but not least is given to Mr. Benni Setiawan for sending his support and help to do the thesis.

Wassalamu'alaikum Wr. Wb.

October 24, 2020

The writer

A handwritten signature in black ink, consisting of a large, stylized 'C' followed by a smaller 'H' and a final flourish.

Chairunnisa Harahap



## TABLE OF CONTENT

<b>ABSTRACT .....</b>	<b>i</b>
<b>ACKNOWLEDGMENT .....</b>	<b>ii</b>
<b>TABLE OF CONTENT .....</b>	<b>v</b>
<b>LIST OF FIGURE .....</b>	<b>ix</b>
<b>LIST OF APPENDICES .....</b>	<b>x</b>
<b>CHAPTER I. INTRODUCTION .....</b>	<b>1</b>
A. Background of Study .....	1
B. The Identification of The Problem .....	5
C. The Scope and Limitation .....	5
D. Formulation of Problem .....	5
E. The Objective of Study .....	6
F. The Significance of Study .....	6
<b>CHAPTER II. REVIEW OF LITERATURE .....</b>	<b>7</b>
A. Theoretical Framework .....	7
1. Phatic Communion.....	7
1.1 Phatic Forms .....	9
1.2 The Characteristic of Cultural Phatic Communication Expression .....	11
1.3 Phatic Functions .....	12
1.4 The Function of Cultural Phatic Communication Expression .....	17

2. Communication .....	19
2.1 Communication Process .....	20
2.2 Elements in Communication .....	21
2.3 Barriers to Effective Communication .....	22
2.4 Culture and Communication .....	23
3. Culture .....	25
3.1 Description of Batak Culture .....	26
3.2 Phatic in Batak Culture .....	27
4. Synopsis .....	28
B. Relevant to Study .....	29
<b>CHAPTER III. METHOD OF RESEARCH .....</b>	<b>32</b>
A. Location .....	32
B. Research Design .....	32
C. Data and Data Resource .....	33
D. Research Instrument .....	33
E. The Technique for Collecting Data .....	34
F. The Technique of Data Analysis .....	34
<b>CHAPTER IV. DATA AND DATA ANALYSIS .....</b>	<b>36</b>
A. Data .....	36
B. Data Analysis .....	36
C. Reaserch Findings .....	46
D. Discussion .....	46
<b>CHAPTER V. CONCLUSIONS AND SUGGESTIONS .....</b>	<b>48</b>

A. Conclusions .....	48
B. Suggestions .....	49
<b>REFERENCES .....</b>	<b>50</b>
<b>APPENDICES</b>	

**LIST OF FIGURE**

Figure 1: The communication Process .....	20
Figure 2: Manifestations of culture at different layers of depth adapted from Spencer-Oatey.....	24

## **LIST OF APPENDICES**

Appendix 1: Distribution of Phatic Forms by the characters in the movie entitled  
Toba Dreams

Appendix 2: Distribution of Phatic Functions by the characters in the movie  
entitled Toba Dreams

Appendix 3: Form K-1

Appendix 4: Form K-2

Appendix 5: Form K-3

Appendix 6: Berita Acara Bimbingan Proposal

Appendix 7: Berita Acara Seminar Proposal

Appendix 8: Surat Keterangan Seminar Proposal

Appendix 9: Lembar Pengesahan Proposal

Appendix 10: Lembar Pengesahan Hasil Seminar Proposal

Appendix 11: Surat Pernyataan Plagiat

Appendix 12: Surat Izin Riset

Appendix 13: Surat Balasan Riset

Appendix 14: Surat Bebas Pustaka

Appendix 15: Berita Acara Bimbingan Skripsi

Appendix 16: Curriculum Vitae

## CHAPTER I

### INTRODUCTION

#### **A. Background of Study**

Communication is an important tool to keep in touch with another has many kinds of ways to communicate. One of these kinds of communication is named Phatic Communion. It's first off coined by Bronislaw Malinowski suggested the spoken and communion words. Phatic communion is a kind of small talk that people use in the first meeting, in the middle, or at the end of the conversation. The urgent of phatic utterances is to build a good relationship among people and to unite them from a clumsy or bad situation into a better situation with a stronger bond. "A type of speech in which ties of union are created by an exchange of a word." (Malinowski, 1923:315).

There are some main goals of phatic utterances used for establishing and maintaining social interaction it breaks the silence and builds a mutual state of affairs. Especially if people are in a new place of work or environment, it helps them to have things to talk or just to keep in touch. Other goals of phatic are to have a pleasant atmosphere and open channels to another. People are happier if they have someone who likes to talk with them and bring good air through the conversation. Even it's about weather or greetings, they make interactions among society.

The use of Phatic utterances has created a dynamic of language use in social interaction in which the meaning is not clearly seen but it usually refers to

speaker context. Trudgill (1974:84) stated that a similar speaker uses different linguistic varieties in several situations and for various purposes. Language varieties are not just supported by the social characteristics of the speakers (such as social categories, groups, ages, and sexes). They say the same sentences to greet, break the ice or just to give some information about the current situation with other people.

The reality of Phatic utterance in a social context is quite big. People always use phatic in communication tools for daily life in many aspects. Such as events, education, entertainment, and many more. They can use a cultural phatic when they meet someone from the same place or ethnicity, a formal topic with an important person, and informal for a funny topic with friends or family. In this paper, the writer focused on the aspects of the film. Deleuze (1989: 151) said film can create a "shock to the thought" that provides cinematic thinking to the people. What interested Deleuze regarding the film is that it adds one thing to a concept so that they are available to require us over, or to move us. One of the favored movies in the land is entitled Toba Dreams, which is themed concerning the history of a soldier named T. B Silalahi. The film was supported uniquely by T. B Silalahi himself. In the moving picture, the Batak folk area unit is shown condensed virtually in every scene. In each scene whether or not expressed or silent, there area unit things that stay with unique characteristics of Batak Toba culture from the manner that they deliver with one another, their idealism, the manner of life, their views on dignity and to do not escape their tolerance among spiritual folks.

The Film seeks to represent the culture of Batak Toba supported the attitude of the local people itself. It includes the purpose of language in society, the represent of Batak Toba ethnic, and the role of cultural phatic function that is used in the movie. The illustration is additionally the most important part of the most components of cultural studies, which may be understood as a cultural study as the importance of illustration. However, the globe was created and described socially too (Barker, 2008:9).

Phatic as an important tool to communicate is needed to stronger a relation with our fellow human beings. But sometimes people get some trouble when they want to use phatic and become negative things to one another. It can be the topics that they bring to the people that make another do not get the point of the phatic. Or the wrong topic to talk about, such as funny phatic in a funeral. Or they bring the cultural phatic of their ethnic which is hard to understand by the other people of different ethnicities. But, there are many positive uses of this phatic in social life. Such as break the ice in a tense situation, making people remember another easily, to show a happy expression, to greet another, to give information, to show sympathy, or just to open the conversation.

One type of speech is phatic communion which has the purpose to establish the people's solidarity or being polite. The words such as "hi" and "how are you?" are examples of phatic expression to start the conversation. The phatic utterance must show the ideal communication and atmosphere to the person who takes part in a dialogue or conversation. But in some cases, many people cannot make good solidarity happen because of the wrong topic or situation. The



standard topic of conversation that people use in phatic is talking about the weather or time. Some sentences like " It's a good day", " What time is it?" can fulfill the social function easily. It shows the feelings of empathy and solidarity and meaningless words or misunderstood words are used to make the situation or the conversation keep running. Sanchez (2001: 591) said face and the design of politeness have the focus on what people do not mean with their words. Coulmas (1979: 6) ever explained that phatic expressions as standard links on what people say and what type of communicative functions of their utterances.

In conclusion, it is exciting and necessary to investigate the cultural phatic utterances of Batak Toba. The researcher was interested to inspect the cultural phatic communication expression because Indonesian people love to do phatic in everyday life, but in reality, they do not know the forms and the functions of phatic that they have done. Indeed, this research wants to prove the reality of the theory in phatic communion in Batak Toba daily life. Supported the analysis plan, the researcher needs to watch this phenomenon that is happened in their casual spoken communication who use Batak language as a tool of communication through a movie to find the phatic forms and the functions. Culture as one subject of language in communication becomes interesting to study more deeply. An Indonesian film that uses the language of Batak Toba is the best object that can be developed in this study.

## **B. The Identification of The Problem**

Based on the background above, the identification of the problem can be formulated as the following :

1. The forms and the functions of phatic utterances are not well known by many people as well.
2. The meaning of phatic utterances that society misunderstood from another.
3. The different use of phatic utterances in social aspects.

## **C. The Scope and Limitation**

The scope of this study is the language function perspective mainly limited to the study of phatic communion and specifically investigate the functional varieties of phatic utterances, and the forms of phatic expression in the movie entitled Toba Dreams.

In this research, the writer limits her research problems to only discussed the Batakese words of phatic communion, particularly the phatic functions and the forms of phatic expression by the actors within the film entitled Toba Dreams.

## **D. Formulation of Problem**

The formulation of the study are :

1. What communicative functions of the cultural phatic communication expression were found in the movie entitled Toba Dreams?
2. How is the use of cultural phatic communication expression forms were employed by the characters in the movie entitled Toba Dreams?

**E. The Objective of Study**

1. To describe the communicative functions of the cultural phatic communication expression were found in the movie entitled Toba Dreams.
2. To analyze the use of cultural phatic communication expression forms were employed by the characters in the movie entitled Toba Dreams.

**F. The Significance of Study**

Theoretically, this study hopefully provides some advantages and contributions to English Studies in recognizing the forms of cultural phatic communication expression, the communication functions of phatic communion, and the functions of cultural phatic communication expression. It's very important to understand many connected theories of cultural phatic communication expression in daily life.

