



THE PHATIC CATEGORY IN TORAJA DIALECT KENDEK ON BUYING AND SELLING TRANSACTIONS IN GE'TENGAN MARKET

Kategori Fatis dalam Bahasa Toraja Dialek Mengkendek pada Transaksi Jual Beli di Pasar Ge'tengan

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Abstract

This study aims to describe (1) the form of phatic categories of the Toraja language in the Mengkendek dialect, (2) to describe the functions of the phatic categories of the Mengkendek dialect in buying and selling transactions at the Ge'tengan market. This research uses a qualitative descriptive research type. The techniques used in data collection are note-taking and recording techniques. The data in this study are the utterances of the Toraja people. The data source in this study is the Toraja people who use the Mengkendek dialect in buying and selling transactions at the Ge'tengan market. The benefits of this research can be used as teaching material in local content subjects at the elementary school level and can be used as an alternative material in the use of Toraja language for the Toraja people. In this study using a hermeneutic approach. The hermeneutic approach is used to complete the data found in the field. The tool in this research is the researcher himself. Data analysis techniques were carried out by (1) transcribing the recorded and observed data, (2) identifying data in the form of phatic categories found in buying and selling transactions at the Ge'tengan market, (3) grouping recorded data based on phatic category forms, (4) violation of the form of phatic categories used by the Toraja people in carrying out buying and selling transactions at the Ge'tengan market, (5) conclusion. The results of the study include the form of phatic categories including (a) particles in the form of le, oh, (b) words in the form of iyo, mi, na, (c) phrases in the form of kurre sumanga, ta lendu' opa, maballo liu, lendu maballona, phatic function includes (a) starting communication between sellers and buyers (b) starting conversations between sellers and buyers, (c) stopping communication, and (d) arranging communication.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan (1) bentuk kategori fatis bahasa Toraja dialek Mengkendek, (2) mendeskripsikan fungsi kategori fatis dialek Mengkendek dalam transaksi jual beli di pasar Ge'tengan. Penelitian ini menggunakan jenis penelitian deskriptif kualitatif. Teknik yang digunakan dalam pengumpulan data adalah teknik catat dan rekaman. Data dalam penelitian ini berupa tuturan masyarakat Toraja. Sumber data dalam penelitian ini adalah masyarakat Toraja yang menggunakan dialek Mengkendek dalam transaksi jual beli di pasar Ge'tengan. Manfaat penelitian ini dapat dijadikan sebagai bahan ajar dalam mata pelajaran muatan lokal di tingkat sekolah dasar dan dapat dijadikan sebagai bahan alternatif dalam penggunaan bahasa Toraja bagi masyarakat Toraja. Dalam penelitian ini menggunakan pendekatan hermeneutika. Pendekatan hermeneutika digunakan untuk menafsirkan data yang ditemukan di lapangan. Instrumen dalam penelitian ini adalah peneliti sendiri. Teknik analisis data dilakukan dengan (1) mentranskripsi data hasil rekaman dan simakan, (2) mengidentifikasi data berupa kategori fatis yang ditemukan dalam transaksi jual-beli di pasar Ge'tengan, (3) mengelompokkan data hasil rekaman berdasarkan bentuk kategori fatis, (4) menafsirkan bentuk kategori fatis yang digunakan masyarakat Toraja dalam melaksanakan transaksi jual beli di pasar Ge'tengan, (5) penyimpulan. Hasil penelitian meliputi bentuk kategori phatic meliputi (a) partikel berupa le, oh, (b) kata berupa iyo, mi, na, (c) frasa berupa kurre sumanga, ta lendu' opa, maballo liu, lendu maballona, Fungsi fatis meliputi (a)

memulai komunikasi antara penjual-pembeli (b) memulai pembicaraan antara penjual-pembeli, (c) menghentikan komunikasi, dan (d) merangkai komunikasi

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INTRODUCTION

Language is one of the most important human needs, without language humans cannot communicate and interact with others. Communication is a process of delivering messages if speakers and interlocutors have the same form of message communicated. The meaning of a speech will be different if the context of speech is different.

Thus human social groups in society always carry out social interaction, namely interaction between members of the community group, both verbal and nonverbal. Social interaction that is verbal in nature uses language as its central medium. Forms of social interaction, such as deliberation, greeting, negotiation, discussion, and storytelling are social activities that use language as the main medium.

