

# Phatic Category as an Affirmation in the Speech of Bangka Malay Language

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**Abstract:** The study of grammar in Bangka Malay is still limited. The discussion about the phatic category in the speech of Bangka Malay Language will be one of the important discourses in Bangka Malay language. In the speech of Bangka Malay language, the phatic category is often found. This study will explain the role of the phatic category as an affirmation and confirmation in the speech of Bangka Malay language. The theory of the phatic category from Kridalaksana will be the basis of the study with the equivalent method as a foundation in the review process. Research data is collected from live conversations and conversations of community group of Bangka people in WhatsApp. From the conversation data, the commonly used forms of *Fatis*, *ge*, *be*, and *kek* will be explored their meaning and function. Those meaning and function are determined by pairing and aligning it with the *Fatis* form in Indonesian. Thus, it will be known what the meaning and function of phatic language is Malay Bangka. From the research it appears that the use of phatic category in Bangka Malay language serves as a speech affirmation and confirmation so that the presence of this element in speech is necessary. The results of this study will be the basis for the next research about how the characteristics and patterns of *Fatis* forms can determine meaning based on the *Fatis* forms position.

**Keywords:** *phatic, Bangka Malay language, speech, affirmation*

## Introduction

Article 42, Part Three, Law of the Republic of Indonesia Number 24 Year 2009 states that regional languages and literatures need to be developed so that their position and function are still fulfilled and become part of Indonesia's cultural wealth in accordance with the times. This is also confirmed in the Government Regulation of the Republic of Indonesia Number 57 of 2014, article 2 concerning the development, fostering and protection of Indonesian and Regional Languages.

The study of the phatic elements in Bangka Malay Language is one of the efforts in the development and protection of regional languages because research on grammatical language of Bangka Malay language is still limited. This will certainly be a treasure trove in the enrichment of knowledge about Bangka Malay language and the existence of phatic forms as one of the elements in Bangka Malay language and its function in the language unity.

As a means of communication, language has important elements that can determine whether a communication will take place properly or not; goes well and familiar or not. The phatic element, which is generally present in speech, is one of the important elements. In connection with this function, the phatic element becomes one of the functions of language, besides the informational, expressive, directive, and aesthetic functions conceptualized by Jakobson (see Leech, 1981; Kridalaksana, 2009; Wahya, 2014; Zuckerman, 2016). This phatic element maintains and establishes that social relations become good and open between speakers in communication. This function is closely related to the function of language that is a social expression and social life.

Kridalaksana (2005: 114) explains that the phatic category is the category that is tasked with starting, maintaining, or reinforcing conversation between the speaker and the interlocutor. This

category is present in oral speech sentences and talking partners in dialogue. Therefore, this category is generally characterized by verbal and non-standard diversity. Thus, this element is also found in many regional languages or dialects (Kulkarni, D. 2014; Slotznick, 2014).

This phatic category, if it is an particles, tends not to have lexical meaning as the word says because this category does not have a syntactical function in the sentence. However, its presence supports and confirms the meaning of the sentence. Without a phatic category, the meaning and purpose of the sentence can be different or change. In a communication, this element can build certain social relationships between speakers. In language functions as a means of communication, this element of fatis have had an important role in determining and creating special relationships for conversation participants.

As is the case in other regional languages in Indonesia, the Minangkabau language (Agustina, 2004), Mandarin (Sutami, 2005), Javanese (Yuliana, 2015), Bugis Soppeng (Pala, 2015), Sundanese (Wahya, 2014, 2015, 2016, 2017), research on the phatic elements of the Bangka Malay language has also been described by Muhidin which was published in *Sirok Bastra*, Vol. 1 No. 1, June 2013: 51-57. As well as some research on phatic elements in world languages, such as phatic in regional languages of Australia, the Aboriginal (Slotta, 2014); the language in Luang Prabang, Laos (Zuckerman, 2016), in Japanese language (Nozawa, 2015). More recent topics on this phatic elements or phatic communications have also been researched (see Hodge, 2015; Wang, 2016; Maíz-Arévalo, 2017; Smith, Barad, Ashley, 2018; Duffi, 2019).

Based on that case, the authors develop a study with a sample of the Bangka community conversation and find other forms that are classified as phatic categories with functions as an explanatory and reinforcing / affirming meaning.