Practically, this study provides advantages to other teams of individuals. It's particularly for people that learn phatic communion as a phatic communication expression, moreover about cultural phatic communication expression of Batak Toba. Those subjects are English learners, academics, or lecturers, the English community, readers, different researchers, and also the researcher herself.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **A. Theoretical Framework**

The theory is necessary to form the data is going to be additional clear, theories with the subject reference and resource of the study. An explanation is going to be given to avoid misunderstanding between the writer, reader, and alternative researchers. This chapter is divided into four big discussions where all of them explained the roles and elements of phatic utterance in the cultural phatic of Batak Toba.

#### **1. Phatic Communion**

The study of phatic language based on a specific culture in language internationalization from the phatic communion concept conveyed by Bronislaw Kaspar Malinowski, the British-Polish anthropologist who in 1923 examined the living habits of people living in Trobriand. It ought to be stressed that the term "phatic" comes from the Greek verb "to speak," whereas the term "communion" suggests that "the creation of ties of the union".

Malinowski, United Nations agency arrange the term, defined it as "a type of communication in which ties of union are created by the here exchange of words" (Ogden and Richards, 1923: 315), but it's given by the majority under the label "small speak." this can be the sort of discourse that keeps daily life in communication or casual learning, wherever no serious exchange of knowledge or

opinion is required. Stereotypically, phatic communion within Britain includes remarks concerning the weather:

A: Hey! The weather picking up lovely!

B: Yeah, it's nice today.

But the most demand is that the subject of the debate is common and undisputed. Among Americans, small talk between strangers is very valued and may be associated with the friendly solidarity ethic, (Lakoff, 1990: 11) has opened across the United States from California in recent decades. Human desires language to speak with one another. In communication, they usually produce a way of discomfort or even hate once 'silence' happens in such communication. If no communication takes place, the atmosphere will become tight, as a result of "for several Europeans and Americans, silence with another indicates hostility and social malpractice" (Chaika, 1994:177). To break the silence usually, people will start to do small talk such as "Hi, how are you?", "Good morning?" "How's life?". And in the Batakese, they have "Horas" to greet people.

It is first created by Bronislaw Malinowski. He argues against the false conception of language as a means of transferring concepts from the top of the speaker from the auditor. He stresses the social importance of 'talking for the sake of talking' that he calls Phatic Communion. Phatic Communion is incredibly vital in our standard of living as a result of what Trudgill conveyed that language isn't just a method of communicating data however a vital suggestion that building and maintaining a relationship with people (Trudgill, 1974:13). Bronislaw Kasper Malinowski added language must not simply be seen as a vehicle of thought

through communicate concepts however as a mode of action to determine a private bond between people.

### **1.1 Phatic Forms**

Phatic fulfills a social event which is their principal aim. However, they are neither the results of intellectual reflection nor do they essentially raise reflection within the perceiver. In pure sociabilities and gossip, people use language specifically and speak becomes phatic communion, that serves to determine bonds of personal union between individuals brought along by the people want of friendship and doesn't serve any purpose of communicating ideas "Throughout the Western world it is agreed that people must meet frequently, and that it is not only agreeable to talk but that it is a matter of common courtesy to say something even when there is hardly anything to say" (Ogden and Richards, 1923:8). Based on his book "The seeds of Speech" Jean Aitchison (1996: 22) classified phatic in four forms:

#### **a. Ritual words are exchanged when people meet**

In phatic communion, ritual words are exchanged when people meet is called "greetings" people will talk about the weather or the health of relatives in a conversation. Goffman in Hudson (1996:132) said "a greeting is needed to show that the relation which existed at the end of the last encounter is still unchanged, despite the separation". It's really important to answer the greetings to show respect and happy feelings when they meet. It will be rude to do not answer the

greetings, because it has been a part of politeness value to the community. (Holmes, 2001:277) 'Hi', 'How are you', and 'Good morning' are examples of greetings as a ritualistic utterance. People are going to answer with 'Fine', 'Good', 'Nice' or 'Good morning' to answer the utterances. It can be the answer to the very first questions when they meet.

#### **b. Standard topic of conversation**

The standard topic of conversation is a not specific and very standard topic that people use in a conversation. It can be about someone's condition, experiences, activities, and many more. For instance 'How was the test?', 'What are you doing?', and 'How is her condition?' to show the phatic utterances of the standard topic of conversation.

#### **c. Supportive Chat**

Supportive chat is about giving empathy and solidarity to each other in conversation. It gives minimum information or does not give any new information. "This often takes the form of repetition, both self-repetition and other-repetition" Jean Aitchison (1996: 23). People can use 'Smart girl', 'Happy family', or 'You're amazing' to express the supportive chat.

#### **d. Meaningless words or misunderstood words**

Jean Aitchison (1996: 23) said "Meaningless words, or even misunderstood words can also keep a conversation going". It is an unimportant

utterance to talk but give a big impact to make the conversation happen and alive. People can say the things that they have known the answer and keep saying it, such as: 'Are you going to eat chicken?', 'I made chocolate, your favorite cake', or 'Your babies, Anna and Elsa are sleeping'

Based on the definition on top, the researcher has interested in the film Toba Dreams that has specific phatic within the dialogue. The film is the best subject to analyze the expression of small talk about Indonesian culture. The researcher only focuses on the traditional language of the Batak Toba culture and observe the social context of cultural phatic expression in the movie.

## **1.2 The Characteristic of Cultural Phatic Communication Expression**

To learn properly another language we should not learn only words and word-structure, people must understand the characteristic of the new language. The social component of language that we have got known as "small talk" or "talking for talk's sake," and what Malinowski has named "phatic communion" is sort of being polite.

Small talk is widely used between either two or additional speakers, mainly at the transformation aspects of communication, as an example greetings found within the openings and closings of encounters, self-introductions, memories of the previous meeting, or expressions of concern for members of the family. Gossip is additionally won't describe a specific genre of communication like sequences of speak exists in social relationships or events as in bite of a



workplace. These sequences are unit characterized by its being less ritual than greetings, however, they're structured and to some extent stylized.

Phatic communion communication ought to be known in useful mutual terms. It's can be achieved to search out such a mode of speech, not just in social life. However, speaking within relative goals becomes important. It can be found to spot phatic communion not by stating pre-determined linguistic forms, but about the dynamics of the communication, like characteristics of participants, and their goals. These goals may well be achieved through varied suggestions. they will be verbal, non-verbal, and even non-linguistic suggests that for example accommodating someone's accent, selection of solidary terms, smiling, giving gifts, etc.

### **1.3 Phatic Functions**

Jakobson elaborated on the concept by Malinowski of phatic communion and Bühler's three language functions (expressive, appellative, and representative) into six language functions they are emotive, connotative, referential, phatic, multilingual, and phonetic. Bühler defined three language functions as an expressive function means if a language is a tendency used to show feelings. The appellative function is a signal leading to the sense and actions of the speaker. And representative function as a sign used for talking a situation or object. Jakobson explained if the phatic function of language is a function that stresses the presence of contact for the sender (speaker) and the receiver (hearer) from the message. He confirmed that emotive function is explaining the senders or

speakers and their behavior expressions to the topic discussed. Conative function deals with the emphasis on the receivers or listeners. The referential function is about the context. Phatic function refers to the contact of the addressers and addressees. Metalingual function is a code used by addressers and addressees. And Poetic function focus on a delivered message.

The development of phatic has become bigger, based to Kridalaksana (2004) and Jumanto (2014:9) the theoretical framework of Phatic Communication has 12 specific functions of phatic by some experts are Malinowski, Jakobson, Verschueren, Fiske, Bühler, Renkema, Montgomery, Holmes, Leech, Platt, Schiffrin, Saville-Troike, Hartley, Cook, Richard, Abercrombie, Kridalaksana, Kridalaksana, Coupland, O'Sullivan, and Mey.

**a. Avoiding the Silence, Breaking the Silence, or Saying Something Obligatory**

It happens when the situation is starting to be silent and need to be a break with phatic. Malinowski (1923:314) said avoiding silence is the main purpose in phatic. (Coupland, 2000:111) explained avoiding silence is purposing to prevent awkward or uncomfortable moments and communication failure. It is impolite for being silent, people need to use some gestures or expressions to break the silence such as greetings, commenting on something, or mentioning names.

**b. Starting a Conversation or Opening a Contact**

For some people starting a conversation is simple like giving smile, or say a few words to start a conversation. Fine (2005:29) argued that starting a

conversation is quite easy since people just have to choose someone to talk to. It can be greetings, interrupting, apologizing, or mentioning names.

### **c. Making Chit-Chat or a Relatively Unfocused Conversation**

This function is to make the conversation free and casual. Coupland (2000:1-2) stated that chit-chat or small talk is including chatting, gossiping, or just talk to fill the space in a basic communication need. It can have many topics to talk about and becomes an unfocused conversation. Phatic communion is exactly to hold an unfocused conversation (Verschueren, 1998:23). There are three stages to make chit-chat or unfocused conversation they are opening, middle or content, and closing (Schneider and Barron, 2008:102). The opening stage is to start the chit-chat or greet another. The middle stage is about topics or contents with uncontroversial topics like a holiday, family, school, weather, and others. And the closing stage is ending the chit-chat.

### **d. Making Gossip**

Gossiping is identical to women and it is talking about someone's life in an informal context. Holmes (1992:331) described gossip as a casual conversation among people or women groups in a formal way to talk about someone's private life.

### **e. Keep Talking**

Keep talking is the way to make the situation alive by answering what our partners say. Leech (1983:141) stated if phatic communion is about to keep

talking to avoid silence. People can make some questions or response to keep the conversation going (Kollock, Blumstein, and Schwartz, 1985:35).

