

The Significance of Pragmatics: A Case in Social Communication Context

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Abstract

Within a conversation, people tend to use different word choices to convey the same meaning since they consider to whom they talk. Here, pragmatics role takes place. Pragmatic study focuses on how language turns to account in social communications. Moreover, this concerns to the interrelation between the speaker and the listener. This research aims to analyse the importance of using pragmatics in social interaction and how it affects the social relation between the interpreter and the interpreted. This was a case study that performed qualitative research. The subjects were chosen considering the age-gap of both speakers and their social relationship that affects the existence of pragmatic competence. The researcher took the primary data from a conversation in social context by participating in observation and note-taking/recording technique, then the conversation was being transcribed. Meanwhile, several related literatures were used as the secondary data to maintain the reliability of the data. The data then were presented descriptively to analyse the result. It was found that pragmatics took a significance part in maintaining the social relationship for both interlocutors. The interlocutors used different level of language according to the level of language politeness. The goal of communication was not only to deliver the message among interlocutors but also to maintain a close social relationship. Furthermore, age and social status were some aspects that cannot be neglected in social norms thus the role of pragmatics was also enormously needed to perform politeness in language.

Keywords: Politeness, pragmatics, significance, social communication

Introduction

Social interaction requires social politeness in which people have to be aware in using different level of languages to different people they talk to. This situation leads to the existence of pragmatics competence. Daar (2023) argues that pragmatics study lead people to be more aware of how to appropriately achieve the mutual understanding, to maintain social relationship, and to perform language politeness but still aims to avoid miscommunication both in local and in international situations.

Meanwhile, Pranowo, (2020) mentions that pragmatics is a study of using language related to its context in social structure. Especially, pragmatics signals that people cannot ignore to use the language level in social interaction (Dipta, 2020). Moreover, pragmatics give different perspective towards language. Since people always consider to whom they talk to, thus in social context, they may use different language to convey the same meaning to appropriately show politeness in language (Tagugurad & Rosita, 2023).

The followings are some examples of the same message “where are you going” written in Indonesian utterances using different level of language.

“Kamu mau pergi ke mana?” (1)

“Saudara mau pergi ke mana?” (2)

“Bapak mau pergi ke mana?” (3)

Adapted from Dardjowidjojo (2012)

The above utterances shows the same pronoun “you” in three different level of pronouns “*kamu*”, “*saudara*” and “*bapak*” of Indonesian language. The first (1) utterance usually is used by parents to children, leader to staff, and older people to younger people. Therefore, the speaker uses the pronoun “*kamu*” to show it comes from the higher level to lower level of speaker. Meanwhile, the word “*saudara*” in the second (2) utterance shows a gap between someone with other in a formal situation for example in business world. Usually, this pronoun is used among business partners. Furthermore, the word “*bapak*” in the third (3) utterance shows that the speaker is much younger than the interlocution for example a student who talks to his or her teacher. Since the target of the speakers are different, this politeness is necessary to focus on (Chintawidy & Sartini, 2022).

From the example above, naturally, people with different cultures always pay attention to fulfil the appropriateness and politeness in social communication since language is not only about the communication itself but more likely on how to reach the sense of understanding to both speaker and listener (Dionar & Adnan, 2018). In this case, pragmatics is so emerged to learn since this can give the right perspectives on how to politely and effectively speak to other people from different areas (Daulay et al., 2022). According to Hassoun (2020), this study also includes diversity in languages and cultures. In social communication, linguistics competence is needed, but pragmatics knowledge is also run as a basic necessity thus someone will have some insights about cultural agreements that lead to language politeness, appropriateness, and speech act strategies (Erlinda et al., 2023).

The context of social communication is fundamentally inferential (Hoppitt & Laland, 2013). Since pragmatic interpretations are flexible, thus speakers’ intended meanings cannot be determined only by the linguistics forms being uttered (Mandarani & Fediyanto, 2022). It needs deeper analysis according to the situation at the time it is delivered, for instance, the simple utterance such as “I like this one”. The word “this” at the time it is spoken may refer to hundreds of different things or feelings depending on the interlocutor’s intention and the context. Therefore, according to Hidayati & Mahmud (2022), in order to realize the real meaning of a speaker’s utterances, the listeners need such efforts to connect among the speech information, the situation, the interrelation between speaker and listener, and any other related details of this context. Moreover, pragmatic inferences are close to social aspects since this perspective is focused on the psychological relationship among societies (Niu, 2023).

