

The functions of pauses in *penginyongan* daily conversation

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ABSTRACT

The role of language in daily communication is undoubtedly important because language as a means of communication convey message from speaker to hearer. In the process of transferring message, particularly in oral communication, speaker and hearer may undergo some hesitation and silence cannot be avoided. Silence becomes one specific feature in oral communication. Pause and other phenomenon of spontaneous speech are commonly connected to changes in speakers' responsiveness in a stable interpersonal situation. Daily conversation is a social praxis that encompasses human life and it is usually conducted in local or indigenous language. Pauses are widely found in this type of exchange and thus the importance of pause in oral talk is worth-analyzing. This paper tries to find out the functions of pauses in *Penginyongan* daily conversation. *Penginyongan* is a variant of Javanese language spoken along Serayu River. This research was conducted by using empirical data which were collected by using recording and in-depth interview. Participants of the research were native speaker without considering their sexes. Pauses in *Penginyongan* daily conversation are used for keeping a secret, refusal, acceptance, end a conversation, and changing topic. A further research needs to develop to gain the insight of pause phenomenon in *Penginyongan* related to participants' sexes.

Keywords: daily conversation, *Penginyongan*, pauses, pragmatics, function of pauses

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Introduction

In oral conversation, the flow of information from speaker to hearer and vice versa happens with some distractions. Those distractions may come from the participants or the context in which the conversation happens. An oral communication is inevitably accompanied by gesture, gaze, back channels, and pause. Pause as one features of oral conversation has gotten deeper attention from some linguists. Pause is an interesting topic in conversational analysis since the understanding of pauses in conversation can help participants to get the conveyed meaning clearly. To be able to find out the function of pause in traditional selling and buying conversation, pragmatic approach can be used. This paper is conducted to get deeper insight on the functions of pauses in traditional selling and buying conversation in *Penginyongan* by applying pragmatic approach.

Penginyongan comes from the word *inyong* that

means 'Y'. The changes happens due to some objections from speakers who come from other parts of the area. This dialect is mainly spoken in some regencies, such as, Banjarnegara, Purbalingga, Banyumas, Cilacap, and Kebumen. They also use the dialect but it is named as *Banyumasan* instead of other name. Based on agreement in *Kongres Basa Penginyongan* (*Penginyongan* Language Congress) held in Baturraden, Central Java in October 2016, the term *Banyumasan* was changed into *Penginyongan*.

Shigemitsu (2007) conducted a research on pauses in conversation for Japanese native speaker, a case study of successful and unsuccessful conversation in term of pause through intercultural communication. The result shows that the functions of pauses in Japanese are a) a ruminating about what the speaker is talking about, b) showing that they are listening and encouraging speaker to continue, and c) waiting to be given more

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information or to turn. Therefore, pausing is interpreted as a rapport building strategies to show that that listeners are considerate the speaker and encourage the speakers to talk at the speaker's own pace.

Some linguists have already discussed the phenomenon of pauses in conversation. Clark (1996) states that pause are powerful cues for what is happening in a conversation. Pauses are important features in analyzing conversation. Gaze behavior and manipulation are best analyzed by Goodwin in his research (1981). He adds that gaze is used to manage turn taking and to signal understanding or attentiveness. If attention signals of the listener are missing, pauses are used by the speaker to regain attention. In this case the duration of the silence is dependent from the nonverbal signals of the hearer. He mentions further that pauses in speech can be used for the following purposes: cognitive processing, control mechanism, acceptance/refusal, and turn-taking.

Brown and Levinson (1987) describe pause in term of politeness strategies which are constituted as an aspect of social interaction. They claim the existence of conversational structure sequence and with it the intentional usage of pauses for politeness purposes. The carefully located pauses can mean acceptance and on the other hand refusal.