#### **f. Expressing Solidarity**

Solidarity is when people supporting the other's feelings or thought. Holmes (1992:377) stated that solidarity can affect the way people talk based on how good they have been knowing each other, and dialects can indicate the level of solidarity between the speakers. It can be agreeing on something, thanking, congratulating, wishing on something, complimenting, joking, saying bad words, and many more.

#### **g. Creating Harmony**

Creating harmony means making comfortable feelings and harmony between the speakers and the listeners. Cheung and Ma (2011:145) explained that creating harmony means "a healthy relationship among people in society". Kridalaksana (1994:114) assumed that phatic communion has a purpose to establish communication to create harmony. People can do some things to create harmony like congratulating, apologizing, wishing, giving compliments, saying bad words, or joking.

#### **h. Creating Comfort**

People can make another feel comfortable when they make an interaction by sharing anything. Fine (2005:21) explained that people need to be in a conversation to feel comfortable. There are some communication functions for

creatin comfort such as saying bad words, joking, giving compliments, apologizing, thanking, congratulating, encouraging, expressing wishes, or agreeing on something.

#### **i. Expressing Empathy**

Expression empathy has a purpose to understand someone's feelings, and to show attention to another's feelings by sharing feelings, it will make the people understand someone's feelings or condition. People can be good listeners to show empathy, congratulating, giving advice, and many more.

#### **j. Expressing Friendship or Camaraderie**

Expressing friendship or camaraderie is purposing to maintain the friendship, encourage other people, talk about common experiences or interests, and give arguments. Gabor and Power (2011:124) explained "friends can be allies, supporters, or sympathizers who give encouragement, feedback, honest opinions, and usually a lot of advice".

#### **k. Expressing Respect or Deference**

This function aims to respect each other in conversation. Scollon and Scollon (2001:54) stated that people may treat each other differently, they will show respect especially if they do not know each other very well. (Schriffin, 1994) said that phatic communion will generally show respect with higher status or unknown people. People can use some communicative functions of phatic communication like apologizing, thanking, criticizing indirectly, joking,

sympathizing, expressing wishes, congratulating, encouraging, giving compliments, agreeing on something, and pacifying.

### **I. Expressing Politeness**

Expressing politeness is to express polite manners in conversation. Holmes (1992:285) stated that politeness showed a matter in selecting a linguistic design with communicative functions to refer to status differences. Malinowski (1923:316) stated that words of phatic communion considered as polite talk are utterances of politeness. Politeness in phatic communion aims to avoid the silence, creating solidarity, creating harmony, expressing empathy, expressing friendship, starting a conversation or opening contact, expressing respect, making chit-chat, expressing comfort, and keep talking Jumanto (2014:9).

#### **1.4 The Function of Cultural Phatic Communication Expression**

Phatic implementation is the most significant in linguistics perspective since it conveys associate degree emotional or social message than the meaningful one Holhers (2012). Phatic communion is one form of communication that includes an operation in establishing commonness among the folks. The phrase 'phatic communion' is closely related to the ritualized aspects of social interaction. The vocalization like "Horas", "Na ro do pardede?" are shown the expression of cultural phatic in communication. In Malinowski's terms, phatic performance could also be displayed by a cheerful expression, and by entire dialogues in communication. The struggle to start and hold communication is

hard. They're weak-minded to communicate before having the ability to send or receive informative communication. (Jakobson 1960: 355-356).

Jakobson adopted Malinowski's term in part (1946, 314) mentioned problems with the "function of communication". In Jakobson's discussion of the phatic operate he transfers phaticity's stress away from the formation of social relations and toward a spotlight on however individuals technically reach contact and experiment afterward action.

Phatic performance of language is designed to keep contact between people. The capability of responsiveness is one of the earliest results. This condition can be seen in a reunion event, where the people will start to speak with their old friends. They sometimes call by their names and ask for their conditions, or even try to recall the memories among them. Opening sentences between old friends offer the joy of phatic utterances. (Bruner, 1966: 106).

According to Malinowski conversation refers to a sort of communication during a social process created by the exchange of words, a lot of importance than the informativeness of those words. Most common creations, there are some conventional expression units of regards, questions about the interlocutors' health, or comments about facts or topics that will appear obviously or some easy topics like the weather. Examples involved:

1. "Ai laho tu dia hamu ?

"Where do you go, sir?"

2. "Ai aha do Hasian?"

"What happens, dear?"

3. "Ai apala aha huroha Lae na ringkot silangkahononmu tu Barus"

"What's wrong bro, is it that important to go to Barus?"

4. "Ai boasa songon na tarsonggot hamu Lae?"

"Why are you surprised bro?"

## **2. Communication**

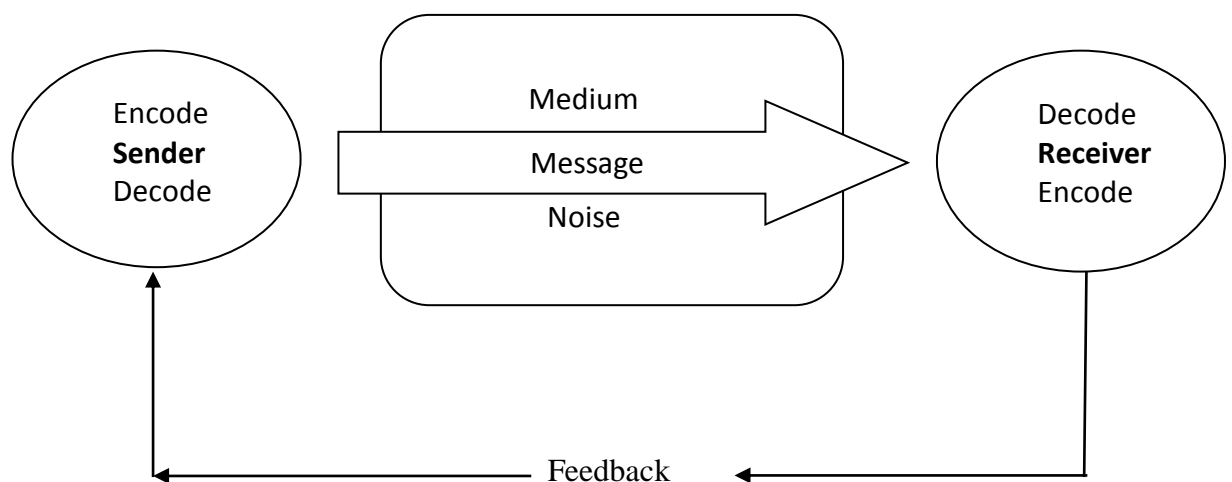
Communication is a process by two or more people to exchange opinions, feelings, facts, and ideas to show a common understanding of the message in a conversation. In other words, communication means to deliver information and getting information in the same content and context. People can create and share their ideas with other people by communicating. Communication has been a part of people's lives to help them in their daily activities. (Keyton, 2011) said the process of distributing information and common understanding from one to another is called Communication.

Communication is a learned skill that all people can study in their life. It has started since the first-day people were born, they will receive the message or information from another and even reply to the message with gestures or words. And the way of communication will develop by time, environment, and practice. Communication is an important tool to deliver news, it makes many people learn the skill for various purposes, such as business, economy, education, health, and many more. And this skill is needed in public speaking to express the feeling or thought of a person. It will help them to get a better way to send messages to another in directing sentences.



## 2.1 Communication Process

Communication has been defined as an act of giving receiving or exchanging information, ideas, and opinions with another with a purpose to make sure both parties can get the information. In a communication process, people can deliver and receive information in various ways, both verbal and nonverbal. (Richard and Schmidt, 2002) said some parts known in communication are the sender/speaker, receiver, and message. It means communication will be working if it fulfills the presence of the sender, receiver, and information or message to be delivered. (Cheney, 2011) explained that the communication process has some important elements they are the sender, the message, the medium, noise, the receiver, and feedback. These are the communication process in figure 1 (Cheney, 2011; Lunenburg, 2010).



**Figure 1:** *The communication Process*

## 2.2 Elements in Communication

Communication is the act of giving, exchanging, and receiving information, opinions, or ideas to make both parties understand the message. Based on figure 1 above, the communication process has six elements to make the communication perfect. It needs the sender, the message, the medium, noise, the receiver, and feedback to make the communication happens.

The sender is someone who has a desire or needs to express his idea or message to another. The receiver is the person who gets the message from the sender. He will encode the idea or message by choosing the important and the best gestures, symbols, or words to use in the message. He has a responsibility to pass the idea to the right medium or channel as the only determinant of the message/channel. As the composer of a message, the sender can be a decoder in the communication process. It happens when the sender gets feedback from the receiver to define and act the idea.

The result from the encoding process is the message that can be spoken, written, or nonverbal language. Message as the content of the communication is a part of the information for the receiver. It must be understandable and organized to the receiver. The receiver is someone who receives and understands the message. The receiver will decode it into valuable information. After analyzing the message, he will react and send some feedback to the sender. In this case, the receiver is the only person who arranges the message to be sent back as feedback to the sender.

In the communication process, noise is the thing that changes the message and puts things like interruptions, language barriers, attitudes, different perceptions, and interpretations of the message, emotions, etc. And the last element is feedback as the response of the receiver. It can be verbal or non-verbal signs in communication. It lets the sender choose whether the message has been received and understood, and it will show the communication has been effective or not. It proves if the receiver is the sender and encodes the message and the sender is the receiver and decodes the message.

### **2.3 Barriers to Effective Communication**

Eisenberg (2010) and Lunenburg (2010) recognize barriers to effective communication in four types, they are process barriers, physical barriers, semantic barriers, and psychosocial barriers.

#### **a. Process Barriers**

This is a process in relating and resulting in the process of communication steps. It can be sender, encoding, decoding, medium, receiver, or feedback. For example, a sender that be able to encode an understandable message but do not know how to say or to write it or don't know the way to encode the meaningful message. A receiver who doesn't know the things to decode the message. And an inappropriate medium or channel for the given message.