The habit of greeting is part of a good way of communicating in Torajan people's lives. The speech conveyed through the speech aims to establish mutual respect, respect, familiarity, and friendship (Yayuk, 2016; Fitriani, Rahayu, & Wulandari, 2017;). In this greeting, rebuke is usually done just lip service because it functions to open or maintain social relations between speakers (Mas'amah in Asmara, 2015; Thamrin and Gani, 2021). Rebuke sapa can occur in any social environment, including in the traditional market of Ge'tengan.

Often buying and selling transactions in the Ge'tengan market bring together relatives, friends, old acquaintances, and even strangers. In this interaction, greeting often occurs even though it only seems small talk because it has the same Toraja language norms and Mengkendek dialect. According to Arimi (in Yayuk, 2016) this small talk is present as a symbol of verbal language for greeting reprimands, courtesy, and hospitality in order to create solidarity and harmonization relationships.

The presence of the fatigue component is very interesting which refers to how a person can open communication by choosing the form of the channel, and maintaining the relationship that already exists in the communication. Furthermore, according to Leech (1993: 224), phatic communication is not just an evasion of silence, but can be given a more positive explanation; If it has no other illocutionary purpose, conversations containing *phatic communion* aim to develop the agreement and experience possessed by the speaker. This statement indicates the definition of phatic communication from a pragmatic perspective that is in line with Malinowski's concept of the phatic communication function. Looking at the definition above, it can be understood that the category of phatic is generally contained in a dialogical context. In other words, the phatic category is largely characteristic of oral variety.

The concept proposed by Leech was later discussed by Tarigan in his book entitled *Pragmatic Teaching* (2009: 83-87). In his description, he emphasized aspects of politeness and speech activities that maintain friendliness. However, the selection of talking points is a trivial but not controversial matter, such as weather conditions and others. *Phatic communication*, for example, from Leech's example of the question, "Have you had a haircut?" An avoidance of silence will contribute to the conversation, by making the listener aware that the speaker has consciously noticed something he has noticed, and by giving the listener the opportunity to elaborate on personal experience in a new direction.

In another review of that is in line with Jacobson's concept of the phatic category. Kridalaksana called it a phatic category. He revealed that the phatic category is a category that is tasked with initiating, maintaining, or strengthening communication between speakers and

interlocutors (2008: 114). Further, he included this phatic category in one of the Indonesian word classes. This class of words is usually found in the context of a dialogue or welcome interview, which is sentences spoken by speakers and interlocutors. Most of these categories of phatic are characteristic of the oral variety. Because the characteristics of an oral variety are generally non-standard varieties, most categories of phatic are found in non-standard sentences that contain many regional elements or regional dialects.

The point of this opinion is that phatic communication is one form of communication used to maintain social relations (Fajara & Sulistiwy, 2022; Hasnah Faizah, 2012; Sagarih, Badeni, & Hadiwinarto, 2021; Zegarac, & Clark, 1999; Zufe, & Ananda, 2020). The existence of expressions that do not match the meaning of the words that form them is usually intended to start a conversation. When viewed from a pragmatic aspect, this communication is very beneficial.

Small talk in society is commensurate with the term phatic communication. However, Kridalaksana calls it the phatic category used in the division of word classes. The phatic category is a category that cannot be interpreted literally because it only appears in direct communication situations and is certain. Kridalaksana (2005) groups phatic categories in two forms, namely: (a) phatic particles and words, and (b) phatic phrases. Nizomiddinova (2021) suggests that phatic communication is a short conversation about a topic that is not directly related to the purpose of communication that functions for dialogue, storage, and closure.

The problems in this study are focused on: (1) the form of the Toraja phatic category of the Mengkendek dialect and (2) the function of the Mengkendek dialect phatic category in buying and selling transactions in the Ge'tengan market. Both problems will be answered by referring to the phatic category theory.

In its development, several definitions of the phatic category will be put forward. According to Kridalaksana (2005) the phatic category is a category that initiates, maintains, or confirms speech between speakers and their opponents. This showing that the phatic category does not mean anything in the category of word classes, but fulfills a social function and the language conveyed is more communicative.