There have been several studies reveal the relationship between pragmatics competence and language proficiency. According to Lestari (2017), the pragmatics study is important and bring a lot of advantages in foreign language learning. It was mentioned that pragmatics analyse the language form and speakers’ point of view regarding to word choice, the struggle they find in using a certain language, and the effects to other people that is caused by their language performance in communication. Choraih, Loutfi, & Mansoor (2016) mention that the area of pragmatics competence is the ability of going further inside someone’s explicit utterances to get the intrinsic and or intended meaning. One masters this competence means he or she will be able to comprehend the real meaning of every speaker’s intention to deliver.

Pragmatics is also indicated as a socio-cultural context of study in intercultural communication (Kecskes, 2016). Having pragmatics competence means that both native and non-native speakers have a wider attention to their communication. Not only speaking is focused on grammatical range, fluency and accuracy, but also is considered to the language appropriateness, politeness and different cultural issues (Bauler, 2022).

Learning pragmatics is enormously needed to upgrade someone’s ability in communication into higher level of intercultural communities and later to appropriately connect with any foreigners or native speakers in the whole world. Yet, there are lacks of research that are focused on the use of the pragmatics competency especially in social activities.

Some of the previous research focused on the use of pragmatic competence during the teaching or learning process and how it affects their language skills. Highlighting the importance of mastering pragmatics to use it directly in social communication and achieving the goal of successful communication, therefore, this article tries to bring a new perspective toward pragmatics competence in social interaction to investigate the significance of its using.

Theory

Pragmatic Competence

Pragmatic competence plays significant role in succeeding the communication process. During the real life interaction, indeed someone is expected to produce sentences in a particular language that is understandable and grammatically acceptable. However those skills are not enough since the spoken utterances must be appropriate in the sociocultural scheme.

In the context of Indonesian as an EFL learner, this pragmatic competence which originally can be comprehended during social communication, is turn into something complicated due to the lack, limited, and rarely use of English in nature (Lestari, 2017). They tend to learn English only during the classroom activities instead of applying it in social setting. Therefore, it can be said that pragmatics competence can be acquired through an authentic social communication.

The concept of pragmatic competence that came from Leech (1983) and Thomas (1983) covered two aspects, they are *pragmalinguistic* and *sociopragmatic* competence. *Pragmalinguistics* deals with performing speech act and interpersonal meaning in communication. It also connects with the pragmatic strategies such as direct, indirect, routine, and soften the intentional meaning of an utterance (Lestari, 2017). For example in requesting something, someone may say ‘I need to borrow your laptop because mine is broken’ while another one says ‘I’ve been dealing with some difficulties in using my unwell laptop recently, would there be a chance for me to borrow yours?’. From those two utterances, both speakers mean the same thing to borrow their friends’ laptop. However, the second speaker came up with a better language attitude compared to the previous one. The first speaker tend to be imperative and imposing since he used an affirmative sentence. However, the second speaker chose to use the word ‘would’ and turned the utterance into an interrogative speech that can soften the request. Mastering those details are the focus of *pragmalinguistics* competence.

Meanwhile, *sociopragmatics* deals with the competence of selecting an appropriate language to achieve a certain goal in a certain social setting. Therefore, *sociopragmatics* has a significant relation with using language appropriately according to different social situation. People with a high *sociopragmatic* competence can suddenly adjust their language strategies according to whom they talk to, how close their relationship with the listener, where their position in social level is, and their obligations in making a successful communication (Henderson, 2021). For example, when it comes to an EFL learner in Indonesia who has lack experience in natural English conversation, they tend to omit the word ‘would love to’ in making a refusal. It usually contains direct sentence of refusal attached to the expressions of regret (Sartika et al., 2020). On the other hands, the nature of a native speaker tends to initiate the refusal by expressing a positive attitude to the invitation followed by the reasoning.

Recently, there are lot of research examining the significane of students’ pragmatic competence mastery. One of which belongs to Yan (2022) that people tend to judge someone’s pragmatic competence mistakes more than their mistake in linguistic aspects. This proves that communication is not only about using the understandable grammatical language correctly to convey the message but also getting the interlocutor’s approval towards the language choice. Therefore, speaker needs to be aware of the speech strategy by paying attention to whom they talk to, they need to adjust their utterances according to the interlocutor’s norm and position thus the goal of maintaining successful communication along with a good relationship will be

achieved at the same time.