**b. Physical Barriers**

Physical Barriers are the effect of interference in the physical environment when communication is happening. It can be the distances between people, telephone calls, the radio, visitors, walls, television, etc.

**c. Semantic Barriers**

These are about the misuse of words that they choose in communication that make other people cannot get the purpose or the meaning of the information. Such as, people will think differently from us, different sense for a different context, a new person who doesn't know the meaning as a receiver. Those can be problems because they do not understand and recognize the message or the words.

**d. Psychosocial Barriers**

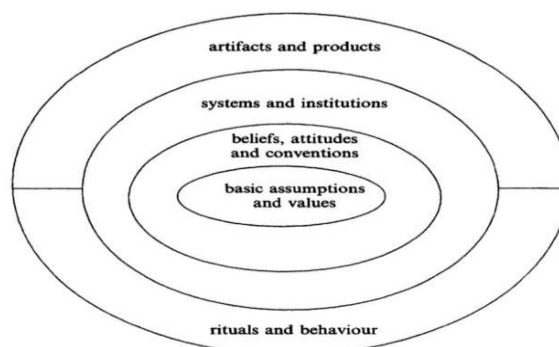
The last is Psychosocial Barriers that come from psychological or social like mental and emotional factors. For instance, filtering people from who they usually see and hear often, or psychological distance where the person will hate and undermine another.

**2.4 Culture and Communication**

Culture is an important aspect of life, it is defined as an identity and rule of life that people have to keep in life. People use culture as beliefs to guide them in determining the way or regulation of life. Indonesia has many cultures that become our rules of life, and even a lot of people think if culture is a part of

themselves, they will do everything in their daily life based on the culture's obligations. Culture is a sacred thing that nobody can break or play with it, because it has been existing since in great-grandparents' life. "Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioral inventions those are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior (Spencer-Oatey, 2008: 3).

(Spencer-Oatey, 2004) suggested a structure inspired by Hofstede's, Trompenaars, and Hampden-Turner's models of culture, and the model consists of three parts. The first layer is the basic assumptions and values. The second layer is systems and institutions, based on the social structure it refers to the values and norms are sent they are beliefs, attitudes, and conventions. The last layer is divided into two parts: material elements and non-material elements. Material elements are artifacts and products and non-material elements are rituals and behavior as the outer layer.



**Figure 2:** *Manifestations of culture at different layers of depth adapted from Spencer-Oatey (2000:5)*

Culture is a mind and a human reason for life. It's about a way to live a dignified life, understanding of social values, social norms, science and overall social, religious, and other structures including religious and political systems, customs, language, tools, clothing, buildings, and works of art.

Communication has happened many years ago, it became a tool to deliver the thought and perception in developing human values and determine the regulation of life especially in making unity of culture. Nowadays, people will be more attached when they have the same culture that will make them own many things in common or things that they have learned from the previous generations. It will open many topics to talk and communication will be happening for the purpose to exchange information or to stronger the relationship. It means communication can remind, spread, or as a repetition of culture by the repeated interaction and exchange of information in a communication process.

### **3. Culture**

The culture came from Sansekerta word "buddhayah", the plural word of "Buddha" (gratitude or intellect) is taken as matters of regarding the human mind and reason. In English, culture comes from the Latin word "colored", which means to process or work. Culture relates to the meaning of individuals' lives. Individuals learn to think, feel, believe, and work for what's acceptable (Sihabudin, 2007:15). The culture is an experience, value, attitude, meaning, hierarchy, religion, moment, role, area relations, and carrying the universe. The

culture gained an outsized cluster of individuals from generation to generation through retail and business (Mulyana and Rakhmat, 1990:18).

Culture as the way of life includes the ideas and habits that they learn from generation to generation by learning, sharing, and transmitting the concepts. It means culture as a design of living to form the habits in an appropriate and acceptable in a group. Matsumoto (1996: 16) said "the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next". Hofstede (1994) explained that culture is the factor of an individual for understanding and believing himself to behave in gratefulness in his community. Horton (1987:64-66) explained that culture may be normal behavior, as a result of culture may be a system of norms that direct the ways to feel and act from acknowledged and followed by members of the community. The application of the norms has become a habit for its members as a result of its management, and people's norms become current to them. From the norms, the community will understand the shape of behavior in politeness, thoughtful factor, and associating with the habit, as a result of the approach of living aspect by acting speak or communicate with the community.

### **3.1 Description of Batak Culture**

Batak has taken as a termed territory "Tanah Batak". "Tanah Batak" could be a power in Lake Toba of North Sumatra. Batak may discuss as an ethnic, known as the Batak ethnic. Batak individuals are closed to one among the group

in Indonesia, that is believed that they have lived in North Sumatera (Sinanipar, 2012:1). A. Sibeth said that Batak Tribe is the largest ethnic of Indonesia after Java, Sunda, Chinese-Indonesian, Madura, and Malay. Batak ethnic has six sub-tribes, they are Angkola and Mandailing within the Southern, Toba in the middle, Dairi, and Pakpak within the Western, Karo within the Northern, and Simalungun at the Eastern. Batak Toba ethnic became the biggest among the opposite subtribes (in Nainggolan 2012:4).

The analysis results of Zane Goebel (2000) showed that the interethnic culture in the state has maintained a language within the lives of its individuals. Batak Toba language continues to be a tool for everyday communication between society. Batak Toba individuals are strong to convey the sensation of their hearts, whether or not it's addressed to himself or others. Within the dialogue, they typically don't notice that a lot of the phrases are given in phatic utterances. Additionally, to state the emotions, these phatic utterances do not build a relationship and the opposite. The interlink communication is often an acknowledgment, familiarise the connection, and maybe as a phatic. Additionally, as a verbal communication tool, the phrase phatic is an expression of the importance of gifts within auditory communication. That means a phatic is often understood exactly if the phatic expression is sent orally, not written.

### **3.2 Phatic in Batak Culture**

An utterance that Batak people usually say is " Horas tondi ma dingin, pir tondi matogu!!" This means, "May our spirits stay strong, comfy and firm". Horas



may be a class of phatic types in Batak Toba language. This phatic word is employed to declare greetings in interacting. Communication or word can not be separated from the lifetime of Batak individuals. This phatic Horas kind is often employed in a lot of things, such as acknowledgment greetings in a meeting, encounter, as a blessing, or as a prayer. That means it contains, among others, strong, stand, loud, alive, safe and prosperous, healthy, happy, born and inner, and possessed. Its use will produce familiarity, peace, and congratulation for the one that is mention. These are types of blessings in Batak Toba which use Horas:

1. "Sai horas ma raja i!"

"Might the King perpetually be prosperous!"

2. "Horas ma hita on sude! Horas!"

"May we tend to all survive! Congratulations!"

3. "Sinur ma na pinahan, Gabe ma na niula, Horas-horas hita sudena"

"Breeding all the cows, with the success of all the work and peace of all people"

In terms of that means, within the language of Batak Toba, the phatic typically states down, objections, rejection, regret, seriousness, excitement, or disapproval. The utterance within the Batak Toba language will typically fill the first, middle, and final position, whereas the mixture and combination of phatic. In terms of performance, the expression in Batak Toba language is usually for defining, maintaining, convincing, and confirming the spoken communication.

#### **4. Synopsis**

Toba Dreams movie is about the life of T. B Silalahi that talked concerning himself and his family as a retired soldier. He tells however he educated his kids with the principles he carried from his profession as a tough and disciplined military, he usually argued along with his eldest son, Ronggur. Ronggur's attitude and character have no differences with T. B Silalahi. It makes Ronggur and his father usually fight and cause quite tense dialogue. Also, the film sent a lot of easy philosophy of living as Batak Toba people that directly hint the film to more make a case for the lifetime of Batak Toba individuals in their daily lives.

In essence, the film will elevate some varieties of phenomena within the community. The movie Toba Dreams by Benny Setiawan arrived on thirty April 2015 and won the "Best Film" award within the IMA Award 2016, carrying a history genre.

#### **B. Relevant to Study**

The researcher took the information from the previous proposal, journal, and e-book. One of the relevance in this analysis can be found in a thesis written by Natalia Dany Parastika (2009) with the title "An Analysis Of Phatic Communion Employed By The Characters In The Movie Entitled Juno". The similarity of these two theses are the main point to be focused on the movie and it is phatic communion theory and movies as the media to analyze the phatic

utterances. Both of these are talked about the phatic only that showed in those movies.

The differences between Natalia Dany Parastika's thesis and the researcher's thesis is the use of language from different movies. Natalia's thesis used *Juno* as the research material which is used English as the full language from the movie. And the researcher's movie is *Toba Dreams* that used Indonesian and Batak Toba languages as the main languages for the movie. But the researcher only used Batak Toba language to be discussed in this thesis. The researcher got many contributions from this thesis they are the theory of Phatic Communion, Jean Aitchison's theory, and her research methodology which are very helpful for the researcher to develop her thesis in the right way.

The second study has done by Jumanto (2014) in "Phatic Communication: How English Native Speakers Create Ties of Union". It discussed 12 functions of phatic communication based on several experts of phatic communion. The support that the researcher found from his thesis is the theory of phatic communion's functions which is one of the important topics that the researcher used in her thesis. It opened the mind of the researcher to be more understanding about phatic communion.

The similarities of his thesis and the researcher's thesis are the use of phatic communion and 12 phatic functions to analyze these papers. The discrepancy between those works is the data source. The researcher used the dialogues of a movie entitled *Toba Dreams* as the main data to investigate the cultural phatic expression, but Jumanto used nine native speakers with different

dialects of American English, British English, and Australian English as the main data to examine the phatic communion from his thesis.