Several researches have been conducted to find out the function and the realization of pause in conversation. The type and the functions of the fillers used in Barack Obama's Speeches has been explored by Kharismawan (2017). He focused on Barack Obama speeches by and found that there were two types of fillers found, i.e. silent pause and a filled pause. In addition, fillers are used as time-creating devices as they are realized into lexical repetition and clause partial repetition. The type of pause and backchannel in conversation in vlog of Nessie Judge has been investigated by Kuswandi and Apsari (2019). They found out that there were two types of pause, namely, filler and un-filler pause and there were also two types of backchannel in conversation, i.e. vocal back channel and non-vocal backchannel. The research on hesitation markers (specifically, filled pause, small words, and repeats) in everyday conversation in English has been postulated by Boonsuk, et.al (2019). They explored the distribution of hesitation markers produce among young adult speakers. It was proven that participants frequently used hesitation markers in the middle of general conversation, followed by

initial and final position.

Investigating pause in a conversation inevitably require the help of context since it help us to understand the meaning of pause. Pause in traditional selling and buying depicts the study of language and its native speakers in real conversation. It is in line with Hymes (1973) who firstly coined the term of ethnography of speaking.

Relate to Hymes (1973), the study of pause in daily conversation in *Penginyongan* shows the appropriate use of language in its community instead of its grammaticality. To be appropriately perceive the meaning of pause in natural conversation, the understanding of context is obvious.

Pragmatically context can be defined as the atmosphere where the conversation happens. It includes the information of components that constitute a context. Those component are abbreviated as Speaking in Hymes (Farah, 1998). This paper investigates the function of pause in *Penginyongan* daily conversation and as it tries to analyse utterances in their context, it belongs to pragmatics study.

Research Method

This research was a descriptive qualitative research as I described the data qualitatively. A qualitative research is an exploratory research where the researcher explores a single entity or phenomenon (the case) bounded by time and activity and collects detailed information by using a variety of data collection procedures during a sustained period of time Cresswell (1994). The research was conducted during January up to July 2020 in some domains to get a comprehensive data.

Data are derived from daily natural conversation happened in *Penginyongan*. Hamersley (1992) highlights that natural occurring data is preferable in qualitative research. To collect natural conversation, researcher used a handy-cam. Researcher place a handy-cam in a hidden place and let the conversation happens naturally. The conversation was then investigated carefully to find out the use of pause. By utilizing context and in-depth interview with the participants, I formulated the function of pause in *Penginyongan* daily conversation.

Results and Discussion

The result shows that pauses in *Penginyongan* daily conversation are used for keeping a secret, refusal, acceptance, end a conversation, and

changing topic. The analysis utilized the context and co-text to find out the functions. The discussion below explains each function. It is very possible that silence or pause in different context function differently.

Keeping a secret

Besides those mention functions of pause, pause is also utilized in conversation to keep a secret. When people do not want to say or share information they have, they prefer to use pause instead of showing refusal. Refusing to answer a question may be considered as impoliteness in *Penginyongan* dialect. The short conversation below portraits the use of pause to keep a secret.

- Context : A mother and her young girl are having a conversation in a living room about the shoes she just bought for her daughter. Her husband asks her about the price of the shoes.
- Father : *Sepatune maen temen kiye. Pira tukune mau bu?*
The shoes are pretty, how much it was?
- Mother : [silent]
- Father : *Pira koh?*
How much it was?
- Mother : [Smiles to her daughter and keeps silent]
- Father : [Leave the living room]

In Banyumas culture, most housewife usually stay at home and they just receive monthly income from her husband so they are supposed to economical. They must be very carefully spending money. When her husband asks her about the price of shoes she just bought for her daughter, she feels uncomfortable. She thinks she want to make her daughter happy by buying her a pair of shoes. On the other hand, she feels uncomfortable as she has spent a great deal of money.

Instead of answering her husband’s question, the housewife just keeps silent and smile to her daughter. She tries to keep her daughter happy and try not to make her husband mad. Silence can be used to keep a secret. By keeping a secret, the housewife has conducted positive politeness and preserved her husband and her daughter’s face.

Pause produced in the conversation above does not mean that the housewife is angry to her husband as she refuses to answer her husband’s question. She merely keeps a secret to preserve the

harmonious relationship among the family members. Hiding something can be manifested by using pause (Al-Bahrani, 2018).