The Advantages of Learning Pragmatics

Learning pragmatics benefits the learners by giving them opportunities to get the intended meaning from a broader intercultural perspective. When someone has an established pragmatics foundation in mind, they will easily get the speaker's intended meanings although the speaker didn't mention it literally (Uswatunnisa et al., 2022). Someone with a good pragmatics competence tend to be more sensitive to others' utterance. It doesn't mean that they are easily getting offended but more like easily understand other's feeling. Moreover, they can be more professional in giving response to someone's spoken delivery in an effective, efficient and appropriate manners (Fadzila, 2023).

It has been examined by some researchers that there is a close connection between pragmatics and English comprehension. According to Pamungkas & Wulandari (2020), the pragmatics competence is crucial in language acquisition since this study requires the learners to practice the language form, language users' perspective, word choices, the constraints of using language, and the impact of a performed language to other participants' feeling during a communication. All of these aspects are included in social interaction.

Furthermore, regarding to the intercultural communication, the pragmatics is also interpreted as a field of knowledge that deals with a socio-cultural context study (Grundy, 2014). It is proven that having pragmatics competence means someone having a wider aspect of knowledge in communication. They tend to have higher competence in accurately using grammatical range, lexical resource, fluency, language appropriateness and politeness in every different culture (Fiani et al., 2023).

Besides, learning pragmatics is a main way to avoid misunderstanding and miscommunication. From views of House, Kasper, & Ross (2014), learning pragmatics tends to make people aware of the misunderstanding that may occur during a social communication. This leads them to have an appropriate intercultural interaction structure and a good speech act strategy to further solve any communication issues. In fact, speaker needs to be aware of cross-cultural language since it may be a fundamental issue in social interrelation. With a good pragmatics learning, speaker can learn to interpret someone's real interpretation, accustomed to the situation, manage their language structure, perform a speech strategy according to cultural context (Hassoun, 2020).

A wrong choice of words in a certain cultural language somehow leads to misunderstanding and embarrassment. That kind of miscommunications caused by cultural gap can be solved by having sufficient pragmatics competence (Kecskes, 2016). Therefore, the teaching of pragmatics has become current trend in language acquisition. Akmal, Syahriyani, & Handayani (2020) believe that having a good awareness of cultural alternativeness, language learners would be able to deal with cultural diversities, understand others' utterance easier, and have better interrelation with people from different cultural background.

Moreover, Chemmel & Phillipe (2018) emphasize that there are no better cultural or language among others. It doesn't mean that someone coming from higher level of communities are having better cultural language. The role of pragmatics here can lead a speaker to manage their hypothesis rather than giving a deficit hypothesis. All speakers need to practice their pragmatics competence to have better sense in describing their intended meaning in universal language rather than stereotyping a certain cultural background such as a non-native English (Rahmayani, 2020). Therefore, pragmatics competence benefits the communication for it minimizes the stereotype in society.

Crucial Elements Taken into Consideration in Social Communication

In social communication, not only word choices but also face expression, gestures, someone's status, position, and imposition issues are also elements to take into consideration

when people make a direct and face to face conversation (Sapitri et al., 2019). Word choices are indeed the most crucial elements to use in talking to other people. According to Leech (2014), to fulfil the requirement of politeness, there is no doubt that people must use polite word especially to elder people. Meanwhile, the body gesture is an element that can be used to raise the confidence for both speakers and listeners during a conversation. Moreover, face expression can be used as the measurement on whether or not someone is interested in the conversation. Also, considering someone's social status and position are also affecting the successful and polite request in maintaining interrelation (Dewanti, 2022).

According to Rabiah (2018), to achieve a successful social communication, people needs to consider to three components, they are:

1. The competence to differentiate in using language for a specific purpose such as greeting, giving information, asking for information, demanding, giving instruction and requesting.
2. The competence to adapt the language appropriately to adjust the conversation according to the situation or the status of the interlocutor such as using different word choices to talk to baby, younger or elder people, increasing the volume when there are lots of noise around, considering the listener's background knowledge when talking about a certain issue, and adding or reducing some information according to the circumstances.
3. Honouring the implicit rules of conducting a conversation such as taking turns, looking at someone's eyes while talking to them, standing or sitting in an appropriate distance from the interlocutor, and performing gestures or suitable facial expression. However, these "unspoken" rules of conversation may be different across and within cultures, even within different families. Therefore, considering the pragmatics in intercultural aspects is essential for a person to quickly adjust their own rules to appreciate the one they are trying to communicate to.