The third is came from Corherntyna Sitanggang (2015) in her journal underneath the title "Kefatisan Dalam Bahasa Batak Toba". The analysis aims to spot the utterances that have the phatic function, describe the type of phatic function in every phatic utterance, and discuss a case for the role of phatic function in Batak Toba ethnicity. The similarity between this analysis with her analysis is talked about the concerning use of phatic function term in Batak Toba language. This journal also talked about the culture of Batak Toba itself which is very interesting to be researched.

The researcher focuses on analyzing the culture, the phatic function, and also the roles of phatic function within the Batak Toba ethnic in the movie entitled Toba Dreams, but Corherntyna Sitanggang just focused on the Dalihan Natolu family system about the daily speaking manners between fellow Batak Toba people. The researcher also gains her acknowledge about Batak Toba culture especially on phatic communion in Corherntyna Sitanggang's journal. She explained the phatic in Batak Toba culture in certain situations or events in detail that helped the researcher to finish her thesis.

## **CHAPTER III**

### **METHOD OF RESEARCH**

#### **A. Location**

The researcher has taken home as a location to research this thesis because of the situation in Corona Virus Disease 2020 Pandemic, and March 26th, 2020 as a start date to do the movie research.

#### **B. Research Design**

The researcher used a descriptive qualitative method for analyzing and describing the data. The purposes of this method are to discover, identify, analyze and describe the phatic expression in the movie entitled Toba Dreams especially to understand the words of Batak phatic in the movie that can help the readers to understand the diversity of phatic in Indonesia's cultures. The qualitative method is a method that is used to make a description of a situation, event, or occurrence in accumulating the data ( Muri Yusuf, 2014).

This research uses qualitative analysis and the researcher was the main instrument since she conducted the full analysis method (Moleong, 1991:121). The techniques of data collection used were documentation study, observation study, literature study, and online data search. However, the researcher required some equipment in conducting the analysis, like a collection of the movie file, and a laptop to watch.

The researcher use this type of analysis to make the paper easier to understand and to analyze since the main source of the analysis comes from the dialogue of the movie. The observation method is focused on describing and explaining the

phenomenon of qualitative research that includes the interactions and the conversations that occur among actors in the movie.

### **C. Data and Data Resource**

The data supply during this analysis was from the movie "Toba Dreams". The movie is adapted from the novel within the same title by T.B. Silalahi that aired on thirty April 2015. The length of the film is two hours and nineteen minutes. The researcher targeted to the 19 data of the movie they are 12:00, 12:02, 12:09, 12:10, 12:13, 12:24, 12:25, 12:33, 13:28, 13:29, 15:54, 28:40, 1:04:50, 1:04:57, 1:05:08, 1:18:42, 1:18:45, 1:43:27, and 1:43:39 as results of those parts that consist cultural phatic communication expression utterances.

### **D. The Technique for Collecting Data**

The technique the researcher used is a non-participation observation which was continued by note-taking technique. To collect the data the researcher gathered them by observing the movie (Syamsudin dan Damaianti, 2011: 100). It would not put the researcher into the dialogue process because she only listened to the dialogue among the actors in the movie. And after listened to the dialogue, she took the note-taking technique to develop the observation.

According to Moleong (2005: 235), data collection usually will produce many notes, videos, or recordings of the conversations that will be selected and analyzed. The researcher watched the movie several times as a process to collect the data for a better result. The researcher needed equipment in conducting the research, such as a file of the film, the script of the film, and a laptop.

In collecting the data, the researcher did the steps as follows:

1. Replaying the movie entitled Toba Dreams.
2. Searching for the script of the movie entitled Toba Dreams.
3. Identifying all the cultural phatic communication expressions while watching the movie.
4. Giving the mark and codes to the dialogues that contain cultural phatic communication expression.
5. Finding forms and functions of the utterances on each classified data.

### **E. Data Coding**

The researcher used data coding to make the analysis easier to understand. It used some codes to inform the number of data and the forms of phatic communion. The instance of data coding is as follow:

Data 01/RW

01: Number of data

RW: Form of phatic communion

The abbreviations of the forms of phatic communion are:

- RW: Ritual words that are exchanged when people meet
- STC: Standard topics of conversation
- SC: Supportive chat between friends
- MW: Meaningless words or misunderstood words

### **F. The Technique of Data Analysis**

Data analysis is supposed to analyze data from the results of movie records, or from sources of information obtained. The data is collected and done the organizing

process, and sorting the data into patterns, categories, and units of basic description (Kriyantono, 2006:163).

The collected information was analyzed by conducting the following steps:

1. Classifying the forms and the functions of cultural phatic communication expression used by the characters within the dialogues of the movie entitled Toba Dreams.
2. Analyzing the forms of cultural phatic communication expression of the dialogues based on Jean Aitchison's theory.
4. Describing the functions of cultural phatic communication expression based on Jumanto's theoretical framework from the phatic utterances in the movie entitled Toba Dreams.
4. Writing a conclusion and giving suggestions.



## CHAPTER IV

### DATA AND DATA ANALYSIS

#### **A. Data**

The researcher only took some samples from the dialogue that showed the cultural phatic utterances from the characters that had forms and functions of phatic communion, the characters are Ronggur, Sir Tebe, Opung, Villagers, Togar's mother, Coki, and Ronggur's mother. This analysis focused on the cultural phatic of Batak Toba which is used by the characters of the movie entitled Toba Dreams. There are 19 data of cultural phatic communion from 12:00, 12:02, 12:09, 12:10, 12:13, 12:24, 12:25, 12:33, 13:28, 13:29, 15:54, 28:40, 1:04:50, 1:04:57, 1:05:08, 1:18:42, 1:18:45, 1:43:27, to 1:43:39 will be classified in four parts of phatic forms and twelve parts of phatic functions which used data coding to show the codes of the movie chapters.

#### **B. Data Analysis**

To find out the cultural phatic utterances of the dialogue, the researcher applied the theory of Jean Aitchison as the main thought of phatic forms they are: ritual words are exchanged when people meet, the standard topic of conversation, supportive chat, and meaningless words or misunderstood words. And Jumanto's theory as the main thought of phatic functions from the movie, they are: avoiding the silence, breaking the silence, or saying something obligatory; starting a conversation or opening a contact; making chit-chat or a relatively unfocused conversation; making gossip; keep talking; expressing solidarity; creating harmony; creating comfort; expressing empathy; expressing friendship or camaraderie; expressing respect or deference; and expressing politeness. The data of cultural phatic utterances are discussed below.

**Data 01/RW**

(12:00) Sir Tebe: **Horas! Horas!** (Regards! Regards!)

This is the first cultural phatic utterances expressed by the character named Sir Tebe. He just came from Jakarta to Samosir Island with his family to live with his mother. He said "Horas!" as a greeting to the villagers as he came to the village. Sir Tebe as a sender who starts the communication by delivered the message has some purposes to avoid the silence and to start a conversation. He also expressed solidarity by using Batak Toba language with Batak Toba folks to create harmony and expressing politeness. Based on Jean Aitchison's theory, "Horas" is classified as ritual words that are exchanged when people meet.

**Data 02/RW**

(12:02) Villagers: **Horas!** (Regards!)

Sir Tebe: Disini kita (We are here)

Continued with the previous data, the villager as a receiver got the message by the sender Sir Tebe with the same cultural phatic utterances. The villagers answered "Horas" to expressed politeness and as feedback of greeting when they walked by Sir Tebe's family. The functions of the feedback has some purposes with the previous utterances based on Jumanto's phatic functions theory, they are avoided the silence, broke the silence, or said something obligatory; started a conversation or opened a contact and kept talking. The villagers also expressed the solidarity function and created harmony through Batak Toba utterances with Sir Tebe and family. In line with Sir

Tebe's first cultural phatic utterances, it called ritual words are exchanged when people meet.

### **Data 03/RW**

(12:09) Villager: Bah! **Horas**, Pak Tebe! (Wow! Regards, Sir Tebe!)

When Sir Tebe and his family have arrived in the village, they met many people with the same culture as Sir Tebe. They use "Horas!" as the first utterance when they meet each other. The villager said "Bah! Horas, Pak Tebe!" as ritual words are exchanged when people meet. "Bah" is not phatic, it is an interjection to express surprise, astonishment, amazement, confusion, and disappointment. The phatic functions that showed in this utterance were to avoid the silence, break the silence, or say something obligatory; express politeness and start a conversation or open a contact. The villager used Batak Toba utterance with Sir Tebe to express solidarity, and create harmony. Expressed respect or deference was showed in this utterance when they use "Pak Tebe" to respect the older one.

### **Data 04/MW**

(12:10) Villager: **Na ro do pak Tebe?** (You're coming, Sir Tebe?)

Sir Tebe: Mau kemana ini? (Where do you want to go?)

Stay with the same villager, there are some cultural phatic utterances expressed by the character that is "Na ro do pak Tebe?" as an interrogative sentence to Sir Tebe. It was meaningless words or misunderstood words because it was a part of small talk that talked about something that the villager has known before she asked the question. The villager knew Sir Tebe has come and someone who lived in this village before, and the

only reason for Sir Tebe and his family came to the village was to meet his mother. The functions of the utterances were to avoid the silence, break the silence, or say something obligatory; make chit-chat or a relatively unfocused conversation; keep talking; create harmony; and create comfort. The villager also used "Pak Tebe" utterances to express respect or deference, and express politeness.

#### **Data 05/STC**

(12:13) Villager: **Mau mamereng horbo** (Want to look the cows)

The villager answered the previous question from Sir Tebe "Where do you want to go?" with cultural phatic utterances "Mau mamereng horbo" while she carried the cow, and that was a standard topic of conversation. This form is talked about the standard topic with her activity topic to maintain the relationship between them. It also can break the silence, make chit-chat, create harmony, create comfort, and express politeness by answering the question by Sir Tebe.

#### **Data 06/RW**

(12:24) Villagers: **Horas! Horas! Horas! Horas Pak Tebe!** (Regards! Regards!