Refusal

Refusing a request can somehow be annoying, moreover when we know the person. When we refuse it directly, it may hurt other and affects the harmony in the community. Pause is a linguistic device that can be used to do so. The conversation below depicts the use of pause for refusal. A buyer comes to a shop and asks the seller to reduce the price. The seller keeps quite after the buyer asking for price reduction. Goodwin in Endrass, Rehm, André & Nakano (2008) stated that pause can be used as an indicator of refusal.

- Context : This conversation takes place in a kiosk where a buyer wants to buy rice. She is the seller’s neighbor and hopes that she can get more reasonable price. However, seller seem not to agree to give cheaper price because she knows the price of the product in other place. Nevertheless, seller does not refuse the bargain directly, she uses pause as it is depicted in the conversation below.
- Buyer : *Oiya bu, berase nyong nyempil lah nggo madang dhewek*
Oh yes mam, I want to buy the rice for my own consumption
- Seller : *Pitung ewu*
Seven thousand
- Buyer : *Kurangilah*
Reduce it, please
- Seller : [silent]
Ora bisa
I cannot
- Buyer : *Kurang rong atus ya*
Reduce it two hundred, will you?
- Seller : *Lah segane be enak banget, nang pasar kono be pitu lima bae ngecerna. Ra bisa kurang.*
The rice is so delicious, (if you buy) at the market, it is seven five (seven thousand five hundred rupiah) in retail. I cannot reduce the price.

At first the seller only keeps quite when the buyer asks for price reduction. She then answers that she cannot reduce the price. At first, if the

seller does face threatening acts (FTAs) that is by saying directly that she cannot reduce the price, she may threaten the buyer face. By making a pause, the seller tries to be polite. She expresses her objection by saying nothing at first and then expresses her objection. Even though the seller does not agree with the bargain, she cannot say it directly due to the fact that she still has to maintain the social relationship with her buyer since the buyer is her neighbor. The main function of selling and buying is to make exchange however in traditional selling and buying, maintaining social relationship is sometimes more essential than exchange. In order to maintain social relationship, that is by being polite the seller expresses her refusal by using pause.

In case the seller says directly that she refuses the buyer's bargain, she may threaten her buyer's face. Face is the public self-image that every member wants to claim for himself (Brown and Levinson, 1987: 61). By using pause, the sellers maintain positive politeness by avoiding disagreement. Pausing a conversation can hide the disagreement between speakers and hearers, consequently, the positive face of both sides are maintained. In short, the seller refuses the buyer's intention politely. It can be inferred that in daily conversation, maintaining social relationship can be done by using pause that is to express refusal politely. If after pause the seller then agrees with the buyer's price, pause can be an indicator of acceptance. In fact, seller does not agree with her buyer, she even states the price in other places which is higher than the price in her kiosk.

Additional reply from the seller *Lah segane be enak banget, nang pasar kono be pitu lima bae ngecerna* strengthen the function of the pause as a refusal. This utterance can function as a co-text that is a text the followed the data. This utterance emerges after the seller refuse the buyer's request. By calculating the context and co-text of the conversation, pause found in the conversation is used to make a refusal. A research conducted by Bögels S, Kendrick KH, Levinson (2015) has found out that pause in conversation can be used to express refusal.

Acceptance

Accepting something from other is a kind of politeness strategy which is done through claim common opinion or seeking agreement. By accepting something, participants of the conversation preserve positive face. Pause is also used to express acceptance by the speakers as it can

be seen in the data. Goodwin in Endrass, Rehm, André & Nakano (2008) has mentioned that pause can be used as an indicator of acceptance. The conversation below points out the use of pause in accepting an offer.

- Context : A mother asks her daughter to join her going to their relatives. The girl seems reluctant because she is in the middle of reading something but then she agrees to go.
- Mother : *Ayuh sida melu ora?*
Will you join or not?
- Daughter : *Lah lagi maca durung rampung kiyé.*
I am still reading
- Mother : *Sida ora?*
Will you
- Daughter : [silent]
- Mother : Din
Din
- Girl : *Ya*
OK

When a mother asks her daughter to join her to go to their relatives, the girl seems reluctant as she is in the middle of reading something. Thus she keeps silent and give no respond to her mother's utterance. After her mother call her name, she finally accepts her mother's offering.