Moreover, someone's social status, position, and listener's impositions are also giving contribution to a decent communication (Puspitorini & Hamdani, 2023). More importantly, learning pragmatics will open someone's perspective into a broader communication strategy, speech act, and intercultural competence (Wibowo et al., 2023). When a speaker is able to perform communication strategies and adjust to cultural issue in conversation, they can be considered as someone with a good skill of interpretation to intentionally perform a speech act and politely interact with other people in an acceptable manner.

Method

In this case, qualitative study was used to describe the phenomena of pragmatics function in social interaction. Qualitative study gained momentum as a mode of inquiry (Aspers & Corte, 2019). Hence the data were presented descriptively to give better understanding of pragmatics analysis. A case study was performed to identify a conversation in social context. The subjects were chosen considering the age-gap of both speakers (25 years old and 55 years old) and their close social relationship that affects the existence of pragmatic competence during the whole conversation.

The data were in the form of oral conversation that were taken from direct observation between a speaker and the interlocutor. Then the conversation data were transcribed from the original language, Javanese, into English language to analyse the significance of pragmatics in social interaction. This includes the comparison of pragmatics competence in Javanese and English. After being analysed, the data then being discussed with the previous related literature to check the reliability of the data.

Findings and Discussion

These sections include several analyses of the significance of having pragmatics competence and pragmatics in social interaction. The followings are the description.

The Significance of Having Pragmatics Competence

Learning pragmatics is considered important since learners can figure the intended meaning out of a language from a broader intercultural aspect. According to Kasim (2017), when each interlocutor has an established pragmatics foundation in mind, they will be more aware to people's intentional meanings embedded in a cross-cultural interaction. Moreover, they can also learn to be proficient in reacting to each speaker's interlocutions in an effective and comprehensive language style.

However, although many pedagogies of teaching pragmatics have been currently served and analysed, the importance of having pragmatics competence has not been emphasized in a level that it needs to be emphasized. It is proven that pragmatics role is considered as crucial in language acquisition, but several classroom researches recently had played only a minor role in interlanguage pragmatics (Christopher et al., (2012); Irimia, (2012); & Stoian, (2020). To cope with it, pragmatics competence needs to be taught from the very first year since the young learner started to learn the language. Especially, to the use of language to deal with the politeness and appropriateness in an intercultural communication (Noviyenty, 2023).

According to Fauziah, Trisnawati, & Aminuddin (2022), when a child learns a language, they need to be taught that its using is not only refer to themselves but they have to consider others. They need to be polite and giving appropriate language to the interlocutors. Therefore, learning pragmatics is the solution for this matter since it deals with language and attitude in social communication (Daar, 2019). It also one of the significances of having pragmatic competence since the learner can achieve the communication goal to later fulfil their plan in international communication. This leads them to have appropriate manner and politeness in a universally understandable language (Dey, 2023).

Dealing with the context of Indonesian people, the matter of politeness in speaking is highly recommended since Indonesian culture is considered as one of the friendliest countries in the world. Social culture has a huge impact in social relation. When the language plays an important role, the pragmatics holds the same obligation. Here children need to learn "*tata krama*" or language manner when they talk to older people. This value is highlighted in Indonesian culture thus learning pragmatics since the early age is enormously essential.

According to Nida, (2020), enhancing the children's pragmatics competence is as significant as improving someone's IT and technology skills nowadays since both are important for dealing with the globalization. Therefore, both teachers and parents play the most important stakeholder of learners' pragmatics competence development. They also carry a huge responsibility for the children who have intention to learn and use the target language to study or work abroad, or simply to communicate with the society (Pratiwi & Rohmadi, 2021). Particularly, both parents and teachers need to guide the children to gain their competence to think critically about intercultural language and prepare themselves to appropriately use it in social interaction. Children with an appropriate pragmatics competence tend to be an autonomous learner that they always consider pragmatics function in solving any issues occurred during a social communication by analyse it and think critically.