Regards! Regards Sir Tebe!)

As he and his family came to the village, the villagers welcomed them with a typical utterance "Horas! Horas! Horas! Horas Pak Tebe!" as ritual words are exchanged when people meet. Many of them greeted and shook hands with each other as a gesture and attitude to stay in touch by avoiding the silence, starting a conversation or opening a contact, expressing solidarity, creating harmony, expressing respect or deference, and expressing politeness.

**Data 07/RW**

(12:25) Sir Tebe: **Horas!** (Regards!)

Sir Tebe as a receiver sent feedback through an utterance "Horas" to answer the villagers. It showed how warm and strong the harmony of relationship towards them by the same culture. It will make the solidarity feelings stronger when they use a similar way of communication and that is the same language of Batak Toba. It also expressed politeness by answering the utterance to do not make them felt alone. "Horas" as a ritual word are exchanged when people meet has some purposes stated by Jumanto as a function to avoid the silence, break the silence, say something obligatory, start a conversation, open a contact, and to keep talking.

**Data 08/RW**

(12:33) Opung: Anakku, mantuku, cucuku! (My child, my daughter in law, my grand children)

Sir Tebe: **Inong!** (Mom!)

When all the villagers welcomed Sir Tebe and family warmly, his mother came out from the house and shouted them with the typical accent of Batak Toba. She looked happy as her son called her "Inong" to greet his mother with cultural phatic utterance. It was ritual words are exchanged when people meet form that expressed by the character to break the silence, create harmony, express respect or deference, express politeness, and to keep talking with his mother that he hasn't met for ages.

**Data 09/RW**

(13:28) Ronggur: **Horas opung!** (Regards grandmother!)

Opung was delighted and hug all of her family one by one. Ronggur who was the oldest smiled and said "Horas opung!" as the first word when he met his grandmother. This "Horas" word was a cultural phatic utterance to greet his grandmother for avoiding the silence, breaking the silence, or saying something obligatory; starting a conversation or opening a contact; expressing solidarity; and creating harmony. "Opung" as a word to show kinship (family relationship) with his grandmother in Batak Toba language. It has some goals in expressing respect or deference to the older and expressing politeness. This "Horas opung!" utterance called ritual words are exchanged when people meet form.

#### **Data 10/RW**

(13:29) Opung: **Horas!** (Regards!)

Persis kali kau seperti bapakmu waktu muda. Tapi kau tak keras kepala kan? (You look-alike your dad when he was young. But you're not stubborn, aren't you?)

Ronggur: Sayangnya opung... buah jatuh gak jauh dari pohonnya

(Unfortunately opung.....like father like son)

"Horas!" as the common word to say when someone meets another has become an obligatory utterance to say as one of the cultural phatic utterances in Batak Toba culture. In this scene, opung as a receiver sent back the message with the same message from the previous conversation. It is fine to say the same things many times as a ritual word are exchanged when people meet. It must have some points of phatic functions to keep talking, break the silence, open a contact, express solidarity, create harmony, and express politeness.

**Data 11/MW**

(15:48) Togar: Hey hey hey hey, kau apa-apai itu bentorku? (Hey hey hey hey, what are you doing to my pedicab?)

(15:54) Ronggur: **Motor lo lae?** (Your motor bro?)

Togar: Iyalah. Udah lama kau disini? Kau lihat aku tadi nangis ha? (Of course. Have you been here for a long time? Did you see me cry huh?)

It was the first night when Ronggur met Togar for the first time since he was a kid. Togar was sitting and sang a song to express his sadness. Ronggur who heard the voice approached Togar and make a joke by shook his pedicab and said "Motor lo lae?" to make a friend. "Lae" means brother/ bro showed friendship or camaraderie between them. These phatic utterances were able to break the silence, make chit-chat or a relatively unfocused conversation, create harmony, create comfort. It also a tool to keep talking in meaningless words or misunderstood words form.

**Data 12/MW**

(28:40) Togar's mother: **Bahh ai ho doi Togar?** (Wah, is that you Togar?)

**Amang holan na mabuk ma ulaon mu Togar?** (Oh my God, is your job only drunk Togar?)

**Danghea di urupi ho au Togar. Holan na mabuk ma ulaon ni si Togaron.** (You never help me Togar. Your job is only drunk)

Masuk..masuk...masukkk (Get in... Get in... Get in)

It was a fun night for Togar and Ronggur after they were drunk with other villagers. When they came back to their houses, Togar's mother said "Bahh ai ho doi Togar?" as a ritual word that is exchanged when people meet to avoid the silence and meaningless words or misunderstood words. She continued with "amang holan na mabuk ma ulaon mu Togar?" as meaningless words or misunderstood words because she has known that Togar was drunk. She said it to avoid the silence and to make chit-chat or a relatively unfocused conversation by keeping talking to make the talk. And the last cultural phatic expression was "Danghea di urupi ho au Togar. Holan na mabuk ma ulaon ni si Togaron" that became meaningless words or misunderstood words that made chit-chat or a relatively unfocused conversation for keep talking.

#### **Data 13/STC**

(1:04:50) Opung: **Boan tu bagas** (Get it inside)

Ronggur who has come from Jakarta brought his girlfriend to his family on Samosir island. He wanted to marry her on that island and brought many things with them. His grandmother felt happy and asked someone to bring his things inside with "Boan tu bagas" utterances. She said it as a standard topic of conversation to make chit-chat or a relatively unfocused conversation; avoid the silence; express empathy; keep talking; and create comfort. It also proved how kind she was to them.

#### **Data 14/RW**

(1:04:57) Ronggur: **Opung!** (Grandmother!)

Opung: Ronggur!



Ronggur called his grandmother with "Opung" to greet him as he met her after awhile. He smiled and excited to introduce his girlfriend to his grandmother. As ritual words are exchanged when people meet, "Opung" has some phatic functions that existed are: avoiding the silence, starting a conversation, expressing solidarity, expressing respect or deference, and expressing politeness.

#### **Data 15/RW**

(1:05:08) Ronggur: **Sehat Opung?** (Are you fine Opung?)

Opung: Sehat (I'm fine)

Asking someone's condition is a part of phatic communion. Ronggur used "Sehat Opung?" as a ritual word are exchanged when people meet. He wanted to make the situation warm and showed his sympathy towards his grandmother. He purposed to avoid the silence, break the silence, or say something obligatory; keep talking; create harmony; create comfort; and express empathy. According to his word "Opung" as a cultural phatic expression, it showed respect or deference and expressed politeness for his grandmother.

#### **Data 16/RW**

(1:18:42) Coki : **Horas opung boru! (Regards grandmother!)**

Ronggur's mother and his sister came to the town to meet her son and his family that lived in Jakarta. All of them were happy and emotional for her and his sister's presence. Ronggur taught Coki to say "Horas opung boru!" as one of the cultural phatic expressions to greet his grandmother. This utterance was ritual words are exchanged when people meet form based on Jean Aitchison's theory of phatic forms, which was in

line with Jumanto's theory of phatic functions as avoiding the silence, breaking the silence, or saying something obligatory; starting a conversation or opening a contact; expressing solidarity; creating harmony; expressing respect or deference; expressing politeness to the oldest and creating comfort.

#### **Data 17/RW**

(1:18:45) Ronggur's mother : **Horas!** (Regards!)

As the most famous utterance, "Horas" word is always used in many situations and conditions included in this moment of the grandmother and her grandson meeting. As a receiver, his grandmother sent feedback with "Horas" cultural phatic utterances based on her grandson cultural phatic utterances before. I was ritual words are exchanged when people meet to break the silence, start a conversation, keep talking, express solidarity, create harmony, and express politeness.

#### **Data 18/RW**

(1:43:27) Coki: **Horas Opung tentara!** (Regards army grandfather!)

For the first time in Coki's life, he finally met his grandfather on Samosir island. He approached him and said "Horas Opung tentara!" happily and gave a gesture of respect by putting his hand on his forehead. "Horas Opung" was an expression of respect or deference because he used "Opung" to call his grandfather in Batak Toba language, and is also an expression of politeness. There are other functions of these cultural phatic utterances as a ritual word are exchanged when people meet, they are: Avoiding the silence, breaking the silence, or saying something obligatory; starting a conversation or opening a contact; and expressing solidarity.

### **Data 19/RW**

(1:43:39) Sir Tebe: **Pahompu opung!** (My grandchild!)

"Pahompu opung!" was Sir Tebe's answer to Coki when they met. He was in tears and felt so happy to meet his grandson for the first time. "Pahompu opung!" was an utterance of cultural phatic to show the relationship between them. Ritual words are exchanged when people meet was the right form of phatic communion to this utterance, and it had some phatic functions such as Avoiding the silence, breaking the silence, or saying something obligatory; keep talking; expressing solidarity; creating harmony; and expressing politeness.

### **C. Reaserch Findings**

The researcher found some information after analyzing the data of cultural phatic forms and cultural phatic function in the movie entitled Toba Dreams by the characters, the findings are addressed as follows:

1. Cultural phatic utterances can help society to maintain a good relationship or just to break the silence between them and turns into a warm and friendly atmosphere.
2. In Batak Toba ethnic, "Horas" is the most used phatic utterance when they meet each other in many events and conditions.
3. The characters of the movie entitled Toba Dreams almost used all of the cultural phatic forms and cultural phatic functions in the dialogues.

### **D. Discussion**

Based on the data above, the characters expressed many ways to make communication of phatic communion in daily life. The cultural phatic utterances by the characters showed three forms of four forms in phatic communion they are ritual words

are exchanged when people meet, the standard topic of conversation, and meaningless words or misunderstood words. The dialogues do not use supportive chat form for the cultural phatic expression in the movie.