The girl does not directly answer her mother's offering due to some reasons. She probably does not feel convenient to her relatives and it triggers her to refuse her mother's offering. On the other hand, as a daughter, it is not always easy for her to say no to her mother. She makes a pause to give time for herself to decide. When she finally comes to the conclusion that she accepts her mother's offering, she says yes. A speaker does not directly utter yes as she believes that her pause can indicate her agreement. It is in line with Kaushal and Misra (2017) who highlighted that pause and silence in communication are best devices to express speakers' intention.

End a conversation

Ending a conversation is not always easy. When we want to end a conversation but our partner still wants to continue, we will face an awkward situation. When a participant is lack of interest to continue conversation, he will use pause to end a conversation as it is stated by Yuan (2015). To overcome this awkward situation, pause can be a useful device. The following conversation depicts the use of pause to end a conversation in traditional

selling and buying conversation.

Context : During the rising price period of the coconut sugar, a buyer comes to the kiosk. He comes to the kiosk either to buy coconut sugar or just to search for information. He is not a regular customer of that kiosk. Seller thinks that she need to be very cautious not to share the information about the price.

Seller : *Nopo nggih mas?*

Can I help you?

Buyer : *Gula Bu.*

Coconut sugar Mam

Seller : *Gula mboten wonten.*

I do not have coconut sugar.

Buyer : *Niko sih?*

What about the one over there?

Seller : *Niko anu wis dipesen. Arep nggolet pinten si njenengan?*

That one is occupied. How much do you want?

Buyer : *Pinten si seniki Bu?*

How much is it now Mam?

Seller : *Lah anu kulo ngge muatan mas, kayane njenengan ora cocog ndean. Anu muatan Semarang karo Madiun. Njenengan mbok Sokaraja?*

I only have the price for big party purchase. It seems it does not fix you. It is for Semarang and Madiun. You come from Sokaraja, don't you?

Buyer : *Nggih... Pinten si ibune?*

Yes... How much is it Mam?

Seller : *Duwur lah regane pokoke. Anu njenengan kuate pira jajal. Jajal ngendika. Engko nek njenengan ora kuat ya ora tek wei. Wis kaya kuwe thok. Njenengan kuate pira?*

My price is high. How much can you afford? Just tell me. If you can afford my price, I will sell to you but if you don't the I won't. That's all. How much do you can afford?

Buyer : *Punjule pinten?*

How much is it?

Seller : *Lah mulane njenengan kuate pira wong nyong anu wis duwe rega muatan Madiun. Angger njenengan cocog ya tek wei, angger ora ya ora.*

That's why I ask you, how much you can afford. I have the price for big

party purchase. If your price is OK with mine, I will sell my coconut sugar. If it does not, I won't.

[silent]

Seller : *Pun kaya niki bae. Kayane nang teksiranku, regane njenengan tah ora kuat.*

OK, it goes like this. I think your price does not fix mine.

Buyer : *Nggih sampun*

Alright then. [left the kiosk]

When a buyer comes to the kiosk, she asks whether the kiosk owner (seller) has the coconut sugar that he wants and also the price is agreeable. After trying several times about the price, buyer cannot persuade seller to mention the price. It happens because the seller is very careful and she knows that the buyer does not really wants to buy the coconut sugar. The seller knows exactly that her buyer is a fake buyer, it means that he does not really want to buy, he only wants to check the price in the kiosk.

Seller has the schemata that her buyer is fake hence she does not try to be close to her buyer. She maintains the distance with her buyer. If seller tries to be close to her buyer, she probably will ask where the buyer exactly comes from, what the coconut sugar for and so on. In fact, seller only asks about price and she does not try to maintain affective relationship with her buyer.