In this case, Erlinda (2019), mentions that there are two factors need to analyse in using pragmatics; they are communicative intents, and building a cohesive language in communication. Communicative intents deal with the respond of smiling when a child is called, answering when is asked, and thanking when is given something. While building a cohesive language in communication is one of the processes of children's language acquisition in which they are aware in communication, there are opening, turn taking, adjacency pair and closing.

The following section is the analysis of pragmatics in conversation.

The Analysis of Pragmatics in Social Interaction

In order to analyse the significance of pragmatics competence in social interaction, the following situation is the description. This section includes a short conversation transcribed from the speakers' first language (that is Javanese) to English language. However, the conversation does not contain a complex grammar nor higher lexical resources, but it is completely Javanese in its nature; that is, it is made up of pragmatic elements that cannot be directly translated into English, such as the formal and informal forms and some greetings. The situation and literal translated dialog are presented in the following.

An elderly woman (55 years old) selling traditional pecel (vegetable mixed with peanut sauce) rice and a girl in her twenties met in the elder woman's house. They have known each other for some years, but not seeing each other in a long time. This conversation happens while the girl buys the aforementioned traditional food.

- A: "*Kulo nuwun... Mbokdhe Mini, niki kulo, panjenengan emut mboten?*" (Hi, Auntie Mini, do you still remember me?) (4)
- B: "*Weleh... ki mau tibak e kowe nduk, anakku wedok sing ayu dewe. Suwi ra ketok nendi ae kowe nduk?*" (Oh, hi, it's you my pretty daughter. It's been a while, hasn't it? Where have you been?) (5)
- A: "*Kulo teng Solo sak niki Dhe, panjenengan pripun pawartanipun?*" (Currently I am in Solo. How are you, auntie?) (6)
- B: "*Halah yo ngene iki nduk, lagi gak penak awak e iki. Wingi lara boyok. Tapi yo ngene panggah dodolan. Nek gak dodol gaoleh duit mengko. Tapi diapak apakno tetep penak dodolan kok timbang meneng ae.*" (Actually, I don't feel quite well. Recently, I've been struggling with my backaches... Yeah, but still, I have to sell all of these. You know my income is only from these sells. However, I love doing it rather than laying down doing nothing) (7)
- A: "*Oalah... pangapunten nek ngoten. Sakniki sampun saras nopo dereng?*" (Oh, I'm sorry to hear that. Do you feel any better now?) (8)
- B: "*Hmm... uwes kok iki mendingan. Kowe piye nduk? Kabarmu apik toh? Elingku kowe ki sik cilik, saiki kok yo wes gedhe sakmene. Cepetmen to yo...*" (I'm okay. What about you? How are you? Last time I remember you were a little girl but look at you now, you've grown so fast) (9)
- A: "*Hehe... kulo sae Dhe, namung niki taksih radi repot nggarap tugas kuliah dados mboten saged sering sering mantuk.*" (I'm fine auntie, a little bit busy doing my task recently thus I cannot come home often) (10)
- B: "*Lah, saiki dadi opo toh? Sik kuliah toh?*" (What are you now anyway? Still a college student?) (11)
- A: "*Nggeh Dhe, kulo taksih kuliah. Sakniki mendet pascasarjana teng UNS, Solo.*" (Indeed, I am a college student. I took the post graduate study in UNS Solo) (12)
- B: "*Oalaahh... kowe ki during lulus sarjana toh?*" (Umm... so you haven't graduate yet, have you?) (13)
- A: "*Sampun Dhe, tapi kulo kuliah malih.*" (I have finished my bachelor degree then I continue it to a master degree) (14)
- B: "*Ooo ngono... dadi saiki nerusne S2 ngono tah?*" (Oo I see... so now you're taking the S2?) (15)
- A: "*Nggeh Dhe.*" (Exactly) (16)
- B: "*Lha kapan lo nduk lek mu lulus sarjana?*" (By the way, when did you graduate from your bachelor degree?) (17)
- A: "*Sampun taun kepengker Dhe.*" (It was last year, auntie) (18)