Phatic is used to maintain politeness with speaking behavior (Leech, 1993; Dewi & Sulastri, 2018; Chatting et al., 2015; Vanyan, 2017). The characteristics of the phatic category as a grammatical word or functional word, namely: (a) it does not have a clear root, (2) does not have semantic autonomy, (c) is a functional word (Faisal, 2012; Aull, 2019). Kridalaksana (2005) provides a detailed explanation of the functions of phatic including (1) initiating communication or actions, (2) stringing communication, (3) stopping communication, and (4) affirming communication or actions.

METHODS

This research method is qualitative with Paul Ricouer's hermeneutic approach as a surgical tool. Data in the form of phrases or words indicate the form of phatic communication in the Toraja dialect of Mengkendek. Data was collected through three techniques, namely: (a) observation techniques, namely observing people's behavior in the Ge'tengan market when communicating in buying and selling transactions, and (b) interview techniques, namely questions and answers conducted by researchers and informants in an unstructured manner. The data is analyzed descriptively through the following stages. (1) transcribing recorded and simakan data, (2) identifying data in the form of phatic categories found in buying and selling transactions in the Ge'tengan market, (3) grouping recorded data based on the form of phatic categories, (4) interpreting the form of phatic categories used by the Toraja people in carrying out buying and selling transactions in the Ge'tengan market, (5) conclusions.

In the process and work of Ricoeur hermeneutics, we perform in several stages. First, the process of interpreting data begins by guessing the meaning of speech because the listener does not yet have access to the speaker's intent. At this stage, the data is likely to present a variety of meanings. Second, it explores critical explanations of meaning by considering speech structure. This process is *argumentative-rational*. Third, the process of understanding oneself projected speech is the culmination of the process of interpretation of a person becoming more understanding of himself (Saikun, 2015).

RESULTS AND DISCUSSION

Research results include: The phatic category is one of the communications that can cause pleasure between speakers and listeners (speech partners). Kami found three forms of phatic category in the Toraja dialect of Mengkendek used by the community during buying and selling transactions in the Ge market; Tengan, namely: (a) particles in the form of *le*, *oh*, (b) words in the form of *iyo*, *mi*, *na*, (c) phrases in the form of *kurre sumanga*, *ta lendu' opa*, *maballo liu*, *lendu maballona*.

Category phatic in the form of particle *le* and *oh*

The speech involved two people during the transaction. In between their conversations, P1 joked by saying *Maleko ullarian beinena tau le?* Of course, his opponent P2 was amused and uncomfortable so he answered *Dau pokadai tu*. In the phatic category, the shape of the *le* particle in the speech unit functions to gasify communication.

Context 1:

Sellers and buyers who already know each other and are quite active are involved in the following communication.

P1: *Maleko ullarian beinena tau le?*

P2: *Dau pokadai tu.*

'Please, don't say that.'

Context 2:

Two sellers next to the sales pod were involved in a serious conversation

P1: *Sa'bara' bang moko mi le!*

'Be patient!'

P2: *Oh, iyo.*

'Okay'

The speech involved two sellers having a conversation while waiting for a buyer. It seems that P1 is comforting or strengthening with the words *Sa'bara' bang moko mi le!*. It looks like P2 is going through a pretty tough struggle. Nevertheless, P2 screamed in a low tone *Oh, iyo*. The phatic category of the *Le* particle shape in the speech unit serves to emphasize communication.

Context 3:

A buyer ran into another buyer who was holding his child in front of a fruit stall. This buyer greeted the child

P1: *Oh, so' Marto kapua moko!*

'Oh, Marto, You've grown up.'

P2: *Oh, madoi' pertumbuhanku indo'.*

'Oh, I grew up fast.'

The speech involved two buyers who had just met after a long time away. The topic of conversation is physically related. P1 is greeting the child from his acquaintance with the words *Oh, so' Marto kapua moko!*. The child (P2) unhesitatingly responded with the answer *Oh, madoi' my growth indo'*. The child already knows P1 so communication is quite smooth. The phatic category of the particle *oh* in the speech unit serves to initiate communication.

Phatic category in the form of words *iyō, mi, na*

The speech involved two sellers who were side by side with the stall. They are revamping their sales stalls. It seemed that P1, who had cleaned up his stall, said goodbye to go home first with *Dolomo's* words. P2 responded with *Iyō, doppa ku lot*. indicates that P2 is willing to be abandoned by P1. The phatic category form of the word *iyō* in the speech unit serves to stop communication.

Context 1:

Two salesmen were fixing the stall because it was late afternoon and were going home

P1: *Dolomo' aku.*

'I'll go first.'