And the characters used eleven functions of twelve functions in phatic communion: Avoiding the Silence, Breaking the Silence, or Saying Something Obligatory; Starting a Conversation or Opening a Contact; Making Chit-Chat or a Relatively Unfocused Conversation; Keep Talking; Expressing Solidarity; Creating Harmony; Creating Comfort; Expressing Empathy; Expressing Friendship or Camaraderie; Expressing Respect or Deference and Expressing Politeness. The only function that has not existed by the characters is the making gossip function because they did not gossip in Batak Toba language.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

This research of cultural phatic communication expression among the characters in the movie entitled Toba Dreams was analyzed by the researcher to find the cultural phatic forms by Jean Aitchison's theory, and the cultural phatic functions by Jumanto's theory based on the dialogues that showed the cultural phatic communication especially in the Batak Toba language. The characters that used cultural phatic utterances are Ronggur, Sir Tebe, Opung, Villagers, Togar's mother, Coki, and Ronggur's mother. From the movie entitled Toba Dreams, the researcher concluded that:

1. There were 19 data from the movie in 12:00, 12:02, 12:09, 12:10, 12:13, 12:24, 12:25, 12:33, 13:28, 13:29, 15:54, 28:40, 1:04:50, 1:04:57, 1:05:08, 1:18:42, 1:18:45, 1:43:27, and 1:43:39 which represented phatic communion expressions by the characters especially the cultural phatic utterances of Batak Toba. "Horas" as the most used cultural phatic utterance make the feel of conversation stronger because the sense of solidarity in the same ethnicity makes the conversation easier to open and develop.
2. The communication of cultural phatic expression showed three phatic forms they are: Ritual words are exchanged when people meet has 14 data, Standart topic of conversation has 2 data, and Meaningless words or misunderstood words have 3 data. The total of the phatic forms based on the movie has 19 data.
3. There are eleven phatic functions that the characters presented in the movie entitled Toba Dreams namely Avoiding the Silence, Breaking the Silence, or Saying Something Obligatory that has 19 data; Starting a Conversation or Opening a Contact

has 12 data; Making Chit-Chat or a Relatively Unfocused Conversation has 5 data; Keep Talking has 12 data; Expressing Solidarity has 13 data; Creating Harmony has 16 data; Creating Comfort has 6 data; Expressing Empathy has 2 data; Expressing Friendship or Camaraderie has 1 data; Expressing Respect or Deference has 9 data; and Expressing Politeness has 16 data. It showed 111 data of phatic functions that create good harmony, solidarity, and comfort among them. It also proves the politeness culture still exists and is preserved by the society on Samosir island.

## **B. Suggestions**

After analyzing the data of cultural phatic communion from the movie entitled Toba Dreams, the researcher has some suggestions based on the conclusion above, they are:

1. The researcher suggests to all the readers for improving their understanding of phatic communion, the types of the forms, and the functions especially about the phatic of Batak Toba language. It will help them to build a good relationship in social life, and to love more Batak Toba ethnic as one of the Indonesian cultures.
2. For the researchers who are interested to analyze phatic communion can use this research as a reference or a comparison for the next research. They can compare this research with another or with their future research.

## REFERENCES

- Aitchison, J. 1996. Talking for the sake of talking. In *The seeds of speech: Language origin and evolution* (pp. 23-24). Australia: Cambridge Univ. Press.
- Dan, Madalina. 2020. *Culture as a Multi-Level and Multi-Layer Construct*. 227-228.
- Fandi, F. A. 2017. *Representasi Budaya Batak Toba Dalam Film Toba Dreams*. 6-7.
- Fitriani, N. 2019. Communication Breakdown among Indonesian EFL Learners: Barriers and Strategies. *International Journal of English Language & Translation Studies*. 7 (1). 35-41.
- Hajek, C., & Giles, H. 2003. New Directions in Intercultural Communication Competence: The Process Model. In J. O. Greene & B. R. Burlinson (Authors), *Handbook of communication and social interaction skills* (pp. 937-938). Hillsdale: Lawrence Erlbaum Associates.
- Jumanto. 2014. American Journal of Linguistics. *Phatic Communication: How English Native Speakers Create Ties of Union*, 3(1), 9-16.
- Malinowski, Bronislaw. 1923. The Problem of Meaning in Primitive Language. Supplement I to C.K. Ogden & I.A. Richard. *The Meaning of Meaning*. New York: Harcourt, Brace & World Inc.
- Ondondo, Emily Ayieta. 2015. Acquired Language Disorders as Barriers to Effective Communication. *Theory and Practice in Language Studies*. 5 (7). 1324-1329.
- Rising, B., & Carbonell, A.G. 2006. *Culture and Communication*. 2-10.
- Sitanggang, C. 2015. *Kefatisan Dalam Bahasa Batak Toba*. 1-5.
- Spencer-Oatey, H. 2012. *What is culture? A compilation of quotations* (pp. 1-2). UK: GlobalPAD Core Concepts
- Sugirin. 2009. *Cross-Cultural Understanding: What Every EFL Teacher Should Know*. 2-5.
- Tambre, C. 2018. *Phatic Notes 1923-1973 A Quotebook for Researchers* (pp. 3-116). Tartu: Harper & Row Publisher.
- Wulandari, I. 2016. Proceedings of International Conference on Language, Literary and Cultural Studies. *Phatic Communion Analyses as the Portrayal of the Real Life Communication in Letters to Juliet Movie*. 383-384.
- Zuckerman, H.P Charles. 2020. *Phatic, the: Communication and Communion*. 1-4.

## APPENDICES

Appendix 1. Distribution of Phatic Forms by the characters in the movie entitled Toba Dreams

NO	PHATIC FORMS	DATA	FREQUENCY
1	Ritual words are exchanged when people meet (RW)	- Data 01/RW - Data 02/RW - Data 03/RW - Data 06/RW - Data 07/RW - Data 08/RW - Data 09/RW - Data 10/RW - Data 14/RW - Data 15/RW - Data 16/RW - Data 17/RW - Data 18/RW - Data 19/RW	14
2	Standart topic of conversation (STC)	- Data 05/STC - Data 13/STC	2
3	Supportive chat (SC)	-	0
4	Meaningless words or misunderstood words (MW)	- Data 04/MW - Data 11/MW - Data 12/MW	3
<b>TOTAL</b>			<b>19</b>



Appendix 2. Distribution of Phatic Functions by the characters in the movie entitled  
Toba Dreams

<b>NO</b>	<b>PHATIC FUNCTIONS</b>	<b>DATA</b>	<b>FREQUENCY</b>
1	Avoiding the Silence, Breaking the Silence, or Saying Something Obligatory	- Data 01/RW - Data 02/RW - Data 03/RW - Data 04/MW - Data 05/STC - Data 06/RW - Data 07/RW - Data 08/RW - Data 09/RW - Data 10/RW - Data 11/MW - Data 12/MW - Data 13/STC - Data 14/RW - Data 15/RW - Data 16/RW - Data 17/RW - Data 18/RW - Data 19/RW	19
2	Starting a Conversation or Opening a Contact	- Data 01/RW - Data 02/RW - Data 03/RW - Data 06/RW - Data 07/RW - Data 09/RW - Data 10/RW - Data 14/RW - Data 15/RW - Data 16/RW - Data 17/RW - Data 18/RW	12
3	Making Chit-Chat or a Relatively Unfocused Conversation	- Data 04/MW - Data 05/STC - Data 11/MW - Data 12/MW - Data 13/STC	5
4	Making Gossip	-	0
5	Keep Talking	- Data 02/RW - Data 04/MW	12

		<ul style="list-style-type: none"> <li>- Data 05/STC</li> <li>- Data 07/RW</li> <li>- Data 08/RW</li> <li>- Data 10/RW</li> <li>- Data 11/MW</li> <li>- Data 12/MW</li> <li>- Data 13/STC</li> <li>- Data 15/RW</li> <li>- Data 17/RW</li> <li>- Data 19/RW</li> </ul>	
6	Expressing Solidarity	<ul style="list-style-type: none"> <li>- Data 01/RW</li> <li>- Data 02/RW</li> <li>- Data 03/RW</li> <li>- Data 06/RW</li> <li>- Data 07/RW</li> <li>- Data 09/RW</li> <li>- Data 10/RW</li> <li>- Data 11/MW</li> <li>- Data 14/RW</li> <li>- Data 16/RW</li> <li>- Data 17/RW</li> <li>- Data 18/RW</li> <li>- Data 19/RW</li> </ul>	13
7	Creating Harmony	<ul style="list-style-type: none"> <li>- Data 01/RW</li> <li>- Data 02/RW</li> <li>- Data 03/RW</li> <li>- Data 04/MW</li> <li>- Data 05/STC</li> <li>- Data 06/RW</li> <li>- Data 07/RW</li> <li>- Data 08/RW</li> <li>- Data 09/RW</li> <li>- Data 10/RW</li> <li>- Data 11/MW</li> <li>- Data 15/RW</li> <li>- Data 16/RW</li> <li>- Data 17/RW</li> <li>- Data 18/RW</li> <li>- Data 19/RW</li> </ul>	16
8	Creating Comfort	<ul style="list-style-type: none"> <li>- Data 04/MW</li> <li>- Data 05/STC</li> <li>- Data 11/MW</li> <li>- Data 12/MW</li> <li>- Data 13/STC</li> </ul>	6

		- Data 15/RW	
9	Expressing Empathy	- Data 13/STC - Data 15/RW	2
10	Expressing Friendship or Camaraderie	- Data 11/MW	1
11	Expressing Respect or Deference	- Data 03/RW - Data 04/MW - Data 06/RW - Data 08/RW - Data 09/RW - Data 14/RW - Data 15/RW - Data 16/RW - Data 18/RW	9
12	Expressing Politeness	- Data 01/RW - Data 02/RW - Data 03/RW - Data 04/MW - Data 05/STC - Data 06/RW - Data 07/RW - Data 08/RW - Data 09/RW - Data 10/RW - Data 14/RW - Data 15/RW - Data 16/RW - Data 17/RW - Data 18/RW - Data 19/RW	16
<b>TOTAL</b>			<b>111</b>