When seller says '*Lah mulane njenengan kuate pira wong nyong anu wis duwe rega muatan Madiun. Angger njenengan cocog ya tek wei, angger ora ya ora*' buyer gives no reply and consequently pause happens. After this pause seller then says *pun kaya niki bae. Kayane nang teksiranku, regane njenengan tah ora kuat*. If seller still gives chance for buyer to answer or to think that buyer is able to buy the product, the silent is not meant to end a conversation. This utterance *pun kaya niki bae. Kayane nang teksiranku, regane njenengan tah ora kuat* function as a co-text that support the use of pause as a device to end a conversation because after seller produces this utterance, buyer finally says goodbye by stating *Nggih sampun* and leave the kiosk. By calculating the schemata, co-text and utterances in the conversation, it can be summed up that pause in the conversation above is used as a device to end a conversation. Pause in a conversation can function as a catalyst towards information flow (Chowdhury, et.al, 2017). The conversation above depicts the function of pause as

a catalyst to stops the flow of communication.

Changing topic

The last function of pause in *Penginyongan* daily conversation is changing topic. In one conversation a speaker may change the topic from one to another unconsciously. A pause can be a device to indicate the changing topic in a conversation. The conversation below pictures the use of pause for changing topic of conversation. Kaushal and Mishra (2015) stated that pause can be manifested to call audience in the presentation. When audience are busy with themselves during the presentation, a speaker may produce pause to change the topic and to gather her/his audience's attention. The following conversation depicts the use of pause to changing conversation.

- Context : Man and woman have a conversation near the field after they ploughed it. While resting, they talk about the clove price as they want to sell their dried cloves.
- Man : *Cengkeh mudun Bu?*
Is the clove price reduced Mam?
- Woman : *Lah sing jelas ya iya, wong mundak dina mundak akeh wong panen.*
Oh yes of course. Day by day the amount of the clove becomes more and more as people harvested them.
- Man : *Wingi regane rame banget, siki tah embuh.*
Yesterday the price was very bustling. I do not have any idea for today.
[silent]
- Woman : *Sida bali ora kiye?*
Will we go home now?
- Man : *Ya*
OK

After ploughing the field, farmers usually have rest before going home. They often talk about the condition of their surroundings. At that time, they have clove that were ready to be harvested and they talk about the price of dried clove. During the conversation about the clove price, the woman changes the topic. She suddenly reminds the man that they are going to go home. Her utterance to remind the man to go home is out of context. When she is involved in the conversation about the clove, she can talk about the possible price of the clove or about the time she will sell her clove or anything

related to the clove. In fact, after a silence, she changes the topic from clove to going home.

After talking about the price, the pause happens and the woman asks the man whether or not they go home. The utterance *Sida bali ora kiye?* functions as a co-text that supports the use of pause as a device to change the topic of conversation. After producing that utterance, the topic of conversation changes and the man replies it by saying *ya*.

From the conversation above, it was found that the woman suddenly asks the man about going home and it has nothing to do with clove. It takes place directly after a pause. It indicates that the woman uses pause to change the topic of conversation from talking about clove into going home. By considering the co-text and the utterances in the conversation, it can be summarized that pause or silence in *Penginyongan* daily conversation can be used as a device to change the topic of conversation. It is in line with Fors (2015) who highlighted that pause has varying functions and these functions are contextually happen.

Conclusion

In daily praxis, language plays significant role to maintain human relationship. Daily conversation is a type of spontaneous conversation that occurs naturally in society. Similar to other spontaneous conversation, daily conversation in *Penginyongan* dialect also uses pause. Pause as a common phenomenon in spoken language carries several function relate to the context in which it occurs. Context is made up from the co-text and the context of conversation. Co-text consists of the text that precedes or follows the data and context of conversation includes the participants, the place, the instrumentalities, the topic of conversation, etc.

In different context, a pause may mean differently. By utilizing pragmatic approach, the analysis shows that in *Penginyongan* daily conversation, pause is used for keeping a secret, refusal, acceptance, end a conversation, and changing topic. Other function of pause may be found in different type of text in *Penginyongan* dialect.

This research can be elaborated more by investigating the similar data by using different theoretical framework or by widening the scope of the conversation. It means that other researcher can also investigate the similar data with different approach or theory or using similar theory or approach to investigate different data. A research on pause produced by man and woman in

same-sex conversation and in different sex conversation is also worth considering since man and woman may speak differently in different culture. The insightful finding may emerge as it can complete the existing result and enrich the linguistic references on *Penginyongan* dialect.

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