## **Method**

In this study, the research method used is qualitative and descriptive. Data in the form of community conversations/dialogs are collected using the listening method, which is to observe the phatic elements. Data were obtained by direct conversation from the Bangka community and from the members of the SMAN 508 Alumni group on WhatsApp (from December 2018 to April 2019). The method of listening was chosen because it was considered appropriate to determine and categorize the forms found (see Maksun, 2005: 90 -95; Slotznick, 2016).

The data that has been classified is analyzed by the method of distribution and matching. The distribution method is used in distributing the phatic marker and sorting to determine the shape of the phatic. In this distribution method (Sudaryanto, 1993: 15), the language in question is used as a determining tool. The collected data are sorted and distributed based on the phatic category. With the technique of “lesap”, the data is tested to obtain the form and function of the phatic and to prove the importance of the presence of the form in a sentence.

## **Results and Discussion**

The Malay language of Bangka originates from the Malay language so that the structure and vocabulary used also have many similarities with Indonesian. What distinguishes it specifically is the dialect of each region. For example, for what words in Indonesian are pronounced *apa*, *ape* (like the Jakarta dialect), *ape* (like Riau Malay). Fatis element data choices as the focus of this paper is taken in public conversation. This is considered to represent the elements used in various dialect speakers.

### ***Bentuk La, Ge, Be, and Kek as Phatic Category***

From 90 conversational data, the forms *la*, *ge*, *be*, and *kek* were chosen which will be the focus of analysis as a phatic category. After being classified and analyzed, it was found that there were 65 forms of *la*, 43 forms of *ge*, 18 forms of *be*, 10 forms of *kek* which spread out in the middle and at the end of sentences, both statement and question sentences. However, only 5 sentences *la* was found in the initial position. In brief, the use of these categories / elements can be described as follows

#### ***La, Ge, and Be as phatic category with sih meaning***

1. *Biase la, kalok la jam segini... mate la lenot.*  
 Biasa (*sih*), kalau sudah jam sekarang ini, mata sudah mengantuk.  
 As usual, at this time, I feel sleepy currently.
2. *Dak sering-sering juga la.*  
 Tidak terlalu sering juga (*sih*).  
 Not too often.
3. *Sebile ge diorang nek kumpul agik ?*  
 Kapan (*sih*) mereka mau kumpul lagi?  
 When do they want to gather again?
4. *Di mane ge die ngelepak barang e ?*  
 Di mana (*sih*) dia menaruh barangnya ?  
 Where did he put the stuff?
5. *Ape pulik be gawe diorang sekaben tu di Jakarta ?*  
 Apa pula (*sih*) kerja mereka sekalian itu di Jakarta?  
 What do they do in Jakarta?
6. *Mane ade be orang nek begawe dak jelas hasel e .*  
 Mana ada (*sih*) orang yang mau bekerja tidak jelas hasilnya.  
 Who wants to work without unclear income?

#### ***La, Ge, and Kek as phatic category with juga meaning***

1. *Dak sude-sude la budak bedue tu ngobrol dari tadi dak berenti.*  
 Tidak selesai-selesai (*juga*) mereka berdua itu ngobrol, dari tadi tidak berhenti.  
 They haven't finished chatting. They haven't stopped.
2. *Wew... agik cem duluk la Pak Ketue kite ni rupe e.*  
 Waduh... masih seperti dulu (*juga*) Pak Ketua kita ini rupanya.  
 Wow ... it's still (also) like before our Chairman, apparently.
3. *Jangan lupak ikak nanyak die ge kaluk Mak Cik datang.*  
 Jangan lupa kalian bertanya padanya (*juga*) kalau Mak Cik datang.  
 Don't forget you ask him (also) if Mak Cik is coming.
4. *Ka ge dak pacak ngape la men diorang dak kawa agik .*  
 Kamu (*juga*) tidak bisa berbuat apa-apa kalau mereka tidak mau lagi.  
 You (also) can't do anything if they don't want anymore.
5. *Basing la, diorang kek, kite bedue kek, same bai la men cemtu.*  
 Terserah lah, mereka juga, kita berdua juga, sama saja kalau begitu.  
 Whatever, they too, we both too, it's the same then.