- B: “*Dadi ki mengko nerusne kuliah maneh 6 taun ngono? Suwi yoh nduk.*” (So, you will study for the next 6 years? Such a long time to go) (19)
- A: “*Lho, mboten Dhe. Pascasarjana niku namung kaleh taun.*” (No auntie, post graduate only takes 2 years of education) (20)
- B: “*Hahahaha... Ngono toh, yo sepurane ngene iki nduk wong tuek gak eruh opo-opo. Maklum ae. Tak kiro nek S1 ki patang taun, trus S2 dadi 6 taun. Ternyata malah luwih cepet yoh.*” (Haha... I’m sorry. Since I know that S1 takes 4 years to finish, I think that S2 needs a longer time. I don’t know that it is shorter) (21)
- A: “*Hehehe mboten nopo-nopo Dhe, nggeh ngoten luwih cepet.*” (No problem auntie, indeed it takes shorter than the graduate program) (22)
- B: “*O iya iki arep tumbas opo nduk?*” (Very well then, what do you need to buy?) (23)
- A: “*Nggeh niki kulo tumbas sekul pecel, nyuwun dibungkus tigo nggeh Dhe.*” (I want three pecel rice to go, please) (24)
- B: “*Nopo maneh nduk?*” (Okay, anything else?) (25)
- A: “*Tempe goreng e gangsal, kalih tahune tigo nggeh.*” (Five soybean cakes and three fried tofu, please) (26)
- B: “*Nyoh iki nduk.*” (Here you go) (27)
- A: “*Maturnuwun Dhe. Niki artanipun, kulo pamit nggeh, nuwun sewu.*” (Thank you, auntie. Here please take the money. Well, I have to go now. Excuse me.) (28)
- B: “*Maturnuwun sami sami nduk. Mbok yo dolan dolan mreng maneh koyo cilikanmu biyen, wong yo omahe dewe loh.*” (You’re very welcome, dear. Come here anytime, just as you were a child. Enjoy it as your own house.) (29)
- A: “*Nggeh Dhe... kapan kapan kulo dolan mriki malih.*” (Yes auntie, I’ll stop by some other times) (30)
- B: “*Ati ati neng kuthone uwong. Sing penting sehat nduk, ndang lulus.*” (Take care, big city is so cruel. Stay healthy and graduate soon.) (31)
- A: “*Nggeh Dhe, aamiin. Matursuwun. Monggo...*” (Sure, thank you, auntie. Bye) (32)
- B: “*Yo monggo monggo.*” (Bye bye) (33)

It can be seen that the above dialog provides a suitable opportunity to discuss the pragmatics features of language in social context. The following is the analysis of pragmatics function that can be raised from the conversation.

- Native English speakers do not ordinarily refer someone as their Auntie or Uncle unless there is a genuine familial relationship of that sort (Katamba, 2002). However, in Javanese, a similar form is performed as in the word “*Mbokdhe*” (utterance 4) for females and “*Pakdhe*” for males. In this case, children or young people may use this pronoun to address the elder to honor them even though they have no family relationship. Since the natural English does not distinguish between formal and informal forms, politeness or informality has to be expressed by other means. This type of language awareness needs to be taught since the early age.
- The term “how are you?” (utterance 6) in English is usually considered as an ordinary greeting instead of a real question that needs to be answered (Stockwell & Minkova, 2002). It’s pretty much different from that in Javanese, the phrase “*pripun pawartanipun?*” or “*piye kabarmu?*”, depending to whom the speaker is talking to whether they are elder or younger people than him/her, is not only a rhetorical greeting but may be used to communicate a genuine interest in the other speaker’s well-being. As a result, the interlocution answering by describing her current backbone problems (utterance 7) and answered by showing sympathy (utterance 8) along with a sad facial expression. This clearly can be used to maintain a good relation among speakers since it gives them chance to get to know better.