P3: *Iyō, doppa ku undi.*

'Sure, I'll catch up later!'

Context 2:

A buyer ran into another buyer who was holding his child in front of a fruit stall. They asked each other how they were doing

P1: *Piranra mi rampo indoq Marto?*

'When did you come, Marto's Mom?

P2: *Sangmai'*

'Yesterday.'

The speech involved two buyers who had just met after not seeing each other for a long time. The topic of conversation related to their respective circumstances began with the speech P1 *Piranra mi rampo Indo Marto?* It looks like P2 has just arrived in Mengkendek from overseas. P2 response with *Sangmai's* speech. The phatic category of the *mi* word form in the speech unit serves as small talk to start communication because it has just met after a long time and the indication is to break the ice.

Context 3:

A buyer ran into another buyer who was holding his child in front of a fruit stall. They asked each other how the family was doing

P1: *Tae' sae nene' na?.*

'Your husband didn't come with you?'

P2: *tae'*

'He did not'

The statement involved two buyers who had just met after not seeing each other for a long time so P1 asked how P2's family was doing with the words *Tae' sae nene' na*. In this conversation, it seems that the grandmother who was asked is wandering. P2's answer is only short to *tae's* speech'. The phatic category of the *na* particle shape in the speech unit serves to confirm communication.

Phatic category in phrase form *kurre sumanga, ta lendu' opa, maballo liu, lendu maballona*

The speech involves both the seller and the buyer. It appears that P1 (seller) offers his chili to every buyer who passes in front of his stall. To put it mildly, P2 (buyers) who did not intend to buy chilies replied with *Kurre sumanga'*. The phatic category in the form of the phrase *kurre sumanga'* in the speech unit serves to stop communication

Context 1:

The seller is offering chilies to every buyer who passes in front of his shovel.

P1: *Alli pira te ladai!*

'Buy a small amount of these chilies!'

P2: *Kurre sumanga'*.

'Thanks.'

Context 2:

The owner of a food stall is standing in front of his stall while offering this type of menu to the market visitors

P1: *Ta lendu' opa*

'Let's stop by to eat?'

P2: *Piran opa*

'Next time'

The speech involved food stall sellers and buyers passing in front of the stall. It appears that P1 (seller) invites buyers to stop at food stalls with the words *Ta lendu' opa*. P2's response to the speech *piran opa* is a polite refusal. The phatic category in the form of the phrase *Ta lendu' opa* in the speech unit serves as a sign of initiating communication.

Context 3:

Two people who suddenly stopped by the furniture store because they were attracted by some collections of chairs and cabinets displayed in front of the store

P1: *Maballo liu teq modelna teq lemari.*

'how good is this wardrobe model'

P2: *sipiramo dibalukanni teq*

'how much is it'

The story involved two shoppers who stopped by a furniture store. One of the buyers (P1) was so amazed by the design of the cabinet in front of him with the words "*Maballo liu teq modelna teq lemari*". P2's response aroused curiosity about the price of the cabinet with the words *sipiramo dibalukanni teq*. The phatic category in the form of the phrase *Maballo liu* in the speech unit serves to string communication between buyers.

Context 4:

Two people who suddenly stopped by the furniture store because they were interested in some collections of chairs and cabinets displayed in front of the store. The shop owner immediately approached these buyers to provide service.

P1: *Lenduq maballona teq kaqdera.*

'This chair is very nice '

P2: *iyo, allimi tu indoq*

'buy this chair, ma'am'

The speech involves buyers and sellers in a furniture store. The buyer (P1) was amazed by the design and color combination of a set of chairs with the saying "*Lenduq maballona teq kaqdera*". P2's response was to immediately market its merchandise with the words "*iyo, allimi tu indoq*". The phatic category in the form of the phrase *Lenduq Maballona* in the unit of speech serves to string together communication between a seller and a buyer.

CONCLUSION

There is the pleasure felt by sellers and buyers at Ge'tengan Market when communicating. Throughout the observation, it can be seen that the interactions that exist include: (a) sellers - buyers, (b) buyers - buyers, and (c) sellers - sellers. We find three forms of phatic categories, namely: phatic categories are particle forms that serve to affirm and initiate communication. (b) the phatic category of word forms that function to initiate, affirm, and stop communication. (c) the phatic category of phraseological forms that function to initiate, assemble, and stop communication.

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