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)

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 : Chairunnisa Harahap  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
IPK Kumulatif : 135 SKS IPK = 3,63

Persetujuan Ketua/Sek Prodi	Judul yang diajukan	Disyahkan Oleh Dekan Fakultas
	Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams	
	Cultural Phatic Communication Expression on Keluarga Cemara Movie	
	An Analysis of Semiotic on The Places' Name in Medan	

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,



Chairunnisa Harahap

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 :<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 :

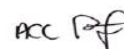
Nama : Chairunnisa Harahap  
 NPM : 1602050069  
 Program Studi : Pendidikan Bahasa Inggris

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

Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Dr. Bambang Panca Syahputra, S.Pd., M.Hum  
 Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

ACC 

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,



Chairunnisa Harahap

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. 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 : Chairunnisa Harahap  
 NPM : 1602050069  
 ProgramStudi : Pendidikan Bahasa Inggris

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

Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu sebagai :

Dosen Pembimbing : Dr. Bambang Panca Syahputra, S.Pd., M.Hum  
 Sebagai Dosen Pembimbing proposal/risalah/makalah/skripsi saya

acc Paf

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,

Chairunnisa Harahap

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 : 671/II.3/UMSU-02/F/2020  
 Lamp. : ---  
 Hal : **Pengesahan Proposal dan**  
**Dosen Pembimbing**

Bismillahirrahmanirrahiim  
 Assalamu'alaikumWr. 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 : **Chairunnisa Harahap**  
 N P M : 1602050069  
 Progam Studi : Pendidikan Bahasa Inggris  
 Judul Penelitian : Cultural Phatic Communication Expression in the Movie Entitled Toba Dreams

.Pembimbing : **Dr. Bambang Panca Syahputra, 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 tangan : **25 April 2021**

Medan, 02 Ramadhan 1441 H  
 25 April 2020 M

Wassalam  
 Dekan

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

Dibuat Rangkap 4 :

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



**BERITA ACARA BIMBINGAN PROPOSAL**

Nama : Chairunnisa Harahap  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
10 Maret 2020	Discussed the title, the scope and limitation	
8 April 2020	Discussed the Chapter II	
11 April 2020	Discussed the title and the movie	
11 Mei 2020	Discussed the Acknowledgment and Chapter I	
20 Mei 2020	Discussed the Acknowledgment, Chapter I and Chapter II	

Diketahui/Disetujui  
Ketua Prodi Pendidikan Bahasa Inggris

Mandra Saragili, S.Pd., M.Hum

Medan, 20 Mei 2020  
Dosen Pembimbing

Dr. Bambang Panca  
Syahputra, S.Pd., M.Hum





UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. Kayutan Mulhtar Dauri No. 8 Tggs. (DIT) 8819088 Medan 20230  
Website : <http://www.fkip.umma.ac.id> E-mail : [ffkip@umma.ac.id](mailto:ffkip@umma.ac.id)



**BERITA ACARA SEMINAR PROPOSAL**

Pada hari ini Rabu Tanggal 10 Bulan Juni Tahun 2020 diselenggarakan seminar Prodi Pendidikan Bahasa Inggris menerangkan bahwa :

Nama : Chairunnisa Harahap  
N P M : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Cultural Phatic Communication Expression in The Movie  
Entitled Toba Dreams

NO	MASUKAN / SARAN
JUDUL	Background of Study
BAB I	Identification of Problem
BAB II	Should be Revised
BAB III	Should be Revised
LAINNYA	Scope and Limitation
KESIMPULAN	( ) Disetujui ( ) Ditolak (✓) Disetujui Dengan Adanya Perbaikan

2020

Medan, 10 Juni

Dosen Pembahas

Mandra Saragih, S.Pd, M.Hum

Dosen Pembimbing

Dr. Bambang Panca Syahputra,  
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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Nama Mahasiswa : Chairunnisa Harahap  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari : Rabu  
Tanggal : 10 Juni 2020

Dengan Judul Proposal: Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams

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

**UMSU**

Unggul | Cerdas | Terpercaya

Dikeluarkan di : Medan  
Pada Tanggal : 10 Juni 2020

Wassaalam  
Ketua Program Studi  
Pendidikan Bahasa Inggris

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)



### PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan  
Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama : Chairunnisa Harahap  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Cultural Phatic Communication Expression in The Movie  
Entitled Toba Dreams

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapatizinkan  
untuk melaksanakan riset di lapangan.

Diketahui Oleh :

Diketahui/Disetujui Oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris

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

Pembimbing

**Dr. Bambang Panca Syahputra,  
S.Pd., M.Hum**

# UMSU

Unggul | Cerdas | Terpercaya



UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA  
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jl. Kapitan Muhtar Basri No. 8 Telp. (061) 6619066 Medan 20258  
Website : <http://www.fkip.umh.ac.id> E-mail : fkip@umh.ac.id



LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

Nama : Chairunnisa Harahap  
N P M : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Cultural Phatic Communication Expression in The Movie  
Entitled Toba Dreams

Pada hari Rabu bulan Juni tahun 2020 sudah layak menjadi proposal skripsi

Medan, 10 Juni 2020

Disetujui oleh :

Dosen Pembahas

Mandra Saragih, S.Pd, M.Hum

Dosen Pembimbing

Dr. Bambang Panca  
Syahputra, 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  
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 : Chairunnisa Harahap  
N.P.M : 1602050069  
Prog. Studi : Pendidikan Bahasa Inggris  
Judul Proposal : Cultural Phatic Communication Expression in The Movie  
Entitled Toba Dreams

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, 24 Oktober 2020

Hormat saya

Yang membuat pernyataan,



Chairunnisa Harahap

Diketahui oleh  
Ketua Program Studi  
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd., M.Hum



Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

**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 : 911/II.3/UMSU-02/F2020 Medan, 20 Syawal 1441 H  
Lamp. : -- 12 Juni 2020 M  
Hal : **Mohon Izin Riset**

Kepada Yth.:  
Bapak/Ibu **Kepala Perpustakaan UMSU**  
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 : **Chairunnisa Harahap**  
NPM : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Penelitian : Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams.

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: ~~27/2020~~/KET/IL.10-AU/UMSU-P/M/2020

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Nama : Chairunnisa Harahap  
NPM : 1602050069  
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 :

*"Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams"*

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 5 Rabiul Awal 1442 H  
22 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.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.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 : Chairunnisa Harahap  
N.P.M : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Judul Skripsi : Cultural Phatic Communication Expression in The Movie Entitled Toba Dreams

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
11 July 2020	Revised Background of Study	
27 July 2020	Revised Identification of Problem	
6 August 2020	Revised Chapter 2	
8 August 2020	Revised Chapter 3	
10 August 2020	Revised Chapter 4	
3 October 2020	Revised Scope and Limitation	
19 October 2020	Discussed the Theories	
22 October 2020	Revised the References	

Diketahui oleh:

Ketua Prodi

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

Medan, 24 Oktober 2020

Dosen Pembimbing

(Dr. Bambang Panca Syahputra,  
S.Pd., M.Hum)





**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.fkip.umsu.ac.id> E-mail: [fkip@umsu.ac.id](mailto:fkip@umsu.ac.id)**

---



**SURAT PERNYATAAN**

Yang bertanda tangan dibawah ini, mahasiswa Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.

Nama Lengkap : Chairunnisa Harahap  
Tempat, Tanggal Lahir : Tebing Tinggi, 7 Agustus 1998  
Agama : Islam  
Status Perkawinan : Belum Kawin  
No. Pokok Mahasiswa : 1602050069  
Program Studi : Pendidikan Bahasa Inggris  
Alamat : Jl. Prof.Dr.Hamka  
No. Hp : 081375535154

Melalui surat permohonan tertanggal 22 Oktober 2020 telah mengajukan permohonan menempuh ujian skripsi. Untuk ujian skripsi yang akan saya tempuh , menyatakan dengan sesungguhnya, bahwa saya :

1. Dalam keadaan sehat jasmani maupun rohani
2. Siap secara optimal dan berada dalam kondisi baik untuk memberikan jawaban atas pertanyaan penguji
3. Bersedia menerima keputusan Panitia Ujian Skripsi dengan ikhlas tanpa mengadakan gugatan apapun.
4. Menyadari bahwa keputusan Panitia Ujian ini bersifat mutlak dan tidak dapat diganggu gugat.

Demikian surat pernyataan ini saya perbuat dengan kesadaran tanpa paksaan dan tekanan dalam bentuk apapun dan dari siapapun, untuk dipergunakan bilamana dipandang perlu. Semoga Allah SWT meridhoi saya. Aamiin.

Saya yang menyatakan,



**Chairunnisa Harahap**

1602050069

# CURICULUM VITAE

## **I. Personal Detail**

Name : Chairunnisa Harahap  
Place/Date of Birth : Tebing Tinggi, 07 August 1998  
Gender : Female  
Religion : Islam  
Address : Jln. Prof.Dr.Hamka, Tebing Tinggi  
Phone Number : 081375535154  
Email : [charahap7@gmail.com](mailto:charahap7@gmail.com)

## **II. Formal Education**

2003 – 2004 : TK Djuanda Tebing Tinggi  
2004 – 2010 : SD N 168234 Tebing Tinggi  
2010 – 2013 : SMP N 4 Tebing Tinggi  
2013 – 2016 : SMA N 1 Tebing Tinggi

## **III. Hobbies**

I have some hobbies to do in my free time, they are: watching, swimming, and drawing.

#### **IV. Personality**

I am a humble and friendly person who likes to talk to kids.