***La and Be as phatic category with dong meaning***

1. *Lum la, banyak budak di pengkolan ni termasuk ku kek Teja.*  
 Belum (*dong*), banyak anak di pengkolan ini termasuk aku dan Teja.  
 Not yet, many children in this pemolan including me and Teja.
2. *Jangan nak tu la Sian, ku dak nyamen kek diorang.*  
 Jangan begitu (*dong*) Sian, aku tidak enak dengan mereka.  
 (please) Don't be like that Sian, I'm not comfortable with them.
3. *Biar pun diorang dak bantu, ka jangan cemtu be.*  
 Biar pun mereka tidak membantu, kamu jangan begitu (*dong*) .  
 Even if they don't help, don't be like that please.
4. *Biase be dak usa nek bergantung kek urang sikok tu.*  
 Biasa (*dong*) dak usah mau bergantung pada orang satu itu.  
 Just relax (please) don't need to depend on that one person.
5. *Ka ni masak kek men ade tamu tu. Pekak dak diberik makan.*  
 Kamu ini.. masak (*dong*) kalau ada tamu. Masak tidak diberi makan  
 You cook (please) if there are guests. How do you welcome them without foods?

***La and Be as phatic category with kok meaning***

1. *Gampang la, cemané kelak bai*  
 Gampang (*kok*), bagaimana nanti saja.  
 It's (really) easy, how about it later.
2. *Kate e urang tu dak nek datang, la ku ketemu kek die di sanen*  
 Katanya orang itu tidak mau datang, (*kok*) saya bertemu dengannya di sana.  
 He said the person didn't want to come, (why) I met him there.
3. *Dak cemtu be yang ku maksud.*  
 Tidak demikian (*kok*) yang saya maksud.  
 That's not what I mean (however)
4. *Ku dak tau be ngape die marah-marah cem tu.*  
 Saya tidak tahu (*kok*) mengapa dia marah-marah seperti itu.  
 (however) I don't know why he is angry like that.

***La and Be as phatic category with lah meaning***

1. *Cemané ge die la yang nyarik kek ngumpul nomor kontak kawan kite.*  
 Bagaimana pun dia (*lah*) yang mencari dan mengumpulkan nomor kontak kawan kita.  
 After all, she (who) was looking for and collecting contact numbers for our friends.
2. *Biasa la ... garang tapi takut kek cewek.*  
 Biasa (*lah*)... berani, tapi takut dengan perempuan.  
 It's normal. Brave, but afraid of women.
3. *Dak usa be, kami la dianter kek seperadek die.*  
 Tidak usah (*lah*), kami sudah diantar oleh saudaranya  
 No need, we have been escorted by his brother
4. *Kelak bai be ka ngajak e, jangan ari ni.*  
 Nanti saja (*lah*) kamu mengajaknya, jangan hari ini.  
 Later you invite him, not today.

***La and Be as phatic category with pun meaning***

1. *Di sanen ge die dak de begawe ape la.*

- Di sana juga dia tidak ada pekerjaan apa (*pun*).  
 There, he also did not have (any) work.
2. *Kemaren ge die ketemu kami.*  
 Kemaren (*pun*) dia bertemu dengan kami.  
 Yesterday (even) he met with us.
3. *Ape ge die dak nek berbagi.*  
 Apa (*pun*) dia tidak mau berbagi.  
 He does not want to share (anything).

From the data, it appears that the shapes, *ge*, *be*, and *kok* are categorized as fictional elements. The meaning of the four forms varies and can mean really, *well*, *okay*, *well*, *just*, and *so*. The meaning becomes an affirmation and reinforces the meaning of the sentence. Although not in a lexical sense, it is clear that the fatic categories *la*, *ge*, *be*, and *kek* are very much needed in establishing the intimacy and sharpness of communication between speakers and speakers. Because this Fatis element is used as a form of expression, it is not easy to reconcile and translate it in English. Grammatical in language and cultural differences are also factors that can be interpreted as Fatis category.

## Conclusion

From this study it is shown that the particle *la*, *do*, *be*, and *kok* in Malay Bangka classified into categories phatic because it shows self-identity that fits that category. The shapes of *ge*, *be*, and *kok* serve to emphasize and reinforce meaning, especially meaningful as well as / only / even. In sentences that are equivalent to *dong*, *sih*, and *kok*, besides having these functions, the form of fatis *la*, *ge*, *be*, and *kek* serves to strengthen communication and create closeness between speakers and speakers.

This study is a preliminary and the results just a form of mapping how Malay fatis forms *la*, *ge*, *be*, and *kek* are used and the forms functions. Further research is needed to find the characteristics and patterns of Fatis forms that can determine meaning based on their position.

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