- Different culture brings different way of communication. As it is seen in utterance 11, “What are you now anyway?” is commonly used in Javanese culture for someone asking about others’ occupation. This is one of the ways to maintain better interrelation among interlocutors. However, this sounds impolite for the native English speakers when someone with no family or close relationship asking about some personal matters (McCarthy, 2002).
- In utterance 21, the interlocution used the term “I’m sorry” followed by long explanation to express her misunderstanding. Along with her previous sentence she mentioned that she did not understand the concept of post graduate program. Therefore, she asked for further information. It proves that the role of pragmatics here is used to avoid miscommunication and misunderstanding (Pamungkas & Wulandari, 2020).
- In utterance 24, the girl said, “Yes, I want three *pecel* rice to go, please” to request something. She used the term “please” to show politeness while speaking to elder people (Stockwell & Minkova, 2002). In Javanese, this is represented by the word “*nyuwun*” to signal someone needs a help or requests something.
- Several English phrases, such as greetings, are also existed in other languages but often take on a different meaning (Katamba, 2002). In Javanese, for instance, “*nuwun sewu*” (utterance 28) or excuse me, is not only expressed to show a greeting or an entrance to open a conversation but also a leave-taking. Therefore, it can be said that it is perfectly acceptable in Javanese to convey goodbye by saying excuse me, but in English, it is likely to be astonished by such a permission of asking question or greeting someone new instead of saying goodbye.
- In natural English, someone might attempt to end a conversation by using pre-closing elements briefly and short such as “Well, I have to go. Bye” (McCarthy, 2002). Compare to this, in Javanese, speakers need to end a conversation more abruptly (as seen in utterance 28 to 33) since saying a simple goodbye indicate impoliteness and disclose relation with the interlocutor.
- The turn taking is flowing well in the above conversation shows that the pragmatics functions well during the interaction. It gives better understanding about signals and rules for taking speaking turns in communication (Aisyah, 2021). There are no interruptions in the middle of the speech as the result of both speaker and interlocution understand when they have to speak without disturbing other turn to speak.

However, the above transcribed version still does not sound English in nature. This analysis supports the fact that language proficiency cannot be equalized regarding the cultural differences of the target language (Irimia, 2012). Since natural English does not have the same level of politeness as in Javanese, the terms being used sound unfamiliar in one way or another. Besides, Javanese and English both have different grammatical rule. Still both language shows politeness in communication through different norms and rules. Despite those differences, in fact, the above conversation shows pragmatic functions to use in social communication. To cope with politeness in communication, therefore, people need to learn pragmatics competence since the early age. With integrated language and cultural aspect, the success in social communication is achieved.

This section provides a brief discussion according to the result of the research. The above analysis shows the significance of having pragmatics competence and how it is used in social interaction. The results are then being compared to the previous study to check the similarities and differences. In this case, this study supports the previous research which state that pragmatics is important in maintaining social communication.

The first idea of delivering a face to face communication needs to be supported by word choices, face expression, gestures, someone’s status, position, and imposition issues. It is mentioned that word choices are the most crucial elements to use in talking to other people,

especially the elder one (Gusnawaty et al., 2022). This is proven by this research when the interlocutors paid attention to someone older than her when she spoke in smoother and more polite word choice to honour the person she talked to. To fulfil the requirement of politeness, using polite words especially to elder people is a must.

Moreover, during the conversation, body gestures performed by both interlocutors are well performed by showing the right face expression while listening to each other's utterances, showing sympathy to someone's health condition and shaking hands to end the conversation. This is supported by the research done by Sapitri et al. (2019) that gestures are another important element in showing politeness during communication for it can show whether or not someone is interested in the conversation.

Second, according to Alam & Al-Muthmainnah (2020), when people are talking to maintain interrelation in social context, they need to consider someone's social status and position since it may affect the successful and polite request. The result of this research shows quite the same thing when the younger speaker honoured the older speaker by using polite language. However, in this case, social status has nothing to do with the job and educational background of both interlocutors. Even though the younger educational background (master degree) is higher than the elder's (elementary graduate) did not make her underestimate the elder one. The job of the elder (a food seller) also did not make the younger speaker looked her down. This respect is needed in maintaining a good interrelation.

Next issue to be discussed is dealing with the components to consider in achieving a successful communication. Gusnawaty et al. (2022) stated that people need to be competent in using language for a specific purpose such as greeting, giving information, asking for information, demanding, giving instruction and requesting. The result of the analysis shows that both interlocutors performed the greeting, asking and giving information, giving instruction and requesting in an appropriate manner. This pragmatics competence suits the society norms of Javanese especially in greeting someone to open the conversation. The small talk is somehow underrated in native language, but in Javanese, people use greeting expression followed by asking someone's well-being as a pinpoint way to get closer to someone and knowing their exact condition at the current circumstances to further take the whole conversation to the right direction.

Moreover, Sapitri et al. (2019) figured out that adapting language appropriately to adjust the conversation according to the situation or the status of the interlocutor is another level of mastering politeness strategy. According to the above analysis result, both interlocutors performed the appropriate pragmatic competence by choose the right level of language to each other, increasing the voice a little when the other can't hear it, the younger explained the meaning of master degree to the elder considering the background knowledge of the elder one who did not get it in an exact language she could understand. This way helps both interlocutors to communicate their ideas and share information. Moreover, the younger speaker used even more polite word choice when she made the order.

The other competence that needs to be considered in performing pragmatics is honouring the implicit rules of conducting a conversation. Alam & Al-Muthmainnah (2020) mentioned that the unspoken rule of conversation may be different across culture. The result of this study revealed that taking turn and no interruption during someone's speaking was performed by both interlocutors. Both of them also looked at each other's eyes during the conversation to make sure that they paid attention. Also, they were sitting in some distance at first then moved closer when they start recognizing that they need to catch up due to long time not seeing one another. Those example of implicit elements of conversation are another pragmatics competence that someone needs to pay attention in maintaining successful interrelation.

Besides, it is an urgent matter to discuss when someone is indicated as struggling with

social communication difficulties, they might encounter some other aspect difficulties as well. According to Saliya et al. (2018), there are at least four major problems that may occur in children with social communication difficulties. They are as the following discussions.

The first problem deals with behaviour. Someone's action, usually have something to do with the environment, is affecting their behaviour in facing certain occasion such as refusing to go to social events including parties, rejecting every invitation into societies, or engage in quite inappropriate behaviour such as being an attention seeker by yelling out to someone. Those behaviours are somehow difficult to maintain since someone cannot share their intended desire (Adams et al., 2012). The above conversation shows an appropriate pragmatic competence performed by two interlocutors thus there were no behaviour issues occurred.

The second problem affects the sensory processing. According to Saliya et al. (2018), when someone has social communication difficulties, they tend to perform lack in accurate conversation, misinterpret others' speech and inaccurately response to sensory stimulation in the environment. This type of person usually is difficult to be sensitive to someone else's condition. They tend to neglect the existence of someone else's feeling. The fact that both interlocutors understood each other's feeling thus their pragmatic competence worked well.

The third is struggling with the brain to memorize something. In social communication, people need the competence to temporarily retain and manipulate information, giving some critical reasons, learning various new information, and updating every changing information in their working memory (Hojjati, 2022). This one sounds dangerous for it can make someone easily forgets their own previous speech and act. This also makes them difficult to learn something new. However, the result of the above analysis shows that this can be avoided by having a proper pragmatic competence.

The next problem causes someone become a receptive (in understanding) language user. They find it difficult to comprehend a language and use expressive language (Daar, 2019). Those type of people may not be able to use language through speech act, signals or alternative forms of communication to communicate their desire, needs, thoughts and ideas. Someone needs to work extra to reveal others' people utterance. They need to think longer, analyse more complicated, and respond longer than others. The fact that both interlocutors found it easy to respond each other's utterances show that the pragmatic competence plays an important role in communication.

According to the above discussion, hence learning pragmatics in early age is urgently needed since it facilitates them with the accurate way for navigating the social communication. Therefore, it is believed that inefficient language performance affects to the existence of conflicts and problems in intercultural societies and in opposite with the goal of social interactions. Especially, in achieving politeness and appropriateness in communication to gain better interrelation among societies. Since politeness value is highly appreciated in Indonesia, polite language features that are somehow in terms of unspoken rule and are framed as questions that everyone need to accurately interpret it, need to emphasized. The basic is, people have to live in a community and each of them brings its own culture, thus learning pragmatics is absolutely essential. Once they comprehend the pragmatics, it will help them blend with the social environment well.

Conclusion

Having pragmatics competence is enormously significant to convey communicative intents well. This is also important to maintain a good interrelation among speakers during social communication. The result of the analysis shows that in social context, there are some pragmatics element that need to be considered, they are word choice, gestures, considering someone's social status and position, fulfilling component of conversation (greeting, asking and giving information, giving instruction, requesting, and rebuking) in an appropriate manner,

and honoring the implicit rules of communication. Regarding the polite norms that is highly appreciated in Indonesian culture, in this case is Javanese ethnics, the role of pragmatics needs to be uphold for it provides new sight in language politeness.

Therefore, it is recommended that pragmatics competence needs to be taught since the early age thus the children can later apply it in the real life. They need to get the experience of using pragmatics competence within different social cultures. However, as the implication, learning pragmatics can be interesting and challenging at the same time. During the process, learners may have the experience to learn a lot of expressions, speech act and interpretations of various types of intercultural speech strategies. Furthermore, they might find it interesting to see many different types of conventions, strategies, and issues within different languages, places, and social cultures.

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